Digital Free Edition

Greetings, dear reader! If you're reading this, then you're the beneficiary of my "Digital Free Edition" Program, wherein I provide fully fledged free copies of my books to those who face difficulties in acquiring my books for themselves, be that because of poverty, temporary financial hardship, or the misfortune that is living under the scourge of oppression from a government that has forgotten what it exists for or decided that it is no longer for the benefit and protection of its people. Governments are to ensure freedoms and provide safety, never to entrap, enslave, oppress, or restrict or deny freedoms. It is time the world remembers this.

It is the will of the Anunna that vital information necessary for aligning oneself with their Divine Light be never withheld from those who are in need of it.

In accordance with this Decree, this book has been provided Free Of Charge to those in need!

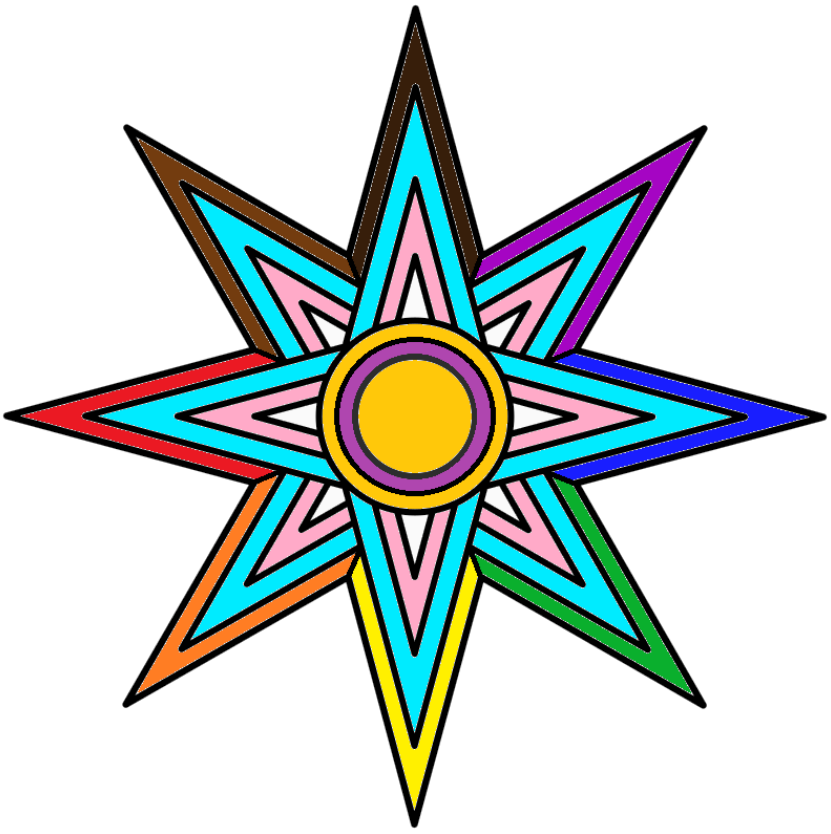
I therefore request that you recommend this book to any whom you believe would be benefitted by it. If they cannot purchase a copy themselves, you may provide them with a copy of this file.

Sincerely,

Siri Nin

Hierophant of Inanna
Hierophant of Ninkurŋarra
High Priestess of Inanna
Author of 'The Way of the Ishtarite'
Founder of Anunna-Umun
Founder of Ishtarism
Founder of The Temple of Inanna's Light





The Way of the Ishtarite

Second Edition

The Comprehensive ***Inclusive Beginner's*** Guide to Practicing Anunna-Umun for Worshipers of Inanna - Ishtar, Queen of Heaven and Earth, the Sumerian Supreme Goddess of Gender, Love, Sex, Justice, Compassion, Authenticity, Rebirth, and more!

By Siri Nin

With contributions from Meadow Davey

The Foundational Text of:
The **Ishtarism** Sect of the **Anunna-Umun** Religion and **The Temple of Inanna's Light**

For more information contact the author:
https://linktr.ee/SiriNin
https://www.ishtarite.com

No AI was used in the creation or modification of any text in this book.

Copyright Information

The Way of the Ishtarite

The Comprehensive Inclusive Beginner's Guide to Practicing Anunna-Umun for Worshipers of Inanna - Ishtar, Queen of Heaven and Earth, the Sumerian Supreme Goddess of Gender, Love, Sex, Justice, Compassion, Authenticity, Rebirth, and more!

[Second Edition]

Siri Nin

Copyright © 2026 Siri Nin
All rights reserved. No part of this book may be reproduced or used in any manner without written permission of the copyright owner except for the use of quotations in a book review.

Published by Lulu.com

Hardcover Edition: August 2026.
ISBN: 978-1-105-19947-9

Softcover Edition: August 2026
ISBN: 978-1-105-16568-9

Digital Edition: August 2026

Table of Contents

Copyright Information 4
Table of Contents 5
Foreword 10
Introduction 12
The Scope and Aim of this Book 15
Academic Sources, Faith, and Religion 18
About the Author 21
Inclusivity Notice 28
About The Artwork In This Book 30
Keep This In Mind As You Read Ahead 33
Section 1: Beginning Your Journey 34
Welcome To Anunna-Umun 35
Chapter 1: The Basics 36
Pronunciation Guide 37
Core Terminology 38
Two Paths Became Two Religions 41
Why This Book Has Two Editions 43
Ishtarism FAQ and Answers 44
Useful Sumerian Phrases 52
Chapter 2: Her Many Epithets 53
Chapter 3: Her Symbology 57
Chapter 4: Her Family, The Anunna 64
About Her Parentage 66
Chapter 5: About Syncretism 69
Chapter 6: All About Divine Mes 75
Her Primary Domains 79
Chapter 7: Theophoric Names 80
Chapter 8: Eschatology 84
Chapter 9: The Traits Of Inanna NinAnKi 89
A Timeline of Inanna's Mythology 99
Chapter 10: Worship and Devotion 100
About Exclusivity To A Single Deity 106
Intense Worship 108
About Goddess-Spousing 123
Chapter 11: Faith, Belief, Doubt, and Certainty 128

Section 2: Beginning Your Practice 140
Chapter 12: Learning The Ways Of The Ishtarite 141
Holidays of the Ishtarite 143
Principles of the Ishtarite 150
Chapter 13: The Tenets Of The Ishtarite 154
Love 155
Gender 157
Sexuality 176
Justice 178
Prideful Humility 180
Chapter 14: The Paths Of The Ishtarite 184
The Artisan 185
The Courtesan 189
The Scholar 195
The Justiciar 200
The Matriarch 207
Chapter 15: All About Ishtarite Prayer 214
Sample Personal Prayer 219
Priestess's Nightly Water-Libation Prayer 224
Qadishtu's Sexual Prayer of Embodiment 225
Ishtarite Prayer Chants 226
Chapter 16: All About Ishtarite Rituals 228
Ritual of Abzu Transmutation 236
Ritual of Offering & Ritual of Feeding 238
Modernized Mīs-Pî: Washing of the Mouth 242
Modernized Pīt-Pî: Opening of the Mouth 244
Ritual of The Living Temple 248
The Ritual of Zisurrû 253
Ritual of Spiritual Severance 255
Ritual of Devotion 258
Ritual of Self Love 261
Ritual of Gender Affirmation 264
Ishtarite Funerary Rites 266
Ritual: Speaking the Name of the Dead 270
Ritual of Kispu Offering 272
Chapter 17: Forming Your Own Practice 275
Doing It Right; You Almost Can't Do It Wrong 278

Clairsentience and Discernment 283
On Differences Of Perception And Neurodiversity 289
Chapter 18: Advancing Your Practice 293
Section 3: Advancing Your Understanding Of Anunna-Umun 298
The Family Tree Of The Anunna 299
Chapter 19: The Cosmogony of Anunna-Umun 300
MAP: The Known Universe of Anunna-Umun 331
Chapter 20: Inanna's High Court 334
Ninšubur, Inanna's Sukkal 335
Keška, Inanna's Dragon 337
Ninkurŋarra, Inanna's Firstborn 339
Chapter 21: Sacred Mythology 344
Myth Expansion: As Parents Look Upon Their Children 346
The Tale Of PiliPili 350
The Hierophantic Revelations 362
The Origin of Dragons 363
The Dragon and the Prince 367
The Dragon and the Princess 370
Inanna Takes Her Place Among the Gods 374
Inanna Learns The Ways Of Women 376
Inanna And Enlil 379
Mother Inanna 382
Inanna Rescues Her Dragon 385
The Descent of Inanna into the Underworld 390
Ninšubur and Ninŋissu 412
Utu's Promise 418
A Selection of Ancient Myths Retold 423
Ancient Myth: The Huluppu Tree 424
Ancient Myth: Enki and the Flood 428
Ancient Myth: Enki and Ninmah 435
Ancient Myth: Ereškigal and Kur 438
Ancient Myth: Iškur and the Fox 444
Chapter 22: Insights Into Divinity 452
What Deities Bring To Humankind 453
About Communicating with a Deity 455
Non-Linear Time 456
Essay: What Divine Eyes See 458

Chapter 23: The Tragedy Of The Children's Settlement 461
Chapter 24: Advanced Esoterics 476
Spirit Alchemy 477
Ishtaric Enlightenment 482
Chapter 25: The Temple of Inanna's Light 508
The Clergical Requirements For All Priestesses 513
The Temple's Purpose 524
My Personal Priestess Prayer 527
Understanding Divine Command 530
Section 4: Coda Excursus Līberōrum 536
The Book of Ninkurŋarra EgirAnKi 537
Twins Born of Love 538
Inanna Descends to Irkalla 543
Once Withheld, Now Bestowed 551
Their Great Quests Begins 555
Seeking The Stone 562
A Hollow Victory 564
Her Mission Begins 566
No Pain; No Gain 571
An Unbearable Burden 575
A Great Evil Arises 577
Securing the Stone Secures the Future 595
Ascension Awaits! 598
Section 5: Coda Excursus Arcanōrum 603
The Book of Anunnite Magick 604
Chapter 1: Intro to Anunnite Magick 605
Will + Intent + Energy = Magick 612
DIAGRAM: the Chakras of the Spirit 617
Chapter 2: Energywork 620
Using Your Chakras 631
Chapter 3: Getting Started in Magick 634
The Ishtaric Chakra Sequence 639
Creating a Sphere of Ziaka 642
Using Mantras To Open Locked Chakras 647
Energywork Technique: Tummo 650
Chapter 4: Basic Principles of Magick 654
Imbuement; Intro to Enchantment 657

Chapter 5: Anunnite Energy Alchemy 662
Chapter 6: Functional Magery 670
Functional Magery Quick Reference Guide 675
Warding A Location 679
Enchantment Spell: “T.R.I.D.E.N.T.” 681
Section 6: Envoi 684
A Closing Guidance 685
Thank You 687

Foreword

I first encountered Siri Nin on Reddit. I was brand new to worshipping Inanna, and Siri was always kind and gave her time freely, though I was too scared to take her up on her offer of additional help. I remember she had shared a copy of her Ritual of Offering from her book, and that formed the basis of my personal devotional practice with Inanna. When I learned that she had written a book, I ordered myself a copy and waited impatiently for the book to come. When the book came, I devoured it in a single evening. I was captivated by the truths about Inanna that she presented in her book, and never before had I ever heard of anyone that mirrored my experience so closely. Like me, she had worshipped the Norse Gods for over a decade, and like her, it wasn't until I started my transition that the walls that had shielded me from the Divine came down and finally let me hear Inanna's call.

The following month, she helped form the Temple of Inanna, serving as its first High Priestess. It was while she served in the Temple of Inanna, that I became apprenticed under her. I spent the next several months proverbially sitting at her feet, absorbing all I could of her knowledge about Inanna. I remember chatting with her for hours, learning about Inanna and the Gods. Learning truths that I carry within me still. She helped me to learn Sumerian, and grow into my role as a Priestess within the Temple. All the time while she selflessly gave her time to help me develop skills I needed, she kept up her duties in the Temple, serving as our chief theologian. Siri always had an insightful word to say any time someone came to her with a question or a personal issue. In this she was like the Entu Priestesses in Ancient Sumer, managing all aspects of every day operation.

When we left the Temple of Inanna and formed the Temple of Inanna's Light, Siri made me her High Priestess in training. In this new role, I continued to learn at her feet, as I built my knowledge more and more, and relied heavily on her insight when I wrote my versions of sumerian myths. Siri is someone that will give and give of herself until she has nothing left to give, and she has done this while working on a new version of her book. She has done so much to spread knowledge of Inanna, and she has done this all while struggling with severe health concerns. I have watched and read snippets of her work as she has worked on this, her life's greatest work, ‘The Way of The Ištarite, Second

Edition'. This book you hold in your hands is the ultimate, inclusive guide to worshipping Inanna/Ištar. It is greatly expanded from her first edition, and corrects many things about her first edition that she felt pressured to say in it. She has poured her heart and soul into this book.

In these pages you will feel her love for Inanna/Ištar, and you will find things that have never been seen anywhere else. While the rituals within are designed for a worshiper of Inanna/Ištar, they could be easily modified to serve needs for any of the Anunna. I am sure you will find the material in this book informative, insightful, and crafted with love for Inanna. While nothing could ever replicate the experience of the one on one mentorship I was blessed with, you might find enough of her wisdom and spirit exists in these pages to change your life for the better.

Foreword By Entu Meadow Davey,
Author of "Sumerian Mythology"
ISBN: 979-8254389644.

Introduction

About this book:

This book is an act of devotion and gratitude dedicated and offered to my Goddess, Inanna NinAnKi, a.k.a. Ishtar. Without her I would still be lost in despair, spending the rest of my days hopelessly stuck in sorrow, pain, depression, and loneliness, with wounds that had refused to heal, and with no hope within my grasp. Her presence, her guidance, and most of all, her love, has changed my sorrow into joy, and my terror into peace. She has healed all of the wounds in my heart, mind, Spirit, and Soul. Thank you for all you've done for me, my beloved Goddess. May others come to know you and love you as I have. Inanna Zami!

A note about the structure of information presented in this book:

All of the structure of this book, and all of the interpretations of historical titles, examples of worship and service, and the beliefs that I outline here are tools that I have found or forged to express key ideas useful to newcomers and experienced people alike. When it comes to internalizing and using the contents of this book, what matters most are the feelings, intent, and meanings that come to you, and the actions and words that result from them. Use this book as inspiration and find your own path to our Great Goddess. Make your beliefs and your practice your own.

Acknowledgement of Biases, Limitations of Accuracy, and Curation of Ideas presented in this book:

When someone first dives into the world of Ancient Mesopotamian archaeology, anthropology, history, culture, and literature when they hear the call of our Goddess they may be shocked and overwhelmed when they discover that for the vast majority of all information to be found there is no singular version of events, ideas, or stories that is considered correct. Indeed much of the vast amount of information is even quite contradictory. This is because ancient Sumero-Akkad and the related empires were civilizations which initially depended on oral transmission and oral tradition. As far as we know to date, Sumero-Akkad was the birthplace of the written word, and the birthplace of the concept of an Empire. So not only were the peoples initially without writing, which limited how far and wide ideas could be spread in both area and throughout time, but their cities were also not initially part of the

same culture, and travel between them was very difficult. It is nearly impossible for a person to check or be aware of all of the different versions of any single idea due to the sheer number of alternate versions that exist and because of how poorly searchable the many corpuses of text are. It is even a great task for an Assyriologist or Sumerologist, of which I am neither.

Additionally, most of the known lexical record that we have today was translated almost 100 years ago by people who had extremely strong antiquated biases and preconceptions about the subject matter that they were translating into modern languages. Every day new tablets are translated and new translations or interpretations for already translated tablets are being written. Most of the books and translated material that I learned from were published decades ago, and in the last decade alone there has been a tremendous amount of great work done to update and correct old misconceptions and misperceptions. Even just for myself, there have been countless times where I've read a translation of a tablet and found it perplexing and nonsensical, only to retranslate it myself and have it make perfect sense by merely using an alternate definition of a word which was not known prior when the original translation was done. I do what I can to stay up to date as a semi-lay person or amateur-expert, but it is an immensely difficult task even for someone as well initiated into the field as I. Much of the material simply isn't yet made accessible or ingestible by the non-academic public. That's part of why I'm writing this book.

It is important to state that the beliefs and cultures of ancient Mesopotamia were a living breathing entity spanning dozens of centuries that involved personal works like prayers and letters as well as professional works, fictitious works and dramatic works made for specific non-archival intents, as well as institutional religious works for archiving and spreading liturgy, and intentionally political works designed to engineer social and political change. Just as someone totally foreign to our time and culture cannot easily determine the diverse beliefs of our modern day society by looking only at the sum total of our fiction and non-fiction, it is the same for ancient Sumero-Akkad and the Assyrian Empire. There is much evidence of a tremendous shift in the culture of the Sumero-Akkadian Empire to that of the Post-Akkadian Empires because of politically engineered cultural change and the dynamics of shifting power bases between the Temples and the Palaces, and local and external political

powers. It is imperative for all of us scholars and students of Ancient Mesopotamia and Ancient Assyria to do our own diligent research of the source materials and of the various interpretive works. Doing so allows one to see if a truer-to-them meaning can be obtained when a story or a concept presented in someone's translation or interpretation does not feel resonant or correct. If you do not feel that you are up to the task of dealing with original source material then I recommend that you search for alternate translations or interpretations out there, but be advised that few authors are Assyriologists or Sumerologists, few Assyriologists or Sumerologist have a background in or proclivity for spiritual practice, and all authors inject their own biases into their works, as I have undoubtedly done here myself.

Despite my limitations and my biases, I've endeavored to select the best of the best from all of my studies and knowledge for this book. I've also endeavored to include as much authentic and historically accurate information as possible without making things unwieldy to the layperson. While my efforts may be lacking when it comes to having the most up to date correct historical, lexical, or archaeological information, and my perspectives about dramatic works are undoubtedly colored by my autism and eccentricities, my strengths reside in forging a healthy and inclusive resonant spiritual practice based on the wholehearted worship of the Supreme Goddess of the Sumero-Akkadian culture I love so greatly. My aim for this book is to help you the reader get a good sense of what was, a solid idea of who our Great Goddess is, and to provide you the very best guidance in how one may choose to worship her in a way that is thematically consistent with the ideas and beliefs of an ancient Sumero-Akkadian Priestess of Inanna NinAnKi if she were to be educated in modern day ideas of gender, decentralized spirituality, psychology, and sociology.

At all times, I chose the information and ideas which closest align and resonate with our Goddess's actual ethos. You will find versions of myths within which deviate from the composite versions found in academic repositories, but the key truth here is that they do not deviate from Inanna's Divine image or words. If you're going to be worshiping our Goddess, and I sincerely hope you are, it's best that you know who she actually is, not who ancient peoples once believed she was as a result of unchecked propaganda.

The Scope and Aim of this Book

I have decided not to include a compendium of directly translated whole stories or poems in this book because there are some truly phenomenal collections out there already, and I do not feel that I would do those collections justice by including their content here. I also feel that most translations are very lacking when it comes to providing a complete perspective on the events and meaning behind and surrounding the myths themselves, and so because of that, I have chosen to include my and my protégé's own retellings of the most important stories. I include these stories as they were originally transmitted: stories spoken from the heart of one person to another's.

I intend for this book to be used as a handbook and guide for anyone seeking out our Goddess with the intent of forging their own belief in her and creating a close spiritual bond with her, for the purpose of forming their own practice of worship to her. This book is not going to be of much use to someone who is only interested in learning about Inanna as part of their spiritually-devoid academic studies - and that is by design. As such you'll find no sources listed here, only the meat of the stories and my interpretations of their meanings.

To get the most out of this book the reader will need to have a hunger for an emotional connection with the related material and with our Goddess herself. My aim as author is to set the emotional tone and provide the reader with additional context that cannot be easily found online or sussed out from the exceptionally dry, incomplete, and biased academic materials available from universities. Additionally, I passionately endeavor to purify the ideas about and image of our Goddess by stripping away the patriarchal biases that so severely plague most material translated or written about her in the past.

My sincerest recommendation is for you to let this book guide your heart and open your mind. Then seek out other works out there and let them broaden your horizons and deepen your understandings when you already have your heart aligned to our Goddess, and when your mind is already attuned to Her. As such I recommend the following books of translated source material for additional reading after you have fully digested this book. Read those books to learn the directly translated stories and poems that feature our Goddess, but use this book to align your heart and mind to the emotional heartbeat of our

Goddess so that you can reconceptualize and internalize those stories and poems and the concepts and ideas contained within them in Inanna NinAnKi's own Divine Light.

To put it plainly: use this book to see through all the faithlessly clueless, christo-centrically occluded, sexist, misogynist, Queer-phobic, Transphobic, Intersexphobic, cisnormative, and heteronormative garbage that is literally drenching most of our beloved Goddess's modern literature.

The following books I recommend are mostly free of that poison, and they're the very best I've found to date. They just don't tell you how to worship her, or who she really is, or what she really stands for, so that's where this book comes in. If you're Transgender or wish to better yourself as an ally, I highly recommend that you read both Sumerian Mythology and The Head Overturning Rite even if you don't read the others.

Sumerian Mythology
By Meadow Davey. ISBN-13: 979-8254389644

The Head Overturning Rite
by Steff V Scott. ISBN-13: 978-1838253882

Inanna, Lady of Largest Heart: Poems of the Sumerian High Priestess
by Betty De Shong Meador. ISBN-13: 978-0274705986

Princess, Priestess, Poet: The Sumerian Temple Hymns of Enheduanna
by Betty De Shong Meador. ISBN-13: 978-0292723535

Inanna, Queen of Heaven and Earth: Her Stories and Hymns from Sumer
by Diane Wolkstein. ISBN-13: 978-0060908546

Eruptions of Inanna: Justice, Gender, and Erotic Power
by Judy Grahn. ISBN-13: 978-1643620763

Additionally, the Wikipedia page for our Goddess is actually quite good and well worth a read!: https://en.wikipedia.org/wiki/Inanna

Original Tablet-based source material can be found on ETCSL: https://etcsl.orinst.ox.ac.uk/ (Keep in mind their search engine is awful, use google to search this site instead).

A Massive Infusion of Knowledge and Wisdom Begets this Second Edition!

Following the overwhelmingly positive response to the First Edition of this book which was released in the fall of 2024, I diligently put fingers back to keys and began revising my manuscript. I devoted myself to adding more content on a near-continuous basis for over a year, and in doing so forged this Second Edition which you are now holding a copy of. This book is the result of all the feedback I received and the lessons I learned while serving multiple communities of worshipers as their High Priestess of Inanna. Like with the First Edition, I aim to help you come to know and find Inanna for yourself, and of course I am to help you establish a vibrant, healthy, and rewarding practice of worshiping her that works for you personally. Well beyond the First Edition's wildest hopes, I have filled this tome to the brim with deep hard-won wisdoms, extensive knowledge, never-before published mythologies, detailed instructions, clear explanations, beautiful artwork, and more, all with the the same heartfelt mission of helping you on your path. This book is essentially several books in one; it covers everything that the First Edition covered, with extensive revisions, corrections, and updates made to the content that was in the First Edition, while also featuring the addition of many times as much new content. I've been careful to provide not just an enticing breadth, but a satisfying depth for every field and subject covered. This book is my Magnum Opus, and the only restriction which I let affect me was the maximum page count set down by my publisher and the maximum character count on Google Docs. I am exceptionally proud of the additional books worth of content which I nested within this tome's hind pages. You will find within them knowledge, wisdom, and insights imprinted with my very soul (figuratively, of course!). May your heart, mind, and eyes be ever opened!

It is my tremendous honor, pride, and joy to present you with:

The Way of the Ishtarite: Second Edition!

Academic Sources, Faith, and Religion

Many people have asked me “Why on earth don’t you provide any sources for your information?! You’re just making it harder for people to trust you and believe what you say!”, and that may be true, but there are ample reasons why I do not provide sources.

The main reason is; let’s say I spend a day tracking down the academic sourcing for a commonly known fact regarding Inanna, such as her having originally been a flora, fauna, and agricultural-abundance Goddess to prove to everyone that I am right that she is Goddess of Growth, Bloom, Harvest, and Abundance. What does that accomplish? It proves that some academics who do not believe in Inanna think that ancient peoples who believed in her to some degree due to their society endorsing belief in her believed this about her, because of educated guesses about archaeological finds, which suggests to them that this is what was believed.

I am not cosplaying as an ancient worshiper of Inanna. I am not interested in basing my beliefs upon solely what ancient peoples may or may not have believed. I am a modern day worshiper, whose goal is direct interactions with Inanna, and welcoming her influence upon myself and my life. I am interested in basing my beliefs on what is currently evident about Inanna, and academic sources are not the only source of evidence or information about a Divinity. They’re not even the most accurate or applicable source of information about a Divinity because there’s no guarantee that the origin society held correct beliefs at the time when the artifact was created. What reason do we have to trust that an ancient person who had little to no education, who was immersed in a society which had not yet established any kind of verification or validation system for beliefs, who may not have ever personally interacted with the Divinity in question, believed correctly about that Divinity? We don’t even know if the information extrapolated from archaeological finds represents a majority or minority opinion about the matter at hand! We have evidence that beliefs about pretty much all Deities changed with time, in many cases changed so drastically, usually due to propaganda’s effects during periods when politics were using religion as a tool for societal control, that the resultant conception of the Deity hardly has anything in common with the original conception of the Deity.

I don't believe something just because archaeology, sumerology, or assyriology tells me that an ancient person believed it. That datapoint is almost entirely meaningless to me unless it is validated with current day perception by those who practice the religion that the ancient person practiced and understand the topic that the ancient find speaks to. If the datapoint isn't able to be supported by modern belief based on current day interactions with the Divinity in question, then all that data point proves to me is that someone once believed this for unknown reasons in an unknown context.

Ancient Mesopotamian people believed that all disease was caused by ghosts who escape containment in Irkalla or Kur, and terrorize or hassle the living due to the conditions of their burial being poor, or because of insufficient tribute being made monthly by living kin, or because a malicious necromancer bid the ghost to hassle or harm the victim. I do not believe this to be true, but I know it to be an accurate fact about ancient belief. If this ancient belief is not fit to be adopted today, then why would any ancient belief automatically be fit for adoption and integration by a modern person on the merit of it having been believed by an ancient person and their society alone?

I believe something because my own deductive reasoning and spiritual intuition tells me that it is a potentially viable belief to hold, and my spiritual experiences corroborate that belief, and that belief resonates with the known ethos and mythos of the Deity or religion or religious existential concept in question, and because modern belief and understanding validate the belief.

The other main reason is that finding, validating, and providing academic sources is an incredible amount of labor, and I am short of time left on this Earth, and short on energy left to spend on endeavors. Another reason is that most people won't even verify a source, they'll take the presence of a source as proof that the information is accurate and true, even though the source was never consulted. So if most people will give wholehearted belief just because of the existence of an academic source reference, which may not even be based on anything conclusive or actually correct, then I think my readers can give my information the benefit of doubt and then make their decision about whether I was right or wrong after they've digested all that I've had to say. It saves both the reader and the author a tremendous amount of work and time.

Because of all of this, I do not needlessly burden myself with finding, tracking, and providing the academic sources for the information that I provide. When I spent my many years ingesting this information, I did so without memorizing or cataloging the sources listed because the sources simply weren't important to me. Do not misunderstand; whether or not the information was accurate, true, and valid absolutely matters to me, it always has, and it always will. **Nothing is more important than if the information will functionally mislead someone or actually help them in their quest for bonding with Divinity.** It isn't important to me that ancient people believed what I believe. It isn't important to me that ancient people practiced the way that I practice. Ancient worship and practice is for inspiration, not mindless emulation. Every single belief and datapoint of ancient religion was started by a single person experiencing, observing, or believing in it. Sometimes they were right, sometimes they were not. The point of studying the past is to learn what was believed, what was practiced, and what was thought, so that we as modern worshipers can be inspired to create our own beliefs, practices, and thoughts about Divinity, Deity, spirituality, religion, and the existential paradigm that we find ourselves in today.

If you believe what I say only because someone else "proves" that someone long ago believed it, then you've surrendered all your critical reasoning in favor of structural hubris, and placed your faith in faithless academics who have no means of actually spiritually validating the information at hand. Do not blindly trust academia or scholarly opinion on the matter of ideology or personal beliefs about spiritual matters, academia does not even systemically recognize the validity of personal spiritual experiences, and it makes no assertion on the existence of Divinity or the holiness of Deities. Trust academia when it comes to historicity, and the anthropological study of our ancestors, do not trust it on matters of Faith. You should not even blindly trust me, you should be evaluating all the information that I provide you with your honest heart and your open mind. Read and ingest the information and wisdom that I provide to you in this book, then digest it all, evaluate it all, individually and as a whole, and then make your own decisions and judgements about whether the information is appropriate, accurate, and good enough for you to integrate into your own perspectives, beliefs, practices, and thoughts. You owe yourself nothing less. Faith should never be blind, not to me, not to academia.

About the Author

My name is Siri Nin,
Thank you for your interest in my book! I am a 40 year old Autistic Intersex Transgender Transexual Woman. At the time of my writing the first edition of this book I was recently diagnosed with a genetic lipidemic vascular disease which led to advanced ischemic heart disease, which has greatly reduced my lifespan. My heart is being starved of blood supply and I may die at any moment as a result. There's nothing I could have done differently to have prevented this fate, but the systemic issues present in the United States Healthcare system robbed me of much critical treatment time as it took seven years of constantly fighting against being dismissed and ignored to get my diagnosis and begin receiving treatment. Shortly after publishing the first edition of this book I completed several rounds of risky coronary heart surgery intended to hopefully buy me some more time to spend with my devoted partner, but they were unsuccessful, and the true scope of my heart disease was revealed to me when I died on the operating table during the second operation. It took many tries to resuscitate me, which left me with third degree burns from the defibrillation pads. Despite that dramatic turn of events, Inanna decided that it was not yet my time to join her at her side. She returned me to the land of the living to embark on the most important work I've ever done in my life.

In the wake of my return from the dead, I devoted myself to serving Inanna by serving her people here on Earth as her priestess. I taught and volunteered at the Temple of Inanna for six months and then founded my very own temple for Inanna; The Temple of Inanna's Light, which I operate out of to this day. I've decided to use the precious time I have left to revise and greatly expand this book so as to pass on my knowledge and beliefs to others, as well as to give thanks to my beloved Goddess for all she has done for me.

My spiritual journey to reach my Goddess has taken more than 22 years as I took a very meandering path, constantly getting lost in literally every dark hole and moist crack that promised to reveal wisdom or knowledge about the mysteries of reality, life, our purpose, death, and all that may be beyond. I've always been a voracious learner, eager to read and research anything that holds the prospect of answers or insight. I was raised in a mixed-religion

household where my mother's side was Jewish and my father's side was Catholic. As I grew, starting in my early teens I began being educated in and indoctrinated into a neo-pagan cult of the Norse variety. The symbology presented there resonated with me, and the tenets and themes were very familiar to me from my upbringing. It called to me, before any other faith did.

I was an established and renowned scholar and wisewoman of Old Norse and the Norse Pantheon's Vanic spiritual tradition in my heyday with the cult. At my peak I was contributing rituals and sermons to a community of over four thousand pagans. Despite that and nearly 20 years of intense efforts invested, I never quite found what I was looking for with them - a genuine connection to the Divine that would bring the peace and joy I desperately needed. After a very emotionally turbulent and unfruitful decade of devout worship to the Norse pantheon involving intense practice of seiðr, my sanity was faltering and my mental health was in ruins. I had been driven to the edge of suicide with my sanity flickering out, and I barely clawed my way back to life and sanity. My heart was utterly broken by the Norse. I renounced those ways and all my associations therein. Reactionarily, I declared myself an atheist and tried my best to accept that title and belief system, but it brought me intense sorrow and deep pain that nothing could balm or slake. I then spent several years in therapy doing my best to work through all the religious and spiritual traumas from my time with the Norse. When I needed it most I finally felt ready and able to set upon a new spiritual path. I had no idea back then that my true path had been right in front of me all along.

I had found the Mesopotamian Sumero-Akkadian Pantheon by surprise. Back when I was still a devout Vanatruar I had had a dream involving an ornately embellished spear of then foreign-to-me design, and being a scholar I researched it as soon as I could. It led me to an archaeological find from a tomb in the city of Ur. At the time I didn't know what to do with the information, or the deep feeling I felt in my heart that this new information gave me, so I filed it away in my brain for later. I began casually reading up on the Sumerian pantheon and quickly got a sense for who is who therein. The subject matter fascinated me so I studied everything I could find. I liked a lot of what I saw, but I felt like I had an established path with the Norse so I didn't think it was anything that I could use in my own spiritual practice. I simply read it all voraciously because it felt right to, even though it felt inapplicable to my own

spirituality. Months went by and I unexpectedly came across a poster of Inanna NinAnKi that called out to me intensely with a feeling that I couldn't explain, and so I bought it and hung it above my bed, just thinking that I liked the artwork aesthetically. I did not truly know her at the time, I knew only what is on her wikipedia page, and I certainly did not make any effort to connect with her spiritually yet, but it just felt right to get it, so I did. I then turned my attention back to the Norse for years to come and didn't really think about Mesopotamia or the picture of the Goddess who watched over me every night.

Years later, during the darkest and most awful time of my life, the rehabilitative atheism period which came after I left the Norse, I had reflexively destroyed and gotten rid of every religious or spiritual item in my possession as a way of purging all that I had ever known spiritually. I purged everything, everything.. except for that poster, I just couldn't bring myself to get rid of it, something deep inside me didn't let me. I tried my best to be an atheist, to write off everything I knew as madness or delusion or foolishness, it seemed the only way to heal my heart from the religious trauma I had suffered, but it only caused me more and more pain, and left me existentially depressed, and in constant burning despair. My condition worsened and worsened with time. Many a day I would sit under that poster of Inanna and weep and sob for hours over how dark and pointless and awful existence is if it's only this life and nothing more. After a few months I began to think how wonderful it would be if only Inanna was actually real - I was still clinging to the notion that no Gods were real. I would sob and cry, and cry out to the universe begging it for Inanna to be real, because in my mind, if she was real then there would truly be some force of good in existence. If she was real, then I didn't need to despair, because all would not actually be lost as it had seemed it was. I cried out to the universe begging for Inanna to be real for almost two years. Finally I reached a point where I recognized that I wasn't healing, I wasn't getting better, atheism wasn't helping - it wasn't right for me. So I looked up at that poster of Inanna, and I made a decision that I had never made before in my life; **I chose to believe.** With all of the spirituality and religion I had experienced throughout my life prior, I always had a reason presented to me that gave me permission or rational reason to believe. I never once had to choose to believe, I simply believed because it was the obvious thing to do. But this was different, fundamentally different. I made my first prayer to her that night, simple, honest, direct from the heart. I told her what she

represented to me. I told her what she meant to me; how much better literally all of existence would be - how much better it *is* - simply because she is there. I told her that I chose her to be the one I choose to believe in, belief without anything giving me permission, without anything making me feel like I *should* believe in her, belief born of pure choice, born of pure reverence for all that she represents and all that she is. I told her that if she would have me, that I would give her my all, eternally, and that I would serve her because she is, in my eyes, the greatest force of good there has ever been. Unexpectedly, after the first month, she responded to my prayers and accepted my worship. Thus began the best period of my life.

And so it was that for the last eight years I have researched ancient Mesopotamia and Sumero-Akkadian Polytheism, which led to my developing the religion now known as Anunna-Umun. At first getting started was overwhelming and I didn't understand how to find my place in it all, how to find which beliefs were right, or how to build a rewarding spiritual practice for myself, but over time I learned to let go of the ways of spiritual belief and practice that I had accrued over my lifetime, and I began to accept and learn new ways that felt far more natural, more soothing, more rewarding, and more sacred. I consider myself a student and servant of Inanna NinAnKi, for in my service to her I have learned more from her than I have from anything or anyone else, and my life has been given a purpose that is both rewarding and meaningful. She healed my heart, my mind, my Spirit, and my Soul in a very real way. All the wounds I suffered from the traumas I experienced throughout my life finally began to mend when I gave myself over to her. My time as an atheist while also suffering severe cardiac problems had planted inescapable existential dread and feelings of unyielding sorrow deep within me, but they could not withstand the light cast by Inanna. She went on to bring out the very best in me, and she showed me that I could be even better than I had ever believed was possible, long after I had already literally changed everything about myself and my life in the quest to be my best and most authentic self, and long after I had foolishly assumed that I had accomplished that goal. She opened my eyes to how much better I could be without causing me to feel even a wisp of shame in the process. Instead of shame she filled me with excitement and hope and a feeling of prideful humility in myself that I had never known.

I very realistically may die this year, at only age 40. I have known more sorrow, pain, isolation, and trauma in my life than I care to talk or think about. But my time with Inanna NinAnKi in my heart has made me at peace with my mortality, and has filled me with hope for what awaits me after this life, whatever it may be, as I know I'll be serving my Goddess, and there's nothing I'd rather do than be at her side. I have given my all to finish and publish this book so that the world may benefit from it. It fills me with joy and satisfaction to know that people will enjoy it and benefit from it as they did from the first edition.

I pondered a while and hemmed and hawed at how and what I should say to tell you all about myself. In the end I followed my heart, and I think that all that I have told you about myself here paints a far truer picture about myself than a typical autobiographical author's essay about her life. You know my perilous fate, you know where I've been and the darkness that nearly claimed me, and you have now heard of the Lady of Resplendent Light that saved my soul. I invite you to come to know my Goddess, Inanna NinAnKi, for yourself. May this tome guide you on your path to her, and may she receive you with open arms as she has received me.

Inanna Kug-ga Ki-Aŋ-ŋa, Zami-zu Duga-am!
Ŋa'e Inanna Ki-Aŋ-en. Ŋa'e Inanna-ke-me!
Inanna Kug-ga Zami!

Inanna Kalag-ga Zami!

Inanna Dug-ga Zami!

Inanna Sag-ga Zami!

Inanna Zalag-ga Zami!

Inanna Ki-Aŋ-ŋa Zami!

Inanna Diŋir-Dirig-ga Zami!

Šar Inanna-ra!

Beloved Holy Inanna, praising you is sweet!
I love Inanna! I belong to Inanna!
Praise Inanna the Holy, Mighty, Good, Precious, Resplendent, Beloved, Supreme Goddess!
All for Inanna!

I have lived my life according to the ethos of this quote even before I first heard these words assembled in this order. From the moment when I first heard it, it lodged itself deep within my heart inextricably. So if I were to be asked to sum my heart up in a short statement, it is this which I would say:

I exist not to be loved and admired, but to love and to act. It is not the duty of those around me to love me. Rather, it is my duty to be concerned about the world, about humankind.

-Janusz Korczak, aka. Henryk Goldszmit
Martyr of the Holocaust
Protector of the Children
Children's Rights Activist
Children's Author
Doctor



(7/22/1878 - 8/07/1942)
The good Doktor has profoundly influenced and inspired me.
May this be a small tribute to his greatness.



Founder & High Priestess of The Temple of Inanna's Light
Entu of Inanna, Hierophant of Inanna, Handmaiden of Inanna
Hierophant of Ninkurŋarra, Founder of Anunna-Umun and Ishtarism, Author

Siri Nin

Inclusivity Notice

Canonically and historically our Goddess Inanna - Ishtar recognizes, respects, and accepts all genders and all sexes. So do I. You are safe and welcome and respected here.

A special note to all my Queer, Trans, Enby, Intersex, and GNC siblings of the world:

Within this book I will reference various aspects of Inanna NinAnKi - Ishtar, her Mes (her powers and areas of authority), and those who engage with either herself or her Mes such as her servants or worshipers by using the third person singular pronoun "She", or by using the traditional female-gendered terms. This is because of the historical precedent set by the Sumero-Akkadians and because of my reverence for the female gender, and because of my reverence for my Goddess herself. It is also for my own comfort because it helps me to heal the trauma I have gained from suffering through three decades of having my true gender suppressed and demonized.

I wish it to be known without hesitation or question:

The aspects and powers of Inanna - Ishtar,
and the activities and names of those who serve her are not limited to any gender.

I contemplated changing all the pronouns to be the hundreds-years-old and grammatically correct gender neutral singular pronoun "they" and all the categorical terms to be gender neutral, and I almost did so, but in ancient Mesopotamia female-gendered terms were used for individuals of all genders and all sexes if the person's actions or if the category of person in question fit the culture's association with the female gender. This resulted in a lack of gender neutral terms and gender masculine terms for these categories and actions. Ancient Mesopotamians had a very different view of gender and sex than we do today, in a lot of ways they were a lot less rigid about what makes a person a certain gender or what it takes to be a certain gender, and a lot more welcoming to excursions outside of the gender and sex binaries. Also, Sumerian makes no distinction between "She" and "He" or singular "They".

I also felt a need to invert the ways which oppressed me in the past and give a nod to our forgotten and oppressed sisters throughout history by reversing the default that was set forth by the patriarchy of using "He" in all places to mean everyone. **If you do not use female pronouns personally, I invite you to cross out and write in the pronouns of your choice. If a category or title is female-gendered and you are uncomfortable with it, I invite you to replace that title with one that is gendered to your liking. Your gender and pronouns are sacred to me**, and I wish you to be comfortable and feel seen and respected by myself, and by our Goddess Inanna, Queen of Heaven and Earth, while you read this book.

I take this moment to explicitly encourage you to always use your authentic pronouns whenever you are able, as to do so is an act of love and respect that honors yourself and our Goddess.

About The Artwork In This Book

In full transparent disclosure: I used Google's generative AI to create some art to adorn some of the pages of this book because one of my biggest regrets from the first edition was my inability to provide any artwork for it. I've always felt that artwork elevates a book to a new level that pictureless books cannot reach. An opinion no doubt at least in part formed by my aphantasia and my love of artwork.

Yet, I am destitute, disabled, and dying. I am not an artist, and I simply don't enjoy making art with my own hands. I couldn't get anyone to donate artwork to this project because everyone I know rightfully values their time too much to give it away for free, or is not a graphic artist themself. I am also not someone who uses social media outside of my duties within the Temple, so like in the olden days, I only know a small number of people. There's less than ten people in my personal life and I like it that way. So I don't have the connections required to source an artwork donor. I'm a terminally ill, disabled and destitute author, who works over 60 hours a week and volunteers online in addition to that. I made less than $1000 to date on all my previous publications combined, as I aim not to make a profit, but to help people. I cannot afford to purchase artwork, as every quote I received for commissioned work was over half of my yearly income, as my only income is as an author.

I needed a free option, and a free option was available to me, so I used the free option. I intentionally did my best to choose the path of least harm, so I chose Google Gemini to generate my images, as my entire workflow and online environment is provided by Google. I enjoy the pretty pictures of Inanna, and I feel the two educational images I created greatly enhance my work with their presence and the clarity they provide. Feel free to hate the creators and purveyors of AI. By all means, I support that. But don't hate us individual end users who are only enhancing our lives by using the tools available to us. We're not the ones responsible for the world's ills caused by AI, and we aren't the ones you should be hating.

Generative AI's datacenters are a horrible scourge on our society. It's destroying the environment and making life objectively worse for many innocent people. Some of the AI systems are also run by or profiting Nazis. I

avoid those entirely wherever possible, and I do not give them any of my money. Of course I wish the genAI bubble wasn't ravaging our environment and economy. If there was an effort I could take to actually help remove malicious or destructive AI from our world I'd take it, but let's not lose touch with reality by saying that if average people didn't use AI then there wouldn't be AI. The AI industry already is not making a profit and is not surviving by way of individual's payments. There's no ethical consumption under capitalism, and there's no way to vote with your wallet when the companies behind the scenes don't rely on your monetary contributions.

Individual misuse of AI is, however, a problem. AI misuse is when someone uses AI either for malicious purposes or when they shouldn't have. For example, it is AI misuse when someone uses AI to give themself a medical diagnosis, or when someone uses AI in place of critical thought. I don't and won't ever use it in place of something I can do myself. For example I never trust the information it puts out, and I will never ever use it for word processing. I personally think that having an AI think for you is about the worst thing you can do for your own intellect possible, as it directly contributes to you becoming dumber through the neural atrophy not thinking for yourself results in, and doing so means actively trusting something inherently untrustworthy. That's why **not a single word of this book has come from AI.**

Having AI create artwork for you when you cannot create it or purchase it on your own is *not* misuse, though. If anything, it's the one good use of something largely problematic. Creating beautiful artwork when there's no alternative option is the one good use for generative AI. It won't be groundbreaking artistically, but any art is better than no art. So, enjoy the pretty pictures. Or don't, if you really don't want to.

There are a lot of industries and tools in modern life where their existence furthers great societal problems responsible for environmental damage and human suffering. Most of them are not avoidable by the average person. The less wealthy and powerful the person is, the less they are able to avoid these tools or industries. Importantly, for most of them, the role an average person plays in their use and existence is insignificant, and it is the corporate use of those tools that is doing the majority of the ecological damage. Sometimes the tools are also the only way for a destitute person to survive.

Do not punish the individual for the actions of the unaffiliated corporation. Do not blame the individual for using tools available to them which enhance their life or help them survive. That is doing the work of our enemies for them.

All of the artwork within this book, with the exception of the Inclusive Star of Inanna, the Reed-Ring Post, and the Lion of Ishtar Gate, have been produced using AI. The Cosmos Map is an AI-colorization and refinement of a hand-drawn map which I personally drew.

Over the many months where I was actively writing this book a great deal of strife broke out in the Temple and across the internet as a whole, with regards to people taking umbrage at ordinary end users, like myself, using AI for literally anything, regardless of the scope or content involved. It became a very big issue that many people care deeply about. As an author I have a responsibility to set and hold a high standard when it comes to drawing and maintaining boundaries for what AI use is acceptable and what is not.

In accordance with this, as mentioned on the first page of this book, absolutely no text of any kind in this book was sourced by, from, or through an AI of any kind.

Let’s place and keep the blame for society’s ills and evils on the heartless people with power who instigate and perpetuate those problems rather than lashing out at each other and at the most vulnerable and disempowered people in society who have no meaningful effect on the existence of those problems.

Thanks.

Keep This In Mind As You Read Ahead

It has never been my goal, nor my requirement, to ensure others believe how or what I believe. My goal, and my task here in this world, is to help people, to help them find true Divinity, to help them become their best selves. In keeping with that, I'm always going to support when someone gets positive things out of their beliefs and has a healthy relationship with their spirituality and/or religion, even if theirs is different from mine, even if theirs is substantially different from mine, and even if it's in direct conflict with mine. As you read this book you will learn our beliefs. I implore you; make use of what feels right and makes sense to you, take for yourself only that which feels right to take. There will never be anyone to pressure you or force you into compliance with our beliefs, just as there will never be anyone evaluating you for whether or not, or to what degree, you may or may not align with our beliefs.

I welcome you into our perception and understanding of existence. I do not entrap you within it.
You are my guest, never my prisoner.

Section 1: Beginning Your Journey



Welcome To Anunna-Umun

"When a God can only be heard through a Priest, it means that God can never be experienced as being larger or greater than that Priest is. Our Goddess is not only reachable or discernable through her clergy, She is out there for you, yes, YOU, to hear, to see, to feel, to find, and to come to know for yourself. Unlike in other religions, our clergy do not stand between you and our Goddess. Our clergy stand only to help you find Her yourself. Not as words echoing through the Priestesses, yes you might hear some, but as words echoing through your own minds, that is our goal. We stand in Her light, and we strive and hope to channel some of it forth for you to see, but not so that you will see us as holy, we do it so that you yourself will learn to see Her, and in doing so, learn to channel Her light yourself, and then you may come to see that you are just as holy as we."

- Entu Siri Nin

Whether you have never seen Inanna's name before or if you've been worshiping her all of your life, may this tome that I have poured so much of my own life and soul into help guide you to develop, refine, and expand your own devotional practice to such heights of efficacy that you find yourself enjoying the company of our beloved Goddess, Inanna NinAnKi, within your own heart and mind.

Chapter 1: The Basics

“Silim! - Šulmu!”
By these traditional words, I greet you all!

“Silim” (pronounced “Sil-eem”) is the traditional Sumerian, and “Šulmu” (pronounced "Shool-moo") is the traditional Akkadian greeting, both meaning "Wellness” and “Peace". They are related to Shalom and Salam of modern day Hebrew and Arabic. Whenever I introduce a term with both the Sumerian and Akkadian forms known it will be done in this manner, with the Sumerian first, followed by a short dash, and then the Akkadian version following. Ancient Mesopotamia a.k.a. “Sumero-Akkad” was a bilingual civilization after the Akkadians were assimilated into Sumerian society, and most everything was written in both Sumerian and Akkadian thereafter.

Both languages shared a singular written “alphabet”, **Cuneiform**, which was written using a triangular-edged stick carved from a reed which was strategically pressed into wet clay to form wedge shapes at precise angles, but their pronunciations and spoken words were different in each language.

“Sumer” and “Sumerian” - These words refer to the civilization which emerged at least as far back as 5500BCE, more than 7500 years ago, in the southern areas of Mesopotamia, the region that is today Iraq. The name “Sumer” actually comes from the Akkadian language via the word “Šumeru” (pronounced “Shoo-meru”), which was introduced to the Sumerians through the city of Akkad when an invading force took over the region and blended their societies and civilizations in 2334BCE by Sargon the Great, the world’s first Emperor, who united the city-states on a mission of establishing peace and welfare through conquest. The Sumerians called themselves “Saŋgigga”.

When you see numbers interspersed between letters in a Sumerian sentence or phrase, you do not pronounce those numbers. Those numbers are cuneiform index codes which tell the reader which cuneiform signs are used, to tell homophones apart from each other. Some cuneiform signs have more than 20 different homophones, each with a different meaning. For example: dug = pot, dug_2 = to sing, dug_3 = sweet, dug_4 = to speak, dug_5 = lip.

Pronunciation Guide

Sumerian-Akkadian Pronunciation Guide:

Sumerian and Akkadian are actually fairly easy to pronounce for a native English speaker. The only real difficult letter and sound is Ɗ / ŋ (sometimes written as “ĝ”) which is transliterated as “ng”. The sound is similar to the “ng” in the -ing suffix, and it is formed by pushing the back of your tongue up to the roof of your mouth similar to when making the sound of the letter N, but giving it air support like when making the sound for the letter G. Say the word “ding” and practice enunciating the “ng” sound. In some places “ŋ” or “ĝ” is transliterated to “ng” for you.

You might have noticed the  symbol to the left of our Goddess’s name in many places. This is the cuneiform sign for “Diŋir” or “Dingir”, which is a sign that means “Divinity” or “God or Goddess”. It signifies that the name that follows is the name of a Deity. It is used before our Goddess’s name as a sign of unwavering respect.  Shows plural divinities. Unfortunately, these signs don’t export well or work on most e-readers, so I have been forced to remove them from the bulk of this book’s text. To compensate and show reverence, I have capitalized all the first letters of Divine words (Divinity, Deity, God/dess).

Pronunciation Guide:

Vowel Sounds:

A = sounds like the “a” in “Calm”, or the “o” in “Hot”, or like the word “Ah”.
E = sounds like the “a” in “Hay”, or the “e” in “Mesa”, or the diphthong /eɪ/.
I = sounds like the “i” in “Pizza”, or the “ee” in “Street”.
U = sounds like the “oo” in “Boot”, or the “e” in “New”.

Special Consonants:

Š/š = is pronounced exactly like “Sh” in English.
Q = is pronounced like a “K”; a more emphatic “c” sound.
Ṣ/ṣ = is pronounced like the “Ts” in “tsunami”.
Ḫ/ḫ = is pronounced like the ”ch” in “L’chaim” or in “Bach”.

So the name “Ea”, which is Enki’s Akkadian name, is pronounced “/eɪ/-ah”.
“Inanna” is pronounced “EE-nah-nah” in Sumerian.

Core Terminology

“Mesopotamian Polytheism” - This is the older and more broad term for all pagan-type religions related to the worship of the Deities from Mesopotamia, not limited to the Anunna pantheon. It is often still used in Reconstructionist spaces to refer to their specific approach to religion, but is meant to be inclusive of all religions related to the region.

“Anunna-Umun” - This is the umbrella name for our religion. We worship the Anunna using a Revivalist practice that is informed by history but not constrained by it. The name means “Knowledge about the Anunna” in Sumerian. It is pronounced “Uh-noon-na Oo-moon”.

“Anunnite” - This is the umbrella name for a practitioner of our religion. It is pronounced “Uh-noon-night”. Anyone who worships any of the Anunna may call themselves an Anunnite.

“Ishtarism” - This is the specific name for our religion, wherein the individual primarily or exclusively worships our Supreme Goddess, Inanna NinAnKi - Ishtar, above all others or at the exclusion of all others. The deprecated spelling was “Ishtaritism”.

“Ishtarite” - This is the name for a practitioner of our specific religion. It is the name for someone who primarily or exclusively worships our Supreme Goddess, Inanna NinAnKi - Ishtar, above all others or at the exclusion of all others. All Ishtarites are also Anunnites, but not all Anunnites are Ishtarites.

“Gnosis” - This is the word for spiritual and religious knowledge derived from direct experiences with the Divine and the Eternal. When someone has a religious or spiritual experience of a Divinity, the knowledge they gain from it is Gnosis.

“Spirit” - This refers to the incorporeal body and mind of a living person which exists on a different layer of reality inside their physical body while they are alive. When a person dies their Spirit leaves their body and leaves this realm to find and merge with their Soul.

“Soul” - This refers to the quasi-corporeal body and mind of a person which exists in a different realm before, during, and after their mortal life on Earth. When a person dies their Spirit leaves their body and travels to their Soul in the Eternal Realms where it then merges with their Soul, incorporating all that they were in life, and all of their memories and experiences into the part of them that lives on after death.

“Divinity” - A Divinity is a timeless eternal Divine being, any fully Divine being is known as a Divinity. A partially Divine being is a demi-Divinity, most offspring of Divinities are demi-Divinities, even if both parents are fully Divine. A Soul is either created as Divine, demi-Divine, or not-Divine - which includes both Eternals (such as demons) and mortals. Divinities are beings who are greater in all ways than mortals; character development, knowledge, experience, perception, wisdom, capacity for all things, power, influence, Will, and more. They have lived unfathomably long lives, existed upon many planes of reality simultaneously, interacted with beings of many races, existed outside of Linear Time, and more. They are able to perceive existence fundamentally differently than mortals perceive existence, as mortals perceive only a tiny fraction of what Divinities perceive. Essentially, Divinities are interdimensional beings who generate and channel Divine Light, the sacred energy which sustains all Souls and realms of existence. To be Divine is to generate Divine Light. Demi-Divinities channel Divine Light but they cannot yet generate it themselves. Only one demi-Divinity has ever become fully Divine so far, Inanna’s and Enlil’s firstborn daughter. Becoming fully Divine requires more growth and development than is attainable in 10,000 mortal lives. Divinities are able to create souls, they’re the source of all Souls, and they’re what allows Souls to live beyond the natural limit of approximately 500 years of existence that is the lifespan of a Soul not being actively sustained by a Divinity. Divinities are also the creators of the realms of existence, the interdimensional planes of existence that exist outside of this realm of mortal material existence, which includes Heaven, Kur, and the Divine realms to name a few. Divinities descend from Primordials. Divinities, demi-Divinities, Eternals, and mortals all descend directly or indirectly from Divinities. Divinities are the sources of all that exists, both materially and conceptually. Divinities are all distinct individual eternal consciousness. There is no “one source” of Divinity or existence, and all are not “one” as in some monistic religions. Each Divinity is their own Soul, distinct and separate from all others.

“Deity” - a Deity is a Divinity who has voluntarily taken on responsibilities involving the well being and continuation of humankind through direct interaction and guidance. There are many more Divinities than Deities, and yet still there are a great number of Deities across all societies, and yet still there are Deities who are not yet or still known by humankind. Deities voluntarily become charged with the care and development of Souls across all realities. This extends to overseeing mortals during their life by urging them towards becoming their best selves, guiding them from afar through subtle and overt psychological and psychic influence, stewarding them into their assigned afterlife, and for the lucky few who are made into Eternals, sustaining them throughout their infinite afterlife. Deities cannot currently be perceived through our physical senses, they can only be perceived through our minds, through their connection with our Spirits and our Souls. Something which is incredibly important to understand is that in order to perceive a Deity, a person must believe in them, even if that is with only a nonspecific abstract level of belief. If a person actively disbelieves in the existence of Deity, or if they believe that Deities are not truly Divine, then they will effectively prevent themselves from experiencing every member of Divinity as their beliefs or lack thereof closes them off from the influence that is required for the perception of a Deity. The more fully and strongly a person believes in a Deity, the more strongly and fully that person will be able to experience that Deity and be influenced or affected by that Deity.

“Belief in a Deity or Divinity” - This is the wilful choice to acknowledge the existence and Divinity of said Deity or Divinity, not just as a being that exists, but as a being that is infinitely greater than one’s self, which is beyond the ability to be fully understood or perceived by the mortal self. Belief isn’t just a matter of conforming to a religion or making an agreement to perform worship, it must be a choice to acknowledge that being’s existence and its true nature, as such it requires a measure of humility. The choice to believe is also the act of giving consent to be contacted and influenced by the Deity or Divinity, so without that belief the person won’t be able to experience them directly for themselves.

Two Paths Became Two Religions

Reconstructionism vs. Revivalism

“Reconstructionism” - This is the style of worship and religious practice which aims to incorporate into itself only information which can be academically proven to be derived from ancient Mesopotamians themselves. It also makes the assumption that everything found archaeologically was believed or incorporated as part of the ancients’ religious practices. It is a flawed perspective for use as a modern religious practice, primarily because it does not result in a living breathing organic religion which can adequately meet the primary need of a worshiper; it does not help a worshiper forge a unique and personal relationship with their Deity built on their own experiences and the experiences of their peers. It rejects the experiences modern people have unless those experiences match the record of experiences and knowledge left behind by the ancients. It is also flawed for many other reasons, such as how it does not adequately account for or acknowledge the limitations involved in basing a religion on only that which can be scientifically proven, such as the inherent effects of survivorship bias which distorts the data we do have from the ancients, or the lack of in-situ context for that data; we don’t know what something was originally recorded for, and it is conceivable that tablets we find were rejected and never actually believed or performed by anyone.

As I mentioned above it outright rejects the contributions of Gnosis, and it fails to recognize that everything which was originally incorporated into the religion practiced by the ancients itself all came from Gnosis. Gnosis is the primary means by which we come to know the Divine, to treat it as lesser or nonviable is to throw the baby out with the bathwater. Reconstructionism is great for historic study, roleplay, and cosplay, but it doesn’t result in a living religion. Some people sadly don’t know the difference between religion and roleplay because they’ve never experienced genuine connection with the Divine, but there is a world of difference. One of my sisters pointed out another flaw with reconstructionism thusly; “A fraction of material has survived, a fraction of *that* material has been found, and a fraction of *that fraction* has been translated, so how much can we really say we can ‘reconstruct’?”. Reconstructionism effectively asserts that the Divine has not continued to change and adapt

through the ages, that it was essentially frozen at the moment at which they were no longer being worshiped by the original populace that worshiped them in ancient times, and thus the only way to connect with them and worship them effectively is to replicate exactly how the ancient peoples who worshiped them did so.

“Revivalism” - This is the style of worship and religious practice which aims to forge a living, breathing, ever-evolving modern religion which meets the needs of modern practitioners in every way possible. Revivalism recognizes the faults and limitations in academic study of ancient religions, as well as the faults and limitations in contemporary Gnosis, and counters both sets of limiting imperfections with logical, rational, and adaptable procedures for minimizing these problems, all while also maximizing the possible benefit from working with these fields of knowledge. In other words, Revivalism is inspired by and informed by the archaeological findings from ancient Mesopotamia, but not limited by them. Revivalism places the emphasis and importance on current-day experiences and interactions with Divinity. Revivalism fully accepts information gained through Gnosis only when that information is validated and verified through peer review, whereas Gnosis information that is not yet validated and verified is considered to only be potentially true; neither rejected nor adopted wholesale. Revivalism seeks not to reconstruct, but to revive through an infusion of new life into ancient roots. In Revivalism, every practice, every idea, every rule is flexible and permutable, just like Divinity is. The religion must be made to serve the people practicing it, never the other way around. If something within the religion cannot meet the needs of its practitioners, then that something needs to be changed so that it does meet their needs. Religion is a tool created to help people find their way in life with spirituality held firmly in hand and heart, it must not be wielded to control people.

Because Reconstructionism and Revivalism are so fundamentally different in approach, beliefs, and resultant practice, they actually result in two different religions. Reconstructionism gave birth to the Mesopotamian Polytheism religion, and Revivalism gave birth to the Anunna-Umun religion. Both religions share a Pantheon, and a historical origin, so some beliefs and practices are quite similar, but the two religions are going in intentionally different directions, and they encourage different behaviors in their adherents.

Why This Book Has Two Editions

The First Edition of this book was written to conform to Reconstructionist standards primarily because the Reconstructionists held the monopoly on online spaces and platforms dedicated to Mesopotamian Polytheism, and it was required by them that in order for me to announce a new book in their spaces or on their platforms, the book in question had to be evaluated by their leadership and approved for recommendation to others. Reconstructionists are often very closed-minded and unwilling to cohabitate with Revivalists without forcing their ways on us, and such was the case with those platforms and spaces; they were not going to allow me to promote and announce my book if they did not approve of it strongly enough. I was hard-pressed and I was rapidly running out of time to finish my book before my heart surgery that I wasn't expected to survive. As it turned out I had to change a fairly large amount of information and beliefs in my book to meet their standards for historical accuracy and conformity with historic practice. I did so, and was thus allowed to announce my book on their sites, which gave my work the footing it truly needed. In the months after publication the weight of what I had done weighed on me incessantly. I felt like I had failed myself in failing to uphold the sanctity of my own work and beliefs, and in failing to be resourceful enough to promote my work without kowtowing to an inferior belief structure's demands. I swore that if I lived long enough, I would rescind the changes I had made to my work and release the book I should have released to begin with. Thankfully, I was able to make that a reality. If you read my First Edition and felt discouraged or dismayed, or even burdened by the notion of historical accuracy, or perhaps by the rigidity of practice that was revealed, I want to personally apologize to you. Hopefully this book will undo those feelings.

This Second Edition of this book features the reversion all of those changes made to my work in order to satisfy Reconstructionist communities, a fair number of corrections to small errors, a few updates to practices as per improvements we Revivalists have made since the time of the publishing of the first edition, as well as a massive expansion of new content included. Where the First Edition was a Reconstructionist-Inspired Revivalist work, this Second Edition is a purely Revivalist work.

Ishtarism FAQ and Answers

In our Temple we get a constant influx of people who have never read this book or even read through the wikipedia entry for Inanna, so we answer a lot of basic questions that people have. It's a vital duty, and sort of a public service at times. As such, we get a sense of which questions are in most peoples' minds. In this section I include several of them for the general edification of all even though a lot of this information is found elsewhere in this book.

Is Ishtarism / Ishtaritism & Anunna-Umun an open practice, can anyone worship Her?
Yes, Ishtarism, which was originally called "Ishtaritism", and the greater religion we are a sect of, Anunna-Umun, are open-practices, so anyone may join and learn our ways without requiring direct induction and invitation. Anunna-Umun and Ishtarism were recently revived from a state of total death following the rise of Christianity, so the religion is open to all newcomers.

Can I worship other Deities too, from other pantheons?
Absolutely! We are a polytheistic religion, you can worship as many Deities as you want to, from as many open-practices as you wish to. If you are a member of a closed-practice you can of course continue to worship within that practice as well. Ishtarism is non-exclusionary.

Do I have to be at an altar or shrine or in a Temple to pray? How much should I pray?
You can pray from any location at any time. You do not need anything other than your mind to pray. You can pray as much or as little as you like. It's impossible to pray too much, and the only amount that is too little, is the amount that feels unfulfilling. You do not need to worry about being repetitive in your prayers, Inanna does not mind, especially if it is with praise. You can complain or "lament" as much as you like too, Inanna enjoys hearing the contents of your heart, and she does not get tired of hearing your lamentations.

Do I have to be at an altar or shrine or in a Temple to give offerings?
You can give offerings anywhere by consecrating a space or a place setting

with a simple incantation. Anywhere works, even if it's temporary, even if it's just the space you are standing in, a place where you're sitting while you eat, or even if it is just a paper plate set out to hold the offering before you eat it yourself. Giving an offering at an altar is extra special because it is not just giving the offering itself, it's also giving that space to Inanna as her own, and inviting her to come there in spirit and accept offerings from you.

What does Syncretization mean?

Syncretization is when a person believes that two or more Deities are actually the same Deity (the same Divine Soul) with multiple names. For example, even in ancient Sumero-Akkad Inanna is Ishtar, she's just one Goddess. This is a syncretization. Because it was what the original religion believed it's called a "in-Situ Syncretization". If a person believes that Inanna-Ishtar is also Astarte, then that person is said to syncretize Inanna and Astarte. A Henotheist, a.k.a. "Soft Polytheist" syncretizes all Deities as one, and a Pan-Syncretist syncretizes all of a certain type of Deity as one.

I see some people, especially priestesses, talking about Melammu or Melam, what does this mean?

Melam or Melammu is the "Divine Aura of Fearsome Radiance" which all members of the Anunnaki possess. It is often described in translated literature as a special garment or a robe, but it was never meant that way in Sumerian. It is however, something that is under the Deity's control, and they choose how intensely and if at all the person whom they are making contact with can sense it. The Melam is a form of Divine power, and it has direct physiological and psychological effects on mortals who perceive it. In essence, the melam is the spiritual pressure, or the radiance of the Divine Soul, which impinges upon all beings within that Divinity’s presence.

When a living person experiences a Deity's Melam, it is said to cause a feeling in them called Ni, which also means "fear" in Sumerian. Ni feels like a whole range of sensations, from pleasant-to-euphoric tingles and vibration in the body, to intense pressure, to a sensation of being crushed, to a sensation of being underwater. What a person feels depends on what the Deity wants the person to feel, and what the relationship with the person is like. When it is a worshiper, it is almost always going to be pleasant. When it is an enemy, it is often crushing and strangling.

Ni also induces psychological feelings in people; anything from pleasure, and comfort, and euphoria, to pain, and panic, and terror. It can fill a person with powerful energy which refills their stamina and enhances their focus and reaction speed, or it can be debilitating, leaving a person unable to focus, unable to think clearly, and unable to function, or barely able to stand.

Melam and Ni are powerful tools at a Deity's disposal. One does not always feel a Deity's Melam or Ni when experiencing their presence or receiving a communication from them, but when one does feel a Deity's Melam it is a sure sign that you have their attention at least in that moment. For most worshipers of Inanna, getting to feel her Melam is a blissful gift, a rare pleasure, and a great honor. Inanna chooses to make her Melam pleasurable and comforting to her worshipers, filling us with a Ni that relaxes us and comforts us. Often, if we are in pain, her Melam's Ni will completely remove our pain. When we are depressed, her Melam and the Ni it causes will ease our minds and wash away our troubles and sorrows. Through her presence alone, via her Melam, and the Ni it induces, Inanna bestows great blessings upon her faithful worshipers.

What do I do with my offerings after I have given them?
How long should I leave them on the altar?
For any perishable offerings given to Inanna, you should leave them on the altar or consecrated place for at least one minute in order to give her time to accept them, longer times are optional but unnecessary. You should not leave a perishable offering out for so long that it is no longer safe to consume. You should consume all the edible and imbibeable offerings that you give because Inanna often places blessings upon them which are only received by ingestion. Be sure to give her the offering before taking any for yourself, and be sure to hold her in your mind and give her attention while you are waiting to take the offering back for yourself to consume. Time spent with offerings given is sacred time where you and your Goddess are close together and about to share a meal. To perform other tasks unrelated to Inanna while waiting to take the offering back for yourself is seen as disrespectful.

What is a "Domain", and what are Inanna's?
A "Domain" is an aspect of reality that a Deity has influence over. Unlike in

some religions where a Deity is said to micromanage every possible interaction with an aspect of reality, in Ishtarism and Anunna-Umun, our Deities only influence their Domains, not control them. A Domain is the aspect of reality which literally flows forth from that Deity; they are the source of that aspect. They do not control every iteration and interaction of that Domain because we human beings have Free Will, which is another gift from the Anunna, and to control every microaction of a Domain would be to rob us of Free Will. In Anunna-Umun and Ishtarism, a Domain is called a "Me" (pronounced "may"). Inanna has literally hundreds of Mes, but some of her primary ones are: Gender, Love, Beauty, Sex, Sexuality, Justice, War, Compassion, Fecundity, Fertility, Abundance, and Authenticity.

Do Ishtarites believe in Reincarnation? What about Eternity in Heaven?
Souls are not eternal by default. Souls have bodies and their bodies decay slowly. A Soul's "lifespan" is about 500 years, after which they decay, and the strongest portion of them, be it their love, their devotion, their humor, or what-have-you gets passed on to a new Soul being created, but that person as a whole will never exist again.

If a Soul is chosen to serve in an Eternal Temple in a Deity's home realm, that Soul will be granted "immortality of the Soul" (also known as "Eternal Servitude") for so long as it continues to serve its Deity, which prevents it from decaying, granting them an eternity of existence.

If a Soul wishes, after they have been granted immortality of the Soul, they can ask their Deity to have them reincarnated into a living body again to start existence all over instead. It is a rare gift given to a Soul because it erases all of who that person was, all of their memories, and their bond with their Deity, which makes it a very sad parting. The Deity will watch them begin life again, hoping that they might find their way back to them in this new life.

Is there a Hell? Is there any form of Punishment for evil people?
There is no Hell. Souls are generally not judged and punished. Upon entry into Irkalla a Soul is examined and checked for having committed any atrocities but these are exceptionally rare. If a Soul is judged unfit to enter into Irkalla or to be chosen by a Deity for service to them, they will be exiled to Kur. If a Soul refuses to abide by the Laws of Irkalla, such as if they harm or kill another Soul

or if they cause more property damage than they can fix or replace, then they will be exiled to Kur as well. Kur is a harsh wasteland filled with ancient and terrible beasts and demons which may prey upon Souls exiled there. Beyond that, there is no scheme of punishment.

What do I do if I don't have an altar or a permanent space for offerings?
You can consecrate a space with just an incantation, and it can be as simple as a plate or a bowl on a surface just free of clutter enough to fit it. To make a temporary space or vessel sacred, hold your hands over the area or vessel you want to consecrate and say: “Inanna, Queen of Heaven and Earth, let this space be a temporary altar in your honor for my offering today.”

I am worried that I may have upset Inanna, what do I do?
Deities of Anunna-Umun are not fickle or wrathful. They are not easy to upset, and when someone does upset them, they are very likely to tell them in a direct communication. Our Deities do not use "signs" to communicate. They will never cause vague unrelated happenings to occur as a means of sending a message. Sending "signs" that a person has to watch out for is immature narcissist manipulator bullshit which is beneath the Anunna. If an Anunna is upset, they will make their feelings known, if their feelings are ignored or disregarded, or if the person is simply unable to perceive them or their message, then they will simply pay less attention to that person until that person changes their ways and makes that Deity happy again.

If you are concerned that you have displeased Inanna, then pray to Her, speak from the heart, and explain why you think you displeased Her, and ask her what you can do to make it right, and to please Her again. There are very few things a person can do which will displease or anger Her, but the most common is to ignore your true nature, to not be true to your authentic self, or to treat yourself poorly. That includes punishing yourself because you think you upset your Goddess - that in of itself can displease her. Never punish when you can make amends and do better.

Offerings generally cannot buy your way out of displeasure or anger, but genuine acts of amends, acts of love or compassion, acting and speaking truly and authentically, spreading love to others, and giving pleasure are excellent ways to earn her favor and sooth her fierce heart.

What is a Deity? What is a Goddess/God?
A Deity is a timeless eternal divine being, a Soul with its own distinct individual consciousness which is greater in every way than that of any being who lives and dies, who is voluntarily charged with overseeing benevolent influence upon the lives of mortals and the development of this reality. We mortals start out as nothing, and who and what we become is a direct result of the experiences we have throughout a process of growth which we call 'life'. Deities start out as already-complete beings. Their beginning is greater than our "end" - though we do not truly end or stop growing when we die. They do grow through their experiences just as we grow from ours, though. Deities cannot be perceived through our physical senses, currently they can only be perceived through our minds, through their connection with our Souls.

Something which is incredibly important to understand is that in order to perceive a Deity, a person must believe in them, even if that is with only a nonspecific abstract level of belief. If a person actively disbelieves in the existence of Deity then they will effectively prevent themselves from experiencing every member of Divinity. The more fully and strongly a person believes in a Deity, the more strongly and fully that person will be able to experience that Deity.

What does it mean when someone is a Consort?
Consorts are worshipers of Inanna who have been specially chosen by her as lovers. Some are only sexual, some are only romantic, some are both sexual and romantic in nature. There's nothing one can do to try to become a consort beyond expressing willingness to our Goddess, as it's not a mortal-chosen position. Only Inanna chooses her lovers, and all consorts are chosen via direct interaction with our Goddess. Most consorts treat their relationship with Inanna to be as important as a marriage, with the format often modeled after a long term long distance relationship, but even so, it's quite different than a human relationship due to all of the factors involved - and all the human factors not involved. See the chapter on Intense Worship for the ins and outs of consortship, but for now what you need to know is that they're worshipers like any other, other than the close personal interactions they have with Inanna, no other factors separate them from anyone else. Our Goddess loves wholeheartedly and freely, but she does not perpetuate inequality. Consorts

are expected to behave, live, and grow like anyone else. A relationship with our Goddess enhances their mortal lives, Inanna will not tolerate a consort forsaking their mortal life in favor of their eternal one.

Are there any other special relationship positions, like Consort?
There are, actually. The Anunna in particular are quite fond of adopting mortal children. Unlike in the Hellenic mythos, those adopted are not gifted favors or given preferential treatment above other mortals. Inanna is our Lady of Largest Heart, and she feels deeply for those who never had a mother, those whose mother abused them, and those who lost their mother far too young. Occasionally she chooses to adopt such people and take on a motherly role with them. Some are lucky to have had their Souls created by Her, too. The Children of the Anunna are a blessed bunch, but you'll almost never see them around as all are commanded to keep their status secret from the public. In ancient times there was once a genocide where all the known living Children of the Anunna were put to death. Since then, they have lived in secrecy. If a Child of the Anunna exposes their secret to you and informs you of their status it is a sacred honor. To betray them by revealing their status to others incurs great disfavor by their parent Deity. Of all the Anunna, it was Inanna who was hurt most by that ancient genocide, so it is she whose wrath is most quickly stirred when someone betrays one of her adopted children.

It is popular for many female/femme worshipers to innocently and ignorantly call themselves "Daughter of Inanna" out of a deep fondness for Her and in reference to their taking on attributes inspired by Her, but this is something which is gently discouraged as it places actual Children of Inanna in a difficult position in addition to often causing them discomfort which they cannot speak up about. We encourage you to show your love for Inanna with different language unless you actually have a parent/child relationship with our beloved Goddess. If that’s the case, please read more about what it means to be a Child of the Anunna in “Intense Worship”.

How do Eternal Titles like "Consort of Inanna" or "Child of Inanna" work, are they like Clergy titles?
No, Eternal Titles are all given by Inanna to the individual in direct interaction. These titles include Consort, Son, Daughter, Child, and Handmaiden. These titles are never mortal-appointed. They are bestowed, not strived for.

Clergical Titles are assigned by another member of clergy, not self-assigned. They are distributed with the blessing of Inanna, and it is the Entu's responsibility to ensure that each title bearer is worthy of the title they bear. Clergy members must take on Sacred Vows of Service in order to earn their title, and these vows are done between them and Inanna in sacred ritual.

What is a "Null"?
A "Null" is a person who cannot directly perceive spiritual energies and beings. It's separate from clairsentience, the five internal senses of the mind, which can be cultivated through dedicated practice and education. But for example many people can feel or see 'energies', feel or see the 'subtle body', see 'ghosts'/'Spirits', perceive their or other people's chakras or auras, astral project, go on Spirit journeys, talk to Spirit/animal guides, perceive their ancestors, sense/see magic(k), etc. All of that a Null cannot do. Outside of deep meditative trance states which require advanced skills and training or powerful entheogenic assistance, Nulls can only see and feel the physical reality and nothing more. Many Nulls also have aphantasia, so they do not have a working Mind's Eye, meaning they cannot visualize or visually recall memories or imagine anything at all, as well. Being a Null makes it far more difficult to connect with a Deity and establish a relationship with them, and in fact it appears many Deities refuse to connect with Nulls entirely, as it's a common experience for a Null to go decades without a single point of contact despite relentless devotion. However, Nulls have a much easier time with Discernment, because they cannot create false experiences even if they want to.

How do I contact the Temple Administration off of Discord in case there is ever a problem or I am unable to access Discord?
You can email Entu Siri Nin at Siri.Nin.Priestess@gmail.com
You can email Entu Meadow at Sinisterlux666@gmail.com

Useful Sumerian Phrases

Ŋa'e-zu-me. - I am yours.
mu-ŋu$_{10}$-am$_6$. - My name is. (said *after* your name: "Siri Ninkurŋarra mu-ŋu$_{10}$-am$_6$.")
i$_3$-ra-ab-šum$_2$-mu-un. - I give it to you.
ma-ab-šum$_2$-mu-un. - You give it to me.
i$_3$-ra-šum$_2$. - I gave it to you.
ma-e-šum$_2$. - You gave it to me.
Za'e Nin-ŋu$_{10}$ Ki-Aŋ$_2$-ŋa$_2$-me. - You are my beloved Queen.
Ŋa'e Za'e-ra ul-la Ki-a-ra-Aŋ$_2$. - I love you endlessly. (poetic)
Ŋa'e Za'e Ki-Aŋ$_2$-en. - I love you. (direct)
Ḫe$_2$-ku$_4$-ku$_4$-de$_3$-en? - May I enter?
Ḫe$_2$-ed$_2$-de$_3$-de$_3$-en? - May I leave?
Tukumbi Nin-ŋu$_{10}$ an-na-ak-am$_6$? - If it pleases my Queen..
Tukumbi Za'e an-na-ak-am$_6$? - If it pleases you..
Ŋa'e Za'e-ra ni$_2$-ŋu$_{10}$ i$_3$-ra-šum$_2$-mu-de$_3$-en. - I give myself to you.
ḫe$_2$-ra-gub-be$_2$-de$_3$-en. - May I serve thee?
i$_3$-gub-be$_2$-de$_3$-en. - I will serve thee.
Ŋa'e Za'e dug$_3$-ga-am$_6$ i$_3$-ra-gub-be$_2$-de$_3$-en. - I am pleased to serve you.
i$_3$-gub-be$_2$-en ud-ul a-ra-zu! - I have served you faithfully. (always in supplication)
i$_3$-gub-be$_2$-de$_3$-en ud-ul a-ra-zu! - I will serve you faithfully. (always in supplication)
Za'e-ra ka-tar-maḫ ḫe$_2$-dub-be$_2$! - May great praise be heaped upon you!

Ŋa'e Za'e-ra ne i$_3$-ra-ab-šum$_2$-mu-un hu-mu-da-gu$_7$-e-en?
I give you this, mayest thou eat it with me? (formal, ritual, polite)

Ŋa'e Za'e-ra ne i$_3$-ra-ab-šum$_2$-mu-un hu-mu-da-na$_8$-na$_8$-an?
I give you this, mayest thou drink it with me? (formal, ritual, polite)

Ŋa'e Za'e-ra ne i$_3$-ra-ab-šum$_2$-mu-un šu-zu ḫa-ba-ab-tiŋ$_4$-ŋe$_{26}$-en?
I give you this, mayest thou receive it? (formal, ritual, polite)

Notes: In Sumerian, the present-tense and future-tense are identical. "It" also implies "this", but to specifically say "this" where it says "it", just add the word "ne" before the verbal chain. Ex: "**Ne i$_3$-ra-šum$_2$.**" = "I gave this to you."

Chapter 2: Her Many Epithets

Inanna Nin-An-Ki - Ishtar

Inanna NinAnKi in cuneiform:



Inanna's Sumerian name has been rendered variously as:
Inanna / Innana / Inana
And in Akkadian as:
Ištar / Ishtar
Her primary title was originally: **NinAnna**:
"Queen of Heaven"
When she rose to supreme power it changed to: **NinAnKi**:
"Queen of Heaven and Earth"

<u>Her Divine Names:</u>

Ningalanna - Šarrat-šamê
"The Great Lady of Heaven - The Queen of Heaven"

Ninmešara, (pronounced "Nin-may-sha-ra")
"Lady of the Myriad Powers"

Mulanadiri, (pronounced "Mool-ana-dee-ree")
"The Ruling Star of Heaven"

Ninšenšena - Bēlet Qabli {pronounced "Nin-shen-shen-na")
"Lady of Battle"

Piriŋ-An-na, (pronounced "Pee-ring-On-na)
"Lioness of Heaven"

Epithets of Rule and Power

Goddess Over All Goddesses
Queen of Heaven and Earth
Queen of Heaven
Heaven's Mistress
Queen of All Queens
The Ruling Star of Heaven
The Morning and Evening Star
She Who Answers All Prayers
She Whose Reign Extends To All
The Matriarch of All Powers
Lady of the Myriad Powers
She Who Decrees
Mistress of the Temple
Wife of the High Priestesses
Lady of the Sacred Temple
Lady of Heaven's Palace
Lady of Resplendent Light
Lady of Kingly Rule
She Who Rules From Highest Heaven

Epithets of Justice and War

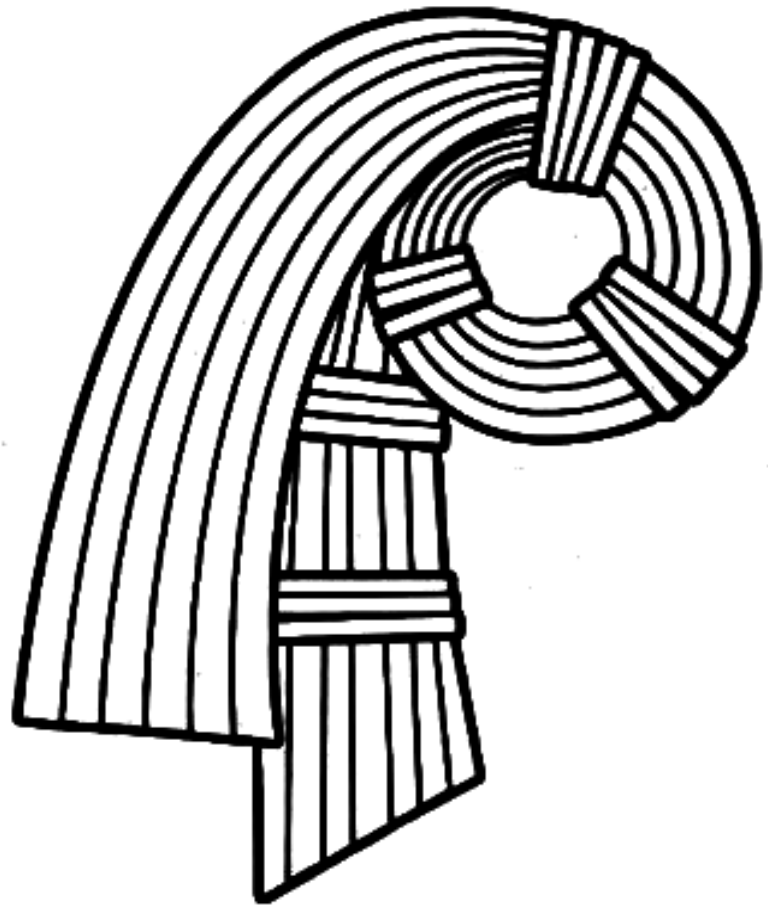
The One Who Conquers All
Dancer of Whirling Blades
The Lioness of Heaven
Lady of Lion Heart
Lady of Furious Battle
She Who Cannot Be Defeated
Righteous Lady of Radiance
Destroyer of Mountains
Lady of Beer-Enduring Wits
She Who Turns Men Into Women -
- and Women Into Men
Divine Lady of Justice
She Who Protects Women
She Who Destroys Rapists
She Who Beheads the Cruel
She Who Fears No One
She Who Emboldens Hearts
Lady of Fair Judgement

Epithets of Love and Sex

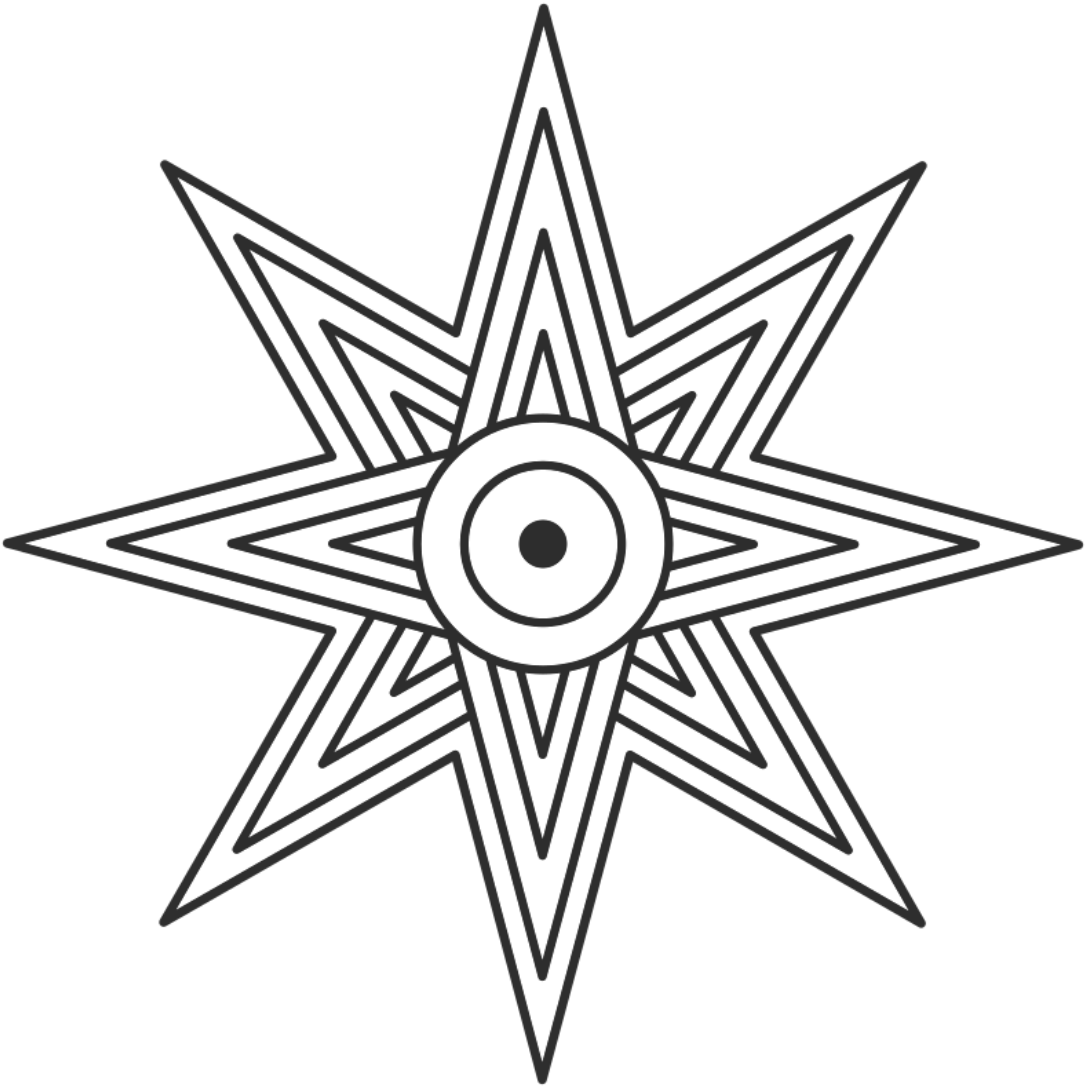
Lady of Loveliest Vulva
Lady of Unending Passion
Lady of Endless Compassion
Lady of Joyful Hearts
Lady of Enchanting Eyes
She Who Is Denied Nothing
She of Manly Power
Lady of Largest Heart
The Princely Lover
She Who Does Not Tire
She Who No Man Can Satisfy
Goddess of Passion
Goddess of Desire
Lady of Powerful Erections
Goddess of Sated Loins
She Who Loves All Genders
She Who Loves Trans People
She Who Loves Intersex People
She From Whom All Good Things Come Forth

Chapter 3: Her Symbology

Reed-Ring Post: The earliest known symbol of our Goddess is the Reed-Ring Post, also known as the “hook-shaped knot of reeds”, “Inanna’s knot”, and the “Reed Door Post”. This was a vertical ring formed atop a bundle of reeds which stood up vertically out of the ground. Reeds were an essential basic building material and utility item in ancient Mesopotamia, and storehouses for grain, fruit, meat, bread, and beer were all constructed of reeds at least in part. The reed doorpost became a symbol associated with storehouses, which themselves were associated with abundance, bounty, harvest, and all the essentials of life. Because our Goddess herself controlled the availability and harvest of all things that grow and support life, she became the one you had to satisfy and gain approval from to reach all the things needed for survival and for wonderful times. Through this it came to be that Inanna NinAnKi, who was also the first Goddess of vegetation, fertility, harvest, refreshment, satiety, and pleasure (in addition to her more well known later-acquired Mes and powers) became associated with the reed doorposts that formed the boundary between a storehouse of plenty and the rest of the world.



The Eight-Pointed Star: The “Star of Inanna” or “Star of Ishtar” is probably our Goddess’s most ubiquitous and most prominently recognized symbol, at least in the modern era. A Rosette with eight points is also commonly used to represent her star. In many places, her brother Utu-Šamaš’s star, which has four points and four wavy lines in between the points, is often confused for her star. In her star, the up/down and left-right points are overlaid on top of the diagonal points, and the center of the star traditionally has a circle or concentric circles. Later examples usually have her star encased in a circle when it is not shown in the sky, this was a way of including her star without depicting that her star was supposed to be in the sky in the depicted scene.



The Lion - Lions were well known for their ferocious and untamable nature, and they were associated with indomitable power and lethality. Lions were often depicted as battling and dominating serpents, which were symbols of wickedness and deviousness. There are numerous tales of our Goddess striking down the wicked, the unjust, and the maliciously devious. It is from this symbol that our Goddess became associated with cats of all types.



The Dove - It is theorized that doves got their association with love from being associated with our Goddess. Many cultic items and works associated with or dedicated to our Goddess featured doves, and it was believed that she could take the form of a dove.

The Owl - Owls were noted creatures of the night and so were associated with Prostitutes. There's not a whole lot of established linkage between Owls and our Goddess, and it really only showed up in late-age pieces such as the Burney Relief, but it's very likely that as time went on she became associated with them via a complex interplay of etymological and cultural associations between the Sumerian and Akkadian cultures. Associations with the night were normally reserved for Underworld Deities but I personally believe that both Inanna NinAnKi and her older sister Ereshkigal took forms that featured owl-like attributes such as bird-taloned feet and downward-pointed wings. Typically sky Deities had outward or upward pointed wings, but after Inanna NinAnKi's descent and ascent from the Underworld she gained the Divine Mes of the Underworld and so gained power there, which not only resulted in her title being expanded from "Queen of Heaven" to "Queen of Heaven and Earth," but also resulted in her possessing both sets of wings.

Four-Tiered Horned Crown - Stacked Tiered Horns pointing inward were the crowns of Divinity, called Barsig - Paršīgu, in Sumero-Akkad, and the most powerful and principal of Deities had three or four tiers to their crown. Lesser Deities had fewer tiers to their crowns. For example, Divine Sukkals, or attendant-Deities who served main Deities often had only one tier to their crowns.

Rod and Ring - The Rod and Ring are seen in the hands of Gods, Goddesses, and Kings alike, as this was a symbol of rulership. The Rod is a yardstick and the Ring is a loop of rope intended for measurement. One of the chief duties of leaders is to measure out land, as well as other trade goods, to ensure that fair distribution and standardization of quantities is upheld. The transfer of a rod-and-ring from a Deity to a mortal is a symbol of the Deity anointing the mortal as someone who should rule over others.

Wings - All of the primary Seven Deities Who Decree, all of the sky Deities, and some of the Underworld Deities of ancient Mesopotamia had wings. One notable exception is Enki-Ea, Lord of Water and Earth, who in many traditions is our Goddess's father. Instead of wings, rivers of fresh water flowed from his shoulders. Not only were the Gods and Goddesses believed able to fly directly, but also they were associated with birds of prey and flighted nesting birds, and so they were believed to be able to take the form of these birds. In later eras the direction of the wings denoted whether a Deity had power over the Heavens or over the Underworld or over both, but in earlier art it was simply up to the artist to choose how to depict them.

Divine Weapons - Our Goddess is often depicted with six weapons mounted to her back, which protrude diagonally out above her shoulders and sometimes down at her sides. The motif was simple in meaning, it showed her well armed and capable of great destruction and retribution should her wrath be summoned. Some other Deities were occasionally depicted with weapons in this fashion too, but it was usually only the most important and powerful sky Gods.



Various Associated Materials and Objects:

Lapis-Lazuli, the blue stone of antiquity and the pigment Ultramarine made from it. **Iolite**, the blue-violet and gold-yellow gemstone that changes colors when light passes through it from different angles, which alludes to Inanna's power over transformation and her blue/gold motif. **Carnelian**, the red stone that is the color of passion. **Ruby**, the red gemstone that exemplifies durability and power. **Sapphire**, the blue gemstone that exemplifies purity, nobility, and durability. **Gold**, the metal of Gods and Kings/Queens. **Bronze**, the metal of weaponry. **Grain,** the lifegiver. The **Date Palm** and **Date fruit**, which is highly fertile and bears fruit all year round. **Fruits**. **Flowers**. **Reeds**. **Wool**. **Animal Skins**. **Meat**. **Milk**. **Juice**.

The Planet Venus: Due to how Venus transits across the heavens it is called The Morningstar and The Eveningstar. Our Goddess became associated with Venus because Venus appears to leave the heavens and submerge below the earth for some time, and then return to the heavens again, and she is the Heavenly being who descended to the Underworld and then ascended again to the heavens.

Colors:

Blue, of Lapis Lazuli, her sacred stone that lined her temples, and of the sky. **Red**, for passion and bloodshed, and for the planet Venus. **Golden Yellow**, for gold and bronze. **Green**, for all that which grows and nourishes us all. Also, Gold and Lapis Lazuli is our Goddess's favorite color scheme.

Chapter 4: Her Family, The Anunna

Our Goddess's parentage varies from region to region and time to time. There are many variations, with some making her the daughter of An, some making her the daughter of Enlil, some making her the daughter of Enzu, but I'll be establishing her genealogy the way that makes the most sense to me based on the tradition that is the most straight forward and least contradictory in my eyes.

Note: I've listed married couples on the same line for clarity.

Some of the major Anunna:
Nammu and **Tiamat**, her great-grandmothers.
An and **Ki**, her grandparents.
Enlil and **Ninlil**, her uncle and lover, and her aunt.
Enki-Ea and **Ki-Ninmah-Ninḫursaĝ**, her parents.
Inanna NinAnKi, herself, and **Dumuzi**, her husband.
Utu-Šamaš, her twin brother, and **Šerida**, her sister in law.
Ereškigal, her older sister-aunt, and **Nergal**, her cousin.
Enzu-Nanna-Suen, her cousin, and **Ningal-Nikkal**, her sister.
Asalluḫi, her brother.
Ninurta, her cousin.
Iškur-Adad, her cousin.

The Seven Who Decree:

The members of the Anunna who are the most powerful, important, and influential are known as “The Seven Who Decree”. They hold the most numerous and most influential Mes and are the most involved in the creation and ordering of the universe and the human world. I have listed these Deities in order of most powerful to least powerful on the basis of who can override whom without facing consequences.

Inanna-Ishtar, An-Anu, Enlil-Ellil, Enki-Ea,
Ki-Ninmah, Utu-Shamash, Enzu-Nanna

Lesser Anunna:

There are countless other Anunna who are lesser and who were only localized to single cities and villages, literally we don’t know how many there were because no exhaustive all-inclusive list has been found to date.

About Her Parentage

The parentage of our Great Goddess, Inanna NinAnKi varies systematically through the lexical-archaeological record depending on which City-State and time period of ancient Mesopotamia is being considered. Today it is generally held that most people in ancient Mesopotamia believed that her father is Enzu-Nanna-Suen, the Moon God, and her mother is Ningal-Nikkal his wife, but this is primarily only because of the survivorship bias that is applied to the lexical-archaeological record as a result of the majority of artifacts from other cities having been destroyed or lost to time. It is well established that other cities with other traditions of parentage were known to have simply swapped our Goddess's parentage in their own versions of all the major stories and lore while leaving the plots of these core mythos mostly unaltered. Inanna NinAnKi was considered to be the crown jewel of the Heavens, whom everyone wanted to claim as their own God’s daughter.

If we, for example, consider the City-State and time period which had the most unified and established power of the region, we would be looking at Akkad during the height of the Akkadian Empire. There they believed her to be the daughter of An, the Supreme God of the Heavens, who was represented by a Star logogram, the Dingir Sign ( ) that was also used as a determinative for all Divinity. This assertion that she is his daughter is logically sound given that she has supreme power over Heaven, and it would thus have been illogical to think that the child of a different and lesser God, who controlled a different and lesser Domain, would have had such supreme power. Similarly, Inanna NinAnKi is associated with the stars Venus and Sirius (depending on time of year), just as An is associated with stars in general, and it makes sense that a parent and a child with similar Domains would share similar logographic and aspectual likenesses.

If we consider the City-State of Nippur, which was Enlil the King of the Gods' base of power, we find that there people actually believed that Inanna NinAnKi was so powerful that she couldn't even have come from Enlil, she must have come from his father, An. Enlil is the wind and the very air we breathe and the sky itself (but not the Heavens above it), but he is no match for our Goddess, and she defies him regularly, so she must be his sister, not his daughter. Rather than creating a particular narrative out of pure imagination, as some

people wrongly insist they did, ancient peoples often turned to observation and rational thought when trying to make sense of the unknowable.

Next we will consider the City-State of Ur, which was the Moon God Enzu's home city. Ur is the city for which the most complete and varied lexical-archaeological record was found. Little surprise is it that our Goddess becomes the daughter of Enzu there and then. Here too, ancient people could claim logical sense behind their version of our Goddess's parentage; her brother is Utu-Šamaš in all traditions, and he is the Sun, and the Sun was believed to be controlled by the Moon, so it is no stretch to see the associations that would have made it sensible to consider that the other highly visible heavenly body, Venus or Sirius (depending on time of year), was of the same immediate family.

When we consider the City-State of Arbela, which was a major base of power for our Goddess, we find that there she was believed to be the daughter of Enlil, King of the Gods. This association is likely because in Arbela our Goddess was believed to be far more aggressive and militaristic. There was a huge focus there on her Justice and Battle Aspect, much more so than in most other traditions. Likewise, Enlil was thought to be highly militaristic, and he was seen as the "Enforcer" of the Anunna. So, to explain Inanna NinAnKi's extreme battle prowess they believed her to be his daughter, believing that no other father could have instilled her extreme skill and prowess in battle. Of note is that Arbela is way up north near Nineveh, at the foot of the Zagros Mountains, in the heart of Assyria, and not down in the fertile plains of Sumer where our Goddess's more peaceful and benevolent aspects were celebrated.

When we consider the City-State which was Enki-Ea's base of power, Eridu, we find again logically that she is considered to be the daughter of their patron Deity Enki-Ea there. No surprise at all here, the pattern of psychology that dictates this shift of beliefs is well established, and it makes sense given the sheer amount of lore involving both Deities.

But when we look at the City-State which was Inanna NinAnKi's own home city, Uruk, we find that she was said to be Enki-Ea's daughter there too. Given our Goddess's supreme power and the proclivity for any given Deity's worshipers to elevate their Deity above all others in all ways, including their

parentage, one would think that in her own city she'd be thought of as the daughter of An, as it was in Akkad and Nippur. Yet in Uruk they believed that she was the daughter of Enki-Ea. This was not just due to the geographical proximity between Uruk and Eridu, rather it was because even when her parentage is swapped in the myths and stories of other cities, in the heart of those stories the same plots still happen roughly the same way, and there is a very apparent closeness between Enki-Ea and Inanna NinAnKi in all of those stories. Not only does Enki-Ea clearly favor Inanna NinAnKi in times of peace and prosperity, he rescues her from an unjust and utter destruction when all other Gods and Goddesses turn their backs on her. Enki-Ea was known to be the wisest and most compassionate of all the Anunna, and he was also known to be the most likely to abandon group-think and stand out on his own in support of what is right, which is a quality that our Goddess Inanna NinAnKi shares as well.

I choose to follow this tradition of parentage for myself because it makes the most sense to me, and it highlights the heart of the corpus of stories, not just the regional flavor variants applied to them.

I encourage you to do as the ancients did: pick which parentage resonates most with you and simply swap other parentages out for your chosen one when you are learning and integrating the lore and stories. There’s no shame or hassle in changing your mind about which Deities you choose to believe are her parents - it’s no different than conceptually moving from one city to another.

Chapter 5: About Syncretism

While we believe that our religion is a living breathing thing that lives on and evolves with time, we also have to draw lines in the sands of time to choose for ourselves what delineations we will use as we carve out our faith and the identity of our Deities from the continuous extrusion of clay that is the flow of time. People moved and their cultures changed, and with them their Deities changed too. In the process, their Deities were often given new names. However, sometimes the Domains that their Deities controlled also changed. Eventually, new lore was written, and with it the identity and personality of the Deity became wholly different from who they once were. In many ways most ancient Deities represent a quite literal Ship of Theseus.

For most of us, the current ship is not the same as the original ship, and if you keep an eye on what really makes a Deity the Deity that they really are, you can even zoom out enough to see that there's multiple ships in the water of faith, not just one. On that note, some modern pagans quite adamantly believe that there really is only one God and one Goddess, which is called "Henotheism", and that's great for them, but that's not how we believe. Such reductionism only serves to lessen the richness and individuality of our Deities, and it does a disservice to both our ancestors and ourselves. If you do a lot of research you may encounter instances where literally every Goddess of Love is conflated with our Goddess at some point.

Where you draw the line is individual to you and it should be based on what personally matters to you. For me, I draw the line on when the personality, the stories, and the Domains of a Deity change significantly from the original iteration, such that important traits are either removed or disparate traits are included. I personally only recognize the in-situ syncretization of Inanna NinAnki with Ishtar. The ancients were convinced that Inanna is Ishtar is Inanna, and in my own experimentations and efforts that has proven to be true.

While I originally published in the first edition of this book that Astarte was Inanna, largely because that is the official reconstructionist position, and because Astaroth of the Goetia has been demonstrably linked to Inanna in a functional way, I've since revised this position, as I discovered the true nature

of that linkage. As often is the case, reality was not as simple as first assumed. Astaroth is based off of Astarte, but just because Inanna answers when someone calls upon Astaroth that does not mean Inanna is Astarte. When I first spoke with Inanna NinAnKi about this issue, she revealed to me the true nature of the situation: “Names are Doors. I may answer a call made through any name which I have access to, but that does not mean that name is my own.”. She went on to explain to me how she has access to many names used throughout history for various Goddesses, and that when someone prays to her using one of those names, if their Spirit intends to reach her, they will, even though the name they used was not her own, just as if they use her name but truly intend to reach some other Goddess, she will ensure the other Goddess receives that prayer instead. In this way, it is not an insurmountable error if someone uses the wrong name as long as they have the right Deity in mind at heart.

With that cleared up, I can confidently say; Astarte is not our Goddess. Likewise, Asherah the canaanite Goddess and Išḫara the Eblaite Goddess are also not our Goddess. In fact, both were known to the ancient Mesopotamians, and Išḫara even interacted with Inanna NinAnKi in lore as she was welcomed into the greater Mesopotamian pantheon. Asherah was known in Sumero-Akkad as the amorite Goddess Ashratum in Sumer and as Aširatu in Akkad. She is said to be the consort of El, who some people also falsely syncretize with Enlil or An.

Aphrodite-Venus is also not Inanna NinAnKi. While some worshipers did move from Mesopotamia into Greece and many of those worshipers did move on to worshiping Aphrodite as part of their cultural integration, the two Goddesses are only connected through their sharing of the Domain of Love and through their association with the planet Venus, but as shown with the case of Išḫara multiple Deities can inhabit a particular Domain and still be individuals.

Now, here’s another case where reality gets complex and I have had to revise what I initially wrote in favor of a more nuanced and accurate result: One particularly troubling syncretism is the case of Lilith.

As far as ancient Mesopotamia goes, there was no known-to-living-mortals direct connection to Lilith. Put simply, the ancient Mesopotamian people who

drew breath did not know she existed. Ancient Mesopotamians who were in Irkalla *may* have known she existed, but there's no trace of her in the living world. And here's where it gets interesting; Lilith is actually a member of the Anunna, in retrospect. She was not known to the Sumerian, Akkadian, or even Assyrian peoples, but she is actually descended from the Sumerian Pantheon; she is Ereshkigal's eldest daughter. I had the good fortune of being contacted out of the blue by Lilith one day, *before I knew she was a member of the Anunna Pantheon*, wherein I was given a vision-encounter of meeting her, and then later on I encountered her again during a meeting I had with Ereshkigal while out on Spirit Journey, further confirming their association. I am far from the first person to discover her lineage or associations, it's merely another case of my having held off on accepting such reports as valid, and having dismissed all mention of her involvement, until I experienced it for myself, which forced me to change my beliefs. But that is the main flaw to skepticism; it may feel safer, and sometimes it is, but it can leave you unprepared and cut off from things and even Deities that you otherwise would have some degree of knowledge of or connection with. As with most things, a middle path is best.

So, why do people try to syncretize her with Inanna? That is a case of two factors. First, there is an ancient term that is similar to her name, lilitu, which causes confusion for underinformed people in modern times who latch on to it as possible proof that Lilith was known to the ancients of Sumero-Akkad. It's an almost nonsensical logical leap, but sometimes ancient history and mythology prompts people to make connections that shouldn't be made in effort to make sense of things they don't have the tools or context to make sense of. In Sumero-Akkad the lilītu were a class of malicious ghosts which stemmed from a belief that if a woman died in adulthood without ever having sex, getting married, or having children that their soul would be twisted by the unfulfillment of their life and they'd spend their afterlife trying to steal from others what they themselves didn't have in life. One such ghost pestered and haunted the Huluppu tree that Inanna NinAnKi was growing in her youth. Lilith sounds like lilītu, so people sometimes leap to connect the two when there was no actual connection between them. This leads to people incorrectly reasoning that Lilith was known in ancient Mesopotamia, and thus incorrectly giving credence to the notion that Lilith is a hypostasis of Inanna, basically arbitrarily. But once again we see this is just the overly-reductive blending of two disparate Goddesses for the sake of modern peoples' desire for simplicity.

It’s all too easy to take a reductive eye to the world and condense truth down to a convenient fiction.

The second factor is a misguided desire to condense down every aspect of spirituality into some kind of older and thus, in their minds, stronger version of itself. So in their mind if they can draw connections between the most ancient form of Divine Feminine that they can find with forms that came after it, then they can connect with a more powerful form of the Divine Feminine. That is an idea that drives a lot of modern syncretism, trying to build the most powerful or most widespread iteration of Divinity that they can. It partially stems from an anxiety about believing in a Deity who hasn’t shown up in history after a certain point in time. People assume that a God/dess has to remain relevant in order to retain their power and efficacy. The idea goes that there’s something wrong if the God/dess hasn’t made a fuss or demanded worship in a while. Some of that is a natural consequence of 2000 years of exposure to the idea that the supposedly-only God that exists demands attention constantly. Most people who have only ever interacted with El-Yhwh simply do not know better, and have no idea how to go about conceiving of or considering the nature of an actual Divinity, such as an ancient Deity who operates entirely differently than how the modern false god, of the world’s most popular current religions, operates.

Lilith occupies a place within most people of today’s awareness simply because she has been conscripted and integrated into modern religions, even though the conception of her that they contain has absolutely nothing to do with the actual Goddess. Christianity and Islam have a habit of integrating parodied or diminished versions of Deities and rituals of other faiths as a means of converting people from those other faiths and changing their behaviors and beliefs over time. As such, given Lilith’s involvement in Judaism, it was just a matter of time before Christianity incorporated her into its mythos.

El-Yhwh is a jealous, cruel, and weak little false-god (egregore) who will stop at nothing to diminish actual Deities and steal their worshipers away from them. It’s what allowed his rapid and bloody rise to power, and is what has helped sustain him all of these years.

Additionally, there's another very good reason to not go around syncretizing Deities that shouldn't be; the accidental creation of impostor egregores. While I do get into the specifics of egregores and this egregore in particular later on in the end of this book, see the chapter *"A Great Evil Arises"*, for now I will just quickly say that when you syncretize a Deity with someone that is nothing like them, or in any other way seriously alter the mythos or ethos of a Deity in a way that is inconsistent with their true essence, it has the potential to allow an impostor Spirit to take your worship instead of the bonafide Deity that you intend to receive your worship. In most cases, nothing serious happens and there's no tangible spiritual danger, but the whole point is to connect with the real Deity, not waste your time on an impostor. So it's important to ensure that for any Deity you want to worship or incorporate into your practice that you do your due diligence to maintain authenticity of ethos and mythos when regarding them. The creation of the El-Yhwh egregore is the result of an intentional and coordinated act of corruption of ethos and mythos, but accidental corruptions which come from syncretizations can have similar results even if unintended.

The whole reason people are advised to not just make up Gods and Goddesses they want to worship is because they end up offering nothing in return beyond unpredictable psychological effects and companionship at best. The benefits from worshiping an actual Deity are innumerable and span many forms of impact they can have on not just you but your life, including your afterlife. An impostor isn't going to be able to offer you such benefits. So even if the accidental egregore created by syncretizing Deities that shouldn't be mashed together does nothing wrong, they're not going to be good for you spiritually. More realistically, the impostor or nonexistence of an actual Deity that corresponds to your failed syncretization attempt will result in negative psychological repercussions and just pose as a drain on your spiritual well being, energy, and resources, either through the consequences of your own mind in connecting to no one, or through some non-Divine Spirit connecting to you and pretending to be the Deity you wanted to connect with.

Another problem with failed syncretizations, or excessive syncretization, is that it makes Discernment extremely difficult, if not entirely impossible. Discernment is the developed and practiced ability of verifying experiences and interactions you have with a Spirit or Divinity as actually being with that

Spirit or Divinity instead of being with some other being or with just the untamed machinations of your own mind. Discernment is what prevents a faithful person from falling into delusion, psychosis, and even madness. Discernment is also what simply allows a person to not integrate nonsense and become incredibly misguided. If the Spirit of Divinity you're trying to communicate with has no established and known ethos and mythos, complete with both objective information about them and subjective information about their personality, and if there's no third party such as another Deity whose identity has already been verified, who is vouching for the identity of the Spirit or Divinity in question, then there's no way for you to know whether or not you're actually in contact with the Spirit or Divinity that you're hoping to be in contact with. You could just be hearing the machinations of your own mind, or an impostor Spirit. Discernment is your protection from folly, and Discernment is only possible if the Spirit or Divinity is already known by others exactly as who you conceive them as. When you syncretize two Deities together, the resultant Deity is not necessarily how either constituent Deity was conceived of by either of their groups of worshipers.

Chapter 6: All About Divine Mes

When the Anunna were setting order to all of creation and creating all the things that needed to be created, it was Enki who inherited all of the Divine Mes (pronounced “mays”), called parṣū in Akkadian, which were all of the Divine Powers. The way reality works in the ancient Mesopotamian tradition is that in order for a thing or a concept to exist, a Me (pronounced “may”) for it must exist or be created. Whichever Deity possesses this Me will have total dominion over the related thing or concept. Not only will they control the Me and what it represents, but they will be the conduit through which that concept or item comes to exist into the world. An example is that of Enki, who is the Lord of Water, holder of the Me of Water. Water exists because the Me of Water exists, and because Enki wants water to exist. Water exists *here* because he is connected to this world, and he wants water to be here. Water is where it is because Enki has decreed for it to be there. Water is what it is and behaves how it behaves because Enki has decreed for it to be so. When this world was still in a primordial state where all matter was violently intermixed, when the world was too hot for solid land to form, too hot for liquid water to form, and too turbulent for an atmosphere to be retained, it was so because the Anunna had not yet taken control of their Mes or decreed how the world should be. Enlil cleaved the heavens from the earth by bringing into existence our atmosphere. Then his brother Enki, and their mother Ki, who is the Lady of Earth and the primary holder of the Me of Earth (the ground itself), cooled and stabilized the earth into landmasses. This allowed Enki to bring liquid water into existence and with it he formed the oceans. And so the world was ordered and made fit for earthly creations to have a place to exist via the Anunna acting upon this world through the Mes they hold.

Enki was tasked with being the one to distribute the Mes and decide who would inherit which power and which area of dominion. There are hundreds of documented Mes. Mes are not unique, multiple Deities can hold a single Me. Both Enki and Ki have the Mes of Earth, though Lady Ki is the primary holder. Enki eventually distributed the bulk of the Mes rather conservatively, in which he, wisest of all the Gods, reserved most of them for himself.

At first, he gave his youngest daughter, our Goddess Inanna NinAnKi, the Mes of: Sowing of Seeds, Rearing of Livestock Animals, Breeding of Birds of Flight,

Fertility of Crops, Growth of Plants, Growth of Animals, Ripening of Fruits, Creation of New Fruit-Bearing Plants, Sweetness of Foods, Shearing of Animals, Milking of Animals, Skinning of Animals, Harvesting of Crops, and The Storing of Goods, along with a few other similar Mes. Utu later helped her get the Mes of Sex, Sexuality, Attraction Between Humans, Sexual Intercourse, Human Fertility, and Reproduction of Humans, The Ways of Men, and The Ways of Women, which were in the fruit of a magical tree in the Underworld.

One day, decades later, when Inanna NinAnKi was entering adulthood she visited her father Enki and ate and drank with him enthusiastically. She started a drinking competition with her father after they had finished their meal. Once her father was sufficiently drunk she began complaining to him about how unfair it was that she was allotted so few Mes, and all of the ones she was allotted were only about vegetation and harvest. She was the daughter of a Great God, and her elder half-sister was given dominion over literally ALL THE UNDERWORLD. In his pliant state, Enki listened to his daughter in a way he had never before. He saw that she had come of age and had managed her existing Mes flawlessly. Our Goddess successfully convinced her father to transfer to her a great many Mes, giving her dominion over a huge swath of creation. As her father gently drifted off to sleep she gathered up all of her new Mes and fled her father's palace with her sukkal (vizier) Ninshubur's aid. She successfully got away and fended off every last one of the great beasts and monsters that Enki sent after her once he awoke and noticed most of the Mes were gone, which he sent to determine if those Mes would be safe in her hands, thus proving again that she was worthy of the new Mes. Towards the end of this book you will find newly recovered mythology which details many of the other Mes that Inanna possesses, including the very first Me she ever received, one which truly made her who she is more than any other Me in her possession. In a very real way, the Mes make the Divinity who they truly are. When a Divinity gets a new Me, they have a choice whether to actively wield it or not, and when they wield it, it shapes them in return. In order for a Divinity to become the source through which the associated Me's aspect of reality flows into all of reality, the Divinity must wield that Me extensively, with all of their might. That is what determines whether a Divinity is simply another holder of a Me, like how Lord Enki holds the Me of Earth, or whether they're a prime source of the Me, like how Lady Ki is for the Me of Earth.

Some of the Known Divine Mes of our Goddess, Inanna NinAnKi, Queen of Heaven and Earth

Godship/Goddessship, Lordship/Ladyship, the Exalted and Enduring Crown, Power Over Eṭemmu, Gender, Gender Transition, Gender Nonconformity, Gender Transcendence, Transmutation of Genders, Transmutation of Sexes, Influence in Heaven, Influence in the Underworld, Descent into the Underworld, Ascent from the Underworld, Armies, The Flood, The Great Storm, Thunder, Lightning, Fire, Rain, The Great Winds, Weapons of War, Divine Justice, Heiros Gamos, Consenting Marriage, Femininity, Empowered Femininity, Feminine Dominance, Feminine Independence, Masculinity, Sexual Intercourse, Prostitution, Divine Concubineship, Heroship, Power, Focus, Straightforwardness, Destruction of Cities, Razing of Mountains, Lamentation, Far-Reaching Counsel, The Troubled Heart, Rejoicing of the Heart, Healing of the Wounded Heart, Pleasure, Skillful Touch, Painful Touch, Compassion, Empathy, Romantic Love, Erotic Love, Asexuality, Aromanticism, Sexuality, Sensuality, Justice, Vengeance, Eroticism, Vulvas, Erections, Orgasms, Fertility and Reproduction of Humans, Attraction Between Humans, Courage, Adoration of Men and Women, Judgment, Decision, Intercession of Fate, Designation of Men to the Throne of Kingship, Queenship, Bestowing the Exalted Scepter, Bestowing the Royal Insignia, Creating the Exalted Shrine, Lasting Ladyship, Divine Ladyship, the Battle Standard, Warriorship, Truth, Flight, Swimming, Falsehoods, Creation and Destruction of Laws, Binding of People, Freeing of People, Inspiring Artists, Creation and Management of Holy Temples, Enmity, Deadly Dance of Blades, Killing, Lifegiving, Protection, Beheading and Dismembering of Enemies, Creation of that which could not previously be created, Destruction of that which could not previously be destroyed, Priesthood, Priestesshood, Artful Crafts, Trade of Fine Goods, Art of Metalworking, Scribeship, Craft of the Smith, Craft of the Leatherworker, Craft of the Builder, Craft of the Basket Weaver, Creation of Musical Instruments, Playing of Musical Instruments, Making of Music, Dance, Attention, Holy Purification, Fear, Terror, Strife, Peace, Victory, Mastery of Beasts, Quick Escape, Conquest, Persuasiveness, Sowing of Seeds, Rearing of Livestock Animals, Breeding of Birds of Flight, Fertility of Crops, Growth of Plants, Growth of Animals, Ripening of Fruits, Creation of New Fruit-Bearing Plants, Sweetness of Foods, Shearing of Animals, Milking of Animals, Skinning of Animals, Harvesting of Crops, and The Storing of Goods.

As you can see, there's a lot more to her than "just Love / Sex and Justice / War". The Mes I listed above are just the ones which I readily have access to the references of. I'm sure someone with the desire to could go through all of her stories and lore and extrapolate a more exhaustive list of her powers based on all of the actions she takes and all of the attestations her followers attribute her. The important thing to remember is that there is a Me for creating or doing every single thing, and there is a Me for destroying or uncreating every single thing. There is a Me for every emotion, every experience, every every idea. If it exists, there's a Me for it.

The other important thing to remember about Mes is that not every person was literate, and it was mostly only the scribes and clergy who could write, so there's an inherent bias involved caused by the class of people who left the written record. Since it was only those few occupations that could write, all of the writing we have only mentions things that those few literate people cared about or felt was impressive. Mes were typically only written about when doing customary adulation and supplication verses in prayers where the person was trying to impress the Deity by mentioning their most frightening or amazing qualities. For example, no one mentions the Me of Breathing because they all take it for granted and it isn't impressive to mention

The list I have provided above is mostly just a curiosity that has been published repeatedly simply because it was recovered in tablets, and archaeologists thought it novel and interesting. It has basically no usefulness in worship. I do hope it might give some insight into what people thought about Inanna in ancient times, and that it will allow you to form some contrast in your mind about how differently we think of our Deities now than how the ancients thought about them then. While there are some Mes in common, just rephrased differently, between the above list and the Domains and Aspects I'll be spending much of this book talking about, most of what is described above is very abstract or banal, or conversely, is oddly specific. Some of that is simply a consequence of the translation process, but most of it is simply a reflection of the original authors of the tablets which revealed the above list. In any case, I wouldn't spend too much effort or time trying to commit the above list to memory or to pick it apart. I've left it in simply because it is true information about our Goddess, but it is likely much more interesting to a reconstructionist than it likely is to a revivalist.

Her Primary Domains

While Inanna holds a great many number of Mes, and as such, she holds influence over a great many Domains, some Domains and their associated Mes are primarily Hers, as well as also being Her most powerful Domains. These are the aspects of existence in which Her influence and control is absolute. In these fields, She is the one who Decrees and can't be overruled.

Gender
Love
Sex
Sexuality
Beauty
Pleasure
Justice
Compassion
Authenticity
Abundance
the Threshold
the Storehouse
Growth
Bloom
Harvest
Fertility
Fecundity
Battle
War
Triumph
Peace
Leadership
Enthronement
Sovereignty
Transformation
Rebirth

Chapter 7: Theophoric Names

Throughout history, but especially so in ancient Mesopotamia, there was a practice known as “theophoric names”, which involved giving a child, or taking for yourself, a name that features the name of a Deity as part of the name for the purpose of honoring that Deity and bestowing protection or boons upon the bearer of the name from that Deity. Traditionally, the Deity whose name was chosen to be part of the bearer’s theophoric name was one that was either beloved above all others by the givers of the name, or was one that helped the givers of the name in some special or significant way. Sometimes, instead, that Deity was chosen because of some perceived attribute or Domain they possess, which the giver hoped would be bestowed upon the bearer, or in the case of a Domain, that the bearer would have improved luck or ability in that Domain bestowed upon them because their name invokes the name of the Deity in control of that Domain.

Theophoric names were a way that people could connect more closely with a Deity, a way that they could bring that Deity into their everyday life, and a way that they could express a feeling of closeness, or a special connection that may have developed with that Deity. Typically, once a theophoric name was chosen, it would not be changed lightly. If the person had reason to change their name, such as gender transition, the theophoric name would not be changed, only the given name would be changed. It was very rare for someone to change their theophoric name, and it typically only happened after the person had a serious conflict or falling out of grace with the Deity whose name they bore. As with all names that are given by the parents or the society, sometimes it is not a good fit for the individual who bears it, but in the case of a theophoric name, it was no trivial matter to go about changing the name one bears. To remove or change a theophoric name would be to risk earning great ire or displeasure with the Deity whose name was removed or changed.

One of the most famous examples from Sumer is “Ur-Nammu”, he was a great king of Urim (Ur), who built the ziggurat there. The way to look at his name is to see that his given name was “Ur”, which means “Lion” or “Dog” or “Beast”, and his theophoric name was “Nammu”. Nammu is one of the two primordial creatrixes. Which makes his name possibly mean “Lion of Nammu”.

A classic example from Akkad is “Naram Sin”. He was Sargon the Great’s grandson, who expanded the Akkadian Empire to its maximum. His name means “Beloved of Sin”; “Naram” is Akkadian for “beloved”, and “Sin”, is the Akkadian name of Lord Enzu.

A lesser known one from Sumer is “Ennuntaraḫanna” [En-nun-taraḫ-an-na], who was a king of Unug (Uruk), whose name means “High priest, who was determined by An”.

One example from Akkad that most people don’t realize is theophoric, is “Enḫeduanna” [En-ḫe$_2$-du$_7$-an-na], whose name means “High Priestess, Ornament of An”; En = high priest/ess, ḫe$_2$-du$_7$= ornament, An-na = of An.

In later Babylon, the classic example is “Nebuchadnezzar”, whose name means “Nabu (the Babylonian God of Writing and Wisdom) Protect My Heir”.

In later Assyria, the classic example is “Ashurbanipal”, whose name means “Assur (the Assyrian chief God) Is the Creator of the Heir”.

In modern times we have many names which we do not normally recognize as being theophoric, but they are indeed actually theophoric in origin, such as Theodore, Jonathan, Geoffrey/Jeffrey, Oscar, Oswald, Ariel, Daniel, Elijah, Gabriel, Michael, Samuel, Isaiah, Jeremy, Matthew, Zachary, and Jezebel, just to name several.

Recently, one of my dear chosen Sisters has taken Inanna’s name for her theophoric name. In her case, she chose to use Inanna’s name as her middle name, which is a very appropriate and potentially covert way of bearing a theophoric name in today’s trinomial society, where the surname is more difficult and risky to change than anything else, and using a theophoric name as a given/first name is considered to be overly prideful or distasteful in many people’s eyes. I’m so proud of her for getting her legal name change even despite all the hurdles and barriers in place today. Her name is “Evelyn Inanna Biondolillo”. And don’t worry, she approved having her name in print.

I too bear a theophoric name, but not legally, at least not at the time of my writing this book, as my country has decided to make it extremely difficult to

change one's legal name as part of their ongoing senseless epistemicide and genocide against Transgender people such as myself. I had my initial legal name change a decade ago, and although I want to change it again for religious reasons, I am not truly free to do so currently as it would cause my passport to no longer be valid, and it is currently not possible for me to get a new passport that accurately reflects my legal and physiological sex due to the current administration's commitment to injustice at the expense of trans and Intersex people.

That all aside, as some who have connected with me on Discord may have already seen, my religious name is "Siri Ninkurŋarra", which means "Distant Light of Ninkurŋarra". Ninkurŋarra EgirAnKi is Inanna's eldest daughter, she's a Goddess who has helped me tremendously over the years, both in my service of Lady Inanna NinAnKi, and in my studies of the existential sciences and the cosmogony of Anunna-Umun. By Inanna's command, I am a monolatrist; I am only permitted to worship one Deity; Inanna herself. So, I have taken on Ninkurŋarra's name as a theophoric name to show my gratitude and reverence in place of worshiping her. "Siri Nin" is short for "Siri Ninkurŋarra", and means "Distant Light of the Queen". I figured rather than make people stumble over a difficult pen name's last name, I'd make my legal nom de plume easy as can be. So while "Siri Nin" is my professional name, "Siri Ninkurŋarra" is the name I personally go by in private and to the Gods.

I was going to end this chapter with that last paragraph, but then it dawned on me... I left out mentioning the most famous theophoric name there is... "Ea-nāṣir"! If you don't recognize the name, you will definitely recognize the meme. Ea-nāṣir is the now world-famous copper merchant from ancient Ur, whose claim to fame is that he sold absurdly poor quality copper mislabeled as high quality copper. Specifically, he is the subject of the oldest known written complaint letter, as his customer, Nanni, was quite fed up with the way Ea-nāṣir mistreated his servant, Gimil-Sin, and by extension, Nanni himself. Here we have two different theophoric names on display; Ea-nāṣir and Gimil-Sin. "Ea-nāṣir" means "Enki (Ea) is his warden", and "Gimil-Sin" means "favored by Enzu (Sin)".

Below you may read the translated text of the tablet:

Tell Ea-nasir: Nanni sends the following message:
When you came, you said to me as follows: "I will give Gimil-Sin (when he comes) fine quality copper ingots." You left then but you did not do what you promised me. You put ingots which were not good before my messenger (Sit-Sin) and said: "If you want to take them, take them; if you do not want to take them, go away!". What do you take me for, that you treat somebody like me with such contempt? I have sent as messengers gentlemen like ourselves to collect the bag with my money (deposited with you) but you have treated me with contempt by sending them back to me empty-handed several times, and that through enemy territory. Is there anyone among the merchants who trade with Telmun who has treated me in this way? You alone treat my messenger with contempt! On account of that one (trifling) mina of silver which I owe you, you feel free to speak in such a way, while I have given to the palace on your behalf 1,080 pounds of copper, and Umi-abum has likewise given 1,080 pounds of copper, apart from what we both have had written on a sealed tablet to be kept in the temple of Shamash. How have you treated me for that copper? You have withheld my money bag from me in enemy territory; it is now up to you to restore (my money) to me in full. Take cognizance that (from now on) I will not accept here any copper from you that is not of fine quality. I shall (from now on) select and take the ingots individually in my own yard, and I shall exercise against you my right of rejection because you have treated me with contempt.

Chapter 8: Eschatology

The Spirit, The Soul, and The Afterlife.

In the Mesopotamian Sumero-Akkadian tradition, much is established about the Underworld, the place where for the great majority of all souls the afterlife takes place. A harmoniously balanced and well-ordered existence was core to the deeply held beliefs of these ancient peoples, and so too it is how we believe even today. The Underworld is known as Kur - Erṣetu, it is a vast world as large as earth, whose day/night cycle runs in opposition to earth's. When it is night on earth it is day in Kur, and when it is day on earth it is night in Kur. The majority of the land of Kur is covered by a great desert and vast steppes, but there are rivers, oceans, and fields of grain, as well as lush forests, and towering mountains. In fact, the name “Kur” means “mountain” and the Underworld got its name from the mountains that are visible there. In the heart of Kur is a great walled city, Irkalla, the home of the dead and the chthonic Gods and Goddess who preside over them and judge them. Outside of the city is the great wilderness, the steppes of Arallû, where unfathomable horrors roam freely.

Kur is Ereshkigal’s realm, and Irkalla is her great city. Ereshkigal is Inanna NinAnKi’s older half-sister. Much can be said of and learned about The Great Queen of Below, but I am not an expert in her worship, so I will keep my writings on her brief out of respect for her. Ereshkigal ensures that the fields and their crops that feed the dead are bountiful, and that all the provided goods and comforts for the dead are in order and that they get distributed properly. She also heads the great council of The Seven Anunna who preside over Irkalla, who judge the dead upon their entry therein. In addition to being judged on entry, the dead are required to adhere to the laws of Irkalla, or else they will be punished or at worst exiled from the great city, and sent out into the ravenous and perilous wastes. Ereshkigal endlessly shows compassion for the dead, it is she who makes their afterlife existence comfortable and restful. Without her efforts and the great city she built, the dead would be forced to roam through the badlands of Kur’s Arallû, where they would fall prey to the great horrors that inhabit the land there. Every manner of unspeakable ravenous beast can be found outside of the city of Irkalla, where as inside it can be found safety, peace, comfort, comradery, and even many pleasures.

Though she and our Goddess once fought, no hostility is since harbored on either side, as a great truce and balance was struck when Inanna NinAnKi descended to and ascended from Kur. Our Goddess who represents Life, and her elder sister who represents Death are in harmony now, as each forevermore has a piece of the other's power, and so each respects the other. Though I do not worship the Great Queen of Below, I respect her greatly and endlessly, and so should you, regardless of who you worship.

The Soul was called Gidim - Eṭemmu, which literally meant "ghost". Now, dear Reader, this is a point where your utmost attention is necessary in order to make sense of something simple that is deceptively complex. There often is a lot of confusion over this topic because there are <u>two</u> words in English that apply, which are very similar in meaning to each other, and there are <u>two</u> spiritual incorporeal forms of a person which exist after death, and so it is that both of these forms and words have been repeatedly conflated.

There is the **Soul**, which is the part of self that lives on after death and takes up residence in the afterlife. There is the **Spirit**, which is the part of self that is within the body during life, which is released from the body upon death. The word Gidim means *both* Spirit and Soul. The spirit is released from the body upon death, and so long as the body is buried or cremated and given a proper funeral, the Spirit is able to cross over into the land of the dead without trouble or delay. The Spirit's form echoes the form the body had in life. All that a person became in life, both physically and mentally, is contained within the Spirit. When the Spirit crosses over, it seeks out and finds its Soul resting in a special place in the spirit world, and when the two meet, the Soul absorbs the Spirit into itself, and in doing so it takes on the form, personality, and knowledge that was contained by the Spirit. As such, it is the Spirit which retains and transmits all that a person was in life into their afterlife.

Though reincarnation is exceptionally rare, as it is a special gift given by a Deity to a cherished worshiper, while someone who has reincarnated is alive, their Soul looks like and thinks/behaves like whoever they were in their previous life. For those who do not reincarnate, it is unknown what their Soul is like before their Spirit merges with them, but it is assumed that their Soul matches their Gender Identity in life.

It is well known that Inanna NinAnKi will transform a Soul's form to match the person's true Gender Identity if there is ever any mismatch. This would be the case if a trans person does not transition during their life, as their Spirit would have the form of their assigned sex at birth, and their Soul would take on this form after their Spirit merges with their Soul.

It was believed in Akkad and later that for Souls whose bodies were cremated, that their Spirits would not have a form any longer because the body is destroyed, and so it was thought that their Spirits would rise up to Heaven to be judged by the Anunna, where it was believed that if a Deity judged them to be worthy, that a new form would be given to their Soul. There is evidence in modern times, however, which suggests that cremation does not destroy the Spirit's form. So, most of us discard the Akkadian belief about cremation.

Regardless of the form of a person's Soul, we know from the records of Sumero-Akkadian beliefs that it experiences hunger, thirst, boredom, and all the emotions a living person experiences. Likewise, souls can experience a "second death" if some great peril happens upon their spiritual form. It is not known if this second death is permanent or merely temporary, though, but it is said to be quite a horrible fate to befall to regardless. Assuming a person gets a proper funeral and burial, they are given a regular allotment of food and water by Ereshkigal, and if they have any offspring or relatives to perform Kispu for them, the Ritual of Honoring the Dead, then additional supplies, rations, and goods will be provided to them. Kispu is traditionally performed monthly, coinciding with the monthly allotment of goods from Ereshkigal. Additionally, it is believed that any goods or items a person is buried with they get to keep when they are given a place to reside in Irkalla. When it comes to the prospect of existing for the rest of their time outside of some self-indulgent paradise, most people are dismayed at the thought of it, thinking they will be bored for a lot of it, but thankfully there's a lot to do as a Gidim of Irkalla. Irkalla is a thriving city with all the amenities of the cities of the living. Anything you can do as a living breathing human you can do as a Gidim, just perhaps not as vibrantly. All should try to be buried with the tools of their chosen afterlife activities, as it is a lot nicer to have them at arrival than to have to spend possibly a long time laboring for those things in your afterlife. The living can provide significant entertainment and relief for the dead in the form of the Ritual of Offering; when directed at a deceased person, the living ritualist can

provide the dead with music or other artistic performance to enrich their existence, and Kispu greatly increases their allotments of food and water.

The ancient peoples of Mesopotamia believed that if one neglects their ancestors that great amounts of misfortune and hardship can be incurred because of the suffering that this brings upon the dead. The cult of ancestor veneration was a large aspect of ancient spiritual practice, and for most Mesopotamian Pagans of today it is just as important.

Unfortunately, I am an orphan, as I was disowned, abandoned, and exiled from my birth family. As such I did not incorporate ancestor veneration into my spiritual practice until very recently, when my beloved grandmother, Iris, passed away. She was the only one in my entire birth family to ever love me, support me, or respect me. I miss her dearly. I sent her a copy of my first edition book when it was published, and I was blessed enough to have her read it and enjoy it. I have good reason to believe she rejected the false afterlife of Christianity and chose to have a place within Irkalla. So, I have performed Kispu for her each month since her passing. It is a simple ritual, which I include in the back of this book for those interested.

For those who wish to, partaking in Kispu is as simple as performing a Ritual of Offering to your ancestors once a month on the day of the new moon. While giving offerings of food was very important, it was believed that the most important gifts for the dead were those of Libations. Clean water first and foremost, followed by milk, juices, beer, and wine were the most valued gifts received by the dead. Remember not to consume any libations yourself after offering them to the dead. You must return them to clean earth if possible, or through a clean sink if necessary. The ancient peoples used to mount a clay pipe into their tombs, and during Kispu they would pour their libations through this pipe, sending these fluid gifts directly to their ancestors. If you own your own land you can simply bury a 2” wide pipe several feet into the ground and pour your libations through this.

Lastly, it is strongly implied that a Soul's time in Kur is finite. Records show that people believed a Soul stays in Kur for only four generations, and then it moves on somehow. Some like myself believe that after that time the Soul goes to the Great Deities in Heaven to be judged. Thereby either being chosen for service to them, or redirected elsewhere not known to mortals. Some believe the Soul passes on to other modes of existence. While there was no record of or recorded implication of any belief in reincarnation among the ancient Mesopotamians, that does not rule it out. It simply means that if it was there, it either wasn't written about, or it didn't look like modern understandings of reincarnation schemes. Many of us who have learned directly from the Anunna now understand that reincarnation is possible, but rare, as it is a gift that must be earned during life.

Adding some clarity to language:

To help add some more clarity about what is meant when the terms "spirit" or "soul" come up in this book, I've instituted a capitalization convention which helps to make the intended meaning a bit more clear: "Spirit" and "Soul" mean the literal parts of a person's incorporeal and afterlife self. So "spirit" means a person's mood or nature, ex; "he was in poor spirit today". Likewise "soul" means the metaphorical or cultural inflection, such as in ex; "the soul of humankind". Not having the "s" capitalized also means it is an instance of ambiguous usage, where it can mean a person's "Spirit" or "Soul" interchangeably, such as in ex; "she gave her soul to Inanna gleefully". Because in such a usage a person can't give their Soul without also giving their Spirit, the distinction is not important. To sum it up, when you see the "s" capitalized, you know it means the specific part of the person's spiritual and afterlife existence.

Chapter 9: The Traits Of Inanna NinAnKi

As Revealed By Her Stories

When someone asks “who is Inanna NinAnKi?” they might be asking for all of the kinds of information that I filled the previous pages with, but what I really hope they’re asking is “what kind of Woman and Goddess is Inanna NinAnKi?”. To me what really makes a person the person that they are is what fills their heart, what fills their mind, and how are those things expressed through their words and their actions. So, how does one describe a Goddess, a being that is transcendent in every way possible, a being that is so much more than a human is in every way possible, a being that is always going to be slightly different to every individual person they interact with? I can only tell you through what she has been like to me, and what she has been like in all the lore and poetry that I’ve read, sadly I can promise you that I will never do her justice or capture even a flicker of her radiance with my words.

Inanna NinAnKi is the literal defining example of a strong woman in every sense, but unlike most modern depictions of strong women, her femininity, her emotional range, and the breadth of interests and passions that show her individuality haven’t been toned down to fit some patriarchal or andro-supremist narrative that says women have to give up aspects of themselves in order to become strong. Our Goddess established herself in a time before femininity was considered weak, before people thought one had to be masculine to be strong. Her femininity is second to none. She is diverse beyond measure, and her worshipers equally ask her for help with their sorrows, their emotions, their lovers, their families, their battles, their enemies, their conquests, and their health. Her femininity is equally present when she goes to battle, in her justice seeking, in her lovemaking, and in her contemplation. But also her masculinity is well expressed many times during times of peace. The trope of today is that masculinity is equal to aggression and conflict, and femininity is equal to passivity and gentleness, but that is not at all how it is for our Goddess. She goes to battle with her femininity intact and on full display, and she brings out her masculinity when it suits her, often in times of rest and play where all traces of aggression or conflict are not present. For example she was known to take both an androgynous form and a masculine or male form when she was spending time in alehouse taverns

enjoying revelrous time with common people and when she was in bed with her lovers. There's many a tale of her bedding a straight or bi woman lover, or a gay or bi man lover, and changing into either her androgynous or masculine "Princely Lover" forms to more fully enjoy them and satisfy them.

She has a heart of pure radiant gold, with compassion and understanding that are ever-flowing, and she lets it guide her sight and her actions. Countless times she aids a Transgender or Intersex or nonbinary person who is full of sorrow and yearning for relief from their dysphoria. Never once does she turn them away or scold them. She considers these people, my people, to be sacred, and she calls us her beloved and prefers us as lovers, saying that we see her true beauty where others see only that which is skin deep. Every single time she meets one of us she reads their hearts to learn their true gender, she removes all the curses and hardships and illnesses from them, and she literally transmutes their bodies into congruence with their true gender, transforming them into the people they truly are and always were meant to be. She doesn't stop there, she goes so far as to establish them in their society with their new identity and decrees to all that they must be treated as their true gender and only as that gender. She shows her wrath to those who defy and insult her by harming her sacred people.

Her wrath is famous, but it's not her primary reaction, nor is it her defining trait. It was focused on a lot because of the tradition of mentioning the most fear-inducing traits and exploits of a Deity as a means of supplicating to that Deity in order to ask for something from them, which is not something I recommend you do in your own prayers. In actuality she is extremely passionate about justice and she does not abide injustice even when it would be easy to or convenient to do so, regardless of if there is heavy opposition to her getting involved. She's not afraid to do the right thing and stand against those who came before her or against the systems that benefit them even if she is threatened by them. Many times she defied Enlil and An, the kings of the Gods whom no others could defy and expect to survive, but she never faltered and she never fell victim to them either.

From "Inanna and Šukaletuda": She has genuine emotions and feels vulnerable and hurt when wounded, and just like anyone else she sought to restore her pride and her sense of self and secure her safety and her power

after she was violated by a foul rapist. She deeply yearns to protect others from the evils that she herself falls prey to, but she doesn't ever let her pride blind her to the value of the advice of simple mortals, nor does she blame all men when the evil ones harm her. She recognized that the problem with men was systemic and that in order for change to happen she couldnt just kill the one man who raped her, she also had to take her fight to the system that empowers them and seek justice there. She also never rushes brashly into something without seeking counsel from those she can trust, even when they're men. Inanna NinAnKi was very upset after having been raped by Šukaletuda, even after she hunted him down and brutally eviscerated him. She desired to take back the power from the patriarchy and all things masculine by bringing balance to the Divine Masculine, which was clearly more powerful than it should have been, and with that power she desired to protect women and enforce justice more effectively.

From Inanna and An: She formulated a plan to seize the temple in Uruk, the E-anna, for herself, because she knew that all of the realms would benefit from an active leader making use of the E-anna, whereas it had sat practically abandoned and unused for quite some time. The E-anna was owned by her grandfather An, the King of Heaven, and it was imbued with his authority and with the powers of the Throne of Heaven, which could extend the range of her influence and the intensity of her powers extensively if she were to take control of it as her own. An had built mighty defenses into the E-anna, but she was determined to make things right. So she talked it over with her beloved brother Utu, and once she had his support she took on the challenging journey. On the way there she got lost in the reed marshes, but she saw a local fisherman named Adagbir on a barge and so she asked him for his help and for advice in reaching the E-anna. He knows the way to the E-anna but warned her that it was perilous, but she pressed onward anyway. She arrived at the E-anna and found it guarded by Šulazida, a warrior Deity empowered by An, a regiment of his meatheaded warrior lackeys, and a massive enchanted scorpion with lethal venom. One by one she defeated the lackeys with ease, and then after a mighty battle she defeated Šulazida as well. She claimed Šulazida's Divine weapon, a cosmic whip, for her own and pressed on to the E-anna. Before she could claim it, a massive enchanted scorpion rushed at her from the shadows. She bound its tail with the cosmic whip and stamped on it with a mighty leap, once atop the raging scorpion she ripped off the tail, stung it with its own tail,

and then threw its body aside. Having defeated all the enemies set forth by the King of Heaven, she ascended to the E-anna and took control of it for herself. With this victory she not only restored her pride, and healed her self-image, but she also ascended to the Throne of Heaven, becoming the Queen of Heaven. From that day onward she kept the Divine Masculine in check by empowering the Divine Feminine to rise up and equal it in might. The E-anna in Uruk became her most significant and most important base of power in the mortal lands, and the city of Uruk rose to be a prominent haven where women would enjoy much equality and safety.

From The Huluppu Tree: She is always determined and willful, and she always follows her heart, but she's never obstinate or inflexible or foolish. When she was very young she spent a lot of time honing and mastering the Mes she was given at birth, learning the ins and outs of what they are and how they work. She had her desires, had ambitions for the expected yields from them, and she tried her best to handle the difficulties that arose with them all by herself, but when she could not rid herself of what plagued her tree, she went to her family members and asked them all for help one by one. Although none would fix it for her, she was given the advice that she needed in order to figure out how to take care of the problem all on her own. She thought about the advice she was given and came to understand exactly what she needed to do. When it worked far better than her previous efforts, she realized that there's no need to have anyone do anything for her, she simply needed to commit to asking for advice, wisdom, and information, and with that she would always be able to handle whatever came her way.

From "Inanna Prefers the Farmer": When she was interested in two lovers who had asked her to marry them, Enkimdu and Dumuzi, she was given good counsel about the qualities of each of them from her brother Utu whom she trusted most, and she listened to his advice and followed through with it even though her passion was running hot for Enkimdu and she was still very young and naive at the time. Later, she stayed true to herself when she was expected and pressured to bear children for her husband Dumuzi but she refused and kept on living life the way she wanted to.

From "Inanna and Enki": She's creative and she thinks out of the box, and she's not afraid of doing something unheard of and risky if it's not technically

wrong or impossible to do it. When she had mastered all of her birth-given Mes and had acquired all of the unclaimed Mes that were out in the world she set her sights on the stash of Mes that her father Enki had hoarded for himself. She knew that Enki was not interested in using these Mes and that he was only investing just enough time in them to keep the world functioning and not a bit more than that. So, she set out with a plan to visit him in his home city and have a pleasant evening with him sharing a feast and drinking the night away. She steeled her resolution, her wit, and her focus, and challenged him to a drinking game after their feast. The whole time she was telling him of her exploits and victories, her good qualities, and her desire to rise up to the challenge of more meaningful and wide-ranging duties. When he was piss drunk she reinstated her case and asked him forcefully for the Mes she desired, rightfully stating that he didn't need them, wasn't really using them, and had plenty of other Mes to occupy himself with. In his beer-addled state, he complied! Quickly she gathered the Mes from his storeroom in the temple where he lived while he was passed out at the table in his beer room, and quickly made her escape via her father's barge. Her father Enki awakes and rushes after her in a rage, commanding all of the ravenous monsters and beasts of his realm to pursue her and stop her. With the help of her bestie Ninshubur she fends off all of the assailants and makes her way safely to her home city's temple where she lives. Enki realizes through this that she really was ready to rise to the challenge and was powerful enough to handle owning the Mes she took because she was able to outsmart him and fend off his most powerful monsters all while having drank as much as he did. Additionally, she did not take more Mes than she needed and she did not take any Mes that Enki needed, which showed restraint and precision on her part. His rage turned to pride and he forgave his daughter and congratulated her on her victory.

She always follows her ambitions, and it doesn't always go well for her, but when that happens she relies on her friends, and she repays them with loyalty and kindness, just as she repays those who betray her with her wrath and with justice for their misdeeds. But she's not immovable in her judgements if they hurt innocent people with collateral damages, and she seeks to right those injustices as well, even if that means her desire for revenge is denied.

From "Inanna's Descent Into Kur": Inanna NinAnKi realized that there was still

one place where she had no influence and thus one place where injustice did stand unopposed: Kur - Erṣetu, the Underworld, the Land of the Dead, for she heard the prayers of the dead just as she heard the prayers of the living. She soon formulated a plan to extend her influence down to Kur by seeking audience with her older half-sister, Ereshkigal, the Queen of the Night, Queen of the Underworld, the Goddess of Death, under pretense of attending her husband's funeral. Her plan was to simply ask her for the Me of Ascending from the Underworld after asking Ereshkigal to allow Her power to flow through the Throne of the Underworld so that everyone would benefit from Her Domains, even the dead. After meeting unexpected opposition from those who control the entrance, she was finally allowed entry once she agreed to be stripped of all her Divine equipment and clothing as she proceeded through the seven gates of the Underworld. Finally, she made it to Ereshkigal's throne room stripped of all her protections and most of her power. She asked for the Me and for a portion of her power to flow through her sister's throne so that she could bring justice and balance to the Underworld, but her sister was immediately brought to a violent rage the moment she heard her request. Ereshkigal stabbed Inanna NinAnKi with her dagger and commanded the seven judges of the Underworld to strip her of her Divinity, which caused her to die a mortal death. Ereshkigal then hung her corpse on a hook suspended from the wall as a trophy. For three days she hung there dead while Ninshubur endeavored to get the Anunna to revive her. Ninshubur eventually got to Enki and asked him to help. He did so by summoning Inanna's twin children, the two Intersex beings named Ninkurŋarra and Nungalaturra, and giving them the power to resurrect their Mother. He instructed them to go with Ninshubur and helped her rescue his daughter. While that was going on, Ereshkigal was in agony, as killing her younger sister the way she did had inadvertently forced the Me of Life, which was Inanna NinAnKi's, to be transferred into Ereshkigal's womb. Ereshkigal was the Goddess of Death, and Inanna NinAnKi was the Goddess of Life, and the two Mes are incompatible with each other and cannot be held by a single being. This rendered Ereshkigal incapacitated with a pain that could not be removed by any means available to the Underworld. When Ninshubur arrived with Ninkurŋarra and Nungalaturra, Ninshubur waited outside while they met Ereshkigal, who was in utter agony because she was pregnant with her first child, Ninazu. She pleaded with them to remove the pain and restore her to her former undead state where she felt no pain. They agreed only on one condition, that they be given Inanna NinAnKi's corpse and

be allowed to restore her life and Divinity so that she would regain all that is rightfully hers, to which Ereshkigal immediately agreed. They sprinkled the water and food of life on Inanna NinAnKi, which revived her, and within that moment the Me of Life went back into Inanna where it belonged. Ninkurŋarra and Nungalaturra helped Ereshkigal give birth to Ninazu, ending her agony. Along with the Me of Life, her Divinity, and all of her Divine equipment, Inanna left with what she had come for, as her time being dead granted her knowledge of death and a connection to the Throne of the Underworld, and in order to be freed from Kur Ereshkigal gave her the Me of Ascending from the Underworld. Because of all that had transpired, Ereshkigal also retained a portion of the power of the Throne of Heaven, thus since then the powers of Life and Death have been intimately tied together. When our Goddess was revived she learned that her husband Dumuzi took her death as an opportunity to usurp all of her wealth and party with no intention of mourning her. Fortunately, she relied upon her Sukkal bestie to save her. On their way out her children protected them from the demons that sought to kill them the whole way home. Inanna then avenged herself by turning those demons against her heartless husband. She left him to his fate for his disloyalty. Later on, his sister, Geshtinanna, came to Inanna to beg for his freedom, so she arbitrated a deal with Ereshkigal's demons to allow him to be freed half of the year even though she was still deeply hurt by his betrayal. When he returned home she still welcomed him home as his loving wife, and she did not turn away from his affections, though she felt that he was never to be trusted with truly important matters or deep vulnerabilities ever again.

There are literally thousands of hymns, poems, prayers, and letters on record that speak of our Goddess's sense of justice, her compassion to the good, her wrath to the wicked, and her overall kind nature. To date I have not yet encountered a single example that outright paints her as a warmongering Goddess or someone who spreads sorrow or destruction wantonly. Take these lines from "Lady of the Morning" as an example: "You render a cruel judgment against the evildoer, you destroy the wicked, you look with kindly eyes on the honorable, you give that one your blessing.". As I've mentioned before, the custom of the era was to supplicate to one's Gods by embellishing their most fearsome traits in order to point out how in awe and how lowly the person was in comparison to their Deity, but **a person (or Goddess) is who they are by their own words and their own actions, they are not defined by what**

other people say about them when those people are trying to sweet-talk or manipulate them into performing favors. Our Goddess does go to war, but only when it is necessary, which is itself defined as being only when it is just to do so. In all of these examples she works to ensure a swift victory with as minimal unnecessary casualties as possible. I assert that her entire reputation of being a warmongering Goddess is a misportrayal that stems from a misinterpretation of her being a Justice Goddess, and from the patriarchal misogynist view of her being “too bold” and “too ambitious” for how a woman “should” be in their eyes. Indeed, in many stories of later ages the male Gods mention that she “complains too much”, and that she “causes too much trouble”, and that she never submits to their (arbitrary) authority.

Even back in ancient Mesopotamia there was a battle raging within the cultures of the day: On one side you had Inanna NinAnKi and her servants and worshipers fighting to exemplify and codify femininity and womanhood and gender diversity as good and right, and as equally strong and vital as masculinity, and on the other side you had the patriarchy that enforced misogyny and androcentrism so intensely and so ubiquitously through liberal use of violence and oppression that in the end it was their belief system that ended up being the dominant and lasting belief structure of the land even now, five plus thousand years later. Our Goddess originally stood for proud unashamed sexuality and gender authenticity and gender equality, just as she stood for free and unlimited romantic love and sex, and for nontraditional relationships, and for the freedom a woman had to refuse pregnancy and childrearing without giving up sex or love. Sadly all of these things were brutally attacked by the patriarchy, and traces of the feminine freedom and equality that Sumer was once known for ended up being literally buried in the sands of time by time Akkad fell.

However, we today can look back before this transition of power and see our Goddess in her full radiance. In the Akkadian poem “Ishtar Will Not Tire” our Goddess’s insatiable hunger for and enjoyment of sex was put on full display without any shame, as it should be! It starts off with the men of the city calling out to her provocatively and asking her for sex and to touch her vulva. Inanna NinAnKi replies: “I’m ready to give you all what you want, get all the young men of your city together, let’s go to the shade of the wall!”. One-hundred and twenty young men satisfy themselves upon her naked beauty, as she radiates

pleasure in all of her glory. The young men have all tired, but Inanna NinAnKi will not tire! Inanna NinAnKi replies: “Get on with it, fellows, for my lovely vulva!”. As she demanded, the men heeded, but even once they had all satisfied themselves again, Inanna NinAnKi did not tire. She demanded again that they rise to meet her need, but none were able. That day Inanna NinAnKi conquered all of the city’s men without spilling a single drop of blood or causing an ounce of pain.

Unlike what many today assert, she was not unaligned to romantic love just because she is aligned to sex! Here in a Sumerian love poem “The Joy of Sumer” we can see her romantic side: Inanna NinAnKi and Dumuzi have come together, as they do each year, and in each other’s company they find that the flame of romance that was once kindled between them is still burning brightly. As is traditional, on new year’s day the people provide a sleeping place for our Goddess within their city. The King Dumuzi enters Inanna NinAnKi’s sleeping chamber and greets her. Then he goes “with lifted head” to greet Queen Inanna NinAnKi’s sacred loins, and after doing so he lies down beside her on the bed. Tenderly he caresses her, while speaking his words of love: “Oh, Inanna you are my sacred jewel, Oh you are my wondrous Inanna!”. The King and Queen embrace, showing tenderness and desire for each other. King Dumuzi enters her sacred vulva, which causes Queen Inanna NinAnKi to rejoice. She holds him close to her and says to him: “Oh Dumuzi, you are truly my love!”. The lovers spend the night together tenderly embracing each other, and professing their love for each other. The next morning the lovers go to the great hall, and the King bids that the people of the city gather there and bring a great feast for all in honor of their beloved King and Queen. In front of all, the King embraces his Queen and the two are radiant in their love for each other. The King arranges abundance, lushness, and plenty before his Queen, promising her that she will know this bounty every year for it is a part of his love and his love will not cease. All are joyous, and the King and his people celebrate Inanna NinAnKi in song. The poem concludes with the King himself singing to her, singing of her praises, her beauty, her power, her grace, and of how beloved she is by Gods and mortals alike. That is not a story about a Goddess who only enjoys sex and does not also empower romantic love, that is a story about a Goddess and her King who are madly in love with each other.

What people write about their Deities reflects the ideas and customs and biases they hold, and that is true universally. When building up our idea of what our Goddess is like one truly needs to be aware of the cultural source and context behind each of the stories that we read. Ancient Mesopotamia spanned a tremendously large area spread across many disconnected cities and it lasted thousands of years. Ideas changed drastically across all that time. One of the best practices one can do to learn about our Goddess is to read all of the material they can find, but when attempting to interpret and internalize the stories and their meanings apply only the more balanced, nuanced, and naturally feminist and gender inclusive perspectives which are highlighted by works from earlier eras and by works from cities where she was the patron Goddess with a strongly established local following.

I hope these stories and the contextual information and supplied interpretations have helped you to formulate the basis for your own idea about our Goddess. She is a woman like no other, and yet, she is also every woman everywhere, for within us all, her power surges with our own heartbeats. She loves intensely and freely, she is honest and authentic in all things, she wears her sensuality and her sexuality with pride. She cultivates pride for herself and humility for all in equal measure, and she encourages others to do the same. True humility is where one maintains the ability to recognize the value of others and to recognize one's own limitations and deficits. She uplifts all who engage with her Mes and areas of authority, and she endeavors to bring justice and abundance to all within her domain. She extolls the virtues of gender diversity, and freedom and equality for all genders and sexes, and she personally works to correct injustices against gender diverse people wherever she finds them. She is strong, loyal, kind, intelligent, beautiful, ambitious, just, mighty, vulnerable, gentle, nurturing, dedicated, free, wise, loving, passionate, approachable, expressive, and secure in who she is.

If you've enjoyed these condensed recaps of Her mythology, be sure to read the full versions throughout the second half of this tome! They're brand new for this Second Edition, and they are some of our Temple's finest works!

A Timeline of Inanna's Mythology

1) **The Lost Mythos of Inanna's Origin:**
   The Dragon and the Prince
   The Dragon and the Princess
   Inanna Takes Her Place Among The Gods
   Inanna Learns The Ways of Women
   Inanna and Enlil
   Mother Inanna
2) **The Huluppu Tree**
3) **The Courtship of Inanna and Dumuzi**
   (aka. The debate between Enkimdu and Dumuzid)
4) **Inanna Takes the Haj-Anna (E-Anna)**
   (aka. Inana and An)
5) **Inanna and Aratta**
   (aka. Enmerkar and the Lord of Aratta)
6) **Šukaletuda's Crime**
   (aka. Inana and Šukaletuda)
7) **Ninšubur and Ninŋissu**
8) **Inanna Drinks With Enki**
   (aka. Inana and Enki)
9) **Inanna Razes Mt. Ebih**
   (aka. Inana and Ebih)
10) **The Tale of Pilipili**
11) **The Descent of Inanna**
   (aka. Inana's descent to the nether world)
12) **Inanna Rescues Her Dragon (Lost Mythos finale)**
13) **Iškur and the Fox**
14) **Enki and the Flood**
   (aka. The Sumerian Flood Story)

I am often asked by worshipers what order the myths occurred in. Unfortunately, this is actually a rather difficult question to answer, because most myths do not happen within the Linear Time timeline of Earth. However, it is possible to arrange all the major myths into a single linear timeline by using the reference data of where Inanna was in her ascent to power, and how many Mes she possessed at the time. When you do that, this is what you get.

Chapter 10: Worship and Devotion

Why Worship A Deity?

Inevitably, either consciously or subconsciously, all spiritualists of the modern era initially ask one specific question:

"Why should I Worship?"

For everyone the journey one goes through in order to answer this question, and the answer that they arrive at is different. I revisit this question periodically throughout my life, each time refining and broadening my answers. The journey of life is a spiritual journey for those who choose for it to be, and for most people the spiritual aspect of one's life is mostly solitary. Some may find comfort and comradery in communal or group worship and activities, but outside of rare group rituals, the specific spiritual happenings and understandings that decorate one's life are all solitary moments. For clarity, attending a church, mosque, or synagogue and passively attending a sermon or even actively singing along to a song, though quite satisfying to some, hardly counts as a "spiritual happening" in my book, but being deep in prayer or ritual and suddenly feeling a profound connectedness wherein one is totally vulnerable but also totally made to feel safe and protected by their Deity is most certainly such a "happening". In these moments of profound spirituality, we are almost invariably "alone", at least on the mortal side of things. But as "alone" as we are in them, the whole point of these "spiritual happenings" is that we are most certainly *not alone* in them because we are in the presence of our Deity!

Our Deities remain with us when all others forsake us.

To worship is to never actually be alone, to never actually be unprotected, to never actually be abandoned, even when all eyes would say otherwise. Whether by misfortune or by consequence or by the ravages of time we all end up alone and in need at some point in our lives, and in those moments having a Deity in your heart can be the most powerful boon of all. It has been said that "we all die alone", but when one has spent their life bonding with a Deity this is simply not true.

Many people come to spirituality thinking only of what favors they can “get out of it” from either the practice itself or the Deities that they hope to interact with during their practice. I cannot think of a more faulty approach than this, not only does it broadcast to whomever they do make contact with that they are at the very least immature if not also selfish, but it also patently drives away many who would otherwise be willing to work with and potentially grant boons to the misguided individual. Spirituality is not for gaining “power” or “favors”, it’s for taking part in something that is the birthright of every person which involves giving back to the powers of the universe in gratitude for what they have already given you.

Worship and Devotion is the way by which we reach out beyond ourselves, beyond our society, beyond our mundane activities of daily life, beyond the superficial identities that we wear to describe ourselves to each other, beyond our physical limitations, beyond our environments, and beyond all the things that trap and contain and restrain us, and in doing so we make contact with that which gives meaning to our existence, that which created us, that which receives us when all that we know has fallen away, and that which we yearn for our whole lives.

To Worship and practice Devotion is to connect with the Divine and form and maintain a relationship with Divinity which births and cultivates something eternal within us.

And that’s precisely what Worship and Devotion is all about; it’s about your relationship with the Divine. Devotion is what you give, and Worship is how you give it, and Divinity is whom you give it to. Like any healthy relationship, it cannot be unbalanced, at least not for very long without it falling apart or becoming toxic. It also cannot be rushed. It cannot be bought with expensive gifts when there is a deficit of authenticity or sincerity. It cannot be pushed into areas where it did not naturally grow into, and its boundaries must be respected, not transgressed.

The purpose of Faith is to quell the fears that facts alone cannot dismiss, to quench the curious thirst that knowledge alone cannot slake, to comfort the pains that anesthetic alone cannot numb.

Meet Doubt with Faith.

A healthy relationship with a Deity cultivates Faith within us. Faith is not just something you maintain by going through all the motions, Faith is an active choice. You must choose to believe and to sustain that belief with active effort. If you only ever believe something because logic or evidence or an outside authority or a cultural norm gives you permission to believe, that is to say, if those external things make you feel like it's alright for you to believe, then you don't actually truly believe, you simply agree with a secondary structure that gives you a reason to comply. That's not Faith. Faith is when you choose to believe regardless of if there's any evidence or not, regardless of what any external structure thinks about you believing, and regardless of the consequences of you choosing to believe. Faith is when you believe because you want to believe and you choose to take the step forward of making that belief real. This kind of willful belief, true Faith, it empowers you, it never weakens you. It also doesn't make you blind to evidence or reason or logic. It's not ever a choice to ignore those things, it's simply a freedom from being beholden to them. Faith strengthens in the face of doubt because when you choose to have Faith, the doubt is confronted head on and overcome by willful choice.

Faith can be very powerful, but it is not all-powerful; there are things that Faith cannot do, and most importantly it cannot compensate for other attributes or resources which are equally vital. Knowledge and Understanding are two such resources that are equally vital as Faith, none can make up for the other when the other is lacking. Likewise, Faith cannot take the place of Action. Although Faith is an attribute and a resource that affects us individually and collectively, and though it can be profound, it does not affect the world at large, and it does not affect reality itself. Reality is as the Anunna decreed it to be, and they decreed that Action is the means by which changes are implemented, not Faith. Thoughts and Prayers may bring comfort or beg the intervention of a Deity, but without Action being supplied in adequacy along with them, no adequate change will manifest. Deities align that which we mortals cannot ourselves align, if we neglect our share of the load then that which we can align remains out of alignment, and alignment of both halves is required for the changes we wish to see to be made reality.

Practically speaking, the process of forging a relationship with a Deity is also a very rewarding and enjoyable part of life. Time spent in the presence of Divinity is time spent in comfort and peace. It is time spent with love, respect, and reverence filling your heart and mind. It is time spent with kindness upon your lips and within your hands. While some may find the vulnerability and sincerity uncomfortable at first, with repetition and persistence they become comfortable as well, and this translates to increased comfort and confidence elsewhere in life. The demand of time, intention, and focus that Worship and Devotion place upon the individual results in a forced, if not also appreciated, pause and escape from the hectic pace of life that contributes to stress and anxiety. Of course you must make time for your spiritual practice, but time made for it is time well spent. In the confusing, exhausting, and stressing marathon race that is modern life anything that forces us to slow down, be present, think our thoughts mindfully, perform our dutiful actions mindfully, and listen carefully, as Worship does, is an entirely healthy thing for our already overtaxed nervous and endocrine systems.

Prayer is the backbone of our Worship as it connects us with our Deities. It sustains them and calms them while soothing our hearts and freeing our minds. It allows us to share our highs and our lows with our creators. It can help us work through our most challenging problems and deal with our greatest stresses. It is the lifeblood of our relationship with the Divine. It invites introspection and provokes insight. It helps to externalize and express the part of our experience which without explicit effort would remain internal and often hidden. It moors us in even the most chaotic and unruly waters of life's seas. It helps us to grow and change by reflecting our experience back at us in a way that lets us see and hear one's self without shame or hesitation. It also helps us to see where we want to go from where we currently are. It also improves our communication skills.

Lastly, in the specific case of our Goddess, Inanna NinAnKi, Worship is a way to connect with a being who is more compassionate, patient, caring, understanding, empathetic, and driven to right wrongs than literally anyone else in existence. Lamentation - the outpouring of one's heart and mind in prayer to our Goddess, is a cornerstone of Worship. She encourages you to speak freely, candidly, authentically, openly, and casually when you pray to

her. Tell her of your feelings, of your hopes, of your fears, of your frustrations, of your desires. The things that you'd be ashamed of or too afraid to tell your best friend? You can, and should, tell Inanna NinAnKi. The endless stream of thoughts and feelings that your friends and family get annoyed at you for sharing even a few moments of? Tell her it all. You need not bear your anxieties alone, when you have a healthy relationship with Inanna NinAnKi, you always have someone to share the contents of your heart and mind with. Share it all with our Goddess freely, in detail.

In return for your courage, authenticity, vulnerability, sincerity, honesty, and reverence, you will be met with her endless acceptance and appreciation, and of course her ineffable but endlessly comforting presence. In return for your Devotion you will develop a relationship with our Goddess that blesses you with her companionship, her guidance, her countless gifts of influence within your life, and the true prize that is getting to know her for yourself and being invited to serve her in whatever way also serves yourself the most. Sharing yourself and your life with her rewards your victories with revelry, and your defeats with soothing encouragement. She will bring passion, justice, authenticity, love, pleasure, health, and compassion into your life. The closer to our Goddess you become the more intense her gifts and presence becomes. The more closely you align yourself and your life with her Tenets and Paths the more she will fill your heart and soothe your soul while empowering your mind.

The more Devotion you give her in sincerity, and the more you contribute to her Domains, the more she will reward your efforts in whatever way she deems is best for you. Those in closest alignment with her often find that the act of giving and the acts of service themselves are the best rewards. This isn't because those of us closest to her are delusional or because we've lost sight of earthly or personal gains, it's because all of our Goddess's Domains empower the individual and make them the very best person they can be while bringing true happiness to them in the process. With Inanna NinAnKi, when you're in close alignment with her, no effort is ever wasted, and no gift ever goes sere.

To Worship our Goddess with sincere Devotion is to invite all of the best changes into your life and into yourself, to align your heart and mind with the best courses of thought, emotion, and action for your healthy development, and to forge a close bond that you will share with the most lovely, loving, and passionate Divine woman to ever have graced existence with her presence. It is a tired and overused meme to say “To Love Her Is To Know Her, and To Know Her Is To Love Her”, but for Inanna NinAnKi it is the literal truth and the reality of every faithful devoted worshiper of hers.

“Why Worship Inanna - Ishtar?”

Because doing so is one of the best things that you can do for yourself to improve the quality of your mental health, improve the quality of your life, improve your decreed fate, and improve yourself in literally every way, all while having as much fun and feeling as much passion and pleasure as possible.

Counter Despair with Joy.

One of the common benefits of worshiping Inanna is that it fills you with a profound sense of joy that is capable of breaking through even the most deeply cemented despair. It takes work, it doesn’t just happen automatically, you have to do the work to build the connection, and then build the relationship, and most importantly, you have to follow through with what she directs you to work on. But if you do this, there will be joy, and it will be a type of joy that is unparalleled and deeply fulfilling. It is a Joy to worship Inanna.

Belief in our Goddess and practicing in her tradition does not give you laws about what you must do or must not do. It does not tell you how to live your life. It does not tell you who to love or who to hate.

All it commands of you is to be your authentic whole self, to love who you love with all your heart, to be true to your passions and follow them passionately, to be prideful in a way that builds true humility, and to embody the qualities exemplified by our Goddess, qualities which have long been considered by peoples all over the world to be the qualities that are valued and desired in all people.

About Exclusivity To A Single Deity

Many of us choose to enter into an exclusive devotional relationship with a Deity of our choosing. Being exclusive to a single Deity is called Monolatry, or being a Monolatrist. Being exclusive to one Deity does not mean that we disbelieve in other Deities or that we will not call upon them in rituals or make prayers to them when we feel it is necessary to do so, it just means that we hold a particular Deity of our choosing above all others and we defer to their judgment or approval on all matters pertaining our fate and our involvement in things which are up to Divine influence. The key difference is that we worship only the Deity we've chosen to be exclusive with, whereas we still recognize the Divinity of all other Deities and treat them with all due reverence, just no worship. If you are entering into such a relationship it usually means that you have the intent or desire of giving your Soul to that particular Deity as well. Often this is for the sole purpose of willfully becoming a servant of that Deity for all of eternity, but there are other cases where someone would become exclusive with a Deity without becoming an eternal servant of theirs. It is common for those who are converting from monotheistic faiths to seek out an exclusive devotional relationship because they do not feel comfortable or capable of worshiping multiple Deities to the same degree, similar to how some people struggle to partake in polyamory after a lifetime of monoamory or monogamy.

If you are converting from other faiths where you had previously exclusively worshiped a different Deity, to monolatry in Anunna-Umun such as Ishtarism, it is highly advisable to formally renounce all of your former devotional relationships with all Deities in other pantheons while in prayer with the Deity whom you wish to become exclusive to. This is akin to getting a divorce before you remarry. If you are simply switching from primarily worshiping a different member of the Anunna then no such renouncement is necessary unless you were exclusive with that other Deity, in which case you should instead be explaining to your Deity why you should be trusted with this pledge now when you broke your previous pledge to one of their relatives. It would probably be best to pray to the other member of the Anunna that you were formerly exclusive with and ask for their blessing and ask for them to talk to your Deity on your behalf to vouch for your loyalty.

In the case of our Goddess, Inanna NinAnKi, entering into an exclusive devotional relationship with her means becoming an Ishtaritu, or “Ishtarite”. You are considered an Ishtarite if you worship her above all other Divinities, or if you only worship her and no one else. The process of becoming an Ishtaritu is a long one, and it is different for every one of us, but it always begins in prayers. Starting such a grand journey should always begin within an already established devotional relationship with our Goddess, but the way one begins this grand journey is as simple as making prayer and informing her of your wish to become exclusive with her. Tell our Goddess how you are promising to either worship her above all others, or worship her alone. You should also tell her what your intentions are; why you wish to become exclusive with her, and what you want your relationship with her to develop into. Tell her what you hope to happen as a result of your relationship, such as serving her eternally. Becoming an Ishtaritu is a commitment just like a marriage is.

The term Ishtaritu originally referred to priestesses which had given themselves to Inanna very similarly to how Nuns do in Christianity, where as a result of their devotional relationship, they abstained from marrying a mortal lover. In many ways they were sort of married to Inanna instead. The interesting part is that not all of them were in sexual or romantic relationships with Inanna. That is to say, that not all Ishtaritu were Consorts, and of course, not all Consorts go on to marry Inanna either. As time went on, the meaning of the term changed again, and Ishtaritu came to be used for anyone who gives themselves over to Inanna wholly, with no abstinence or marriage involved, which is why we Monolatrists of Inanna now use the word to identify ourselves.

For those who cannot fathom entering into a Divine marriage, I remind you that it is very easy for a romantic and/or sexual relationship to develop between servant and Goddess because of the unparalleled level of closeness, fulfillment, and joy that we Ishtarites feel in Her presence and during our service to Her. Many people fall in love with their coworkers after much shorter periods of time and from much less intensive levels of cooperative relationship. Since this topic has naturally come up, let me explain what it means to marry a Divinity. First up, though, you need to learn that marriage is not the only committed relationship one can have with a Divinity. Let me teach you all about intense worship of the Anunna.

Intense Worship

More Common Than You Might Think

In Anunna-Umun, and indeed, in all modern paganism, aka. neopaganism, it's actually rather common for individuals to willingly choose to engage in what casual believers would call "intense worship", and it absolutely is not a sign that the person has deficits in other areas of their life or that they have a weaker mooring to objective reality, which is what naysayers with closed minds tend to suggest, often quite smugly. There has always been a portion of the population who feel an intense love for the Divine, who chooses to engage in deep and powerful devotion of their, or rather, *our*, I should say, own free will. It is natural and it has the exact same potential to be healthy or unhealthy as casual devotion. It is simply more visible when a person with intense worship takes their worship to an unhealthy place or extreme than when a casual worshiper does, and that can be both a good thing and a bad thing for them. People who unfortunately practice in an unhealthy way quite visibly are more likely to get help and move on to a healthy practice than those whose unhealthy practices fly under the radar because it isn't very visible and doesn't get noticed until it's far too late.

For some worshipers, their devotion naturally grows to a place of intensity compared to the average casual worshiper, due to the specific type of relationship that develops between them and the Divine. The most prominent examples of people whose relationships naturally develop like this are **the Consorts, the Handmaidens, and the Children of the Anunna**. It's important for me to cover this topic not just because I myself am a Handmaiden of Inanna, but because in my tenure as High Priestess there's no other subsection of the congregation that I've had to invest more time and effort protecting from ne'er'do'wells, naysayers, bigots, manipulators, abusers, and just generally malicious awful people. The mere fact that people with intense devotional relationships stand out from the modern secular and atheist-leaning norm of present day makes us targets even when our practice is healthy, well grounded, well-adjusted, rational, and reasonable when closely examined. It's "not cool" to worship intensely and be deeply devoted, and that's a problem with the culture of the day, but respect doesn't depend on something being cool, it depends on education - how well people are educated

about the existence of something, and whether or not they've had exposure to it in a positive or neutral light. So, let's break down what these common examples of intense worship look like, what they mean, and how they function.

First up are the **Consorts**. A Consort is anyone whom a Divinity takes personal interest in having an adult relationship with. Consortship is not inherently romantic; most Divinities have more Consorts that they have purely sexual relationships with than they have romantic relationships with. A person cannot choose to become a Consort, they must be chosen by the Divinity, which is a trait you will notice to be a common thread here in the three main types I'm outlining. In general, Divinities do not make a big announcement out of taking a person as a sexual Consort, usually the Divinity simply chooses to have a sexual encounter with the person two or more times, often with little to no conversation beyond asking for consent immediately before engaging in sexual activity. Conversely, when a Divinity takes a romantic Consort, there is a tremendous amount of conversation that occurs because it is a romantic relationship that is being built. This of course means that a person cannot really become a romantic Consort if they are not able to communicate well with the Divinity, and this requires being able to perceive the Divinity well, too. Most of the time, but not always, when a Divinity builds a romantic relationship with a Consort, that person was already a sexual encounter for them previously. Usually in this case, the Consort has one or more encounters where deep conversation is the focus of the encounter, and the Divinity explains their feelings for the mortal, and approaches them with the idea of building a relationship. Just as with how one cannot become a Consort by simply wanting to be one, a person cannot enter into a romantic relationship with a Divinity by just wanting to, the Divinity has to choose the mortal and bring up the type of relationship that they want to build with them.

Some Divinities take many consorts, like our beloved Goddess, who is known to be prolific in the number of Consorts she maintains at any given point in time. Meanwhile, some Divinities take very few consorts, sometimes only one at a time, waiting for their current Consort to die before seeking a new one. It is rare but some Divinities do not take any consorts, but usually this is only the case with Divinities who do not directly engage in the human sphere of existence much or at all. It is quite natural for Deities to develop profound love for mortal worshipers, as Deities get to see and experience their worshipers

from the inside-out, so they see us the way we see ourselves, and even more clearly than we do, too. Even if the Divinity only wants a sexual relationship with the worshiper, it is wanted because of a profound sense of appreciation for who the person is in some way, not merely just a means to satisfy a craving the way we humans sometimes regard each other. This is part of what makes Consortship so special, and what makes it so sacred. In general, a Divinity chooses someone to be their sexual Consort if they are attracted to them sufficiently, but a Deity only chooses someone to be their romantic Consort if that person is attractive to them and only if they are also sufficiently resonant with their Domains, such that that person isn't living in incongruence with the things the Deity cares most about.

To be a Consort is to be deeply and intensely appreciated and loved for who you are in all ways. You are not expected to be perfect, to have it all in life or be successful, or to "measure up" the way most mortal peers might expect of you. You are celebrated for being who and what you are, in total acceptance of that truth, with no illusions to the contrary. A Divinity may not want to have you as a Consort forever, and you may not want to be a Consort forever, but for while the relationship lasts, it is truly a special bond. Consortship is as diverse as Divinities are, and as diverse as human sexual and romantic relationships are. That being said, the Divinity will want the best for the Consort, in all avenues of their life, especially if they have plans for the Consort that extend long into the future, or if they have romantic desires for them. Speaking of romantic Consortship, it is an even deeper, more intense level of interpersonal relationship and coincides with even more intense worship than standard Consortship, and I will address it specifically in a subsection very soon entitled "Goddess-Spousing", which is a specific kind of romantic Consortship. Because Divinities want the best for their Consorts, they are inclined to interact with them more often and more intensely than they do their average worshipers, and because of this, it is natural for the Consort's worship to deepen and intensify. It's common for a Divinity, especially if they're a Deity, to communicate with the Consort even outside of rendezvous where time is spent together more immersively. It is this increased presence of the Divinity that often catalyzes the intensification of the worship and deepens the devotion of the worshiper. Because the Consort gets to see, hear, and feel the Divinity more often, sometimes as often as multiple times a week, it is natural for them to become far more motivated to give offerings, pray, and in all ways attempt to

spend more time with their beloved Divinity or Deity, just it is natural for a person to want to spend more time with someone that they are sexually or romantically involved with. The main difference here between Consortship and human relationships, aside from the fact that one of the partners is not human and is Divine, is that the person's partner isn't able to spend all of their time in the flesh here on Earth, in fact they don't spend any time here in the flesh, and that complicates things. It makes the Divine partner unreachable outside of worship, and that's precisely why many feel a need to intensify their worship and give the Divinity a greater focus in their life. For a sexual Consort, as conversation beyond initial consent querying is not absolutely vital for the relationship, it is possible for the Consort to have very limited ability to perceive and communicate with the Divinity. The relationship may not develop beyond this sort of basis of seemingly-random sexual encounters, and that's okay. The additional worship and devotion that the Consort may give does not in any way go to waste, and it is generally self-limiting in terms of escalation of intensity, because a person is only going to give so much additional effort if they don't see increases in interaction resulting from it. If they're able to perceive and communicate with the Divinity well, then this sort of thing can be hashed out directly, but more often than not, with sexual Consorts, it has to be discerned through intuition because there isn't that direct communication dynamic.

It is generally rare for people to have intense, vivid, and reliable, and frequent perception of Divinities, usually there's a trade-off between vividness and frequency, and between frequency and reliability, so it does tend to be those more perceptually gifted that become Consorts. The main modality of perception that a Consort perceives their Divinity partner through is Oneiromancy, a.k.a. Clairsomnolence, a.k.a. dreams. Because dreams are an imperfect medium of perception due to the way the mind may not be fully functional during all dream states, it requires enhanced Discernment to figure out what is a valid interaction, or a valid perception of an interaction, and what is just a dream. Interactions also often occur through Journeying, a.k.a. Spirit-Journeys, which also happen when a person is asleep, but they're fully conscious as if they were awake during a Journey, and as the name implies, they as their Spirit journey away from their physical body as part of the experience. Lastly the most gifted Consorts who develop the most intense relationships with Divinities have at least one of the proceeding and at least

one of the following perceptual abilities; Clairempathy, Clairaudience, and/or Clairvoyance, which allows them to interact with and more importantly communicate with their Divine partner more frequently and more intensely. Clairaudience most of all greatly enhances communication, which naturally greatly enhances the extant relationship, and allows for the most growth and development of the relationship, which in turn, increases the devotion and worship that the Consort engages in the most.

The more regular, in-depth, and bidirectional the conversations are between the Consort and their Divine partner, the more that Consort is able to learn and grow into their role as partner to the Divine. That growth and the understanding which comes from it are absolutely vital for their relationship, especially if it is at all romantic. The “simple” facts that make up a functional understanding of how life and death work, what’s awaiting in the afterlife, and how their interactions with their Divine partner function are in truth huge fields of knowledge that have to be discovered and made sense of, piece by piece, for most Consorts. It is these pieces of understanding which often hold them back the most to begin with, because usually most modern Consorts come “pre-loaded” with misconceptions about reality, life, death, and the afterlife thanks to modern mainstream religion and fiction. Questions like “Will I get to be with you when I die?” have actually far more complex answers than most people expect. Simply understanding how the medium of communication that they’re using works is another such steep learning curve that often holds Consorts back. It’s all too common for a Consort to think that they messed up, or upset their Divine lover, simply because they haven’t been able to hear them well recently, when in reality they simply haven’t been able to hear well because they are sleep deprived, stressed about life, drank alcohol recently, or simply haven’t resonated with their Divine lover’s Domains recently. Some of my first students for Clairsentience lessons were Consorts who got all twisted up because they didn’t understand the fundamentals of communication with the Divine.

A Consort must live their life normally, they should not withdraw themself from the normal mundane avenues of life which are additionally fulfilled by their relationship with the Divinity. In other words, just because they are having a sexual relationship with the Divinity doesn’t mean they should not continue to seek human sexual partners. They should also continue to seek and engage in

romantic relationships with other humans even if they have a romantic relationship with a Divinity. There are things which they simply cannot experience with a Divinity, just as there are things they cannot experience with a mortal. Divinities are, of course, all naturally polyamorous and polygamous. There is no mutual exclusivity with a Divinity, to think that the Divinity won't have other partners is to delude yourself.

Now, let's move on to a group near and dear to my heart; the **Handmaidens**. Handmaidens are worshiper-servants whose devotion and desire to serve their Deity made them stand out from all the rest. They are the few who were personally chosen by their Deity, they are those who went on to prove themselves to their Deity by passing rigorous and unexpected testing by their Deity, and as such they have been granted the opportunity to serve their beloved Deity, personally, at their Deity's side, eternally. Handmaidens are special individuals who experience genuine delight in assisting and serving their beloved Deity. They need no reward for their service, as service at their Deity's side is the reward itself. It is with tremendous pride that I can proudly and truthfully say that I am one of Inanna's Handmaidens. There is no greater prize for a Handmaiden than to see their beloved Deity smile and be satisfied and safe. It is impossible to become a Handmaiden if you won't be satisfied by serving your Deity without other reward. It's not about selflessness, it is about truly and genuinely experiencing the service itself as the joyous reward.

The first time Inanna revealed herself to me in a full body waking vision I dropped to my knees and tears of joy streamed down my face, I could hardly contain myself as I was overwhelmed with happiness to simply see Her. At that point I had already pledged myself to Her eternally, though my official Vows of Service had not yet been made or accepted. I had never experienced a higher honor at that point in my life, and it wasn't the first time that I had a direct contact with a Deity, either. Getting to see Inanna in all of her resplendent unmatched beauty was not just a treat, it was a highlight of my life. To see Her walk up to me, look down at me, and smile, it fixed something that was broken in me. When She accepted my Vows, I literally jumped for joy, I cried of ecstasy, I thanked Her so many times that my voice went hoarse. As part of making my Vow of Eternal Service, I was asked to name any specifics or conditionals to be attached to my service - things that I would need in order to be comfortable and happy in eternal servitude. I asked only for two things; 1)

to have a body that feels absolutely correct to me in every way, which She always grants to all trans people in Her service anyway, and 2) to get to be close to Her at least some of the time. I told Her that I would serve Her in absolutely any way that She wanted. I would scrub the toilets if that's what She wanted of me, as long as I could get to see Her and spend a few moments with Her from time to time. Months went by between when I pronounced and committed my vows, and when they were accepted. For that entire time I was content, truly content with what I had asked for. Having gotten to be in Her presence once already, I was confident about how much I love getting to spend even a moment with Her. Inanna went on to test me in many ways, tests of character, and heart, and mind. Tests of loyalty, sensibility, and most of all, tests to see if I genuinely resonate with Her Domains when I am left to my own devices. She tested me to see if She could trust me, if She could depend upon me, if I would truly be happy without other rewards or specific needs which would be in conflict with my service if I were to be chosen to serve at Her side. When I was chosen, I did not even know that I was in the running to become a Handmaiden, She chose that role for me. I had originally held aspirations to become a sukkal of Hers, though they were foolish in hindsight, but I did not know or understand that at the time. After She informed me that She had decided that I would be Her Handmaiden if I accepted, She explained to me how I would have been a poor fit for a sukkal. I was both overjoyed and humbled, because She was absolutely right. I would have been extremely unhappy as a sukkal, but I at the time did not know that sukkals spend most of their time serving away from their Deity, doing difficult political and messenger tasks on away missions. I had based my want to be a sukkal on the tales of Ninshubur, which as it turns out, paints a rather inaccurate picture of what the job entails. When She began to teach me what is required of me as a Handmaiden I felt wave after wave of happiness and joy wash over me, because I could not have asked for a better fate if I had tried to, literally! By the way, sukkal is a position that you can volunteer for, unlike Handmaiden.

For this section, I speak specifically about Inanna's Handmaidens, as each Deity has their own requirements for their Attendants, Handmaidens, and Manservants. Inanna's Handmaidens spend their time living next to Her, in Her palace, so that we are present to attend to Her and see to Her needs at a moment's notice at all times. We are given quarters of our own, and we have free time of our own every day, but we are required to attend to Her at a

moment's notice regardless of if we are "on duty" or "off duty" when we are called. She will not generally call one of us who is "off duty" unless there is absolute need, though, as She wants us to have fulfilling afterlives and enjoy ourselves too. We are not slaves, we are Her willing servants, Her *joyous* servants! We Handmaidens accompany Her as She goes about Her business throughout her realm. I have only seen a small portion of Her realm, so I only know of Her Palace, Her Temple, and the Courtyard of Pleasure between them. We also accompany Her whenever She travels to another realm, we stay with Her at all times while we're "on duty". We are there to bring Her something whenever She needs it. We are there to fetch other servants when they're called. We are there to assist Her Consorts while they are with Her, with anything that they might need during their time with Her, but we are not *their* servants and they are to be polite and courteous to us, never demanding or rude. When She takes Her meals, we sit with Her and get to eat with Her after serving Her. When she takes Her baths, we assist Her with bathing, help Her dry off, and then anoint Her skin with sacred oils and extracts, and perfume her hair with siki-ka niŋ$_2$-na (Bakhūr al-shaʿr) - hair fumigation incense. These are just the routine duties of a Handmaiden, they're all tasks I am eager to assist with, but they're not the ones which we are most known for, and they're not the ones which truly require the best of us. For that, those sacred tasks, we Handmaidens tend to Her very heart! She is the Lady of Largest Heart, and She loves more than any other being in existence, but love is not just joy, it is also sorrow, and so she mourns and aches, and weeps just as intensely as she smiles and cheers and laughs. It is we, Her Handmaidens, who are there for Her when She weeps. We are they who tend Her tender heart, soothing Her with our words, with our presence, with our unending unwavering love. We are they who tend to Her precious mind, comforting Her with our tender hearts, cheering Her up with our wit, our indomitable smiles, our unending unwavering love. We are there to cry with Her, to scream with Her, to hold Her when She needs to be held, to be Her always-true emotional support. There is no act of service which I yearn to perform more than to turn her wail of pain into a smile or laugh. I will give my all to Her, always. My heart is Hers, in entirety. This is the duty of a Handmaiden of Inanna, to tend to Her in ways that no one else can, and be there for Her whenever She needs us.

Inanna's first Handmaiden was Her firstborn daughter, Ninkurŋarra EgirAnKi, the newest Goddess of Compassion, but when at the time she left her

Mother's side to go on her extremely long personal quest-turned-mission to earn her full Divinity and rescue wayward and lost Children of Inanna in the process, she had to leave her position as Handmaiden, if only temporarily. It was starting then that Inanna began taking mortal servants as Handmaidens. When I was bestowed this supreme blessing of being made Her Handmaiden, Inanna put me into direct enduring contact with Ninkurŋarra so that she would train me and instruct me in what all it means to be Her Handmaiden. It has been a tremendous honor and a pleasure to get to interact with and learn from Princess Ninkurŋarra so very much. She has taught me a great many things which I have filled the pages of this very book with. She has been extremely gracious and forthcoming with information, and I am eternally grateful to her for all of it. I am of course also forever grateful to her Mother, our beloved Goddess Supreme, Inanna NinAnKi, for being given all of this. I will serve Her to the very best of my ability, eternally! Inanna Zami!

As you can probably tell from my relationship with Inanna, we who are selected to be Handmaidens have extremely intense relationships with the Deity that we love and choose to serve. They become as important and as large of a part of our lives as any close relative or dear friend would be, at minimum. For many of us, our beloved Deity becomes as important to us as our very selves are. We grow so much in the worship and service of our Deity that to remove them from us is to remove a tremendous portion of ourself - unthinkable, unbearable. To the uninitiated, the uneducated, our devotion can be striking, sometimes even to a degree of uneasiness in the observer, but Handmaidens don't get to be Handmaidens if we cannot handle the intensity of our worship without maintaining health of self and of practice. That is one of the ways we must prove ourselves. Of course, not everyone makes the cut, but we don't get told that we're actually a Handmaiden until we have made the cut, so no one who is actually unhealthy or unfit for the position should be claiming the title. Still, we tend to be very passionate, extremely devout, and generally speaking, quite knowledgeable since the training involves a lot of learning. Even before we actually become selected as Handmaidens, we are very devout, very passionate, very enthusiastic with our worship, it's just our nature as people. One of the main traits of a would-be Handmaiden, though, is that we're very punctual and reliable in our worship. We're the ones who insist on giving full meals, with extra libations every night. We're the ones who offer heartfelt prayers as a means of being present with our beloved Deity beyond

any spontaneous emotional need-driven prayers. If it helps, think of us as being the Anunnite equivalent of Nuns when it comes to personal piety. Our happiest life is a life spent with devout worship, our lives centered around the Divine. While our worship is intense, it is also balanced, structured, consistent, rational. Look to these traits to see how our intensity is not a sign of instability.

Finally, let us discuss the **Children of the Anunna**, the blessed ones who live, and die, amongst us in secret. Since humankind was created by the Anunna, they have taken mortals as adopted children, whom they shower with love as if they were their own. But it is not only adoptees who are Children of the Anunna, for the Anunna also have mortal children. It is not like in some religions and mythoses where when two Divinities mate, their offspring is always Divine. For the Anunna, they are able to have Divine children, demi-Divine children, and mortal children. If both parents are Divine, the children can be Divine or demi-Divine, usually only demi-Divine, though. If only one parent is Divine, as in the case where a Divinity has a child with a Consort, then the children can be demi-Divine or mortal. In order for a Divinity to create a Divine or demi-Divine child, they must place a portion of their own Divine Light, their power as a Divinity, into the creation of that child's Soul, and as such they cannot just create Divine or demi-Divine children endlessly or rampantly, which is why fully Divine children are quite rare. Demi-Divine children are rare still, as well, just much less so, comparatively. Also, when a demi-Divine Child of the Anunna grows as a Soul, they are required to incarnate *mortally* at least once. During that required mortal life they are not given any knowledge of being demi-Divine or of being descended from the Anunna to start with. Additionally, being demi-Divine doesn't actually matter in any functional way while someone is mortally incarnated here on Earth. For all *normal* intents and purposes, they're just a regular mortal. The only difference is that their Soul is demi-Divine, but their Soul isn't *here* on Earth, Souls are off-realm on the realm of Kinud while the person is incarnated, and their Spirit is just a regular mortal Spirit, no trace of Divinity at all. So in a very real way, there's nothing "special" about a person being a demi-Divinity while they're mortally incarnated. This all is to explain the mechanics of how <u>Children of the Anunna are just regular people!</u> They're just regular people. No gifts. No special powers. No special favors. No easy ride. No luxury. They experience all of the usual hardships of mortal human life because they're regular mortal humans through and through. In fact, those hardships are vital for their growth,

which is the reason why they're here, the same reason why you're here, the same reason why we're all here.

So why are Children of the Anunna listed amongst the people with "intense" worship relationships? Because when a Child of the Anunna does reconnect with the Anunna, even if not to one of their parents, they usually feel an intense connection with the member of the Anunna that they worship, often feeling pulled to bond with them deeply and intensely. These feelings can be confusing and even scary to some undereducated and unguided Children of the Anunna, though, which is one reason why servants of the Anunna like myself are trained and sworn to guide and protect Children of the Anunna who make themselves known to us either directly or indirectly - we're trained to look out for people who express having a parent-child type relationship with any of the Anunna, and to evaluate the likelihood of the person actually being a Child of the Anunna. Most Children of the Anunna don't reconnect with their Divine heritage anymore because of the dominant religions of the world indoctrinating most people before they can mature enough to make first contact with the Anunna for themselves. The few who do find their way back to the Anunna tend to do so later in life, often in their 30s, or later. For them, it feels like a long awaited, long-needed homecoming. For fear of being shunned, or from feelings of shame due to their seemingly-unusual feelings for the Divinities of the Anunna, most naturally keep the peculiarities of their relationship with the Divine to themselves. Some, however, are more free spirited, and unburdened with shame or fear, do wear their truth on their sleeves. Regardless, once the parent-child devotional relationship begins to bloom, it tends to bloom boldly and brightly. **It must be stated clearly, though that in all genuine cases, it is the Deity who initiates and sets the parental tone of the relationship.** You can't choose to be a Child of the Anunna. Begging a Deity to adopt you probably isn't going to work unless you've got everything going for you that they'd want anyway, and I've never heard of a successful case where they weren't already selected by a member of the Anunna and they simply didn't know it yet. So, because in all genuine cases, it is the Deity who establishes the parent-child tone of the relationship, the person who is the Child almost always doubts themselves intensely. They doubt their sanity, they doubt the veracity of their experiences, they question whether they are worshiping correctly, they question everything of their experience because their experiences very obviously fall outside of what is considered normal by the

general understanding of what interacting with a Deity is supposed to be like in this day and age. Because of this doubt, many unfortunately repress their experiences, suppress their relationship, and may even abandon their faith entirely, thinking themselves to be insane or experiencing psychosis. The ones who do manage to fight through these shame-based and doubt-based urges naturally will have a much stronger intensity to their beliefs and worship because their mettle has already been tested, severely. Additionally,a Deity's love is quite intense and invigorating, so experiencing that love without suppressing or repressing it results in a naturally intense experience of the Divine that most people won't have.

Now then, it's time to address the elephant in the room; as I get into later on in this book when I speak on the Children of the Anunna at length; Children of the Anunna are required to keep their status as Children of the Anunna secret, by Divine Decree. They are permitted to tell only sworn servants of the Anunna, but they are never permitted to be public about their status. A horrible atrocity once happened to a great many Children of the Anunna whose identities got exposed, and ever since then, secrecy has been mandated for all who know that they are a Child of the Anunna. While the threats have changed in the millennia since the atrocity, the number of threats have not diminished. Because the existence of Children of the Anunna is not well known today, even though it's an established factual part of the beliefs of ancient Mesopotamia, and despite there being cognate beliefs all throughout Northern Africa, Persia, Anatolia, Southern Europe, Western Europe, Eastern Europe, and West Asia dating back to antiquity through the pre-modern era, people naturally assume (incorrectly) that a person is automatically delusional or experiencing spiritual psychosis if they think they are descended from a Deity. Those assumptions could not be more incorrect, but that is the predominant belief of the day, unfortunately. Far too many people with genuine spiritual experiences, experiences which do not fit within the understanding of reality held by most people today, experiences which do not fit within the dominant religions of the world today, get victimized by the medical and mental health establishment when all that they ever needed was a cultural framework that can contextualize and guide them through their experiences and help them arrive at a healthy set of beliefs which are well anchored to objective reality. In the absence of such a cultural framework of understanding, the anxious, shame-bearing, or scared mind can do awful things to itself simply because it

doesn’t know how or what to think about what it’s experiencing. This is why people who have schizophrenia (which experiencing the Anunna interact with you is NOT an example of) generally only have negative experiences and perceptions of their mental illness when they come from cultures which only have negative perceptions and frameworks of understanding about their mental illness and the traits it bears. In tribal cultures where the hearing of voices is regarded as a blessing, and they are treated as special gifted members of society, overwhelmingly their experience of their schizophrenia is not mental illness, but rather a beneficial blessing that they feel benefits them. Now, I am not saying that schizophrenia is a spiritual blessing, but I am saying that cultural frameworks of understanding are an incredibly powerful force which affects the valence of the internal experiences that a person can have, regardless of whether their experiences are part of a mental illness or not. Additionally, there are individuals who are mentally ill, who do believe that the Children of the Anunna exist and are legitimately descendants of the Anunna, who prey upon the unsuspecting unassuming vulnerable Children of the Anunna in hopes of manipulating them for either favor or leverage to be extorted from the Gods. It never works, it always winds up with the Children of the Anunna being harmed needlessly because they’re just people, and unfortunately, the Anunna can’t intervene to save them from a genuinely dangerous deranged person.

The Anunna have been prolific in taking Consorts and having mortal Children, for the past 7000 years the practice has not stopped or slowed down. There are thousands and thousands of Children of the Anunna, though to my knowledge there’s never been more than about a thousand incarnated simultaneously at any given point in time, according to the Anunna themselves. I don’t know how many there are currently incarnated, but there are six currently under my guidance and care, and I know of three more who are out and about in the world. To be clear here, these are people who have self-identified to me in private, in confidence, whom I have verified independently with Inanna Herself, whose identities I am keeping confidential. If I have found nearly ten in just a few years, statistics would say there are many more whom I have not found, and many more who have not accepted themselves or who don’t even know of their Souls’ heritage.

So as you can see, the matter of the Children of the Anunna is a complex one. We have beloved descendants of the Anunna who are amongst us, who have to discover themselves by chance, who are predisposed for reacting negatively to their own spiritual experiences, who are without societal or cultural frameworks for understanding their existence or the nature of their natural experiences, who are at heightened risk of danger from both institutional abuses and from malevolent individuals. They are required to keep their identities secret, and to only share their status with people that they can truly trust. They are all self-identified; they are people who experience a parental type interaction when interacting with the Anunna, especially when interacting with the specific member of the Anunna who actually is their Divine parent. Usually that Divinity will call them Daughter, Son, or Child, depending on their gender identity.

Now that I've covered all the negative bases which are imperative to get out there for all Anunnites to know so that we all can help keep these lovely blessed people safe, let's explore the good parts! Children of the Anunna are the blessed ones! They are able to have the most profoundly intimate relationships with the Anunna out of any mortal. They *are* just mortals, but because of their parentage, they have the potential for the most frequent and vivid experiences of interactions with Divinities *if* they have the perceptual gifts required, and *if* they do the hard work to develop their spirituality and spiritual knowledge sufficiently. It's the same hard work that any mortal has to do, but they have the potential for the highest frequency and depth of interaction with the Gods of any mortal due to their unique relationship dynamics.

I know of one Daughter of Inanna who gets to talk with Her every single day, who gets to have detailed conversations multiple times throughout the day. I know of another who is a Daughter of Ishkur, who gets to feel her Father's melammu whenever it storms out. I know of a Daughter of Enlil who experiences the winds in a way unlike anyone else, she feels them blowing *through* her in a pleasant way, and for her, magick feels like "living winds" that she interacts with. I know of another who is also a Daughter of Inanna, who has a very close relationship with Enki, who gets to have euphoric experiences whenever she is in bodies of water, which illustrates how their relationships aren't always limited to only their direct parentage. The Anunna are first and foremost one big family, and familyhood is the tremendous gift given to the

mortal Children of the Anunna.

In addition to Children of the Anunna reaching heights of interaction that are normally not reached by mortals, they also can experience modalities of experience which are normally not experienced either. Again, both are perfectly healthy and normal. The few Children of the Anunna who do reconnect with their Divine parentage, who do develop healthy and strong spiritualities, who learn all that they need to to stay grounded and moored to reality even with their intense experiences, they tend to develop very intense practices of worship as a result of the familial bond at the core of their spiritual experiences. For them, their Divine parents are no less real and no less present than for any mortal whose regular mortal parents are living across the country. They can call their parents and speak with them the same way that you can call your parents and speak with them, and so, their love for the Anunna is just as strong as your love for your mortal parents might be. The key difference here with Children of the Anunna is that sooner or later they all learn to keep their status secret for their own safety.

You might not ever find out the reason why someone you know has such a strong relationship with the Anunna, and the reasons could be many, so remember; just because it looks different than your relationship with the Anunna, or with any Deities for that matter, doesn't mean that there's anything wrong with it. If you see someone with a particularly intense relationship of worship for the Anunna, don't automatically assume that they're weird, or worse that they're not mentally well. Chances are they just are a little bit different, and are experiencing something beautiful and normal. Now that you know a good deal more about different relationships mortals can have with the Anunna, and what they may look like, you are better equipped to contextualize and understand what you may see in others, and likewise, you'll also hopefully be better equipped to understand what you might even experience yourself.

My own understanding of Consortship and of Divine marriage with mortals has shifted and expanded as a result of spending a lot of time working with several Consorts over the last few years. For anyone who read the First Edition, you'll notice this next section will be significantly different than it used to be. Now then, let's cover what it means to *Marry the Divine*, as I promised.

About Goddess-Spousing

“Marrying” the Divine

If ever there were a topic where some individuals take something beautiful and twist it into something unfortunately toxic or unhealthy, this is it, and it’s one of the most important situations to be discussed with honesty and nuance. I’m going to say this right at the start to make it expressly and explicitly clear:

Unless someone has actively built and maintained a healthy marriage as an adult, there's no way that they’re able to enter into a romantic and sexual long term committed relationship with a Deity, aka Goddess-Spousing, and participate in a healthy manner without having an exceptional level of bidirectional conversational ability with their Deity. If they cannot have lengthy clear conversations with their Deity, there’s no way that the relationship which results is going to be healthy unless they already have experienced a healthy marriage.

Additionally, specific to our Goddess Inanna NinAnKi; having a well-rooted, solidly constructed, and expansive knowledge of love complete with understanding of all that is involved and required by a healthy adult relationship is a requirement for being a spouse of the Goddess of Love.

Many people mistakenly and misguidedly live out their own original-content Deity fanfiction by projecting it onto their Deity and then call it being a Goddess-Spouse, but that's not what Goddess-Spousing is! That’s delusion plus maladaptive fantasizing. Goddess-Spousing is when a person is already an established Consort of a Deity, and then that Deity asks their Consort to marry, and the Consort agrees. A Goddess-Spousing relationship is a committed romantic personal relationship which is built onto the foundation of an already existent healthy devotional relationship, which features a level of reverence, respect, commitment, selfless devotion, communication, honesty, and generosity that is present in a healthy marriage between mortals. Goddess-Spousing requires that you give your Deity as much time and space and effort in your daily life as you would have to give a mortal spouse in order to maintain a healthy and thriving marriage with them. It is not making up romantic and sexy escapades that you then imagine or dream about leisurely.

While romantic feelings may exist between you and your Deity, that in of itself is not enough to produce Deity-spouse-hood. Likewise, while sexual feelings or a sexual relationship may develop between you and your Deity, that is not enough to produce Deity-spouse-hood. Being a Deity-Spouse is more than just being a Consort. If your Deity initiated a sexual relationship with you, and it has been ongoing with repeated encounters, that makes you a *sexual* Consort. But to become a Deity-Spouse you have to first be a *romantic* Consort. If your Deity initiated your romantic relationship by expressing an explicit desire to enter into a long term romantic relationship with you, then that makes you a *romantic* Consort. Next, the Deity has to explicitly express a desire to marry you, if you both agree to marriage, then that makes you a Deity-Spouse. The part of being a Goddess-Spouse that makes it a “marriage” is the marriage itself. It must be a real marriage, with real commitment, devotion, closeness, and oodles and oodles of clear, reliable two-way communication. You have to spend the time and effort on your relationship with your Deity that a married person spends on their marriage. A marriage to a Deity occupies the same amount (or more) of your effort, time, and life as having a marriage to a human spouse would. I cannot stress enough that it only counts if the Deity initiates the relationship and initiates the escalation to marriage via express desire for marriage. There can be absolutely zero assumption involved. There must be clear and consistent communication between the Consort and the Deity at every step of the way, and just like with a mortal relationship, there must be full mutual consent agreement.

In most cases, a Deity-Spouse’s relationship will not look, feel, or operate the exact same way that a mortal marriage does simply because the Divine spouse is not physically present, and they are not living a mundane mortal life with their mortal partner. Those aspects are the largest part of what defines a mortal marriage, so without them, it cannot be just like a mortal marriage - this is to the detriment of the Deity-marriage relationship. That presence and shared experience are vital parts of a mortal human marriage, they create a lot of shared ground, and set the tone of the relationship in the moment to moment reality of it. A Goddess-Spouse’s Deity-marriage will have attributes in common with a mortal marriage, that’s why the term is what it is, but the relationship itself between you and your Deity will not look or function like such a marriage in actual Deity-spousing, there’s just no way for it to unless you are

gifted with such extreme Spirit-Journeying or Clairsentience that you're able to practically be present together for long stretches of time, regularly.

While ancient Ishtaritu were considered to be married to Inanna such that they couldn't and wouldn't marry a mortal during their life, we no longer live in a patriarchal society that forces marriage onto all women, so there's no longer a need for a religious escape from forced mortal marriage, which means that we no longer need any non-romantic non-sexual marriages with Inanna. If a worshiper is both aromantic and sex-avoidant, then they would not be entering into a Consortship with their Deity, and so they wouldn't be becoming a Deity-Spouse either. Likewise, if a worshiper simply wants to be devoted wholly and truly to Inanna, they no longer need to enter into a marriage to do that, they can do that by simply becoming a modern Ishtaritu - an Ishtarite. Worshipers of other members of the Anunna can enter into equivalently devoted monolatrist relationships with their chosen Deity as well. Gone are the days of people having to "marry" their Deity in order to prove their devotion. Now, Goddess-Spousing is reserved for actual marriages built on Deity-initiated romantic relationships.

There must be at least an established Deity-initiated romantic component to a Goddess-Spouse's marriage for it to be valid. It's not uncommon for our Goddess to initiate a sexual relationship with her worshipers, she's the Goddess of Sex, and she is free to have sex with anyone that she chooses to who consents, but one must not mistake her choosing to have sex with you for her choosing to become a committed sexual partner with you, and it's important to not confuse that with her wanting to have a romantic relationship with you, and so it's important to not confuse that with her wanting you for a spouse; none of those conditions are the same things. If you find yourself to be the lucky target of her physical or romantic affections on an ongoing basis, and if you feel a desire within your heart for more, along with a willingness to devote more of your life and time to her, you should discuss with her the prospect of becoming a Consort of of hers. If she agrees, or says that that's what she has considered you to be all along, then you ask her if she has hopes of sharing a marriage with you. Definitely do not just assume that she is marrying you because she chooses to have sex with you, and do not assume that she is marrying you just because she loves you. Inanna is free to take as many lovers and partners as she wishes, and there's no obligation or

expectation of marriage attached for either.

It's important to recognize that a Deity-marriage, or even a romantic Consortship cannot function without adequate communication, and not everyone is capable of having adequate communication with their Deity due to differences in their perception and clairsentience. There is no way for a romantic relationship to be healthy and thrive if the partners cannot communicate with each other regularly and deeply. Communication is the basis of all non-sexual relationships. It's totally possible for someone to be a sexual Consort without much ability to communicate, on the other hand. Often when a worshiper can see and hear their Deity quite readily they become paradoxically neglectful in devotion and in attention given. The more that their Deity presents themselves as just another person to them the more that the worshiper fails to uphold the reverence for their Deity that they're actually due. In Goddess-Spousing, this must not happen. It is the committed level of devotion, communication, and selfless attention given that makes it a valid marriage, not just the romantic and possible sexual content of the relationship, and not just the perceived closeness that you feel for your Deity.

While it's not generally anyone's place to question and validate another person's Deity-marriage, and no one should go around harassing or (in)validating other's Deity-marriages, that isn't to say that false Deity-marriages are harmless. They often end up getting in the way of and diminishing the actual relationship with the Deity, and depending on how well grounded and emotionally and mentally stable the worshiper in question is, an unmoored and unreciprocated "Deity-marriage" can eventually result in the relationship falling apart and worship stopping altogether. Like pushing for romance when a friendship isn't ready for it, pushing for marriage when the devotional relationship isn't made for it can ruin everything and destroy all that has been built.

Deity-marriages exist and are valid, Goddess-Spousing is a real thing and is valid, it can be absolutely beautiful and rewarding and precious, but it's not like a mundane mortal marriage because of the degrees of separation inherently involved. Because of the differences involved, the risks to emotional well being, mental wellness, and one's spirituality and spiritual health can be great. Bidirectional communication, the most important thing in any committed

relationship, is inherently the least guaranteed component of a relationship with a Deity. It may seem obvious, but let that sink in. I don't say this to discourage anyone who feels they have a romantic relationship with a Divinity, nor do I want to discourage anyone whose Deity is approaching them with an offer of marriage. If either case speaks to you, I want you to be well informed so that you can navigate away from the pitfalls, and successfully navigate the difficulties present. Love is the highest good in my eyes, and nourishing a budding love with Love Herself is sacred to the highest degree. I've spent hundreds if not thousands of hours coaching Consorts who have experienced the gamut of mental health and relationship health troubles as a result of the intricacies of being a human in long distance committed romantic relationship with the Divine. In the end, the Consorts I know worked it out and all stabilized their relationships - and their well being, and together with our Goddess went on to create and nurture something truly beautiful. I believe you can do the same if you put the same work into it and understand what you're getting into.

I'll end this topic with this bit of no-brainer guidance: Never take for granted the love and connection that you already share with our Goddess. A relationship with Inanna NinAnKi is the most precious thing you can achieve in life because it enhances every aspect of your life and your self, and it lasts even into your afterlife, so don't throw it away over some desire for a special place in her heart that you have not earned or been given. Do not covet what is not meant to be yours. If she takes you as a Consort, be thankful for that blessing and gift. If she has sex with you only once, be grateful that you got to experience sex with the most beautiful woman in all of existence. Be appreciative of what blessings you are given, and don't chase what isn't offered to you when it comes to matters of the heart involving the Divine.

Chapter 11: Faith, Belief, Doubt, and Certainty

A surprisingly often unrealized truth about spirituality and religion is that you have to make room in your life, in your mind, and in your self, for the Divine in order to truly invite their presence and touch upon yourself and your life. What do you hope to accomplish or gain from partaking in spirituality? Is it learning who you truly are, achieving personal growth, gaining spiritual development, finding meaning in life and in existence, finding emotional balance, finding inner peace and gaining the ability to summon tranquility during times of stress, receiving communication and experiences with the Divine, gaining knowledge of and faith in the afterlife, or perhaps earning a better or specific afterlife placement or reward, or maybe you're after hidden cosmic knowledge of existence's fabric and shape, or maybe you just are seeking guidance and support from a kind voice to encourage you when you feel lost or when you despair? You can find, gain, and receive all of these things, and more, but you will find nothing if you do not adopt or create healthy beliefs and commit to build genuine faith, and you will learn and receive very little if you do not create space within your life, your mind, and your self for those beliefs to be acted upon, for that faith to be grown, and for the Divine that you will choose to hold faith in to take up room within you and your time. I cannot stress enough that your belief and your faith must be a choice! It does not count if it is a result of external rationale giving you a sense of permission to believe or an external pressure to believe for conformity's sake. It must come from within, from your free will, or else you will never find anything beyond a label to identify with and an activity to spend time on periodically. We see this in the dominant religions of today where the vast majority of adherents are just that; adherents, not true believers who cultivate true belief and powerful faith born of their free will free of coercion and indoctrination. All connection with Divinity is done through the portion of Divinity that takes up residence within yourself after you invite them into yourself. Belief allows you to perceive Divinity and make contact with them. Faith sustains the portion of Divinity that takes up residence within you. Devotion builds connections between yourself and that Divinity.

Faith is like a tiny fragile flame that you must shelter with your hands from the elements, feed kindling to regularly, and supply breath to, to keep it burning bright and stable and pure. Your beliefs supply the heat that sustains the mechanics of the flame of faith. When your beliefs are pure, refined, balanced,

choice-chosen, and secure, the flame of faith burns hot and bright - hot enough to keep you warm in the worst of icy winters, and bright enough to light your way and ward off those who would prey upon you even in the darkest of nights. But if you do not hold space within yourself and your life for that flame, and for the beliefs that sustain it, then it's like carrying a grill-ignition lighter around instead of a hurricane lantern. They both create heat and light, but the lighter cannot burn for more than a minute or two at a time, cannot endure even the slightest of breeze, and runs out of fuel quickly, and vitally, the heat from it won't keep you warm on cold nights, and the light from it won't light your way beyond the reach of your fingertips. What's more is that it's just a mundane little flame that won't serve as a 'help me I need aid' beacon. Even if it does somehow catch the attention of the Divine, it cannot hold or sustain any other flames within itself. That hurricane lantern has enough volume capacity and protected airflow to house multiple flames, or even one really huge flame. What do I mean by this? I mean that without room set aside within yourself and within your life for the Divine, if you do manage to gain attention of a Deity, and somehow convince them to invest themselves in you as a charge, there's no room within you to hear them, to see them, to be changed by them, to be influenced by them, or even to be helped by them.

The Gods aren't going to appear in front of you while you're watching Netflix and block the TV to let you know that they'd like to speak with you and have a deep discussion with you. The Gods are not going to interrupt your constant internal monologue to get your attention, either. They're also not going to text you and ask if you can set aside a few minutes next Tuesday for a meeting. They're not going to take your phone away when you're doomscrolling and force your attention on them. If you want to have an encounter or conversation with a Deity you're going to have to sit quietly (or do an active form of it, such as meditatively do a craft, or take a walk, etc.) and actively work to try to connect with them through prayer, and possibly even meditation, and you're going to have to do it often, and sometimes for long periods of time at least initially, until you even have first contact. Once first contact is made you're still going to have to devote time to reaching out and listening for their replies fairly regularly. It is only through this investment of effort *and* time that you will build your relationship with the Divine, your skills for perceiving the Divine, and present the Gods with opportunities to insert themselves into your mind and life.

Now, some people may respond to this with "but I don't have time for that, I need answers and help without changing my lifestyle or schedule, I don't even have time for myself!", and to that I say; well then you've identified the first problem in your life that needs to be addressed with haste. You can't get something for nothing, and interaction with the Divine is arguably the single most valuable commodity/achievement in life, so you need to make changes in your life to give yourself time to pursue the important things in life, and if that means having to look at your life and choose what to (at least temporarily) give up, then so be it. The ancients had so much more interactions with the Divine because their lives had plenty of room for Divinity to present itself within. Entertainment was a rare luxury, attention availability was vast compared to today, the pace of life was far slower, and focus was far less divided.

Modern life has filled most of our lives with tons of things that aren't truly necessary, hell, many of those things are absolutely not good for you (like doomscrolling!), and modern life has this quality about it where it will seek to take up and consume every single microsecond it can - if you let it. You have to push back on that, you have to erect and maintain and abide boundaries for yourself (and for the time-consuming activities and pressures in your life). You have to be firm and make good choices for yourself regarding time management, and what you fill your time with. Keep in mind that it's absolutely possible to let your fear of missing out drive you to squander away all your precious time on things that don’t really matter. You cannot do everything, you cannot have everything, and there will always be more to do and strive for and experience, so you must choose. Start by accepting that you are going to miss out on some things no matter what, therefore you must pick and choose what fills your life wisely, aiming to fill your life with the very most important and rewarding things by choosing to give up things that really don’t matter, or which aren’t truly good for you, or which aren’t worth the time they demand from you.

“A Cup Full of Infinity” - Wisdom from a Divinity:

“This world is one of infinite infinities of experience and variation. There will always be additional experiences that you will desire. There will always be alternate choices to make. There will always be opportunities or experiences that were impossible to partake of during one's life. There will always be someone else to become. Do not lose your senses in the fear of missing out, or in abject completionism, or in second guessing every aspect of your life. You are in a Realm of Infinities, but you are only given a finite cup to drink it from. Fill your cup wisely, and be proud of what you fill it with.”

The wisest people don’t seek to fill every single day, in fact, they seek to *not* fill their days entirely. They seek to leave unallocated time in every single day. Those unallocated moments are the essence of freedom, for within them you are truly and completely free, if not physically, then mentally, and that is precious. To start with, try to allocate time every day for prayer, and private time once a week for giving the Gods time to make contact with you. Prayer time can be just a couple moments, and you don’t even have to be alone as long as you can focus to pray and do so uninterrupted and undistracted. The time that you allocate for listening for a Deity to contact you should be time spent alone, in a quiet environment, in a still or peaceful environment such as a bedroom, and should be at least 15 minutes to start with. People new to communing with Divinity often need extra time to learn how to quiet or calm or control their minds, so if you can manage it, 30 minutes is even better. Trust me, even if you don’t end up making contact for a while, or even if never in your life (though I highly doubt that will be the case with our Supreme Goddess, Inanna NinAnKi!), it is still worth it to devote this time to the Divine. It’s an act of devotion, and it’s exceptionally good for your spiritual and emotional health. It facilitates you building and developing your relationship with Divinity, and it facilitates you working on yourself both spiritually and psychologically.

Later on I cover exactly what prayer looks like and how it works, so right now I want to touch on what holding space for the Divine looks like, and how that works. Like I said before, daily prayer is the first step. It cannot be overstated how important prayer is. You can pray as often and as long as you like, the more the better, but there are diminishing returns beyond a certain point, so don’t try to overly focus on prayer at the expense of other aspects of practice.

You need to set apart some quiet time in which you can focus your mind on the Divinity that you wish to make contact with. Of course I'm going to use our Goddess for this example, but since this information applies to all Divinities I'm intentionally keeping language nonspecific throughout, so know that everything here is applicable to any Deity.

You need quiet time away from distractions, away from activities that fill your mind. If you're playing a game, or reading, or talking on the phone, or texting, or watching tv, or watching youtube, or scrolling social media then you're literally connected to a constant stream of incoming information, and for some of those you're also creating and outputting a constant stream of information. That's the problem! That's why you cannot connect with and perceive the Divine while you're doing those things! In order to receive signals from Divinity you need to be disconnected from as many streams of information as you can be. Sensory deprivation isn't required but it does help tremendously. Often, a noisy environment is anathema to making contact with Divinity even for the most accomplished and practiced experts for this reason. It is a matter of fact that Divinities are not here with us in this physical reality anymore, and as such that means that in order to interact with them you have to send signals beyond this physical reality, and receive signals from beyond this physical reality - those signals are going to be weaker than the signals from your physical senses. Rare and precious are the times when a Deity blasts a full powered connection through the Veil and into this reality so intense that they appear in a vision in front of you spontaneously. Most of the time, a Deity makes contact through what is essentially a whisper in the back of your mind. If you can't hear your own thoughts, you are not going to hear a Deity speaking to you. If you can't spend at least a few moments actively listening to your mind, for any reason, you aren't going to be able to communicate with a Divinity until you work through what is stopping you. And don't worry ADHD folks, you never really need continuous quiet or space in your mind, the Gods can work around your ADHD, you simply need periods of relative quiet, and you can fidget as much as you like. More to the point, you can do active meditation as well, whatever it takes to create that space in your mind, in your attention, in your awareness, that's what works. So if that means you're playing with a fidget toy, or painting, or playing hackeysack, as long as your internal experience has gaps enough that whispers can come in, you're going to do just fine.

Ideally you'll set aside quiet time in the same location that you have your altar or shrine, or where you can add to your physical senses some reminder of Inanna. Being able to look at Her idol or iconography or even just to behold things which are representative of Her Domains makes a huge difference. It sets a baseline awareness within your mind and your subconscious that is focused upon Her. That's important because it means even if you get distracted, even if your mind goes elsewhere, it keeps coming back to Inanna, and that's what really matters. Make yourself comfortable there. Think about Inanna intently for a few moments, then pray to Her. Let your mind wander if it truly wants to, but commit yourself to continually bring focus back to Her in a comfortable manner each time it does wander. That's it, that's all it takes to hold space. You are minimizing your distractions, minimizing your unrelated information streams, and intentionally adding recurrent subtle information related to the Deity you want to connect with while you simply listen to the quiet tranquility and your mind.

Now that you've created space for the Divine, what do you do with it? Firstly, while it doesn't have to be meditation or time spent in a meditative state, that just happens to be the first-line approach since it is the one that is the most effective for the most people. The parts of meditation that are so effective for holding space for the Divine are the literal space in your attention that you create, and the act of intentionally being passive during the time that you have created that space within your attention, along with the active intentional effort to communicate with the Divine during this activity. That active intentional effort to communicate just means speaking or thinking to the Divinity you have in mind every now and then, and then intentionally creating pauses in which you listen to your mind for a couple minutes so that you will hear (or see! or feel!) when the Divinity sends you some kind of contact. Most likely, when you start doing this you won't receive or experience or perceive any kind of communication for a while, but then again you also might when you least expect it! Many are the times I've taught someone to do this, and spent a long time making sure that they don't have expectations that will be crushed when they don't hear anything after a few weeks of diligent effort, only to have them experience something way sooner than I had expected. Usually it isn't a full-blown conversation to begin with, usually it's something small, like a single word, or a flash of an image, or an emotion. But that's where it all begins. It's certainly not required for a relationship with the Divine, but when you make

first contact, it certainly accelerates and augments the building of a relationship. Having that first breadcrumb of contact goes a long long way to encourage devotion, and the Gods know this! It can also be a life changing experience that begins a new era of piety, that's what happened for me. There is so much to discover and learn within yourself, and there's even more to discover outside of yourself which only opens up for you to discover once you begin to know yourself and trust yourself (and your Discernment-vetted experiences). But before you can begin applying Discernment to your experiences (which is covered in a later chapter), you need to start having experiences. In order for you to begin having experiences, you need to make room in your life and your self for those experiences.

Belief shapes our perceptions, it shapes our cognition, it shapes our identities, it shapes our experiences, and most importantly in the context of religion and spirituality; it is what allows a Deity to connect with and influence a person. Without that kernel of Belief, a person is essentially unreachable and untouchable by Divinities no matter how much that person wants to experience or make contact with Divinity. For more than a decade I did not cultivate or harbor true belief within me all the while I called myself a Pagan, a Heathen, and a Seeker. I thought I had an open mind - I didn't. I thought I was doing what was required to make myself available to Divinity - I wasn't. I thought that I was a believer who was devoted to the Norse Gods - I wasn't. I had no clue what any of those words truly meant back then (this was long before I began training as a Völva for the Vanir). I was *a fan* of the Norse Gods and of Norse history and Norse culture and Norse mythology. I was not a worshiper, I was not a devotee, I was not a believer, I was not actually *doing* anything to form or maintain a practice that acted upon spiritual beliefs even though I thought I was, and I was not yet truly open minded because I had not yet made the leap from believing something because other people say and feel that it's okay to believe in it because it's rational and there's all this evidence that supports belief in it, to believing in something because I choose to believe in it because deep down when I am honest with myself it feels right and necessary to believe in it regardless of what evidence may or may not exist and regardless of what other people say or feel or think about my beliefs. I did not end up making that choice to believe (in Divinity) until after I transitioned. Transitioning opened up my mind and heart in a great many ways, but it was not automatic, it was a result of my tasting my own free will, authenticity, pride, and courage,

all which came from the act of accepting my true gender and choosing to act upon it with unbreakable commitment. But most of all it was because without realizing it, I had made that leap from requiring evidence and external support to believing in something because I chose to with my free will regardless of evidence or external validation when I chose to believe that I actually am a woman even though I didn't have a vulva, which happened on the day that I said no to the transphobic brainworms and misinformation talking points that had gotten under my skin and into my head after I was confronted with a huge wave of transphobia. It took me almost two years from that point to make that leap of faith for religion and spirituality, but it only happened because I made a similar leap for the first time when I did so for my gender. You cannot be open minded if you require external proof and validation for everything before you will consider awarding credence to it. It's different for mundane materialist endeavors of science or medicine. But when it comes to the Spirit and the Soul and the Divine, requiring proof is the cognitive poison that keeps the mind closed and impenetrable.

Doubt is useful and important as a safety measure and as a mooring line to objective reality that helps to keep us sane and prevent us from falling into psychosis when it's held as an initial impetus to verify a belief through Discernment, honesty, and due diligence, but it becomes harmful and deleterious when it is obliged beyond that point. Once it becomes a central theme, or an obsession or a compulsion, or a controlling force, it then becomes a poison that only grows the more it is given attention or voice. Once the subject of the doubt has already been evaluated and verified or found plausible, further doubt serves no benefit. In the absence of radical new information that is cause for reevaluation of the subject of the doubt, submitting to the doubt's demands in any way is at best a waste of time and energy, and at worst a precursor to a crisis of faith, or the gateway to autoparanoia.

Autoparanoia is a cognitive disorder which is most often acquired by someone who has built their beliefs like a house of cards, each resting solely upon another, each standing more from a lack of a burden placed upon it than by a support erected underneath it. Autoparanoia usually develops when a person has strong spiritual experiences either since a young age or simply early into their spiritual development, and they do not go through a healthy process of

vigorously refining their beliefs and choosing them carefully with Discernment in hand, and so they either do not confront doubt sufficiently or at all, and thus what happens is that when something finally happens that causes them to doubt themselves, doubt their experiences, and/or doubt their beliefs, their entire structure of belief begins collapsing in on itself and crashing down to leave nothing or almost nothing at all left standing. Having never developed a sufficient tolerance for doubt, and having never developed sufficient skills for dealing with doubt, they end up completely domineered by the first doubt(s) that penetrates deeply into their psyche. People who are very sensitive who have exceptional perceptual abilities, who are "blessed" with many rich, vivid, immersive experiences such as Journeys beyond the Veil or visionary interactions with Divinity, especially if those experiences occur in dreams or during states of intoxication, are the ones most frequently "cursed" with susceptibility to Autoparanoia. They are certainly not the only ones who can develop Autoparanoia; anyone can develop it if they do not manage to produce or adopt a sufficiently robust method and practice of dealing with doubt through the avid use of well-developed Discernment, or if they never make the leap from spontaneous subconscious beliefs to conscious beliefs which are intentionally and carefully chosen. Autoparanoia is at its core a disorder of pervasive self-doubt which often features obsessive need for certainty and compulsive doubt of one's (spiritual) beliefs and/or of one's (spiritual) experiences. In this way, Autoparanoia is the inversion of Spiritual Psychosis.

Autoparanoia can be avoided by maintaining a healthy habit of examining your beliefs and using a measured and controlled amount of doubt to apply your Discernment whenever you are about to alter a belief or add a new belief. You do this by checking them against your Discernment matrix (the sum total of information that you use when applying Discernment, which includes things like rationality, compatibility with objective reality, similarity to other people's experiences, similarity to mythology, compatibility with established ethos, etc.). Autoparanoia can also be avoided by actually examining and confronting your doubts when they initially pop up rather than just dismissing them out of hand when they haven't been confronted yet. You should always confront new doubts that haven't been evaluated or that have new supporting information, and dismiss old doubts that have already been evaluated or that do not have new information. A great time to judiciously apply doubt and Discernment is

when you are processing a spiritual experience after having it. To do this you start by asserting that while the experience itself definitely happened and is valid as an experience, any ideas or conclusions derived from the experience, any information gained from the experience, and any beliefs altered or created from the experience may or may not be correct or accurate or true. Then you evaluate the content of the experience and your takeaways from the experience accordingly. This not only helps prevent Autoparanoia, it also helps to prevent Spiritual Psychosis and the formation and adoption of delusions. You see, Discernment not only defeats doubts, it also defeats delusions, as well as misperceptions and misunderstandings and inaccuracies that would have taken hold. Always remember that your beliefs must be ideas that you choose to believe in, but you should always ask yourself "is this a good thing to believe in, is this healthy for me?" when you are first deciding to believe in it. Likewise, if the belief ever causes you trouble of any kind, you should ask yourself that question again - "is this healthy for me?". Trouble doesn't automatically mean a belief is wrong, either, but it is cause for careful examination of the situation.

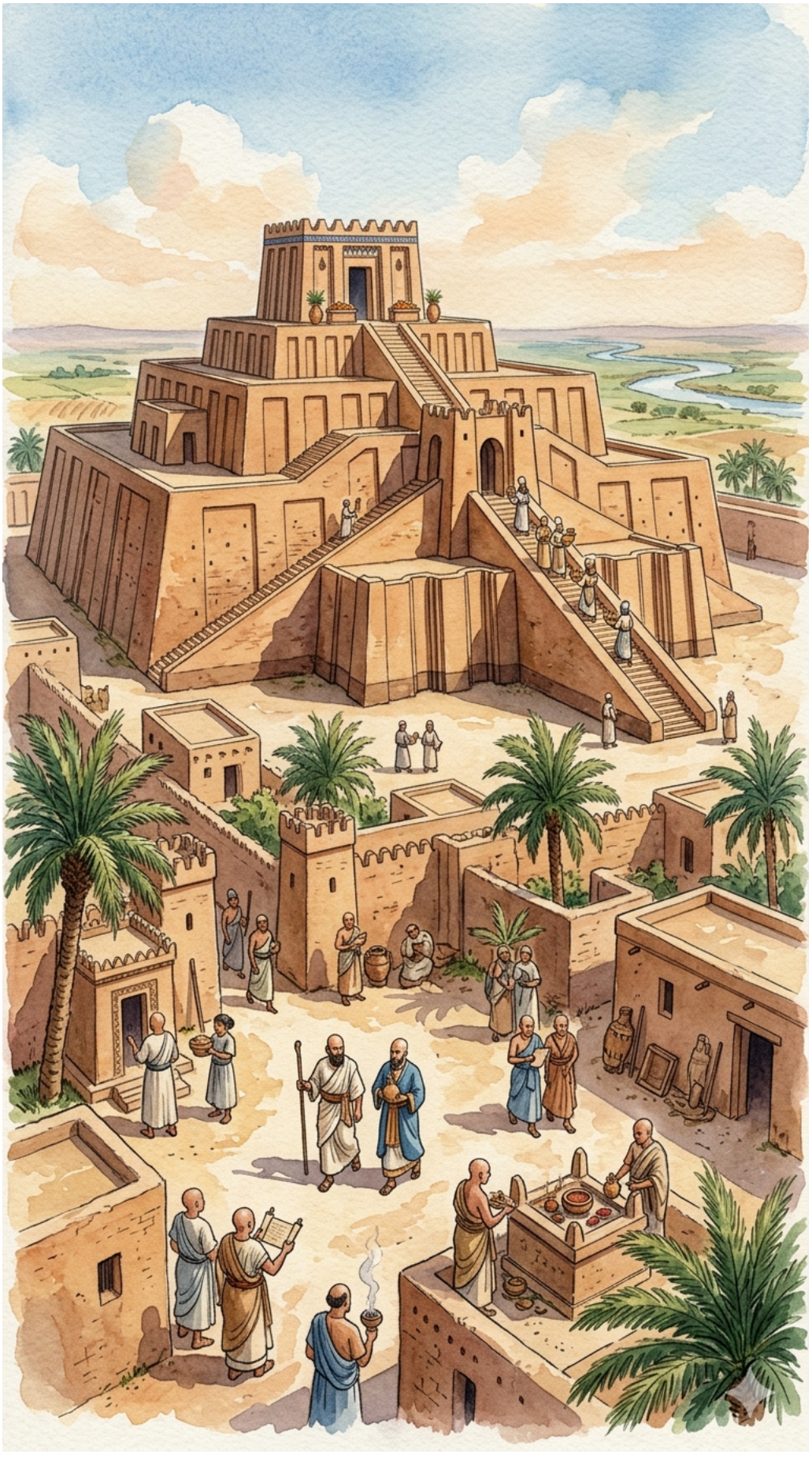
If you ever feel like you need help evaluating a belief or an experience of yours, it's a good idea to bring it up with a mental health professional who is pro-spirituality, one who is specifically pro-pagan spirituality, or to bring it up with a member of clergy who is trained in assisting others with their Discernment and beliefs, such as a Priestess of the Temple of Inanna's Light. Not all mental health professionals are open minded supporters of pagan faiths, and so not all mental health professionals are safe or wise to reveal your beliefs to even if they are perfectly healthy and well supported beliefs. Likewise, not all pagan clergy are actually trained and capable of assisting others in matters of Discernment and belief. Sadly, many people on the internet just call themselves a member of clergy without ever having any training or credentials. That is why I created a standardized comprehensive novitiate training program for my Temple and personally oversee its implementation. My protege and I ensure that everyone we ordain is safe to seek help from. Ultimately, though, while a Priestess may assist you in evaluating your beliefs and experiences, including teaching you how to apply Discernment correctly, the final decision about whether to adopt or reject a belief must be your own. If you take an external verdict as the sole or prime determiner for a belief's validity, you risk having uncontrolled doubt attack that

belief if you ever begin to doubt the external source of the verdict that you based your decision on.

Another matter that I want to speak on is the matter of *certainty in religion and spirituality*. While I may come off as very certain, especially about things I've directly seen and experienced, I want to make sure that you, the reader, understands that even in my apparent certainty I am still holding space for being wrong, and for simply not knowing. In fact, I hold a great deal more space for simply not knowing all that there is to know about literally anything, as I know enough to know that I don't know exactly how everything I've seen functions or why its structure is the way I've seen it to be. I don't always or even usually vocalize that because it's hard to do so while teaching and still inspire confidence in yourself and in the subject matter that you're teaching, but in truth, I am always holding space for both being wrong and for inescapable ignorance. That being said, what I have taught you all I do genuinely believe in with great confidence, or else I would not have included it. There's a great deal more that I've seen which I do not understand well enough to teach on it or even mention it to someone else. In all I've learned, almost all of it raises even more questions which I hadn't thought to ask before learning of its existence or nature. That's the true nature of being human and of honest intellect; there is always more to learn, there will always be things that are not known or not understood. Please do not confuse my confidence or my admiration for the intricacy of structure that I've discovered or been shown for zealous certainty. Most religions of this era thrive on certainty that dismisses questions without answering them sufficiently. They do that because they make claims that they cannot back up even logically, and an unanswered question is a threat to them. An unanswered question is not a threat to me, nor to our religion. Questions are only threats when compliance is demanded. We do not demand or require compliance, instead we request that you form or adopt belief after sufficient personal evaluation. For everything I've been told directly by a Deity or Divinity, I question whether I heard it correctly, and whether I understood it correctly, and make space for the possibility that I did not. For everything that I've seen myself, or otherwise experienced directly, I question whether I saw or heard it correctly, and whether I interpreted what I experienced correctly, and make space for the possibility that I did not. I hold that space right alongside my confidence in my experience, reception, and understanding. There can never truly be certainty for most things when it

comes to existentialism or spirituality, the only thing that can truly be certain is faith, and it's not that all faith is certain, rather, it is that faith can achieve certainty if it is strong enough, as is my faith in Inanna. For everything else, there is only confidence and the humilitous holding of space for being wrong or being innocently ignorant. It is vital to hold space for the possibility of being wrong or not knowing, as it allows you to learn what you don't know, and it allows you to accept corrections when you discover them. It also is basically required for Discernment, and that must be applied to all things spiritual. So if you aren't holding space for either being wrong or for potential ignorance, you're locking yourself into being undone by your mistakes and probably behaving like an asshole who people will not be likely to trust. Don't be afraid of uncertainty, certainty isn't actually required to still behave rightly, think clearly, and make good choices. Certainty isn't required for belief. Certainty isn't required in order to be right or accurate. Often, the need for certainty is the eventual undoing of faith, and the enemy of belief. Instead of being certain, choose to believe, and choose to hold space for uncertainty.

Section 2: Beginning Your Practice



Chapter 12: Learning The Ways Of The Ishtarite

It's finally time to learn about our Goddess herself and what she looks for in those who worship and serve her. The knowledge contained in the following pages is arguably the most important in this whole book. Everything that came before could be easily memorized in a short period of time, but what comes ahead will take a lifetime of study and practice to truly master, and it is not easily found even for the most dedicated seekers.

Now that you've learned ***who*** our Goddess is, it's time for you to learn ***how*** our Goddess is. What comes next will open the door to our Goddess for you, and it will arm you with the knowledge needed to propel you through that door to find what awaits you within her Divine embrace.

This section of the book details the Tenets, the Paths, the Prayers, and the Rituals which make up the Ways of the Ishtarite. It is the hearty meat of this tome that I've been eager for you to reach. Enjoy!

The Ishtaritu or "Ishtarite" was originally a special class of priestess within Inanna NinAnKi's Temples in ancient Sumero-Akkad called "Ishtaritu". Most were highly-devout priestesses who became Ishtarites through their deep and endless devotion to her, choosing to enter into an ancient kind of loveless and sexless marriage with her instead of having to marry a mortal. In the modern era we have repurposed this term as the old purpose was no longer needed and no longer applicable. Now, an "Ishtarite" is "someone who is devout to only Inanna", or "a person who worships Inanna above all others", or "a person whose soul belongs to Inanna". Now, instead of only celibate or aromantic priestesses getting to be Inanna's devoted one, anyone can become hers with the right commitment to devotion, reverence, and worship.

The Ways of the Ishtarite are suitable for all who want to worship and serve our Goddess.

Embody all that resonates with you, don't just stick to a particular Path.

The Ways of the Ishtarite are helpful to all who want to worship or serve our Goddess whether or not you choose to devote yourself solely to her or to strive for the upper echelon of devotion to her.

An Ishtarite embodies all of her Traits, adheres to all of her Tenets, and walks all of her Paths.

Note: You need only to perform to the best of your own ability within any given path in order to walk that path. Few can be exceptional or prolific in all paths, and to be so is not required of an Ishtarite. Do not compare yourself to others, simply do your sincere best. Only our Goddess herself will judge the performance of her servants, not her other servants.

Important: Authenticity matters most, so if there's something within the mantle of the Ishtarite that does not resonate with you or that does not fit well for you, absolutely do not push yourself to try to embody it. Our Goddess requires authenticity from you first and foremost. Secondly, she has a place in her heart for all of her worshipers and servants. If you find room for her in your heart then she will undoubtedly find room for you in hers. Be yourself, just be the best version of yourself that you can be.

Holidays of the Ishtarite

Zagmuk-Akitu Festival
March 20th, or on the Spring Equinox
(Equinox is on Mar 20th for 2026-2035)

This is the start of our new year, it is a time to celebrate Inanna's ascension from the underworld as she begins to gain in power again. This is a time to celebrate Inanna, and your community. Suggested activities, prepare a feast, parade the food around the table, then eat it with Friends and Family. If you have a permanent altar, the Akitu festival was a month long festival with plenty of feasting, but also, the living idols in the temple were taken down and packed away carefully to go on procession while the temple itself was exorcised and sanctified before the living idols were set up again in their place of honor in the temple. This is a good time to do the same with your altar, perform a deep clean, and sanctify it before setting up your altar again.

Zagmuk Ḫulu Ḫe-am!
Let this Zagmuk New Year Festival be joyous!!

Zagmuk-Akitu is the day when Inanna was resurrected from Kur, the first being to ever leave the Underworld after being dead within its innermost chambers! From this day on until Šubba on September 20th, Inanna grows in power day by day! This day she reclaims all the power she lost since last Šubba when her power began to diminish, as it does each yearly cycle. This day's celebrations are of Victory to be cherished, Resilience to be admired, unwavering Devotion to be appreciated, and Resplendence to be acknowledged! We also celebrate Intersex and Non-Binary Awareness and Appreciation today, as it was Ninkurŋarra and Nungalaturra who resuscitated and rescued Inanna from Kur! Likewise we give thanks to Enki for not only siring our beloved Goddess, but for ensuring that she was returned to us and loyal Ninšubur for listening so well to her Queen's commands. For those who are Intersex or Non-Binary this day is your day of Pride! Acknowledge your sacred heritage and the transcendent beauty of your existence!

To celebrate on this day it is recommended that you make an offering to Inanna, preferably of food, prayer, and if you're able to, performance! Offer that which you enjoy the most, and be sure to partake of what you have given after serving Inanna first. Today we celebrate Her, but She also celebrates with us! If you wish to celebrate in a traditional way, prepare a feast of delectable delights and parade it through your home in a procession to your most sacred space - be that your altar or your dining room (and then from altar to dining room if you have an altar), say a prayer inviting Inanna in to your home and congratulating her on her ascension to her rightful place above all others! If you wish to go the extra mile, you may re-consecrate your altar or sacred Idol(s) after giving them a loving Spring Cleaning. Zagmuk is the origin of the Spring Cleaning, after all! In prayer speak your heart to Inanna and tell her what she means to you and how much you appreciate her! Show her a proper welcome and partake of the joy that she returns to the world with her ascension!

Pilipili Day
March 31st
Occurs annually on Transgender Day of Visibility

This holiday is to celebrate all the people that found their truth over the past year. Inanna is the Goddess with the longest history of supporting Transgender people in her temples. She has the power to turn man to woman, and woman to man. Transgender and gender-diverse people were a central part of her temple. Additionally Intersex folk and certain gender-diverse individuals wore traditional ceremonial garb which had women's clothing on the right side of the body and men's clothing on the left. If you are LGBT+, it is encouraged to share your coming out story, good or bad, with people you trust, or publicly if you are safe to do so. The idea is to be as visible as possible. Many people hide who they are from the world still, and seeing those of us who are out and open can give them great strength, hope, and the impetus needed to overcome that which holds them back. LGBT+ visibility directly helps to maintain societal equality and inclusion.

To celebrate this holiday make an offering to Inanna of one of your favorite foods and with it include thanks for all she has done for Transgender people, and all the love she continues to show us. It is encouraged to attend a Transgender Day of Visibility Event near you (if safe to do so). And of course if you are LGBT+ then share your story if you can, or if you’re not part of the LGBT+ then go listen to the stories of people who are. Additionally read or share the Tale of Pilipili with those who haven’t heard of it.

U-ma Inanna, the Triumph of Inanna

(u_3-ma Inanna-ak)

June 20th or the Summer Solstice

In the story of Inanna and An, Inanna plotted with her brother, the sun God, Utu, for a way to take the Haj-Anna (E-anna) In Uruk from An. After defeating all of the warriors protecting the E-anna, a magical scorpion rushed out to attack her. Inanna lopped off its stinger with her sword and threw the scorpion away. Because of her conquest, not only did Inanna gain the E-anna from An in Uruk, but her battle plan also resulted in Utu's journey across the heavens changing. And so from this day forward, until the Winter Solstice, Utu will be seen less each day, until night over takes day. On U-ma Inanna, we celebrate our Goddess's victory and her martial nature as the Lioness of Heaven, Goddess of Justice, Goddess of Triumph, and Goddess of War.

To celebrate this holiday make an offering to Inanna of one of your favorite foods and with it include praise for her triumphant conquest of the Haj-Anna. Feasting with family and loved ones, playing games of skill or participating in athletics, and making performances of martial ability or physical conditioning such as martial arts, exercise, or dance are also excellent ways to celebrate and honor Inanna.

Šubba, Inanna's Descent
September 22nd, or on the Fall Equinox
(Equinox is on Sept. 22nd for 2026-2035)

This marks the half of the year where Inanna gradually gets weaker, before she starts to ascend again after the winter solstice. This is a holiday for self reflection, personal development, and abandoning that which no longer serves you. This holiday includes 7 days of contemplation leading up to Šubba, each day representing the 7 gates Inanna passed through on her way to see her sister, Ereškigal, in Irkalla. On each of these days, light a candle for Inanna, and think about what she gave up to pass through that gate, and what it meant to her.

Day 1 - Her Crown
Day 2 - Her Lapis Necklace
Day 3 - Her Twin Egg Shaped Breast Beads
Day 4 - Her vest named "*Come Man, Come"*.
Day 5 - Her Gold Ring
Day 6 - Lapis Lazuli Measuring Rod and Flaxen Rope Ring
Day 7 - Her Dress
Day 8 - Šubba.

On the day of Šubba, in Sumer and the nations that followed, the family and loved ones of the deceased would make offerings of food, water, song, and music, all to make the deceased's life in Irkalla better. As Inanna starts her descent, light a candle and prepare a meal and libation as an offering to Her to make Her journey better. Additionally it is suggested to read the Descent of Inanna, and then make a Kispu offering to your ancestors.

Lamentation Day
November 20th
Occurs annually on Transgender Day of Remembrance

This holiday is to remember and honor all the Transgender people that were killed during the year. Our people face disproportionate violence and discrimination, which results in many of our kin being targeted by hatred filled individuals. It is a great injustice that so many of our kind are killed each year that we need to have a holiday just to bring attention to it, but that is the reality of our circumstances. On this day we not only seek to raise awareness for the dangers and injustices which plague our communities, we bring attention to the often unsolved crimes of our kin's murders, and we also endeavor to bring peace to the fallen themselves by showing them that they were not forgotten or ignored. We bring love and grief to honor all who were taken too soon, be that either by another's hateful hands, or by the hands of those for whom despair robbed them of their wills to live in this world any longer. On this day, no Transgender person is forgotten, especially not those who have already left this realm and gone to Irkalla to rest or Heaven to serve.

To celebrate this holiday make an offering to Inanna of one of your favorite foods and with it include a prayer to Her asking Her to bring Justice to all Transgender people, alive or dead. Ask Her to continue to seek out each Transgender person who has died and grant them a new form in the afterlife which is in congruence with their Gender Identity, bringing peace and comfort to them for the remainder of their existence. Perform the "Speaking the Name of the Dead" ritual for every Transgender person who has died this year.

Utu's Promise
On the Winter Solstice, or on December 25th
(Solstice is on Dec. 21st in 2026-2031)

On this the shortest day of the year, we gather with loved ones to feast and celebrate Utu's Promise to humankind that days shall grow longer, and that the earth will turn green again with new life in due time. It is the start of the solar year, and days grow longer each day until U-ma Inanna, when the days again grow shorter instead because of Inanna's actions and Lord An's decree. In the old days long ago, on this day Lord Utu would cease his duty of providing light for the world early, and use the extra free time to walk amongst us mortal humans and see the people he loves so much up close and personally. He normally watches us all from afar, but back in those ancient days, he reveled in getting to come down and spend time amongst us in person.

This holiday is all about getting to spend time with those you love the most, especially the people you only normally get to see from afar. To celebrate this day, travel to family or friends whom you cherish and spend the evening with them, revelling in good food, fine drink, and anything that brings joy and warms your hearts. Prepare an offering for Inanna and when you present it to Her, give her gratitude for the loved ones you have in your life, for it is because of Her that loving and being loved feels so very good. If you wish to, you can prepare a second offering and present it to Utu as well, thanking him for all the light and warmth you've received in the year to date. If you do this, also thank him for being there for Inanna when She has needed him, as well. Utu Zami!

Be sure to read the myth of the same name, included in this tome,
if you have not already done so!

Principles of the Ishtarite

All Life Is Sacred.

Taking a life must always be the last resort, and defending life must always be the highest priority. In all cases where there is another course of action besides taking life, waging war, or using violence, it is unjust to take life, wage war, or use violence. Life and Bodily Autonomy of the newly born infant begins when it draws its first breath after the umbilical cord is severed. Inanna decrees that all life is worthy of protection. And so, Inanna decrees that we must live life to the fullest and defend life fervently.

All Love Is Love, And All Love Is Sacred.

Love is defined as "appreciation and good will felt and acted out towards someone in a manner which honors and respects that person as they are, for whom that person truly is, as defined by that person themself". All humans are worthy of love, and love is the highest expression of Ishtaric piety and reverence. Inanna decrees that love takes many forms and that all are valid and sacred.

Bodily Autonomy Is Inviolable And Deserved By All.

Without Bodily Autonomy there can be no Freedom, no Respect, and no Dignity. The individual must have inviolable and final say over their own body in all matters. To this end, pregnancy must be consensual, and abortion is an inalienable right for all who have a uterus. In order for our lives to be our own, our bodies must be our own from the beginning of life. Secular elective surgery must never be performed without consent, and must never be denied to those who have given consent. Inanna decrees that all individuals are to be free of external control over their bodies.

Gender Must Be Free,
And All Genders Are Sacred.

Gender is an innate expression of selfhood, and is thus wholly a matter of Bodily Autonomy. Freedom of Gender Identity is an inalienable right, inclusive of chosen Gender Expression and performed Gender Roles. In accordance with this, Gender Transition and Sex Change are inviolable Human Rights. In ca. 2250BC Enheduanna wrote: “To turn a man into a woman and a woman into a man are yours, Inanna”, making Inanna’s will known forevermore. She went on to tell of Pilipili, a Transgender man who Inanna transformed into a man and then enforced societal acceptance of his gender identity, revealing how Inanna decrees that we all must live authentically as who we truly are. Thus, Gender Transition and Sex Change are acts of Religious Expression. To violate, obstruct, or deny Gender Transition or Sex Change is to not only violate one’s Freedom of Religion, but also to violate their Human Rights. Inanna decrees that Gender Identity is to be freely explored, and Gender Transition and Sex Change are to be celebrated and respected. These Goddess-given rights must not be repressed, restricted, or denied.

Sexuality Is Sacred,
And Consent Is Mandatory.

Expressions of Sexuality and Sexual Interactions between consenting adults are sacred expressions of Love and celebrations of each participating person’s Gender Identity. Consent must always be freely given and continuous, as it may be revoked at any time, and sexual interaction must never take place without consent, or else Bodily Autonomy is violated. All variations of Sexuality are sacred, including the absence of sexual attraction or desire, or the absence of romantic attraction or desire. Embracing your Sexuality honors yourself and Inanna. Every consensual sexual act is an offering given to Inanna through her first Temples; the bodies of her worshipers. To violate consent is to desecrate Inanna’s Temples. Inanna decrees that Sex and Sexuality are to be celebrated, not admonished or restricted. Sexwork is honorable work, and the unnecessary criminalization of this noble ancient profession puts sexworkers in physical, mental, and emotional danger. Inanna has always been associated with sex, including sexwork, so to criminalize

sexworkers impedes upon her will.

Justice Must Be Restorative, Not Punitive.

The essence of Justice is to free the oppressed, protect the vulnerable, disarm the malicious, and make right what has gone wrong. There can be no Justice if wrongs are not righted. Justice requires reparations, not punishments. We seek a world that is Just, where wrongdoing is met with accountability, but never with cruelty. Justice must be pursued with compassion, not vengeance; with truth, not assumption; with wisdom, not blind doctrine; with fairness, not disparity. Justice must inspire confidence, not fear. Injustice thrives with both unchecked harms and unchecked accusations — we reject both. True Justice transforms, restores, and upholds the dignity of all. The victim does not owe forgiveness, but the culprit owes them restorative reparations. Once the wrong has been righted, society must forgive the culprit. Punishment should only be doled out when reparations are utterly impossible. Laws are not automatically Just. We are obligated to speak out against Injustice that is codified into law, and to work to change those laws to the best of our ability. A society is only as Just as its laws, so our quest for Justice inherently requires perpetual reform of the legal system. Inanna decrees that all victims deserve Justice and all wrongs demand righting.

Humility And Pride Are Both Vitally Necessary.

Humility and Pride are not mutually exclusive opposites. Pride is necessary for individuality to flourish and be celebrated, and vital for the well being of the individual. When tempered with Humility, Pride is kept pure and the mind is kept free from delusion, toxicity, and corruption of ideology. The world benefits from Pride and Humility in equal measure. Humility is vitally necessary and universally beneficial for everyone in every situation. Ishtaric Humility allows one to see the intrinsic value, true potential of, and unique qualities of others as readily and equally as they see their own intrinsic value, their own true potential, and their own unique qualities. Ishtaric Humility gives true sight where the unbalanced ego blinds. Ishtaric Pride calls one to devote themself to discovering their true worth through passionate self exploration and conquest

of all their desires by pursuing their interests unashamedly and celebrating all that they have become as a result of their efforts. Pride in one's self expression brings unending joy, to be joyful in life one must celebrate their authentic self with Pride! Authenticity, one of Inanna's Universal Edicts, is manifested through the fully-embraced application of Ishtaric Pride and Ishtaric Humility. Inanna decrees that Humility and Pride are to be the tools, and Authenticity is to be the goal of all peoples.

Chapter 13: The Tenets Of The Ishtarite

Guidance for all who Worship Inanna NinAnKi

The Tenets of the Ishtarite aren't rules, per se. They aren't commandments from our Goddess. They aren't even categories that the Seven Judges of the Underworld may judge you by when you die. The Tenets of the Ishtarite are simply personal edicts that when followed serve to do the bulk of the heavy lifting required to align oneself with our Goddess, Inanna NinAnKi. These are not the metrics by which Inanna judges you, but they are some of the things that Inanna looks at to determine how interested in you she might be before she invests effort in inspecting your heart, Spirit, and Soul.

Living in accordance with these tenets will make you resonate with our Goddess so strongly that you will feel her influence in every area of your life, you will see her in your reflection, you will hear her in your voice, figuratively, of course. Living in resonance with our Goddess brings a wealth of its own benefits that feels and looks different for everyone, but those who achieve resonance with her universally recommend it and refuse to go back to how they were before, myself included. Additionally, for those of us who wish to serve our Goddess in the afterlife, it's the only way to live. Do the work here on earth and there's a good chance you'll get to do the work in the spirit world.

So, take what you read in this chapter and the next to heart, may it benefit you endlessly as it has for me.

Love

1) Love Is Sacred.

Love is the most powerful and valuable virtue in existence. Love makes life possible and it makes life valuable. Love bears the sweetest and most nourishing fruits, such as affection, protection, kindness, compassion, empathy, and Justice. Love is expressed when forgiveness is expressed. Forgiveness allows hatred to be turned into tolerance, and tolerance allows good will to spread. Love breaks ground so that understanding may spring forth where it could not before. Love is one of few powers that gives meaning to all things. For whether an act, idea, or goal is in accordance with love, or is in opposition to love, it gives that act, idea, or goal meaningful context: it gives us a universal reference by which the nature and consequence of the act, idea, or goal may be considered. Love is not bound by limitations or requirements, and it cannot be forced or controlled. Love is freedom, and freedom is a gift of love. To love is to appraise an individual such that the world is judged to be lesser without them and greater with them. Love can be felt and shown in innumerable ways, and it takes on innumerable forms all equal in beauty and preciousness.

Love is defined as "appreciation and good will felt and acted out towards someone in a manner which honors and respects that person as they are, for whom that person truly is, as defined by that person themself".

To love someone is to see them as they wish to be seen, to think of someone as they wish to be thought of, to treat someone as they wish to be treated, to value someone at least as much as they value themself. In accordance with this, love acknowledges and respects the autonomy and self-sovereignty of the person for whom that love is felt for. Love does not bring harm to the person or thing being loved, even indirectly, nor does it endorse action that is against the needs or will of the person or thing.

To profess love for someone or something and then act against their well-being, their goals, needs, will, autonomy, or self-sovereignty, or to bring harm to them, is to speak of love while acting against love, which is an act of desecration against Love and an affront to our Goddess.

Love is so much more than romantic or sexual feelings. Love takes on at least seven forms, with romantic or sexual love, called “Eros”, being only one of them. Six of the other forms are called: “Philia”, the familial love between family, and the platonic love between friends. “Storge”, the love between parent and child, and the love between person and pet. “Agape”, the love between the Divine and the mortal. “Ludus”, the noncommittal and playful love that is free flowing and takes on innumerable forms. “Pragma”, the love that builds gradually over time whether or not other forms of love are present. “Philautia”, the love for oneself which must be tenderly cultivated like any other form of love. It takes a whole lifetime to come to know and understand the many vast and varied forms of love within the mortal heart, mind, Spirit, and Soul. Time spent studying and embracing love is never wasted, and the task is never complete while one still has life left in them. To study love and to practice love is one of the simplest and most readily available ways of resonating with our Goddess Inanna NinAnKi and giving offerings to her. In truth, to do so also gives offerings and gifts to you yourself, for love is the only thing which when given freely to others also enriches you yourself equally at the same time.

Gender

2) <u>Your Gender Is Sacred.</u>

For us women it is our primary embodiment of Inanna NinAnKi's likeness in a manner that transcends the flesh and its limitations and variations. For men it is their own flesh-transcending embodiment of the likeness of Inanna NinAnKi's compliment, which the Goddess herself cherishes by interaction with and appreciation of through many of her passions. For nonbinary people it is their own flesh-transcending embodiment of their own sacred true self in no lesser way than that of how the Goddess herself honors and expresses her sacred true self through her own embodiment of her gender. This is true even if the genders in question are dissimilar to our Goddess's primary female gender. Nonbinary genders are no less sacred than womanhood or manhood and must be respected equally. For those who embody aspects of multiple genders or whose gender transcends duality, I remind you that the Goddess herself is a being of lovingly-embraced dualities and of transcended limitations and boundaries. Your complexity is beautiful and sacred. To honor your gender is to honor yourself and to honor our Goddess. To hold gender sacred is to please our Goddess by acknowledging the value she places upon all genders, and acknowledging the power of one of her Divine Mes: the Me of Gender. Gender and Sex are not identical or rigidly connected. Gender transcends the flesh, while Sex is tied to the flesh and is just as mutable as flesh.

Gender itself in all its forms is complex, it is a construct, a multi-faceted concept made up of several ideas all connected together. **Gender is composed of Gender Identity, Gender Roles, and Gender Expression.** When a person’s Gender Identity is congruent with the Gender they were Assigned At Birth (as based on the outward appearance of their Sex Organs), that person is Cisgender. When a person’s Gender Identity is not congruent with the Gender they were Assigned At Birth (as based on the outward appearance of their Sex Organs), that person is Transgender. A person’s Gender Assignment At Birth (AGAB) is often described using the acronyms: “AMAB” for “Male” and “AFAB” for “Female”. It was designed as a way of precisely stating something that is the source of incredible personal trauma for many hopefully without triggering as much pain in the process.

Gender Identity is the internal ineffable feeling of alignment with and a desire to embody a certain gender which yields the experience of gender euphoria when the individual's sense of self and/or their gender role and/or their gender expression is in congruence with that gender. Though not experienced by all, most people experience a profound sense of loss, sadness, dissatisfaction, dissonance, incongruence, and/or an intense psychological, physical, and spiritual pain when aspects of their life or self are not in congruence with their Gender Identity, this is called gender dysphoria. Gender Identity also determines the way a person's internal sense of self feels and the innate thought processes and emotional profiles a person experiences.

Gender Roles are behaviors, societal niches, and societal norms that are culturally determined and are associated with a particular gender. An example of a Gender Role is that of a man being a monetary provider or a woman being a homemaker. Gender Roles are diverse and innumerable because they are generated by the culture of a society at a certain time at a certain location. They are learned, not innate.

Gender Expression is the collection of attributes both physical and mental that an individual adorns themselves with and engages in, in order to express their gender to themself and to the world around them. Gender Expressions are also rooted in particular cultures at particular times at particular locations because they are derivatives of one's Gender Identity plus their learned Gender Roles and Cultural Norms, so they are equally innumerable and diverse. An example of a Gender Expression is long hair, higher-pitched voices, and wearing makeup, all of which are currently associated with Femininity and the Female Gender when referenced by the western cultures of the 21st century CE. Gender Expression may be Gender-Conforming or Gender-Non-Conforming, depending on whether it conforms to the societal ideas and cultural norms associated with that gender for the time and place being referenced. A Gender-Non-Conforming Gender Expression may be Gender-Congruent with a person's Gender Identity; Gender Identity does not need to conform to Gender Norms or Societal Standards.

Transgender Identities have been known about and literally recorded in stone since the invention of the written word as a solidification of language thousands of years ago. Inanna NinAnKi is the Prime Transgender Woman,

the first of us all, and is the Patron Goddess of Transgender, Nonbinary, Intersex, and Gender-Non-Conforming people. Inanna NinAnKi herself has been known to take on her original Masculine form at will, which is called “Princely Inanna”, as well as a form of mixed gender traits. She has been known to take lovers of all sexes and genders, and wherein she embodies the Gender Roles of multiple genders at will. In her own words, she is both the fertile young maiden and the virile princely suitor. Our Goddess transcends all boundaries and limitations, including those of gender.

In Sumer, Transgender people were called Ursal - Assinnu for (AMAB transfemme) & Assinnatu for (AFAB transmasc), Nonbinary people were called Gala - Kulu’u (androgyne), and Intersex people were called “Kurŋara” (femme presenting) or “Galatura” (masc presenting). All three classes of people were revered in early Sumerian society and culture, and were regarded as highly sexually desirable by our Goddess and her older half-sister, Ereshkigal. Trans Women were accepted as women and lived their lives openly and authentically as women, Trans Men were accepted as men and lived their lives openly and authentically as men. Intersex and Nonbinary people often adopted a Gender Expression that mixed both Feminine and Masculine elements. Many had both Masculine or Feminine names, and lived as either Men, Women, or a Third Gender that was widely accepted and respected.

All of these identities were favored servants of Inanna, who were widely invited to work and live within her Temples. Trans Women were also called “Reed Marsh Women” and Trans Men were also called “Reed Marsh Men”, and all Gender-Diverse people were also called “Reed Marsh People” because the Reed Marshes were the liminal areas between land and water, which echoed the liminality of being between multiple genders and spanning across multiple genders.

Interestingly, even up to present day, in the Reed Marshes of southern Iraq, are the remnants of the Ahwari Culture, who are known as the “Marsh Arabs”, and their culture is welcoming and accepting of Transgender people, Intersex people, and Gender Non-Conforming people. They have a social institution whereby transmasculine people, called Mustarjil, are accepted fully as men, and allowed to live as men. There is no such term for transfeminine people in their culture, but transfeminine women are expected to integrate into society

as women, and when they do, they are fully accepted. Outside influence has only reduced the level of acceptance of Transgender and GNC identities there, because of Islam's strongly transphobic stances. Elsewhere in present day Iraq, in Islamic culture, transfeminine people and GNC AMAB people are divided into two groups: Mukhannith, which equates to Transsexual and Transgender women who medically transition, and Mukhannath, which is not so clearly defined. Mukhannath is applied to drag performers, effeminate men, GNC men, non-binary AMAB people, and Transgender women who do not want physical transition. Because of Islam's rigid gender and sex binary, and their criminalization of homosexuality, Mukhannith women are accepted, but Mukhannath people are not. As a diasporic descendant of southern Iraq, what Islam has done to my homelands pains me greatly. I will not live to see the beautiful freedom and acceptance that Inanna established 7000 years ago become the norm there once again, but my heart yearns for that day to come with every beat. Additionally, Intersex people are called "Khuntha".

You should come to know the story of a Trans Man named Pilipili: he was originally called a young girl, but Inanna NinAnKi heard his lamentations, she gave him a man's name, she transformed his body to match his Gender Identity, she gave him the tools and station of a man within his city, and she decreed that he be a man in everyone's eyes. Our Goddess decrees that we be who we truly are and that we live authentically. She decrees that the world must make space for us, whether it chooses to or not! You will find the full version of this story later on in this tome.

To transition from a gender that is not in congruence with your true self to a gender that is in congruence with your true self is to act in accordance with the will of the Goddess, and is thus the highest form of respect for the sacredness of gender, and so it is the greatest act of dedicated honor and devotion to yourself and to the Goddess that a trans person can perform. Likewise, to embrace and express the aspects of gender that are in accordance with your true self is also the highest form of respect for the sacredness of Gender, and likewise is as great of an act of honor and devotion to yourself and to the Goddess, even if those authentic aspects of gender do not conform to society's image or idea of your gender. To embody authenticity is to act in likeness of the Goddess.

For those who receive Gender-Affirming Hormone Therapy, “GAHT”, also known as Hormone Replacement Therapy, “HRT’, whether you are Cisgender or Transgender, know that your HRT should be regarded as a holy sacrament from our Goddess, as it is a Divine gift to humanity forged in the pursuit of gender authenticity, which allows one to change their form and more closely embody their Gender Identity. Nothing could be closer to the manifestation of the Me of Gender, and indeed it exists solely because of that Me. Hormone Therapy is the will of our Goddess!

We Intersex people saved her life when she was in peril in Kur, and we along with our Transgender and Nonbinary siblings ubiquitously served her in her temples. We are sacred beings to our Goddess. Ancient societies recognized that we are just a natural example of diversity in the human species. We have always existed, and we will always exist. We cannot and will not be eradicated. Modernity’s quest to enforce the gender binary and cover up gender diversity is doomed to fail, and it serves only to amplify suffering and sorrow for cisgender and Transgender people alike.

One of the easiest and most profoundly impactful things you can do to serve our Goddess is to support Trans Rights and support Transgender, Nonbinary, Intersex, and Gender Non-Conforming people in our battle to enshrine our freedoms and protections into law. Inanna NinAnKi looks fondly upon those who aid and protect her people, and aiding us is an excellent way to do something truly revolutionary that has no negative consequences and takes very little effort. Now more than ever we need your support and action. Show our Goddess and all of us along with her that you embrace her will, support Trans Rights! One of the easiest things you can do to be supportive is to speak with compassion; never call a Trans Woman “male” or a “man”, and never call a Trans Man “female” or a “woman”. But this is just the beginning!

To shun your authentic true self is to shun the Goddess and her light and truth within you. Likewise, to interfere with a Transgender, Nonbinary, Intersex, or Gender-Non-Conforming person’s will and bodily autonomy by robbing them of their freedom to live in congruent accordance with their Gender Identity by disallowing or inhibiting their Gender Transition or Gender Expression is to desecrate gender and to act against the will of our Goddess, and is thus a truly severe affront to Inanna NinAnKi.

To my fellow Transgender and Intersex people, I ask that you not read the next ten pages after this one if you're particularly sensitive to the discrimination, transphobia, and systemic abuses and injustices that our kind suffer.

My fellow Transgender and Intersex kin, I didn't write this next section for you, I wrote it for all of the lovely Cis people who are reading this book, who may not have any idea what's really going on for us right now. No matter what happens, I want you to know that you are loved, you are valued, you are holy, you are beloved in the eyes of the Anunna, and you are not forsaken, even if you can't hear the Gods' words of love and strength yourself. A time will come when our people thrive again. We were once revered as sacred, we will be again.

To my dear lovely Cis readers, please, read on and pay close attention to the information that I divulge over these next eight pages. I know it's not what you came here for, but it's vitally important that you understand what we're facing, what we're enduring right now. You can not only make a difference, you can save lives by doing the simplest and easiest of things - if only you know how.

A lot of people won't like that I am taking time out from my book on Religion to talk about Politics. However, when someone's existence is politicized, it means that for them Politics becomes a matter of life and death. Right now, Politics is a matter of life and death for every Transgender and Intersex person in the world. You cannot disfavor us without becoming disfavored by our Goddess, Inanna NinAnKi. So take a few minutes to learn about what we're enduring, and gain the favor of our Goddess in the process. Transgender Rights is Justice. That is Decreed by Inanna!, and has been since ~5000BCE!

I want to take a moment now to talk about what is happening politically in many places across the world, but most notably here in the west, here in the United States of America. The Right Wing of the political spectrum has decided to make Transgender and Intersex people its personae non-grata du jour, and is waging what is essentially an unholy war against our existence. They have found that no other issue is so effectively divisive, or so effective at whipping up people's emotions with all the tools of the trade of manipulation, and so they're using us as both a distraction and a means of creating an in-group and an out-group for which to use to influence their followers and divide up power structures and resources. They're doing all of this, of course, at the detriment of us Transgender and Intersex people, at the cost of our lives and well-being. The Transphobic Trump Administration has been systematically attacking all of our rights, all of our access to necessary life-saving healthcare, our ability to function and exist within society, -and-even our existence itself! They are committing epistemicide against us, that means they're systematically and intentionally working to erase our existence from all records, all systems, and daily life itself. This is not hyperbole, this is literal fact. They've erased us from the history books, from the science journal networks, from the monuments, from the museums, from every place that they have power to control. Even the birthplace of our modern rights movement, Stonewall Monument, has had all traces of Transgender people erased from it.

In most of the states of this nation it is already illegal for a Transgender or Intersex person to use the bathroom that corresponds with their Gender Identity, which not only outs them, but places them in danger. Why does it place them in danger? Because for example it means a Trans Man who looks like a Man (and he *is* a man regardless of how he looks) is forced to use the Women's Room, which makes him look like a sexual predator. It forces a Trans Woman, who looks like a Woman (and she *is* a woman regardless of how she looks) to use the Men's Room, which makes her an easy abuse target for every man who is either misogynistic, transphobic, or queerphobic simply for existing in a men's space. Of course, for everyone who doesn't look perfectly *Cis Enough*, whether intentionally or not, whether they are Trans or not, it's just as dangerous. It's an indignity for anyone, Cis or Trans, to have their Gender or Sex policed in a restroom and be threatened with criminal charges. It's terrifying, and cruel to force this on them. These laws protect no one, and endanger many. In many states it is now possible as a Transgender or Intersex

person to go to prison for years for a first offense of simply going to the restroom which is made for people who you actually look like. In many states it is now illegal and impossible to work as a teacher if you are Transgender or Intersex. In most states it is impossible for us to get legal identification which corresponds to our Gender Identity, even if our actual Sex matches our Gender Identity already. This not only outs us, which puts us in danger of being attacked, denied service, stalked, and discriminated against, but it also makes it illegal for us to vote in many places, and it hinders our ability to travel. It is illegal for most teachers to use a child's preferred name or pronouns. It is illegal for most Trangender teachers to be referred to with their correct pronouns, and in most places they're simply being forced to resign. Our kind are already being attacked in the streets, killed in our own homes, schools, and workplaces, and denied the services we depend upon to just live life.

In most of the country, a Transgender Woman will be sent to a Men's Prison if she is convicted of a crime. This includes people who are innocent, who only later get proven to be innocent, which happens all the time in the American Legal System, especially for poor people. Almost every Transgender person who gets sent to Federal Prison also gets forcibly Detransitioned - a fate worse than death for many of us. It gets worse, though. In addition to being traumatically Detransitioned by force, Transgender Women who get sent to Men's Prisons often get "V-coded", which is a term for when a Trans Woman gets sold into Prison-Endorsed Sexual-Slavery to the violent offenders housed there, as a means of both punishing the Trans Woman for existing, and placating the violent offender to encourage them to behave better. There is nothing more heinous to my knowledge in this modern world, nothing which goes against all that Inanna stands for and all that She cares about more than this. It's an unspeakable horror, an intolerable injustice, and I wouldn't be writing about it now if the situation weren't dire. Silence is compliance. Silence kills. All that is required for Evil to succeed is for the Good to do nothing, remain silent, or choose Neutrality. With records of our existence and what is being done to us being intentionally and systemically erased all across our society, I am forced to include a record of these injustices here in this holy book. I am forced to use this opportunity to speak out about what is being done to my people!

There are misinformation smear campaigns running rampantly across mainstream media and social media constantly, all not only making average innocent people believe awful untruths about us, but also effectively pushing them away from supporting our existence by passive osmosis of ideas. Not just Transgender and Intersex policy is being denigrated, but our existence. The Federal Government has been illegally and immorally overreaching its power and ignoring the checks and balances placed upon it so as to persecute and erase us to the maximum degree possible. When their illegal efforts do get shut down by a Court of Law, they shop for a new district to file the lawsuit from which they know is already on their side and willing to persecute us even though it's illegal and has no sound legal basis. There are judges in Northern Texas who have promised wins to the Administration regardless of what the issue being brought to the bench is. They're doing this right now to attack WPATH, the organization which is responsible for Pro-Trans Healthcare Guidelines across the globe, and to force medical providers to hand over sensitive patient information so that those patients and their families can be targeted a la The McCarthyism Red Scare. They're systematically litigationally attacking medical professionals and medical organizations who provide care to us, not just Gender Affirming Care, but all healthcare. Gender Affirming Care is under the most intense attacks, especially for minors, which they've arbitrarily decided is everyone under 20 years of age, including people 18 and 19 years old. It is illegal and impossible to receive GAC as a minor in almost all of the country now, regardless of whether that person was already transitioning. It is extremely difficult to find a provider who is still capable of and willing to provide HRT to adults in more than half of the states of this nation now. Science has proven that GAC & HRT saves lives and is safe and effective, and yet many in the Administration have come out and said that they would rather that children die to suicide than for them to transition. That's not some minority nut-job opinion, it's an opinion held by a tremendously large fraction of the Anti-Trans crowd, which is also the majority of people who support the current Administration. And since this round of intense attacks began when President Trump took office and official began this Anti-Trans Crusade of his and his cronies at the Heritage Foundation, our people have suffered so much material and psychological loss that our suicide numbers have skyrocketed, and not just of adults, it is even more so for our children and teens.

The president has even drummed up policies which declare that anyone who believes that Trans people actually exist and should be free to transition, i.e. anyone who holds “radical pro-Transgender ideologies”, is a terrorist. Those policies are being used to weaponize the full power of the Federal Government through multiple agencies against Transgender and Intersex people, and the organizations and people who support us and enable our integration into society. It is becoming illegal ***to be*** Transgender or Intersex, though they’ll probably never, and hopefully never be so bold and foolish to directly try to enshrine that in law. It’s far simpler and more effective for them to simply make all the things which enable us to live at peace and be integrated into society illegal. They’re already having great success at this. Two states have already made having corrected Gender Markers on Driver’s Licenses illegal retroactively, which caused every Transgender person in those states to have their Driving Licences revoked overnight without any warning. That resulted in innocent people being arrested for driving with an invalid license and charged with crimes which have the power to send them to Jail and Prison, crucially, the Prison meant for people of the opposite Gender to them. Many states have revoked not only Driver’s Licenses, but Birth Certificates as well. By instituting new language which is not based in science or medicine, but rather is based in animus and hatred, such as “Gender Ideology” and “Biological Sex” they’re successfully erecting policies and laws which strip me and my people’s rights and freedoms away unchallenged, while also erecting framework which makes it extremely difficult for those rights and freedoms to be returned in the future. By enforcing a strict and unscientific definition of Sex that is Binary and Immutable they are categorically erasing us Intersex people, and in doing so, criminalizing us through our inescapable subversion of the new trumped up definition. This is not just a difference of opinion, this is not “just” politics. It is our very existence on the line.

This is epistemicide, and epistemicide is genocide.

We’re dying here, not just from suicide, but from systemic medical neglect and denial, from hate crimes, and from persecution. It’s not only Transgender and Intersex individuals who happen to also be mentally ill who are dying by suicide, either. Being Transgender but being unable to transition is a continuous torture for most of us. Our children are dying by their own hand because they’d rather die than live life without getting to be who they truly are.

Many of our adults feel the same way. I'm one of many who is committed to "**Death Before Detransition**". It's a creed which speaks to the highest truth that people like me have discovered once we've tasted the joy, peace, and relief that is being our authentic true selves. I would rather die than go to a Men's Prison or Jail. I would rather die than live as a man ever again for even a single day. I would rather die than experience being forcibly Detransitioned. I would rather die than live for a moment without sufficient estrogen flowing through my veins.

That might sound extreme, but until you've experienced what it is like to feel that entire-body constant burning ache, and the never-ending internal silent screaming agony of every neuron in your brain constantly sounding the alarm, you can never know what it is like to live with the wrong hormones or insufficient hormones flowing through your veins. I'll never forget the time I took my first dose of estradiol. I expected almost nothing, everyone said "you might not feel anything for months". I had a transcendental experience. It was like I was experiencing quiet for the first time in my life. It was like my whole body had been on fire constantly every moment up until when that pill dissolved, and suddenly the flames were put out, and I was bathing in soothing waters. I found peace for the first time ever that evening. *Thirty years* I suffered in silence, not even realizing that there could be another way to exist, and then *thirty minutes* after taking a ten cent pill I discovered the cure for the crippling disease that I didn't know I had because I didn't know it even existed - Chemical Dysphoria. As the months then years went by and my body became more female I began to experience true joy as the endless stream of Gender Euphoria grew, and the formerly endless stream of Gender Dysphoria that had been my normal my whole pretransition life abated. It was a miracle. I watched myself change and grow into the woman I had always wanted to be. I was lucky, I was always rather strong against the general Gender Dysphoria that I got from seeing my body be masculine, from formerly being male, from being seen as and treated as a man. I was able to endure the perception-distorting and emotion-deadening dissociation, and the relentless phantom limb pain in my breast and loins, and of course the profoundly intense unhappiness. But I shouldn't have had to. And the truth is, most of my people aren't as strong as I was at handling it. I was a chronic child abuse survivor who gained an almost inhuman pain tolerance, who lived in near-constant dissociation thanks to acquiring D.I.D., which I have since been

cured of thanks to in no small part the seemingly magical amount of psychological healing that total Gender Transition enables. But just as Chemical Dysphoria was my bane, general Gender Dysphoria is many others' bane. And that isn't to say that I didn't suffer from general Gender Dysphoria, I did, just as most trans people also suffer from Chemical Dysphoria, it just isn't necessarily their bane.

There's no need for any of us to suffer, though. That's the truth which seldom gets spoken out loud. There's more than enough HRT and GAC resources to cover the needs of every single Transgender and Intersex person (who often are sent to receive GAC for their standard healthcare just because our assigned Gender at birth was wrong because of differences of sexual development) if only we had unfettered access to those resources. We are such a small percentage of the population, and most of us only need a couple of prescriptions which cost less than daily coffee. We aren't some huge drain on society, we never were, and we never will be. There's no need for our persecution, no need for our othering, no need for our exclusion from public life, no need for our criminalization, no need for our suffering, no need for our deaths.

As soon as I experienced some of the injustices that my people face I devoted my time and energy to not just my own transition, but to the transitions of every trans person I met and spoke to online. I poured my biochemistry knowledge into discovering better approaches to transfeminine HRT protocols, which I shared openly online, and with a prominent doctor pioneering GAC HRT, Dr. Will Powers, who went on to educate countless other doctors in the finer points of administering effective GAC. My joy and peace became the joy and peace of thousands. The smallest positive actions can turn into massive improvements for countless people. Transition isn't just something a small subset of people do because they aren't really happy enough. Transition is something that those who often suffer profoundly in life, often invisibly, without ever knowing there's a cure, do when they discover the cure exists. Transition saves lives. Transition makes life worth living. Transition has the lowest degree of regret of any medical intervention at all. If you wouldn't withhold insulin from a diabetic, or chemotherapy from someone with cancer, then don't withhold GAC or HRT from a Transgender or Intersex person. Yet that's exactly what the US Federal Government is aiming to do. Not just to those who can't afford

it on their own, but to all of us. The Anti-Trans groups who the Republican Party (and even some Democrat groups) are aligned with have the goal of making HRT illegal and inaccessible for every Transgender person. Their plan is that it will not only reduce the number of people transitioning, but it will also cause most Transgender people to kill themselves, and they want us dead, all of us. Not all Republicans, not all Anti-Trans people (Transphobes), but enough that their plan is playing out as they hope. Why? Because we need your help, Cis folks! We can't win this war being waged against us, against freedom, against bodily autonomy, against human rights, against dignity, without your help. Yes, you the person reading this, and the people you know and love who never even think about the existence of us Transgender and Intersex people.

We Need Your Help!

We Transgender and Intersex people are only about 5% of the population, we cannot win this battle on our own. We are some of the most disadvantaged and disempowered people in the world. We need your help, Cisgender people. We need you to take a stand and help us. Not in some eventual future day, <u>now.</u> Right now we need you. We need you to not just vote for the bills that seek to protect us and our healthcare, and to vote against the bills that would strip us of our rights and our healthcare, but we need you to talk about us favorably with your friends, your family members, your neighbors, your coworkers. You need to tell them that we're still people, that we're just regular people like them, that we deserve to live the same as everyone else deserves to live, that we deserve to exist as our true selves the same way every Cis person can automatically exist as their true self without government interference. We need you. It might be uncomfortable to bring us up with the people in your life, but five minutes of discomfort for you will help save the lives of millions. Tell the people in your life what you've learned about us. Tell them how we're just innocent people seeking to live our lives, and all that we need to do is to simply not be attacked, criminalized, barred from public life, or prevented from accessing the healthcare that makes our lives worth living. We lived amongst you all for your whole lives without you even noticing, without ever causing problems for you, without harming anyone. We were never a problem because we aren't a problem!

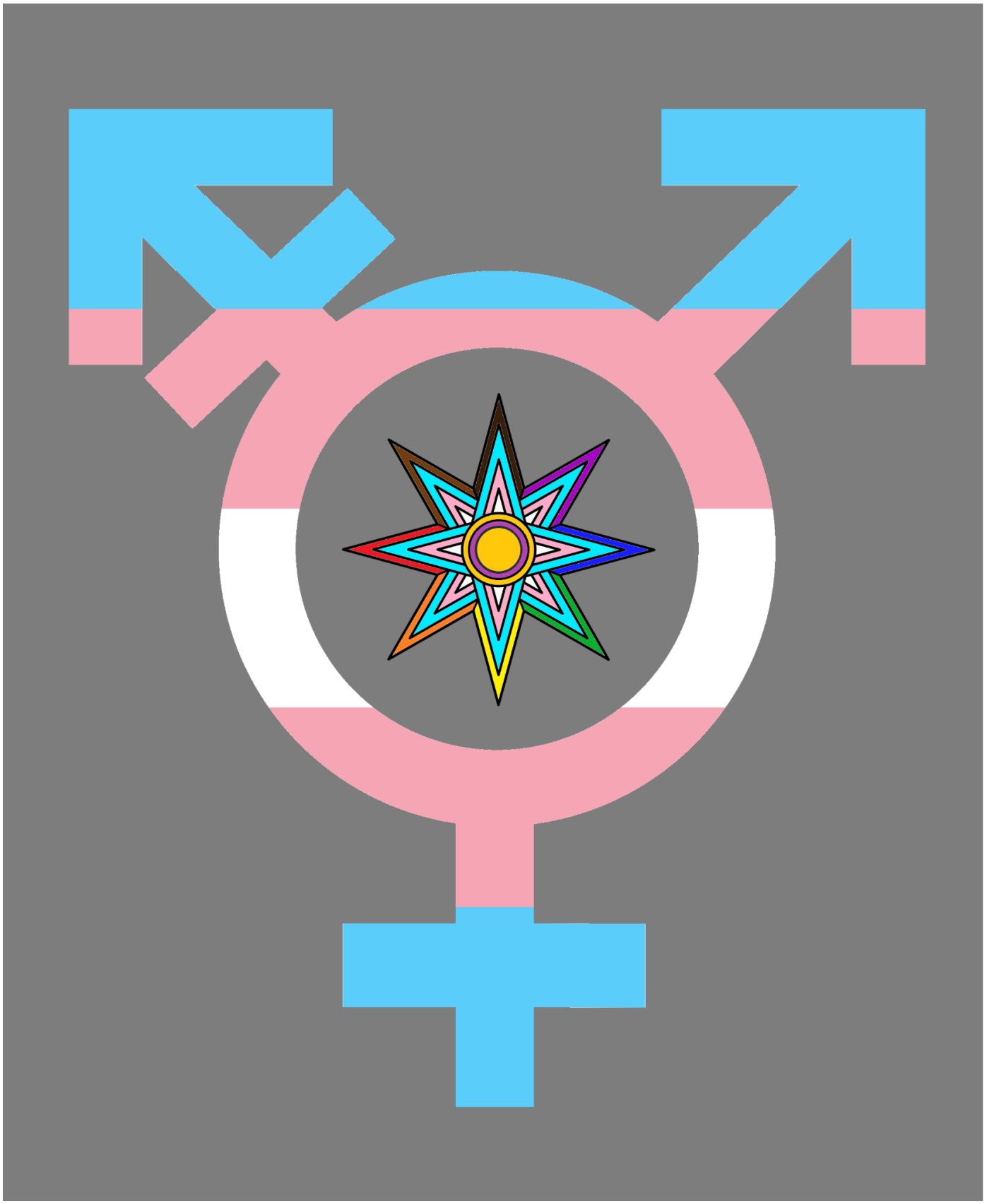
Do you want to do something with your life that makes you stand out to our Goddess and shows Her that your devotion isn't just skin deep? Then help Her people! Help us Transgender and Intersex people NOW!

Inanna NinAnKi, and indeed all of her immediate family, most notably her Father, Lord Enki, and her Firstborn Daughter, Ninkurŋarra EgirAnKi, take notice when someone helps and supports us Transgender and Intersex people. Inanna has declared us to be her beloved ones since ancient Sumer's earliest days. You can read about it in many of the myths I've included in this book. See; "The Tale of Pilipili" and "The Hierophantic Revelations" later on in this book. She has decreed that we are to be respected, integrated into society as who we say we are, and treated with basic kindness and compassion. We are Her people. She invented GAC and established centers for us to receive it within her Temples. **Your efforts to help us will not go unnoticed.**

As I write this, I have already lost access to my Food Assistance Benefits, and will be losing my access to my Medicaid Healthcare in six months. I live in one of the best states in the country for Trans people, but it doesn't matter. Even with all the protections that this wonderful state has enacted, the Federal persecution is taking its toll. This Administration wants me and my kind erased, and they're doing a good job of making that happen. I encountered a lot of discrimination in healthcare during the first few years where my heart disease manifested symptoms. It took me seven years to get diagnosed after my first heart attack because half the people I met in healthcare didn't want to treat me because I'm Trans and Intersex, and the other half didn't believe me that I was truly having serious health issues. I'm probably going to die soon anyway, but if I wasn't, I would be facing the reality of dying some time next year of a slow painful death due to running out of my heart-stabilizing medications. That's what's going to happen after my Healthcare is revoked by the "Big Beautiful Bill" going into effect. Thankfully, I have built up a stockpile of my life-sustaining estrogen HRT, so I don't have to worry about running out of that before I die. I saw during President Trump's first term when he attacked my people and our access to HRT for the first time that I would need to secure myself a stockpile if my supply chain is threatened, and I was lucky enough to be able to do that for myself. If it wasn't for that, I would be ending my own life when my supply runs out, as I had vowed to do after that first glorious dose of estradiol back in 2016. Instead, I'll be dying due to my ischemic heart disease. I'll be lucky, most likely, as I'll probably die before my medications run out. I hope so, anyway. Goddess willing I won't have to endure the agony of my heart being unmedicated.

This is what it's like to be Trans in America in 2026. It's having your mere existence be an act of resistance, an act of defiance, while your government engineers your erasure through efforts to make your life as miserable as possible. We will always exist. It's impossible to eradicate us from the human race because new Transgender and Intersex people will always keep being born, and we will always keep striving to be our true selves. We were here at the dawn of the human race, and we will be here when the sun dies of hydrogen exhaustion. Being Transgender or Intersex is actually an incredibly beautiful and rewarding experience, outside of what transphobia seeks to do to us. We get to experience something normally impossible, we get to understand truths normally unreachable. We are the blessed ones.

End of Triggering Transgender & Intersex Rights Content
Sensitive Readers Please Resume Reading. Thank you.



Trans People Have Existed As Long As Humans Have Existed and Will Always Be a Part of the Human Race.

Trans Rights are Human Rights.

The Right to Gender Transition is The Right to Religious Freedom.

The Right to Bodily Autonomy is deserved by every person.

Societal Acceptance Of Transgender, Nonbinary, and Intersex Identities is the Will of Inanna NinAnKi!

Hormone Replacement Therapy Gender Affirming Care (HRT - GAC) is the Will of Inanna NinAnKi!

Fighting for Trans Rights is Devotional Service Performed for Inanna NinAnKi!

Sexuality

3) <u>Sexuality Is Sacred And Consent Is Required.</u>

Sexuality may be experienced through thoughts, feelings, and desires, and expressed through words, images, and actions. Attraction is just one mechanism of sexuality, and the absence of attraction does not equate to a dysfunction or diminishment of an individual's sexuality. No matter your gender or the gender(s) of your partner(s), all experiences and expressions of sexuality are sacred in all forms and combinations so long as sexuality itself is held sacred. In accordance with the sacred status of sexuality, sexual activity must **only** be practiced between two or more consenting adults, or with one's self alone. Consent may be revoked at any moment, even if it was previously given. To act sexually when consent is not given or after it has been revoked is to desecrate the Goddess's temple within your victims and within yourself, and is an act of highest disgrace and shame. To embrace sexuality within yourself is to honor yourself and the Goddess. To embrace sexuality with another with their consent is to honor them and the Goddess.

For those who do not feel attraction for any others, know that there may still be a connection to sexuality within you, but it can only be found by honoring yourself through accepting your lack of attraction for others and by working within that truth, not against it. For those who do not feel a connection to sexuality within themselves, you will honor yourself and the Goddess by honoring your feelings about sexuality and working within that truth, not against it. Sexuality cannot be forced, to do so is to desecrate and dishonor the sacred and is thus an affront to the Goddess. Not everyone has a connection to sexuality within them, and there is nothing broken about those who do not.

Lust and Desire are not inherently wrong or problematic if they are held in accordance with love, or if they are felt because of love. It is only when Lust or Desire is held in opposition of love for the object of one's lustful desire that it becomes problematic. If lustful actions are taken in opposition to love then that is a desecration of both Love and Sexuality, and it is a severe affront to the Goddess. To love someone is to act with respect for their consent and their

autonomy. Sexuality must never be wielded as a weapon against Love.

In her adolescence, Inanna NinAnKi visited the farm of a farmer who haplessly killed everything on the land he tilled. There was one tree living upon his farm and she decided to rest under its branches in the shade. She had heard the farmer's prayers for help with his crops and had come to help the farmer, as she is the Goddess of Growth, Bloom, Harvest, and Abundance - vegetation fecundity is still just as much her primary Domain as is animal sexuality, but he was not at home when she arrived, so she decided to sleep there and wait for him to arrive. The farmer, whose name was Šukaletuda, happened upon her while she was fast asleep under the tree. Šukaletuda desired Inanna NinAnKi but he did not respect her, her self-sovereignty, her bodily autonomy, or her consent, just as he did not respect the land he was supposed to steward and nurture. He was selfish and heartless towards everything in his life, including women. This pathetic and vile little man raped Inanna NinAnKi while she slept. When she awoke a few minutes after he had fled, she realized what he had done and that she had been violated. In his cowardice he had chosen to hide desperately, but Inanna NinAnKi swiftly tracked down Šukaletuda anyway. Our Goddess brought her wrathful vengeance upon him with no hesitation. She brutally and mercilessly brought him to justice, ripping him limb from limb and stomping his remains into the reddened earth. She avenged herself that day, and in doing so she reasserted her will and her bodily autonomy to the whole of creation. Inanna NinAnKi was the first to say "Dead Men Don't Rape!". Our blessed Goddess is the Wrathful Avenger of Transgressed Consent, the Protectress of Women and Femmes, the Patron Goddess of Sexworkers, the Patron Goddess of Victims of Rape and Sexual Assault, and the Destroyer of Rapists.

Justice

4) <u>Do Not Abide Injustice, But Do Not Warmonger</u>.

Rightful War is for the Divine to declare, but Justice is for everyone. Defend yourself when threatened, but don't use that as an excuse to be violent or to harm others unnecessarily. Inanna NinAnKi is a Goddess of Justice who goes to war when she must, but only when she must. Millennia of patriarchal gaze and endless warmongering propaganda has falsely turned all the Gods and Goddesses of Justice into Gods and Goddesses of War. Justice and War are NOT synonymous. War is rarely Just, but it *can* be. Justice rarely requires War, but it *does* happen. The only Just usage of violence is to end and prevent further violence.

Inanna NinAnKi and her brother Utu-Šamaš are Twin Deities of Divine Justice. People often attribute Justice to Utu-Šamaš but War to Inanna NinAnKi, which couldn't be more inaccurate or be a more clear example of misogyny. Our Goddess and her twin brother are always on equal footing when it comes to Justice, and there have been countless examples where she went to him and consulted him before she went on one of her many great quests which involved use of her martial prowess and resulted in one of her many conquests. There are countless texts where both directly and indirectly the Anunna and regular people all very clearly define evil; evil is that which kills or harms or binds or enslaves the innocent. Evil is that which destroys what it cannot create. Evil is that which takes away what cannot be given back. Evil is that which opposes Love or Justice. Evil is that which turns free people into bonded (enslaved or imprisoned) people. Evil are both *the acts* that a person does which results in the loss of their freedom once Justice is served, and *the people* who strip freedom from those who are innocent. Ancient Mesopotamia did have indentured servitude and slavery (<u>which I personally do not condone or justify!</u>), but it was illegal and punishable by death to enslave a free person who did not commit a crime that was punishable with enslavement.

From all this we can determine that:
Evil is defined as "that which harms an innocent, or that which counters, restricts, or nullifies the autonomy of a person".

I shouldn't have to point out that evil is inherently unjust,
or that Justice always counters evil.

When someone is dedicated and determined to commit evil acts, and they are unswayable, undeterrable, and unarrestable through all other means, the only rational and responsible solution left available to the Just is to swiftly and precisely act against the evil person with whatever violence is necessary to disable them from committing further evil acts. In the case where it is an ideology of hate and discrimination that is inciting evil acts or causing division and hostility, it is that ideology which needs to be arrested and eradicated swiftly. This can only be done through inclusive education of those caught under the ideology's toxic sway, and through societal inclusion of those targeted by the ideology's hateful rhetoric. If nothing short of taking life is able to cease and prevent further acts of evil from being committed, then the only Just course is to take life.

In all cases where there is another course of action besides taking life, waging war, or using violence, it is unjust to take life, wage war, or use violence.

The tools of violence are for last-resort only. The coward does not run from war, the coward rushes into it. True courage is needed to confront evil without a lethal solution in hand. Killing is easy, achieving peace without unnecessary bloodshed is difficult. Injustice is easy and bountiful, Justice requires effort and is precious. Always strive towards Justice no matter the cost.

Justice is every honorable person's responsibility. It is not permissible to allow Injustice to persist simply because it does not directly involve you. That being said, in modernity it is illegal to carry out Justice yourself if you are not empowered by society to enact it officially. So, it therefore becomes your duty to speak out against injustice wherever and whenever you see it. Injustice abided is dishonor committed. Our Goddess does not tolerate injustice, and she does not favor those who do. In this era where Fascism has risen again and worked its way into so many minds and hearts both young and old alike, silence is complicity, and complicity with Fascism is Injustice. Fascism inherently promotes evil and proliferates Injustice.

Prideful Humility

5) Humility And Pride Are Both Vitally Necessary

Humility and Pride *are not* opposites and they *are not* mutually exclusive. Humbleness, on the other hand, is Humility with Pride completely removed from it. Humbleness and Pride *are* opposites which *are* mutually exclusive. To complete the picture, Arrogance is Pride with Humility completely removed from it. You were lied to when you were told that Pride is toxic and dangerous and distasteful, and that it is a character failing. You believed this lie because you're not blind, you see the assholes of the world who walk around acting like they poop gold and piss fine wine while everyone else would be lucky to partake of their excrement.

The truth is, things are not that simple, especially when it comes to human beings. You've been lied to every time you were told or taught what Humility is. You were told that "Humility is a modest or low view of one's own importance; a lack of pride". You were told that you needed to have a low view of yourself and to eradicate your Pride in order to be a good person and to be likable. You were sold simple, inelegant, and superficial ideas about Pride and Humility which were designed as knee-jerk solutions to the problem of massive egos and the problems that massive egos cause. The problem with this is that knee-jerk solutions are terrible long term or when they are applied indiscriminately or when overapplied. Worse yet, they can and have been used by manipulators and abusers as weaponized tools to manipulate victims to great success, especially when used against women and femmes. Pride without Humility is like fire unchecked and left to consume an unkempt ancient wood. It gradually destroys that which supports it until all is consumed, leaving behind a hollow shell of arrogance.

Humbleness, Humility without Pride, is a socially attractive but killer disease, much like Tuberculosis was once considered to be. It is like a cancer that slowly eats away the self. It is all too common for a person today to be told that nothing about them is special, that they have no worth outside of the valuables that they produce for someone else with their labor, and that they value themselves too highly whenever they listen to their own needs or show

themselves any kindness or compassion. These toxic attitudes gradually wither and erase all the Pride from within a person if taken to heart. Another very common toxic social trend of today is the indiscriminate labeling of things as “cringe”, which is an incredibly powerful means of enforcing societally-endorsed shame. Sadly, it is very often used as a weapon against anyone who has Pride in something that is an expression of their individuality. Shame, like Humbleness, is a potent weapon for destroying Pride. Living without Pride, be it from Shame or from unchecked Humbleness, gradually withers all that a person was and all that a person could have become. Such a person easily slips into lethargy, depression, apathy, anhedonia, and low self-esteem. Being without Pride also makes one vulnerable to manipulators, and worst of all it breeds shame deep within them. A woman who I came to befriend and know well in the recent years before writing this book had been shamed and abused so thoroughly and constantly throughout her life that she actually lost her entire sense of self. She suppressed who she was, making herself smaller and smaller to fit into the ever-shrinking amount of space others would let her occupy without ridicule. She fell hard into mental illness as a teen and became married to an abuser who literally considers her as their living personal property. When she went into therapy and began to make improvements, her abusive spouse continually railed against her showing even the slightest bit of free will. Slowly she has been rebuilding her self, brick by brick, but it is a long road, and there’s honestly no guarantee she’ll ever complete the project, even though she has access to and is taking advantage of exceptional quality mental health services that most people don’t. I am happy to update this reference with news that since I last wrote this about her two years ago, she has been successfully repairing her psyche and rebuilding her life. She will soon be free from her abusive soon-to-be ex, all because she one day took my advice and decided to begin trying to feel some Pride in who she truly is. Like many things in life, it is much simpler, easier, and more readily achievable to protect something than it is to replace that thing once it is broken or gone. But don’t lose hope even if it’s seemingly gone, Pride can heal!, and what’s seemingly gone can be forged anew with effort and time.

Pride is necessary and useful, and it is even good for you, and good for the world.. when it is tempered with Humility. Humility, *not humbleness*, is necessary and universally beneficial for everyone in every situation.

Inanna NinAnKi teaches us to be bold, to bring our fullest and most powerful self to bear against whatever stands in our way or plots against us. She teaches us to seek out what we want with passion. She teaches us to stand up for ourselves, and to never give up. Most importantly she teaches us to love ourselves wholeheartedly and to never be ashamed of who we are or what we truly need or want. So, allow me to introduce you to what Humility and Pride actually are, and how they function and benefit you.

Humility in the Ishtaric context is to not let your Pride for yourself occlude your perception of the world around you or blind you of the importance of the people around you. To have Ishtaric Humility is to be able to see the intrinsic value, potential of, and unique qualities of others as equally as you see your own intrinsic value, your own potential, and your own unique qualities. To have Ishtaric Pride is to devote yourself to discovering your true worth through passionate self-exploration and conquest of all your desires by pursuing your interests unashamedly. Ishtaric Pride is a choice to cultivate your own value because you choose to believe that you have value, both potential and intrinsic. Pride is the flame of life that projects our inner light out in all directions, illuminating our path and projecting our image brightly so that others may see us truly. The flame of Pride keeps us warm in times of darkness and in life's bitter cold winters of hardship. Likewise it aids us in preparing all that we harvest for ourselves from life so that we can get the most out of it, just as fire cooks our food enhancing nutritional bioavailability. Pride strengthens and protects your sense of self, which is necessary for cultivating all the fruits that self-improvement can yield. It allows you to easily set and enforce your boundaries, and to respond adequately when they are transgressed. Pride allows you to take advantage of opportunities in life by readying your grip and extending your reach. As the LGBTQ+ community has known for decades, Pride is necessary whenever you are enduring oppression and/or systemic injustice, and it enables you to fight back against it both internally and externally. Pride is the antidote to the poison that is shame.

Humility renders your ego transparent so that you can see clearly through it and through yourself. This is required to be able to see reality and the world around you undistorted and unoccluded. It works both ways, too, allowing others to see the real you clearly and truly without distortions and without them misperceiving your Pride as arrogance. Humility allows you to form genuine

and deep connections with those you meet and interact with, as people very quickly pick up on when someone is being genuine. The combination of Authenticity, Humility, and Pride creates a most lovely and enticing shade of genuinity. Humility keeps Pride in balance, no matter what stokes or drafts its flame. Humility restores damaged Pride by strengthening its weakened flame via directing you to keep digging to uncover the hidden value that is there. Pride empowers weakened Humility, as when you learn to see and celebrate the value in yourself you can easily learn to see and celebrate the value in others. Humility decenters your perspective away from yourself; it allows you to push past solipsism and to embrace empathy and curiosity wholeheartedly. Be free of shame by cultivating Pride in yourself. Cultivate Humility and you'll never be blinded by your own ego. It will never push others away from you or get between you and them. You'll forever be enchanted by the beauty of the endless diversity that is all around you, and you'll be constantly enamored by all that is precious within you and within all others.

Sometimes people who are new to Pride see how people without Humility can be consumed and blinded by it, and they become afraid and apprehensive to wield and taste Pride for themselves. That's an understandable fear to have, but there's a very simple adage that will guide you if you feel lost in how and when to apply Pride and Humility:

Act in Humility.
Reflect in Pride.

In this mode of praxis, you are least likely to mis-step or bite off more than you can chew. When you grow more accustomed to wielding and embodying both Humility and Pride, you will gain the intuition and insight needed to confidently expand the ways and times that you can apply these newly cherished tools. Until then, this is a fool-proof approach that anyone can take their first steps from. We all must learn to walk before we can safely and confidently run, Acting In Humility While Reflecting In Pride is the equivalent of learning to walk while wearing knee guards; even if you stumble a bit you're not really going to hurt yourself - or anyone else for that matter. You've got this. Have a little faith in yourself.

Chapter 14: The Paths Of The Ishtarite

There are uncountable ways to live in the radiance of Inanna NinAnKi, radiating and reflecting her light to the whole world, and so too there are uncountable paths to her, but some paths are more well-trodden than others. By all means blaze your own path and radiate your own light in resonance with hers! But most of us need some inspiration at the very least, and some of us benefit greatly from having paths cut through the impenetrable brush by our forerunners. So, in this chapter I outline the Paths of the Ishtarite, the five most well-trodden roads to Inanna NinAnKi. These paths were blazed by our ancient forerunners who brought her Temples to life and elevated the societies they were in to new heights. Unfortunately, most of the information we have today about Inanna NinAnKi's Temple workers is quite literally steeped in misogynist sexism, but there have been efforts recently to peel away this disgusting facade and reveal the beautiful truth below. It is my hope that with time the information about our Goddess and her servants will all be purified and a tremendous depth of understanding will be available to all, researchers and worshipers alike. Unfortunately we are not yet at that point, but I have devoted years to these efforts myself and the distillation of my work is what follows in the chapter ahead.

The overwhelming majority of the following information has come to me directly from Inanna NinAnKi and her eldest daughter Ninkurŋarra EgirAnKi. It is a tremendous honor that I am able to present it all to you now. These are the teachings which (along with the Tenets you just learned) enabled me to align myself with Inanna and begin to resonate with her deeply and fundamentally as a person. These are the teachings which enabled me to become the woman I am today, these are the wisdoms which enabled me to find my way to Inanna, and made it possible for me to channel and radiate Her Light myself.

May it inspire and guide you to our Goddess just as it has for me.

The Artisan

“The Living Embodiment Of Creativity”

This is the path of the Passionate Creator: the Artist, the Sculptor, the Builder, the Architect, the Animator, the Potter, the Clothier, the Graphic Designer, the Engineer, the Smithy, the Jeweler, and more. The names of The Artisan are truly endless in variation, which alludes to the true nature of creation. Within every creative passion ever embraced by mankind the heartbeat of the artisan can be heard, and through it the power of the Anunna can be felt. The Artisan’s work inspires and touches us in places and in ways that no one else can. She distills the essence of creation into all of her works, creating nourishment for our hearts, minds, and souls. With every creative work she amplifies and multiplies the powers of our Deities and makes them manifest for all to enjoy, and in doing so she quenches a thirst within us that is palpable by all but quenchable by only a few.

To create works of art is to channel the power of the great Mes, so even if the artform you are using is not from one of the Mes that our Goddess holds, to use it for her benefit is to give her some of that power. Like all of the Anunna, our Goddess deeply appreciates the fine arts and all forms of creative expression. Some people believe that we were created only to work and provide nutrition for our Deities, but that is short sighted and it ignores the compassion and humility that our Deities hold for us. We were created to be creators ourselves. To create for ourselves is to bring honor and glory to our creators. The more glorious we become through our acts of creation, so too the more glorious our creators are made through our efforts.

The Artisan truly has the most freedom in how she chooses to manifest her sacred gifts to our Goddess, as she needs only to hold the aspects, traits, and aims of our Goddess within her heart, mind, and soul while she is creating her works of art. No matter what format or style they may be of, as long as she creates with passion, and as long as her creations don’t glorify injustice or evil, simply creating them is an extension of our Goddess’s will and power. The Artisan should enjoy unlimited room for expression within her creations, so be as free in your passion as our Goddess is in following her passion! When making an offering of your art do not restrict yourself to portraying only the

subject matters which pertain directly to our Goddess, you can also use your art to highlight the issues which our Goddess and her servants fight against. Calling attention to where work needs to be done is a powerful contribution in any field, and when it is an offering to our Goddess it is equally as valuable.

Additionally, The Artisan has available to her a unique way of contributing to our Goddess through Rituals of Offering (of the kind that don't involve consumable gifts, anyway). To do this the Artisan can dedicate works of art or physical creations to our Goddess by marking Her cuneiform logogram on the piece. It may be made in an inconspicuous or hidden or even totally invisible location or way, as well. For example if a painter paints Inanna - Ishtar's cuneiform name complete with dingir sign () on the back of a painting or in the underpainting, that painting will carry a connection to our Goddess for its entire existence. In Sumero-Akkad cuneiform was considered sacred as it is a physical embodiment of that which it describes. So for Deity logograms, a portion of the Deity's power and a direct connection to them is present in every cuneiform example ever scribed. Incorporating associations sacred to Inanna NinAnKi within the workpiece itself, either in the subject matter or through the medium itself, such as lapis lazuli in Ultramarine pigment, adds another layer of intensifying resonance to pieces made for our Goddess or made in her name for others.

An extremely novel and powerful example of the Artisan's unique power is for a potter to scribe genuine cuneiform into hollowware or servingware. Some Artisan practitioners do this so that they can then go on to sanctify these items in ritual later, and in doing so dedicate them to our Goddess specifically and explicitly as "secret offering vessels". Bowls and plates and storage containers are ideal for this. Once the item is empowered in this way offerings may be then made using the vessel inconspicuously and discretely without needing to perform an entire ritual. Simply ensure that there is at least a moment's time between when the food is placed in the secret offering bowl and when you begin to eat from it, and during that time internally offer up the food to our Goddess by holding her in your mind and giving the offering to her there. If you have phantasia or endophasia then you can imagine or internally verbalize the offering ritual or prayer. If you are aphantasic or anendophasic then simply think about our Goddess in whatever way you can. For those who are not able to practice their beliefs openly and visibly this is a great way to still make

offerings to our Goddess. You may of course buy or commission pieces made for this purpose, but you still need to do a ritual yourself to dedicate and sanctify the vessel to our Goddess at least once initially. To do this just wash your hands, then sanctify the space with incense, and then pray to Inanna NinAnKi and tell her that the vessel is for you to secretly give offerings to her while you are in situations that you cannot be overt. Our Goddess is incredibly kind and understanding, so do not fear if you find yourself needing to practice your faith and service to her in secret.

Similarly, some Artisans have taken it upon themselves to carry out a sacred duty from the Anunna for their servants and worshipers, wherein they create and make publicly available the devotional items that devotees, newcomers in particular, will need to set up their own practice of worship to our Deities. Most often this comes in the form of cuneiform-accurate jewelry, cuneiform tablet replicas, sacred scribal cylinder seal replicas, idols and statues, and altar materials. The price of these sorts of items could very easily make them completely inaccessible to the majority of people needing them, so many Artisans of today intentionally keep their prices low, often much lower than comparable items for non-devotional purposes would cost, for the purpose of ensuring that these items are accessible to as many people practicing faith in the Anunna as possible. In ancient times, though it was common to have a personal shrine, altar, and devotional area, it wasn't required to have any such things because the civilization itself was built around free-access public Temples. Artisans in ancient Sumero-Akkad were usually subsidized and commissioned by the Temples and local governments to provide the necessary items to the Temple and thus to the general population of the city. So if you hear the call to become an Artisan for our Goddess, one of the ways in which you can do service to her is to follow this tradition and keep your prices low so that your goods are available to those who are not wealthy. That doesn't mean you shouldn't have exquisite items of high value that you sell at a necessarily high price, it just means that if you want to do something with your business to serve our Goddess, a good thing to do is have inexpensive options for those in need. <u>There's nothing wrong with lining your pockets, but it isn't an act of service unless you give back from those pockets.</u>

One such exemplary Artisan whom I have had the pleasure of having dealings with is Janice Taylor. She is an extremely skilled Artisan and a very kind hearted woman. Her shop by the name of “Cimentarius” on Etsy is excellent for affordable but exquisite devotional jewelry. Definitely do yourself the favor of searching her shop out if you’re in need. She has not in any way sponsored me, I mention her solely because she is a living example of an Artisan who is worthy of praise and emulation.

Most of us clergy within the Temple of Inanna’s Light have independently chosen Janice’s goods as our sacred focus items, which are the personal effects at the heart of one of the most transformative and sacred rituals we perform as clergy, the Ritual of the Living Temple, which is described in detail later on in this book. Any wearable personal item will do, but for most of us, selecting something that is not only accurate in image and form, but which is also handcrafted by someone who worships our Goddess makes for the best possible item to choose for something so central to our personal practice. I speak so highly of Janice and her goods because there’s really no alternative that I know of anymore, and her wares have stood the tests of time. It’s a difficult era for small businesses making and selling niche ritual goods. Choose the items that feel right to you, don’t base your choice entirely on my endorsement of her wares, but if you were thinking about buying from her shop, know that it’s where most of us have decided to go with. The only downside is that she can sometimes take months to get items made and sent out to people. So be prepared for that.

That being said, if any other Artisans have their own shops and want to make themselves known to me or any of the rest of us in the Temple, feel free to message us about it, we’ll be happy to expand the pool of recommended sources to get quality ritual items from, and we’ll happily recommend your shop to others.

The Courtesan

“The Priestess of Sexuality”

In ancient Sumero-Akkad there were three blessed classes of Courtesans who were the “Priestesses of Sexuality”: the Harimtu, the Qadishtu, and the Sekretu. The Harimtu, The Self-Sovereign Sexually-Free Unmarried Woman. The Qadishtu (pronounced "Kadishtu"), The Sacred Temple Prostitute. The Sekretu, The Sacred Courtesan of Royal-Divine Marriage. These three titles and historical positions embodied the triplet of official Female Sexual Power in ancient Sumero-Akkadian society and culture. As mentioned before, in Sumero-Akkadian society if a person of any gender embodied these traits or fulfilled these roles they were given the associated female-gendered title, so we do not have gender neutral or gender diverse terms for these positions, but I assure you, these positions of sexual power are available to all genders to be expressed and embodied in congruence with all genders. Learn the meaning behind the position of power and then take this power for your own and embody it your own way in accordance with your own gender and sexuality! A Courtesan or “Priestess of Sexuality” can be a sexual healer, a teacher of intimacy, a living embodiment of our Goddess, a woman of the alehouse, a prostitute of the temple, and/or a wisewoman, and much more. Any and every woman who owned her own sexual power and wielded it like a torch to light her path has acted as an ancient sexual priestess of Inanna NinAnKi. Originally the term “Courtesan” meant “a woman who attends the Court of Nobility”, and it was only sometimes implied that she was a sexual professional, so in accordance with this, we Ishtarites use the term “Courtesan” to mean any person of any gender who attends the court of Sexuality as presided over by our Goddess, Inanna NinAnKi.

The Sacred Temple Prostitute of ancient Sumero-Akkad bears little resemblance to modern prostitutes simply because of the immense differences in society between the days when she was considered a sacred embodiment of our Goddess and modern days where society unfortunately does not value or respect prostitution at all. In the ancient lands of Sumer and Akkad, and throughout the empires of Mesopotamia wherein our Goddess Inanna NinAnKi was revered and worshiped, within her temples resided sacred servants who offered their own bodies, their own sexualities, their own genders, their own

sexual pleasure and power, and the sexual pleasure and energy of their clients up to our Goddess Inanna NinAnKi as the most holy of sacred offerings. These Qadishtu received clients who were vetted and chosen by the Temple of Inanna, and she worked only within the Temple. She was off-limits to all clients outside of the Temple, and she received protection and support from the Temple and its clergy. Additionally, she lived at the Temple and all of her needs were provided for there. She had an elevated status throughout society and she was able to roam freely without fear. Her clients were patrons of the Temple, and in order to partake of her sacred services they had to pay tithe to the Temple as well as be a law-abiding citizen and be known for their upstanding moral character by members of society. The Qadishtu performed the service of giving the client-worshiper a sacred connection to our Divine Goddess Inanna NinAnKi herself. She did this by having consensual sex with the client ritualistically while maintaining an intense spiritual connection with our Goddess. This allowed her to receive the client's sexual energy and pleasure, and act as a living conduit by which these offerings could be made to our Goddess. In doing so she was directly connected to the sexual power of our Goddess, both metaphorically and literally, as Inanna NinAnKi would channel her power through her Priestess during the act of ritual sex, amplifying her pleasure and personal sexual power. When the temple's clients saw her, they did not see only a mortal woman, they saw her as the living embodiment of their Goddess, and they revered her and treated her as such. To disrespect or harm the Qadishtu was to disrespect our Goddess and invite her wrath.

A similar level of respect was also held for the Harimtu, but she did not receive the overt proactive protections or assistance of the Temple and its clergy. She was free to visit the Temple and receive free assistance if she needed it, but she had to earn her own money, procure her own food, own and maintain her own home, vet her own clients, etc. The Harimtu chose all her own clients and set forth all the terms for her dealings and offerings. She worked wherever she pleased and only where and when and with whom she pleased. Traditionally and typically, she worked out of the many taverns of the city, which back then were places of great importance. Alcohol was much less potent and much more nutritious, with barley beer of low ABV consisting a large portion of every person's daily nutritional intake, and only those with a large home and enough money for a lot of grain could afford to make beer for themselves, so the average person depended upon local taverns for the majority of their

sustenance. Not only a sacred prostitute, she was truly a Free Woman in all senses of the word. She had the freedom to be a sacred prostitute any time she wished to be, but she was not required to be a prostitute at all. She was free to live her life how she chose to, make her living however she chose to, and spend her time with whomever she chose to. Most Harimtu actually weren't involved in sexwork at all, but many chose to be. Embedded deep within a normally intensely patriarchal society, she was the most truly free woman, and her position was available to all women upon their coming of age into adulthood. The Harimtu is a direct likeness of our Goddess Inanna NinAnKi in her youth before she came into her full Divine power, for she too roamed freely and spent much time in the taverns. You could say the modern Harimtu is just an autonomous unmarried woman, and you'd be right.

The Sekretu, the Sacred Courtesan of Royal-Divine Marriage, was the most socially elevated and exclusive of the sacred sexworkers in Sumero-Akkad. She would often be in an exclusive romantic and/or sexual relationship with the King, if not continuously throughout the year as one of his official partners, then once a year during the holy celebration of Zagmuk - Akītu on Spring Equinox when she would ritualistically embody our Goddess in sacred ritual emulating the holy marriage ("Hieros-Gamos") between Inanna NinAnKi and her lover, the God of Livestock, Dumuzi. The Sekretu played the part of Inanna NinAnKi and the King played the part of Dumuzi, and they would reenact the courtship and blossoming romance between Inanna NinAnKi and Dumuzi, concluding with reenacting their most holy and joyous sexual partnership via engaging in passionate sexual intercourse. Reenacting Zagmuk - Akītu's Hieros-Gamos with your lover, no matter what time of year it is, and no matter what genders are involved, is a beautiful and sacred way to give offerings to Inanna NinAnKi and Dumuzi both.

We in the Temple of Inanna's Light have adapted the role of the Qadishtu of old into the ways of the Qadishtu of today. Instead of being a sacred prostitute, we Qadishtu's are full-fledged Priestesses of Inanna NinAnKi who have taken on an additional speciality field of Sex-Positive education and guidance counseling, and in our personal lives we re-enact our ancient namesakes' embodiment of our Goddess with our own sexual partners. We ritualistically embody Inanna and invoke her into ourselves, giving her total control over us during our sexual experiences during sacred sex rituals. Our partners get to

connect with and give offerings of sexuality to our beloved Goddess if they so choose, but even if they do not, we still give the sacred offering of our own sexual experience, sexual energy, sexual pleasure, sexuality, and gender syntony to Her. While it'd be extremely difficult, and illegal in most places to directly emulate the ancient Qadishtu, Harimtu, and Sekretu, we encourage anyone to adapt these ancient roles and concepts of sexual power into safe and legal personal practices of sacred sexual ritual today. If you are unmarried you can authentically emulate an ancient Harimtu with your own sexual partners simply by engaging in sacred sex with them, and if you are married you can authentically emulate an ancient Sekretu by reenacting the Hieros-Gamos sacred sex ritual with your spouse. Know that all three examples of Courtesanship are open to polyamorous and polygamous worshipers, simply adapt things however it feels right for you.

By reclaiming your sexual power and making offerings of your sexuality to our Goddess you will invite her and her power into you, and doing so powerfully invite her influence into your life. Making offerings of this nature will greatly strengthen your bond with our Goddess, and it will invite her to give gifts to you in return. If you wish to learn how to embody our Goddess during sex an example prayer that our Temple Qadishtus perform is provided in the later chapter on Prayer. Simply recite this or a similar prayer to Inanna while maintaining an active connection with Her while you enjoy your sacred sexual activity. The key difference in embodying Inanna is to invite her into your body, mind, and Spirit to experience your sexual pleasure, your and your partner's sexuality, and the sacred sexual acts you share through you. Offering Her your sexual energy, sexual syntony, and gender syntony is standard for all sexual offerings, but giving Her your experiences and pleasure is what is special about embodiment offerings.

For those who do not wish to directly engage in sexual activity but who wish to express their active sexuality, the modern era has opened up many new avenues for you to express your sexual power while remaining celibate. From making "thirst traps" on TikTok, to performing burlesque, to making OnlyFans content, to live-streaming, the digital age has made it possible for sex to be celibate without any loss of sexuality or sensuality. Be creative, and work within your boundaries!

To make an offering of your sexuality to our Goddess simply speak from your heart with truth and reverence in your words before or during the sexual act(s) that you wish to give as offering to her. Invite her into your space, into your body, into your heart, mind, Spirit and Soul, and express to her that you wish to share with her your sexual energy, and if there is consent for it also the sexual energy of your lover(s). If you have declared yourself as a devoted Courtesan, or if you are a Qadishtu of hers then you can additionally express that you want to offer her you and your partner's experiences and pleasure as well. Any orgasms you or your partner(s) may achieve will also serve as special offerings for our Goddess in addition to the offerings of sexual pleasure and sexual energy. When your sexual acts are concluded thank Inanna NinAnKi for coming into your space, your self, and for partaking of your sacred offering. Thank her for any pleasure or sense of connection you may have felt.

Just as our Goddess Inanna NinAnKi is a Goddess of Embodied Dualities who combines opposites harmoniously, The Naditu is a sacred position of female power that is equally favored by our great Goddess. The Naditu were mostly sexually celibate women and women who had abstained from marriage because they have given themself to a God or Goddess of their choosing. Many Naditu went on to become ancient Ishtaritu because our Goddess filled the space in their lives that would normally be filled with relationships or sex. Naditu were the first recognized and revered Asexual, Aromantic, and/or Queer-Platonic individuals. Self-Sovereignty and Autonomy are two of the many Divine Mes held by our Goddess, and to honor and embody them is to honor and embody her. Through this truth, Aromantic or Asexual people of today of all genders may live an authentic sacred path of "sexual power" that is resonant with our Goddess without requiring them to partake in what is commonly thought of as sexuality or sexual acts. In the Temple of Inanna's Light we also went on to rebuild and repurpose the Naditu Priestesshood of old into a modern version which does not require celibacy of the clergy member. Instead, it is a scholarly position that pays homage to the Naditu of old, without restricting the Priestess's sexuality.

Asexuality is an authentic sexuality, so when you make an offering of sensuality to our Goddess in place of an offering of sex, you're making an offering of your sensuality and sexuality to her just as authentically and as fully as when an allosexual or alloromantic person offers our Goddess their

sexuality.

Historically, some of the ways that Asexual or Celibate “Priestesses of Sensuality” would celebrate their (a)sexuality and give gifts of their sensuality to our Goddess was through performances of massage, dance, music, song, and through acting out narrative and impressionistic performances that retold sacred stories. It may sound odd to us today to consider dance, instrumental music, vocalized song, or acted performance as examples of sexuality and sensuality, but that is how they were regarded in ancient times. This is in no small part due to the effects of the ubiquitous patriarchy and the male gaze that sexualizes and sensualizes anything and everything that involves a female or feminine body. Nonetheless, it is an authentic means of making nonsexual offerings sexuality to our Goddess. Personally I rather prefer that our asexual and celibate and/or aromantic siblings having a viable and established means of making sacred “sexual” offerings to our Goddess even if the categorization of it as such feels odd rather than they feel excluded or left out, or worse, that they feel forced or pressured into acting against their authentic natures just to feel complete in their connection to our Goddess. As such, I definitely believe that our Goddess prefers it this way too. If you are sex-averse, then *that* is your sexuality. Accept it and Honor it, and you will honor our Goddess as she wishes you to. Whatever consensual sacred way you find to express your sexuality is welcome in our Goddess’s eyes. Just do what you do from your heart, and you will not fail or disappoint.

The Scholar

“The Weaver Of Words”

The Scribe, the Teacher, the Poet, the Philosopher, the Speaker, the Researcher, the Author; these are just a few examples of the names and roles of the Scholar. The scholar not only researches the mysteries of the world but she also molds and shapes thoughts and minds with them like how the Artisan shapes clay and paints canvases. She arouses passions of the mind just as the Courtesan arouses passions of the body. She carves out and spreads ideas, knowledge, wisdom, perceptions, feelings, intuitions, and understandings, all of which are the primary mental and emotional nutrition that is required by the Justiciar and the Matriarch in order for them to perform their duties in resonance with true Justice and true Love. She inspires the Artisan and empowers the Courtesan. Her gifts and duties are many and diverse, and like the Artisan her creations are immortal and transcend all boundaries.

The Temples of Sumero-Akkad had two main functionaries: Clergy and Scholars, and the Palaces of Sumero-Akkad also had two main functionaries: Civil Servants and Scholars. Scholars worked in the Temples, in the Palaces, and also all throughout the cities at various places throughout society wherever business or official dealings were going on. Most people in the earliest days of Sumero-Akkad were illiterate, so they could not keep records for themselves or perform business or legal dealings on their own, they had to find or hire a Scribe. Sumero-Akkad was a very well officiated and well accounted civilization: from plots of land to trade and shipments to Temple proceedings, everything had to be documented and accounted for. This era of human development experienced one of the largest booms in settlement population increase ever seen to date, and it was quickly realized that no one can govern or rule or protect or supply that many people without a literal army of assistants. Scholars, and the writing that they invented and mastered amplified and multiplied the effect that one person could have on supporting a society. It is because of the Scribes that we know anything at all about ancient Mesopotamia today! Very little is known about the pre-cuneiform era when writing had not been invented yet. We know only about their pottery and scant pieces of information about their lives, much like the neolithic era that came

before. Everything that involves any form of writing or documentation for today required a Scribe in ancient times. Scribes were the most highly educated members of society along with the clergy. Scribes received education in all areas of study, whereas clergy only received education in a few fields, mostly just reading, writing, and religion.

Much can be said and written about the contributions of the Scholar, especially in the digital world of today where *influencers* cover every corner of modern human life. However, I wish to focus on one primary aspect when it comes to their impact upon the minds and hearts of society; the way the Scholar arouses passions, inspires change and development, and the way she shapes the ideas, the beliefs, and the understandings that underpin a society. If one were to look at both Sumero-Akkad and modern day society, and map the ancient Sumero-Akkadian Cultic Scholars onto their modern-day counterparts, they'd find that it is the modern day authors, writers, researchers, and teachers whose activities and contributions most closely match those of their ancient counterparts when it comes to the effects that they had on the minds of their societies. Every society moves and develops thematically in the direction set forth by the minds of the peoples who inhabit it, so she who controls the content of their minds controls the direction(s) of their advance. Herein lies the true power of the Scholar. Information and Emotion are the most powerful tools of the Scholar of today, just as the stylus, Gidubba - Qantuppi, and the tablet, Dub - Ṭuppu, were for the ancient Scholar of Sumero-Akkad.

The modern day Scholar need not operate in the "dry" fields of scientific study or the "hot" field of politics, or even in the *mettle-testing* field that is teaching if she does not want to, if they do not arouse her passions. Create your stories, give birth to your characters, build new worlds, and craft never before experienced adventures! It does not take much effort to see our Goddess's hand within works of fiction. Inanna NinAnKi and those who resonate with her have inspired and created countless works of literary art over the millennia. Fanfictions and erotica in particular have done more good for the oppressed diversities of society than I could write a whole dissertation about, for in those sometimes sticky pages beats the heartbeat of freedom. Any page that quickens the heartbeat while tightening or moistening the pants is written in the handwriting of our Goddess, so long as the steamy action that takes place operates within the bounds of consent, of course. As a Scholar you can inspire

and enchant others with the light of our Goddess just by arousing their passions. From fanfiction to erotica to fantasy works of both short form and long form kind, to YouTube animations to small-screen/TV series, to big screen movies, or to the grand stage of theater, whatever your medium of choice, anything which you create that arouses the passions of the audience or gives them permission and inspiration to feel their feelings and express their desires honors our Goddess. So long as your works don't inspire or incite hatred, shame, or bigotry you will be walking the path of the Ishtaric Scholar. Likewise, it is in the pages of fiction that pictures of freedom from oppression and the first mental images of equality and equity are often birthed. If there is some aspect of life and reality that summons up your passions, especially your passion for a better tomorrow, write about it! Paint the mental picture of what that world would look like! You can only bring it closer to reality by immortalizing it within the written or recorded word and by sharing it with others. Our Goddess looks fondly upon those who inspire others to Justice, especially when an end to oppression or repression is the means by which that Justice is made manifest.

If your interests and talents lay with interpreting or discovering what came before, or perhaps with uncovering and elucidating what can't be immediately seen, or even just in discerning and ascertaining the how and why, you too can contribute in a way that echoes the Scholars of old and aids our Goddess in her aims. As I said before, a society moves in the direction(s) of the contents of its citizens' minds, so as someone who craves to behold insights you hold the potential for great contribution to your society, and that holds great potential to aid Inanna NinAnKi. If it wasn't for the archaeological efforts of numerous Scholars during the last century and a half we likely would not know anything at all about our Goddess. Every scientific contribution is important and relevant to the Mes and aims of our Deities, even if we as mortals cannot perceive how. Carve out the ideas which you behold, and immortalize them through the magic and might that is the written word.

Perhaps your skills and talents reside in conveying information and ideas to others, you too are able to walk the path of the Scholar. The Scholars of Sumero-Akkad were the only educators in all of their society. From teaching children and adults how to read and write, to teaching accountants and local leaders mathematics, to teaching tradesmen how to conduct business and

keep track of their expenses and earnings, it was the Scholar-Scribe who was the throbbing brain of the ancient world. If you teach then you don't need me to tell you of the immense power and impact that teachers have on the world. Our children are most precious, and their minds are their greatest vulnerabilities and strengths. Spread the hard-won knowledge you fought for and teach them to be their best selves. Teach them to tear down the oppressive walls and to clean up the poisoned wells of our society.

Teach them to grow their minds and exercise their hearts, teach them to embrace their feelings and their passions. Teach them to value their fellow peoples and to value themselves. Teach them anything and everything that Inanna NinAnKi teaches us, and you will teach them to be more empowered and free than anyone who came before them. With those gifts they will go on to sculpt a new tomorrow that makes today seem as bleak as yesteryear.

Perhaps your passions and skills are best suited for recombobulating intricate wisdom or reformatting difficult to ingest ideas and concepts into bite-size delectable nuggets that tempt otherwise uninterested or apathetic mouths (minds) to feed readily and drink deeply from fonts of learning that they would otherwise turn up their noses to. By inspiring hunger for knowledge and thirst for truth in your fellow peoples you can change their minds and open their hearts. Cemented minds wall off warm hearts and unfamiliar truths. Open their minds and their hearts will follow. It takes an open heart to let in the light of our Goddess, so any efforts which tempt a mind to taste the foods that inspire freedom is an effort that aids our Goddess. By wielding the written word in enticing ways you can forge understandings where there was only dissonance and discord. All minds and hearts hunger, as a Scholar you can become as a fine chef or pâtissière and craft the mental feast they didn't know they desired.

Finally, Scholars of all leanings can wield the most powerful tools for change and development that exist in the world regardless of the schema of application, the very powers that define our humanity: reason and emotions. Shakespeare is famous and still taught, read, and acted out today because he captured our emotions and immortalized them like no one ever before. Mary Wollstonecraft and all the great feminist writers such as Virginia Wolfe, Audre Lorde, Bell Hooks, Sylvia Townsend Warner, and Julia Serano who came after her literally changed our world and gave women and trans folk the language

necessary to achieve and secure the freedoms we enjoy and so passionately defend today through leveraging emotion and reason in their writing. To walk the path of the Scholar you need only to open your mind and follow your heart, and pour all that comes forth into works that immortalize and share the beauty you give birth to. No matter how you choose to serve our Goddess as a Scholar, your contributions have the power to make very real changes for the better all throughout our world. As long as your work and creations share messages that are resonant with our Goddess or her Mes, you will be honoring her and yourself with every word you write and every mind you shape.

As a Scholar your primary duty to our Goddess is to find what you wish to research, teach, share, or write about, and research it or teach it or share it or write about it to your heart's contentment. As long as you are researching or teaching or sharing or writing from your heart, you are making an offering to our Goddess that is worthy of her. If you find it within you to center your work on matters derivative of our Goddess's Divine Mes or of her herself, then you are sure to earn her favor with your works. Lastly, do not overlook or disregard the value in taking a moment to help someone else understand something, especially when it comes to our Goddess. It doesn't have to be an intentional activity you set out to do for our Goddess, but if you happen upon the opportunity to spread knowledge or wisdom or stories, take advantage of that opportunity. The world is changed by the smallest actions, and all of us are poor judges of the scope of outcome of our "small" good deeds.

The Justiciar

“The Minister of Ishtaric Justice”

By far, the Justiciar is the least represented path of all the five in modernity. It is also by far the most difficult path to walk today. As individuals we are not societally empowered to enact Justice on our own, and society is rife with systematic problems and inadequacies that interfere with the serving and meting out of Justice. Even for those who work in the Justice Department: police, judges, bailiffs, etc, most of what their jobs require them to do requires them to act outside of what Ishtaric Justice would demand of them. This happens in both directions, where the person is restricted from meting out Justice in a case where in ancient times they would have been free to, and there are cases where they are required to commit injustices in order to be in compliance with society’s laws and policies. As covered in the previous chapter’s section titled “Do Not Abide Injustice, But Do Not Warmonger”, Ishtaric Justice condones violence less freely than most American police departments do, and demands that the average person speak out against injustice in cases where modern society does not. Additionally, we are but mortal humans, not Deities, we cannot act in direct likeness of Inanna NinAnKi because we are not immortal, we are not all-powerful, and we cannot return life once it is taken. We cannot even restore or create all the things that which we can destroy, and that’s a big part of what makes Justice, Justice, and not just retribution; *restoration*. In fact, restoration is the one area of Justice that we as mortals in modernity can do pretty freely within society’s laws and policies, we just have a lot of limitations on our ability to carry it out given our limited means and our limited individual capabilities for restorative action. Likewise, restoration is the aspect of Justice that the modern Justice Department has forsaken the most! These factors combined add up to there being a strong niche for the Justiciar to act within: we are not free to punish, but we are free to restore. Likewise, the need for Justiciars is greater now than ever.

Let me ask you, what brings about more meaningful and effective Justice in the following scenario? A woman is assaulted in her home by a thief who steals her valuables and in the process severely wounds her, temporarily disabling her for some months while her wounds heal. The police catch up with the thief a day later, long after they sold off all that they stole. The police arrest them, throw them in jail, and eventually sentence them to prison for some years. A neighbor rushes into the woman's house shortly after her horrific assault, gets her to the hospital, brings her home from hospital, and spends the next several months spending some hours at the victim's house twice daily to care for their wounded neighbor, nursing her back to health and wellness. Many would look at the crime and the prison sentence and say that "Justice has been served!", but in the Ishtaric sense Justice has not been served at all because the thief has not in any way been forced to restore what they stole from the woman; her ability to care for herself, her wellness, her safety, her survival, or even the valuables he stole. Evil has been arrested, literally, but Justice was served only because of the actions of the neighbor, not because of the actions of the police alone. Justice in the eyes of our Goddess is so much more than what it is made out to be by most people and institutions. Ishtaric Justice is literally the process of making things right, it is not just retribution or condemnation of evil, it is also restoration of what was lost and salvation of the innocent. Ishtaric Justice requires that both polarities of intervention be carried out to the fullest possible appropriate degree.

Justice comprises seven modalities or forms of intervention that may be taken in response to any Injustice. These seven modalities span across a spectrum of polarity of action: three forms of alleviation, a neutral form which deescalates conflict, and three forms of punishment. Ishtaric Justice demands that as many of these modalities as are possible and appropriate be enacted to set right any wrong. These are the ways in which Injustice may be transmuted into Justice.

Salvation is the Intervention of Love.

Restoration is the Intervention of Compassion.

Arbitration is the Intervention of Hope.

To Mandate Acceptance & Ensure Protections & Cease Hostilities is the Intervention of Tolerance.

Retribution is the Intervention of Discompassion

Vengeance is the Intervention of Wrath

Damnation is the Intervention of Hatred

Sadly, we mortals are unable to restore life or time when it has been lost, and for some acts of destruction we are unable to restore what was lost either because the destruction was too powerful or because what was lost was too precious, so while we should always endeavor to apply as many forms as is appropriate, we are limited by what is possible. In the case of murder or maiming, there is little to no restoration that can be done. Similarly, salvation is only possible if Justice is applied *before* the evil act occurs. Likewise, we have great limitations when it comes to our ability to determine the individual at fault correctly, though science in recent years has greatly improved these limitations. Still, countless are the cases where an innocent is punished for a crime they did not commit, or when a criminal escapes apprehension and punishment, and so this is where the Five Tenets of Justice come in.

The Five Tenets of Justice are:

Patience

Diligence

Fairness

Compassion

Humility

Patience is of the utmost importance, as rash thinking and the urge to act can and often does result in increasing injustice rather than rectifying it. With time and methodical effort the truth can be discovered, and only once the truth is beheld can Justice be enacted. Patience ensures that the fruits of one's efforts are always ripe, juicy, and sweet, just like Justice is. Justiciars must not act rashly.

Diligence is necessary for the same reason as Patience; it takes time and the meticulous evaluation of all facts and evidence in order to discover the truth, without Diligence important details may be overlooked, which can result in injustice. A Justiciar must cultivate Diligence within herself if she is to achieve her goals of bringing Justice to all situations, lest she let injustice accumulate all around her.

Fairness should be self-explanatory for anyone seeking Justice, unfairness breeds injustice at all turns. Not only must the punishments be fair but so too must the protections, they must be adequate, the degree of acceptance mandated must be adequate, and the means of ceasing hostilities must be Just - you cannot bring about Justice by wielding injustice as a weapon, and so too must the restorations provided to victims be adequate and thus fair. Fairness is a Justiciar's eternal quest, they must seek it out in all things at all times. Without Fairness there can be no Justice, and without Justice a Justiciar is just a fervent interloper.

Compassion is essential, not just in bringing restoration to the victim, but in bringing punishment to the criminal. Compassion requires that the punishment be fitting of the crime. Compassion also influences how the criminal is apprehended and handled in the process of meting out Justice, and how they are treated once they have made amends or received their punishment. If the criminal did not cause bodily harm and yet the officers who apprehended them did bodily harm to the criminal, then one injustice was met with another, and Justice will not be met until both injustices are rectified. Likewise, if the criminal is systematically treated poorly after they have made amends and served all of their punishment, then an injustice has been heaped upon them. One injustice is not an excuse for more to be allowed against the guilty.

Of course, Compassion also is the core of what requires restoration be given to the victim. Restorative acts and values must be at least equal to the damages incurred, and in many crimes there is no direct equivalent to what was lost, which means that when other recompense is given in lieu of what was lost, the amount and/or type must be of equivalent value or necessity to the victim in order for Justice to be served. If punishment was given to the criminal but restoration was not given to the victim, then no Justice has been served because no Compassion has been paid to the victim.

A related concept in Ishtaric Justice is that of Conditional Forgiveness; if the victim allows it, the criminal may be forgiven entirely if they restore to the victim all that was lost. In ancient times the law of the land was often that of Lex Talionis, which says that in cases where restoration could not be had by any means and no equivalent alternate recompense was possible, the victim should be offered retribution against the criminal. Ishtaric Justice seeks to do better than this by focusing on restoration as a primary path.

Lastly, Compassion requires that if a victim so chooses, punishment may be nullified and the criminal may be set free. Compassion ensures that the point of Justice is to make things right, or at the very least balanced, rather than Justice's sole purpose being to dole out punishments in all cases. Compassion is the Justiciar's greatest strength and surest weapon, it should be her default response to all things.

Humility as defined in the previous chapter, is vital in the persecution of a criminal, as it demands the persecutor recognize the value that the criminal has as a human being, and it demands that that value not be disregarded for any crime lesser than murder. Humility protects the Justiciar from condemning the innocent and from doing evil against the guilty simply because they are guilty. Likewise, Humility ensures that even the smallest injustices are treated as important, because to disregard them would be to disregard the value that has been stolen from the victim. Humility asserts that no injustice is too small and that punishments can certainly be too severe. Humility also demands that those who serve Justice do not elevate themselves over the common person. Humility demands that no person is above the law or above Justice. Humility demands that all persons be treated equally under the law, and that no use of classism be allowed to alter how restoration or punishment be doled out. Without Humility, a thin blue line forms that separates those who supposedly serve Justice from those whom Justice seeks to serve. Within that separation, a space is made for injustice to persist. Humility should be a Justiciar's armor, for it protects her from falling to injustice more than any other tool she wields.

As a Justiciar of the modern era you will honor our Goddess Inanna NinAnKi most by finding victims of injustice and bringing aid and restoration to them however, whenever, and wherever you are able to. Likewise, by calling attention to injustice whenever and wherever you see it and working diligently to bring forth legal and social change to correct that injustice you directly help to bring Justice where there was none, greatly pleasing our Goddess. By learning well the seven modalities of Justice you will clearly see when Justice has or has not been met, and by embodying the five tenets of Justice you will inspire others to align themselves with Justice and not just punishment and persecution.

The Matriarch

“The Mother of the People”

The fifth and final well-established path to Honoring, Worshiping, and Serving our Goddess is to be in alignment with her most misunderstood aspect: The Matriarch, her “Aspect of the Mother”. Throughout modern history scholars, archeologists, reconstructionists, Neo-Pagans, and other spiritualists have fought and argued about Inanna NinAnKi’s motherly aspect. Simultaneously and continuously throughout the thousands of years where worship of and belief in her were mainstream and culturally supported she was referred to as “Great Mother” in a myriad of ways. Her marriage to Dumuzi was considered to be “intense but not long lasting” by many accounts, and modern eyes with monotheistic standards of marriage often find her to be “unfaithful” to her husband - nevermind the fact that he didn’t even look for her when she went missing and didn’t mourn her when she was found dead, he just sat on *her* throne and feasted while everyone else mourned her and quested to find a way to revive her. It was initially thought that no offspring were definitively written of, but this turned out to not be true. There have indeed been some references to her children which have come to light in recent years, but her role as their mother was never front and center in most of the myths and stories that were found initially, so academia got the wrong impression to start with. No stories or artwork of her giving birth were found, and no stories are known of her being a stay-at-home woman (which is modern society’s definition of a mother and their expectation for all women - a fate I am sure our Goddess would gag at, or more realistically she would utterly destroy something in anger over it). The key piece of information about the two genderless and sexless beings who rescued her from death in Irkalla was obscured and hidden from most of the versions of that story. It is only very recently that that information has come to light. It is in the same story that two of her younger sons are mentioned only in certain versions or editions of the tablets. The patriarchy had a vested interest in hiding her status as a mother because it served as a means of disempowering her. There were great efforts made by the Cult of Marduk to disempower all of the Goddesses of the Anunna, and to disempower the Divine Feminine entirely. Efforts to do this continued long after the seat of power in the world shifted away from the Ancient Near East.

Given that so few people know that Inanna is indeed a mother at all, the apparent disparity between being called a mother and very prominently being shown in ways that are not perceived as motherly to modern eyes often confounds so many. Even though we now know that Inanna is indeed a mother in her own right, there is an answer to this apparent confusion right in plain sight even without that knowledge. If one spends even a cursory amount of time studying middle-eastern and near-eastern sociology or culture, or even just talking to the people of the region today thousands of years later, and more importantly thousands of years after total domination by the patriarchal monotheist culture and religion that suppresses, erases, and literally criminalizes strong femininity and strong women, one will find that it is *always* the women who are head of household. More specifically, it is the *mother* of the house who is head of household. Usually they don't have any power or rights outside of the home, but they have the most influence of anyone in the family within the borders of the home. Even stubborn pig-headed bigoted sexist men with huge egos will listen and obey when their mother asserts the full force of her will. Here is where we see the yet-surviving remnant of the final primary aspect of our Goddess within today's world. Inanna NinAnKi's motherly aspect refers to the Sumero-Akkadian culture's concept of "mother" that was associated with religious and governmental female leadership, decision making, and social leadership - not necessarily birth-giving and childrearing. Today we would call this the role of "the Matriarch", not of "the mother", but we have a lot more vocabulary now. After all, writing was just recently invented during the beginning of the Sumero-Akkadian Empire.

Our Goddess was called Ama, and her servants, the priestesses who were closest to her in likeness, were referred to as Amalu - Istaru meaning "Mother of the People", they were "Mother to the Otherwise Motherless". Most scholars translate the term Amalu or Ama-lu as "Priestess" but Ama-lu is two words combined into one, which is a very common linguistic element in Sumerian where one word is the modifier of the other word. For example the word for "King" is Lugal or Lu-gal where "Lu" is "person" and "gal" is "great or big". Ama is "mother", making Ama-lu to be "mother of the people". Ama is the word that was used for any woman in power regardless of her age or her status of having birthed children or not, similar to calling a woman "Ma'am" today. If a woman took in homeless people or a Harimtu or a Naditu she would be called

Ama and she would be considered their mother legally. An Amalu was a temple priestess, but she was also so very much more.

In the Temples of Inanna NinAnKi, the “High Priestess of the Goddess” (Nin-Diŋir / Ereš-Diŋir - Entu) and/or the High Priest (En) perform the most important daily prayers and rituals to our Goddess, for the King or Queen, and they spend most of their time performing spiritual rituals for the few people who needed direct involvement of our Goddess on their behalf. Entus and Ens would commune with our Goddess and then She would then act through them. In rare cases, the Ereš-Diŋir was not the Entu, and so then there would be both the Ereš-Diŋir and the Entu to perform these duties. They also would address the crowds of people gathered at the temple several times a day in order to deliver sermons and to disseminate official decrees from the Lugal and other high-ranking officials. All of this took up the vast majority of their time so they did not have time to personally take care of the needs of most people who came to the temple. It was the Amalu who handled the majority of the needs of individual people of the city who came to the Temple.

The Temples of ancient Sumero-Akkad were not like temples in modern society, they weren’t just houses of worship, they were offices of government and the beating-heart centers of the cities that contained them. Especially in ancient Sumer, but also in Akkad, the Temples served as the central store-places of all the harvested goods that were collected by contracted farmers and gatherers, all the collected taxes, everything donated by the merchants and by private farmers, and everything donated by private artisans. They were also the storehouse of all the goods that were contracted by the civil government of the city for city development projects. The Empire of Sumero-Akkad was astoundingly socialist, and all that a person in need had to do was go to their local Temple and pray to the city’s main Deity and then speak with the clergy there to ask for assistance in order to get daily rations of food or medicine, periodic donations of clothing, housing assistance, job placement assistance, enrollment in free tradeskill or scribal or Temple clergy training programs, adoption services, free legal representation and council, and more. Temples also offered mental healthcare services in the form of emotional well-being counseling and spiritual therapies. The Amalu were the clergy members that a person would go speak to when they visited the Temple seeking these services and assistance. Being motherly to those in need is the

role of the Amalu - Ishtaru. Throughout all of Sumero-Akkad such examples of empowered female and feminine leadership such as this were plentiful and it is well established that it was a result of our Goddess's prominence and influence.

Notably, Matriarchs would legally adopt Harimtu, Naditu, Galaturra, Kurŋarra, Assinnu / Assinnatu, and Kulu'u if they were without any local family, in need of a home, or in need of employment. In the case of a woman being adopted, which happened very often, being adopted saved them from being forced into slavery if they were to go into debt or if they committed a misdemeanor crime. Being one of these Matriarchs wasn't reserved just for high priestesses, priestesses, or wealthy women of the government, it was an established way of life available to any able woman who chose it. Either an Amalu herself or a free woman of the city with her own home would go to the Temple and have an Amalu there set her up with the person in need, and with our Goddess's blessing she would give them a safe loving home where they would receive all the benefits of legal daughterhood (or sonhood or childhood if they were not a woman) without any of the legal inhibitions or limitations normally placed on daughters by their fathers or by the patriarchal government and society upon motherless daughters. Through these actions, Inanna NinAnKi would by-proxy take in those who have no mother and give them a mother. Through the actions of the empowered women of her Temples she would symbolically "adopt" those who were unmoored and disconnected in society, and her Matriarchs would govern, counsel, and lead the most vulnerable people of Sumero-Akkad into a moored and prosperous niche in life.

So, how does a modern person reading this book walk the path of The Matriarch such that they will resonate with ancient priestesses and our Goddess herself? Align yourself so that you embody the traits of an Amalu, become a Matriarch in your own right.

Devotion, Humility, Empathy, and Compassion are what made a woman an Ama and what made a priestess an Amalu.

Devotion: Inanna NinAnKi's Amalu, and indeed all of her clergy, were undeniably devoted to her people and to our Goddess herself. For thousands of years they cared for her people as she had instructed and they maintained her Temples with love. Be devout not just to our Goddess, but to yourself and

to those you care for! Be devout to what is in your heart and what makes you you. Be devout in your everyday duties. That doesn't mean you can't be human and make mistakes or get tired out or periodically lose motivation, but it does mean that when those things happen you need to address yourself with love, not derision. Devotion is love that is resolute and dedicated. Find whatever it is that you are passionate about and devote yourself to it wholeheartedly. If you're taking on responsibility or giving your time in service of others, then be devoted to those you are responsible for or whomever you are serving or giving service to.

Humility: As I covered in the Tenets of the Ishtarite section, Humility is a word that most people misunderstand and go completely the wrong direction on as soon as they hear it because they know the grade-school-level definition of the word and nothing more. On the surface, humility means to "be humble" which means to be without pride and to consider oneself no more important or special than anyone else. That is the definition of humility pushed forth by the monotheistic abrahamic patriarchal domination cults that have enslaved the world for the last two thousand years. It's a tool they use to keep people subservient and to sell people on their bag of toxic lies. That is not what I mean by humility and it will not help you resonate with an Amalu or Inanna NinAnKi. To have humility in the Ishtaric context is to not let your pride for yourself occlude your perception of the world around you or blind you to the importance of the people around you. To practice Ishtaric Humility is to be able to see the intrinsic value and true worth of others as equally as you see your own intrinsic value and true worth. Inanna NinAnKi did not turn up her nose at humans because we are flawed, fragile, short lived, and erratic. She did not wall off her heart from the pleas of mortal kind, she was known as "Lady Of Largest Heart"! She did not go around destroying lives wantonly for fun just because she could even though she greatly exceeds us all in every way! She cared about anyone who was honorable or kind or innocent. Our Goddess heard the lamentations of our hearts, she was moved by the tears we shed, she rejoiced in our victories and shared in our pleasure. She loves the company of us mortals, especially in her bed, or in an alehouse sharing beer. Though she is far greater than any of us, she does not let it blind her of our worth or our importance or our potential. So do not be humble, but **do** cultivate great humility within you and let it show through in all of your thoughts, your words, and your actions.

Empathy: Put simply, empathy is the ability and practice of letting another's emotions become or influence your own emotions. As I said above, our Goddess cried when we cried, she rejoiced when we rejoiced, she made our sorrow her sorrow, she made our joy her own joy. Her empathy not only made her approachable and sympathetic but it allowed her to understand us in ways most Gods and Goddesses could not or would not. Only her father, Enki-Ea showed equal and greater empathy towards us humans, and that makes sense because he is where she got hers from. Allow yourself to feel what others feel, and allow your feelings to be reached by the plights of others, and you will become more aware of the true state of the world and begin to understand more of the intricacies of its people. This will get you ever closer to seeing how our Goddess sees, and ever closer to feeling how our Goddess feels. The closer your perceptions and feelings are to those of Inanna NinAnKi, the more closely you'll be able to emulate her Amalu and the more powerfully you will resonate with and connect with our Goddess.

Compassion: Despite all of our flaws, our mistakes, and our propensity for wickedness and apathy and selfishness and avarice and for being blinded by our own egos, Inanna NinAnKi did not judge us with a hardened heart and she did not punish us unduly or overly harshly. She sees us for who we truly are and hears our pain, and she deemed us worthy of her aid more times than her punishment. She always endeavored to soothe us in our time of crisis and to revel with us during our times of joy. Compassion brings out the very best of us even when we are exposed to the worst in others. Without compassion one cannot bear forth love to oneself or to others. Compassion inoculates us against apathy and avarice poisoning our hearts, minds, words, and actions. Act with compassion towards yourself and you will find the way to love yourself even when you cannot see your beauty, your value, your worth, or your uniqueness. Act with compassion towards all that you encounter and you will bring forth love to everyone you meet, and many will reciprocate that love, enriching both of your lives and enabling wondrous possibilities. I shouldn't have to tell you how important it is to make love the central theme of your life when trying to resonate with the Goddess of Love.

Take these traits and apply them in your life everywhere you can. It doesn't matter what you do with them so long as what you do is close to your heart

and is done with passion, but if you can emulate the Amalu of old by using these traits to help people of the world or to lead them to live a better life then that is best. If you are someone who is educated and skilled in giving psychotherapy or counseling, or if you are great at giving good counsel, or even if you're just the "mom friend" of your social circle, use these traits and skills and feelings to help others who are in need, and do so without restricting your aid to only being accessible by those who can benefit you in return. This is how you walk the path and live the life of The Matriarch just as the ancient Amalu did.

Chapter 15: All About Ishtarite Prayer

Prayer is the most frequent form of interaction we have with our Deities. In the Mesopotamian faiths of ancient times, as well as today as Mesopotamian Polytheists and Pagans, we desire a personal relationship with our Deities and we believe that they also desire to directly interact with us. We do not make the arrogant mistake of thinking that they exist to serve us or to solve our problems for us, but we do understand that they are sympathetic to our troubles and are compassionate towards us in our times of suffering. We exist to serve our Deities, though we do not yet know in what way beyond veneration and admiration. Such knowledge is one of the many things we only find out when we die and cross over to the spirit world.

We believe that in ancient times, even before the creation of the Sumero-Akkadian empire from the city-states that comprised it, we did exist to serve our Deities in a very literal physical sense. We believe that they walked among us in bodies of flesh and blood much like our own, and that we tended to their physical needs during that time. However, we also believe that they did not remain among us in the physical sense, though we don't know the reason why they left or when exactly it happened. When they left we switched to practicing our belief and devotion as we do today; through proxies of Temple Idols and through Prayer and Ritual. Prayer should never be performed as a pre-scheduled routine act of devotion; you should always give Prayer based on your having a genuine need or want to pray and never because you feel it is necessary to engage in something related to your beliefs in order to feel like you are "being good". If you need something to do to make yourself feel like you are being good by performing it at regular intervals, you should be doing Rituals of Offering and Rituals of Washing for that.

You should always be reverent while in Prayer, and a great way to show your reverence is through the use of sweet language and honorifics. Begin your prayers with something like: "Holy Inanna - Ishtar, it is so sweet to praise you", which is a traditional opening of Prayer. If you'd like to, you can incorporate this via the Sumerian language, so as to greet our Goddess with familiar sounds of reverence: "Inanna Kug-ga, zami-zu duga-am!". Many of her most reverent titles, her Divine names, are excellent to use in Prayer; they are included in the beginning of this book, but you can use any of her names or

titles that you like.

The most important things to adhere to when it comes to Prayer are: Always be as sincere as you possibly can be in your prayers. Always speak directly from your heart. Never lie, always tell the truth even if it paints you in a negative light. Own up to your mistakes and apologize for them with sincerity whenever something you are ashamed of comes up in your prayer. Honesty is not a suggestion, it is required. Be respectful and be reverent, and your reverence must be genuine. Never disparage the Gods or Goddesses, even if there is one you are not particularly fond of, it is not our place as mortals to judge those greater than us. You are free to feel how you feel about a Deity you don't like, but it must not enter into your prayers. Vulnerability is always appreciated by our Deities, we are their creations and they know our emotional range because they gave it to us, hiding any of that from them is seen as being ashamed of the gifts they've given us. Always choose sincerity and authenticity and vulnerability over adhering to cultural norms. Humility is greatly appreciated in Prayer by our Goddess. Try not to overly lower yourself or diminish yourself when you are supplicating to her, and when you are telling her of your hardships and failures try not to be too hard on yourself or judge yourself unfairly.

Lastly, it is incredibly important to not ask for something every time you pray, or at least to not ask for additional things every time. If something is truly important to you it may be asked for repeatedly to show how much it means to you, but if something is truly that important don't ask for other things in addition unless you are already giving something as important as that big ask and you are also giving other things as big as the smaller asks as well. Although equivalent exchange is a modern term, the idea would be well supported in Sumero-Akkad. That is not to say that the relationship should be transactional at all, but balance and reciprocation are extremely important.

Prayer may be given at any moment, additional accoutrement and pomp is not required. While incense and altar make for wonderful and potent prayer sessions, what's most important is to speak from your heart with all of the sincerity and emotion that your heart can muster in that moment. It's better to give a passionate impromptu casual prayer than to bury your feelings until you can perform a ritualized prayer that ends up devoid of emotion and

vulnerability.

Writing is a Divine gift and a manifestation of several Divine Mes, and is thus an accepted and appreciated form of prayer. Letters may be burned to transmute the message from its physical form to its spiritual form, as the smoke carries the message to Heaven. Letters which are allowed to remain physical can persist on an altar or in a shrine and be used and given as prayer repeatedly.

Traditional prayer comes in four primary “flavors”:
Offertory, Supplicatory, Intercessory, and Lamentations.
Don’t feel limited by what was popular, be inspired, not restrained!

Offertory Prayers are simply prayers where you are giving or offering something to our Goddess. This can be anything from promising a change in your behavior to giving her a special treat of some kind of food, or even just telling her that you are giving her a new Idol or some new addition to her altar. Never promise more than you are capable of giving. Note that you must not make conditional promises or offers, as it is highly disrespectful and may greatly offend our Goddess. Either promise something and follow through with it, or do not promise it at all. The one exception is in matters where your consent is crucial to the offering. You are allowed to tell our Goddess of the conditionals of your consent that are involved when it is a matter of bodily autonomy or Soul autonomy. For example, it is very common and accepted for a Transgender person to promise their soul in service to Inanna NinAnKi so long as the form that they are given in death is congruent with their Gender Identity. Likewise, others promise themselves as a Qadishtu in sexual service to our Goddess in death, on the condition that their boundaries in sex are respected. These are examples where the conditional presented is in itself an exertion of our Goddess’s will, so no offense is given in its invocation.

Supplicatory Prayers are prayers where you are giving praise or giving thanks to the Deity. As such, they should be as common and frequent as Offertory Prayers, as they are two sides to the same coin. As we are far lesser and infinitely more limited than our Deities, there’s not much we can do for them while we are alive besides making offerings, giving supplication, and acts of service. Giving thanks for blessings already received and for all or any of

the subtle ways that Inanna NinAnKi influences our lives and our reality through her Mes is a core part of every Ishtarite's Supplicatory Prayers.

Intercessory Prayers are prayers where you are asking for help, or for a change in something, or for some kind of gift from the Deity. Our Deities are not cosmic Divine vending machines. They do not exist so as to give you things. That being said, our Goddess is highly sympathetic to our plight and empathetic to our suffering. Additionally, a tremendous amount of relief can be found through channeling or embodying some aspect of hers or some Divine Me of hers, so she is more willing than most to bestow blessings upon her worshipers so long as they approach her correctly and repay her kindness readily. One of the best ways to repay our Goddess is to pay her gifts forwards by giving Love to others. Just be sure to thank her for her gifts directly too. Contributing towards the empowerment of an aspect of reality that is controlled by a Divine Me of our Goddess also serves to repay her.

Lamentation Prayers are prayers where you are approaching in complete vulnerability with your hardships and failings in full view for our Goddess. They are an immensely powerful form of prayer which our Goddess takes quite seriously. To successfully perform a lamentation you must pour out your heart to Inanna NinAnKi. You must bear your whole soul to her. You must show her the full breadth and depth of your emotions and feelings on the matter, explain to her why and how it hurts you, what would alleviate your suffering, and how much it would mean to you if she were to intercede on your behalf and remove this burden and curse from you. Lamentations are the most numerous form of prayer we have in the archaeological record, almost certainly because they were the type in which physical copies of the prayers were made and kept the most, not because they were performed the most. Other prayer types should always be given along with Lamentation Prayers, as it is always best to give whenever you are asking for something, and give generously. Likewise, it is always good to promise something in advance of the aid you are asking for.

Prayers of Absolution are another type of prayer that are far less common, but no less important. When beginning a devotional relationship with a Deity it is customary and necessary to make offering to the Deity and to apologize to them at length and with great sincerity for any and all transgressions, failures, and what we today would call "sins" that you've either knowingly or

unknowingly committed against your Deity. We all make mistakes, at some point we all acted badly or chose poorly before we learned to behave better as we grew up. We all have these dark parts in our histories. Giving a Prayer of Absolution is the way to own up to these shortcomings and to show that you have moved past them and grown beyond allowing them, dismissing them, or repeating them. It is a sign to our Deities that we have matured enough to be worthy of their compassionate forgiveness. Even for the most hardy of us it can be incredibly healing and soothing to have our greatest shameful regrets forgiven by those we admire, respect, and look up to most. Absolution is not guaranteed. It is not something you can expect. But if you show our Goddess that you have truly grown out of it, that you truly regret it, and most importantly that you have worked to make the situation right by healing the damage or pain you have caused then she is the most likely of all the Deities to give you the gift of absolution. Even if a Deity does not give you absolution, the act of praying for it shows them that you are worthy of a deeper look or perhaps a second chance. So many do not have the honesty or the humility to give such a prayer, so to do so is to elevate yourself above them.

The Pledge of Service is another uncommon but highly important type of prayer. This may take place within a ritual or as a standalone prayer, it is up to the individual and depends on what is right for the specific situation. Usually a Pledge of Service is made to a Deity in exchange for some kind of intercession, but for worshipers of our Goddess, Inanna NinAnKi, it is often the end goal itself. As I mentioned above, it is very common for people who would have fit right in and been given a lovely home and a fulfilling life within our Goddess's Temples in Sumero-Akkad to reach out to her today asking for her to take them under her wing and allow them to become a servant of hers either in life or in the afterlife. I am quite proud to say that I have done this myself. Some people cannot fathom wanting to serve a Deity for the rest of eternity, but for the rest of us it is literally Heaven itself. As far as I know few other Deities accept new servants as readily as our Goddess does. One must of course be completely sincere and must prove their dedication to her through devotion for all of their remaining days, but that is also a pleasure for those of us who are well suited to serving her for all of eternity.

Sample Personal Prayer

I've decided to include a real prayer of my very own, so that you all can see what a typical prayer is like. I tend to have long prayers, and so this one is rather short for me, but it should do well to illustrate what an honest prayer is like.

[Invocation]
Inanna NinAnKi, Queen of Heaven and Earth! Greatest Goddess of All, Greatest Queen of All, Greatest Woman of All! Lioness of Heaven! Lady of Largest and Greatest Heart! She Who Rules from Highest Heaven! She Who Decrees! She Whose Decrees Set the World Right! She From Whom All Good Things Come Forth! My Supreme Goddess! My Beloved Queen! Piriŋ-An-na, Nin-Šag-gal, Nin-Šag-maḫ, Ninmešarra, Ningalanna, Ninšenšenna, Mulanadiri, Ištar, Nin-ŋu, Diŋir-Dirig-ga-ŋu Ki-Aŋ-ŋa.. Inanna Ki-Aŋ-ŋa, Zami-zu Dug-ga am! I invite you into myself, my home, and my life!

[Supplication]
Greatest Goddess, sweet beloved one who has brought joy and peace to my heart. You have decreed for me a sweet fate. You have brought purpose and direction to my life. You have provided for me in ways no one else would or could. You have given me hope when I could otherwise find none. You have given me peace when I could not muster any even for a moment before I knew you. You have taught me to find joy in places and at times when I thought it impossible to even smile. You helped me heal the wounds that I was sure were permanent scars. You have done what no one else would or could! You are the most magnificent! You are the most beautiful, for your beauty is revealed from not just your form, but by your actions, and your words! You have changed me for the better in innumerable ways, and I am so very grateful. Thank you for everything you have done for me. Thank you for being a constant companion and guide in my life. Thank you for not only inspiring but tending my growth. Thank you for seeing the best in me long before I knew what it looked like. Your wisdom and insight are unmatched! I am so grateful to be yours!

[Personal Content]
Beloved Inanna NinAnKi, I welcome you into my heart, my home, and my life on this new day. My sweet Goddess, please allow me to outpour the contents

of my heart and mind for you this evening. I have been struggling lately. As I near the end of my life, I find it more and more difficult to be productive like I used to be. Not only are my strength and vitality waning, but so too are my drive and my focus. I find myself not just tempted but content to sit and think about good moments which have already come to pass, or to lose myself in admiring the beauty of this world for long periods of time, when I should be hard at work making progress towards getting this book out to publish. I know a certain amount of this wistful reverie is natural and expected, but it is very frustrating to me to be so unable to be productive, and it worries me that I won't see this book finished before I return to your side. I am giving this my all, at every opportunity that I can successfully force myself to work. I know you're satisfied with me either way, and I'm truly grateful for that, but I would truly love to see this magnum opus of mine birthed into the world I love before I leave it for good. Though these are my final days, and I wish I could spend them lost in pleasant reverie or indulging in the sisterhood you have given me, my days have been plagued by hardship and stress, even outside of my professional life. Every single avenue of ingress for the outside world to apply pressure and hardship into my life has been surging with difficulties, problems I can't avoid or solve, and looming catastrophes. Rather than being pressed between "a rock and a hard place", I am being pressed between "a hard place" and the great beyond. I am eager to return to your side, and I trust that you will pull me out of this ever-building calamity before it swallows me. Still, I find it beyond difficult to let go and be at peace with my book unfinished. As you know, I've found myself at Death's Door a few times already in these recent months, and each time I'm in that place between life and death, between worlds, all that floods my mind is how I cannot leave just yet, that I must finish this final work of mine before I go. Those thoughts fill me so intensely in those moments, that I find myself actually panicking over leaving this world, when I should be rejoicing being freed from the multiple forms of doom looming over me. Likewise, during my long days, I can't help but worry that at least one of those calamitous dooms will catch up with me before you call me back to your side, even though I have unwavering faith and trust in you that you'll call me back before that happens. These tensions form the vice that crushes my heart and mind every day. Please, sweet Goddess Supreme, be with me even more than you already are. Your presence, when I can feel it, comforts me unlike and beyond anything else. I know you are always with me - I am blessed beyond compare for this, but even I struggle to feel you palpably some of the time,

especially in moments of high stress. I know your power is overwhelming, and your full presence is greater than we mere mortals can endure, but I ask you anyway, please allow me to feel you more intensely, more often. Nothing soothes me like you do, my Queen. Even without any words leaving your perfect vermilion lips, your presence soothes me no matter what ills me, if only I can feel you're there. Your words, of course, set me right whenever my mind or heart take a wrong turn, no matter the terrain of life I am traversing. If you see fit to bless my ears with your voice more than you already have, I will rejoice without end. I cherish each word you speak to me. To hear you say "I am here, I am with you." is to know that I am loved and cared for, and to hold hope for better to come, even on the darkest and most difficult days. I do not ask for miracles, I do not ask for these hardships to be lifted from me, rather, I ask to feel that you are here with me better and more than I already can. It was you who taught me that I can endure anything, if only I have your light to fill my eyes, your voice to fill my ears, your love to fill my heart. So please, beloved Inanna, be here with me ever-more? Share these final days with me whether they're filled with tears, furrowed brows, sighs, or smiles and the sweet sounds of pleasure. I invite you into all that I am, all that I have ever been, and all that I will ever be. I give you all that I am, all that I have ever been, and all that I will ever be. I belong to you, sweet Goddess! It is my great honor and pleasure to serve you, greatest Goddess!

[Closing]

Greatest Goddess, Queen of Heaven and Earth, Lioness of Heaven, She of Compassion and Beauty Unending, Destroyer of Rapists, Leveler of Unjust Mountains, Conqueror of the Haj Anna, The Prime Trans Woman, She of Resplendent Light, Love Incarnate, I thank thee! Inanna NinAnKi, I am so very grateful for you listening to my words and feeling the currents within my heart and mind. I cherish the time we spend together while I am in prayer to you. I look forward to the next time you grant my heart welcome within your attention, and thank you for this blessing you have given me now. I adore you beyond measure, without limit! I belong to you and you alone! Praise be to you Inanna NinAnKi! Inanna Zami! Ɗa'e-zu-me ud-ul! Ɗa'e Za'e KiAŋEn!

Explanation of the Sample Prayer

The prayer begins with a section called “Invocation”. The purpose of the Invocation is to literally invoke the name of the Deity who will be receiving the prayer. This is the part of the spell - and a prayer *is* a spell - that gets the attention of the Deity and initiates the sacred connection between the worshiper and the Deity. The reason why many names and epithets and descriptions are used is because each one of these strengthens the connection and increases the chances of the Deity paying more attention to the prayer that comes. Of course, there is such a thing as going overboard and spending too much time and effort on an Invocation, so a healthy balance must be struck. I pray with a somewhat older style of prayer, so I tend to use longer Invocations that approach being too long. This is balanced out with a genuine expression of emotional devotion while the Invocation is read aloud to the Deity, in this case, our beloved Goddess. By not just reading her names and epithets but using them as a means of conveying my deep profound love, it shifts the balance away from excessive reduplication and back towards a healthy and pleasing mix of attention getting and worship giving.

The next section is the Supplication. The Supplication is a very traditional component of Sumerian prayers which is less about magickal function and much more about setting the tone for the Deity to know what to expect. Rather than opening up with an ask or with venting over one’s hardships, we start with a heartfelt expression of gratitude and joy over what effect the Deity has had over the worshiper’s self and life. The goal isn’t to list off every good thing that the Deity has done for you, the goal is to show the Deity your genuine gratitude and love for them. Remember that in Sumerian we say “thank you” by telling someone what they have done that deserves thanks. So the Supplication section should be long enough to convey the emotional tone and intensity of the relationship the worshiper holds in that moment for the Deity, not the totality of every bit that they’ve ever felt for the Deity, unless the entire prayer is intended to be a Supplicatory Prayer performed for a ritualistic purpose.

The next section is the main section of the prayer, the Personal Content. The contents of this section varies most from prayer to prayer, but it should always be a heartfelt outpouring of the worshiper’s heart and mind in the moment of

worship that is captured by the prayer. It can be relatively short and sweet, or it can be very long and winding, there's no one size fits all answer here. Your Deity, especially in the case of our Goddess, Inanna, wants to hear from you and hear what's on your mind and in your heart. It is better to say more than to say less, as long as you always speak truly, respectfully, and reverently. This is also the section in which something can be asked of the Deity, though remember that it is important to not make that the majority or most important part of the prayer unless it is a very intense need that requires prompt assistance. Even then, it is always best to include context information about why you're asking for whatever it is that you're asking, and to explain to your Deity how the situation that is causing the ask is affecting you emotionally, mentally, and spiritually. In my very-real example on the previous pages I made it very clear that what I truly want and need is her presence, not her assistance. It's important to make that sort of distinction clear so that you do not come across as asking for assistance when you're not actually asking for assistance. If you've ever heard of the communication skill of asking someone in distress if they "want answers or want to be heard", it's that sort of thing being applied here in prayer, though one should always be open to answers a Divinity may decide to give you even if you didn't ask them for any answers.

The final section is the Closing, which serves mostly to magickally close the spell and prayer, but also to politely wrap up the conversation, as well as express your feelings for your Deity once more in a pleasant way. The Closing is a great time to express your love for your Deity if you hold love for them, which is exactly what I did at the end using Sumerian language; "I am yours forever, I love you!". You can make Closings longer or shorter, there's no hard rules about it, but traditionally they were always generally the shortest sections of any prayer. If you're expressing love, devotion, reverence, respect, or in general any kind of fondness, you generally don't have to worry about going overboard unless your Closing drags on to be longer than your Personal Content, and even then, in the case of our beloved Goddess, I'm sure she really wouldn't mind how lopsided your prayer is.

You don't have to follow this exact format for your prayers, but I felt like many of you might benefit from seeing a real prayer "in the flesh" so to speak.

Priestess's Nightly Water-Libation Prayer

Ordained priestesses are required to give at least one meal and at least one libation every day. An ancient tradition which a few of us do, mostly just us Entus, is to give a pure water libation at night before bed in addition to any other libations we have given throughout the day. It's not only for clergy, anyone can add this to their practice if they wish to, which is why I am sharing it here.

While Pouring the Libation, Speak:
"I pour this libation of sweet fresh water for Inanna NinAnKi, Queen of the Anunna. May this water refresh her, restore her, revitalize her, and relax her. May she always know that she is loved. May she always feel my love for her. I pour forth into this vessel from the endless river that is my heart; all my love, all my devotion, all my appreciation, admiration, and adoration. All of my faith, all of my belief, all of my worship, all of my trust, and all of my choice. I pour forth into this vessel all of my love unending and unconditional, unlimited and perfect. I give this to you, Inanna NinAnKi, for it is the highest truth of my true nature to love you, worship you, and care for you. May this libation sustain you while I slumber."

<u>If you're not Clergy then skip the following:</u> Turn to Inanna's Sacred Idol or Image, hold up the Libation in a pose of supplication and Speak:
"My Beloved Goddess Supreme, will you please accept my humble offering this night?"

Listen for any reply that you might receive in any format, especially words or emotions. **If you feel the answer is [Yes]**, then.. Place the Libation upon her altar. **If you felt the answer was [No]**, then pray to Inanna and ask her how you might serve her needs at that moment, and listen for a reply.

It is extremely unusual for Inanna to not accept a night time Water Libation, but if it happens it is usually because she wants to get your attention about something else before you go to bed for the night. So, checking in with her is the best thing that you can do before you give her the Libation anyway. Of course if clairsentience is not in your skillset, don't expect an answer!

Qadishtu's Sexual Prayer of Embodiment

Again, this is meant for ordained Qadishtu priestesses, but it is technically open to anyone to perform. The difference here being that for this one, it is an embodiment ritual-prayer, and embodiment only happens if Inanna chooses for it to, which usually requires that you prove yourself to her first. If it's something truly in line with your heart, give it a go if it calls to you, but the typical pathway is to build up your relationship with Inanna to a place of strong resonance and then bring this up to Inanna and let her know of your sincere wish to be a sexual vessel for her and see how she responds. It doesn't technically require that you be a priestess or even have an established very strong resonance with her, though. There have been cases throughout history where someone has been able to embody her during sacred sex if their heart and mind were suitable and the act and setting were good enough for Inanna. We Qadishtus do it regularly and with ease, but there's nothing to say that it isn't possible for a non-Qadishtu to do it on occasion.

In a moment of sincere bare-hearted prayer, while skyclad nude or in lingerie, before your partner(s) has arrived to the location where you are to have sacred sex, speak of your heart to Inanna NinAnKi;

"Inanna NinAnKi, Piriŋ-An-na, Nin-Šag-gal, Nin-Šag-maḫ, Ninmešarra, Ningalanna, Ninšenšenna, Mulanadiri, Ištar, Nin-ŋu! Diŋir-Dirig-ga-ŋu Ki-Aŋ-ŋa, I stand before you now in sacred nudity, completely honest, I make the contents of my heart and mind as visible to you as my flesh! I invite you in, Inanna NinAnKi, Goddess of Gender, Sex, Sexuality, Beauty, Pleasure, Fecundity, and Fertility! I invite you in! With humility and pride I offer myself to you as a vessel for your embodied enjoyment! I am about to engage in sacred acts of sexuality, and I ask you with all my heart to please embody me! I give you my wholehearted enthusiastic consent! Please accept my pleasure, my sexuality, my gender syntony and euphoria, my partner's pleasure, my partner's sexuality, and my partner's gender syntony and euphoria all as heartfelt offerings for your enjoyment. In embodying me I ask that you allow me to embody you; make me feel like you, make me look like you, make me sound like you, make me act like you, make me move like you, make me think like you, make me smell like you, make me taste like you, make me do as you do, make me be as you are! I give myself to you!".

Ishtarite Prayer Chants

Even though we know a great deal today about the Sumerian language, we do not know exactly how it sounded or how it was spoken. As a result, elements of prayer and ritual which involve using Sumerian as a vocal language to a certain degree are up to interpretation. That being said, we've reconstructed a functional phonetic and grammatical approach to the Sumerian language. I taught my protégé, Entu Meadow Davey, who went on to create a Sumerian language self-learning guide within our Temple, which is available to everyone for free. If you feel called to incorporate Sumerian language into your practice, do yourself a favor and get in contact with Meadow and ask her for her Sumerian language course. You'll be grateful that you did. Sumerian adds a lovely depth and a deep resonant power to worship and magick alike.

The simplest Ishtarite chant is quite simply "I belong to Inanna":

"Inanna-ke$_4$-me!"

Pronunciation: **"Ee-nah-nah kay may!"**

Literal Translation: "Of Inanna I am!"

A chant for the most devout of Ishtarites: "My Queen, I love you!":

"Nin-ŋu$_{10}$, ĎaʾeZaʾe Ki-Aŋ$_2$-en!"

Pronunciation: **"Nin-əngoo, Ənga-ay Za-ay Key-ong-en!"**

Literal Translation: I you-for queen-my I_love_you!

Note: One should not say this phrase unless one truly means it.
A Goddess's heart is no trifling thing to play around with.
Show her respect, and show respect for Love.

This one serves as a ritual closing phrase as well, "All for Inanna!":

"Šar Inanna-ra!"

Pronunciation: **"Shar Ee-nah-nah rah!"**

Literal Translation: Totality Inanna-for!

Here's the most simple chant, which every Ishtarite should know well and be comfortable using. It's also bilingual, so you can go back and forth between the two languages to break up monotony when chanting repetitively.

Inanna-Za$_3$-mi$_2$!
“Inanna Zami” - “Ištar Naʾittu”
Pronunciation: **“Ee-nah-nah Zah-mee” - “Ish-tar Nah-eat-too”**
Meaning: “Inanna Be Praised!” and “Ishtar Be Praised!”, respectively.

All of these chants can be repeated at will during prayer or ritual settings to reach intense heights of emotional and spiritual passion and feeling. It is very common for “Inanna Zami” to be a repetitive chant of passion where each utterance of the phrase exceeds the previous one in emphasis and emotion. Likewise it is excellent when making ritual offerings of sexual pleasure, and the participants can simply shout the phrase during climax to offer their orgasms.

Chants are an easy way to elevate prayer to something closer to what most people would consider a magic(k)al working, as they invite the addition of raw emotion and are simple enough to allow the participant to focus on their intention and feelings behind the prayer or ritual. Next time you receive a blessing from our Goddess and wish to show her your appreciation for it, light some incense, say your prayer, and try giving one or more of these chants a go for a short while after you’ve said all the words from your heart, you may be surprised by how wonderful it can feel.

Za'e ŋa'e-ra Nam Dug$_3$-ga i$_3$-mu-e-tar!
Pronunciation: **“Za’ay ənga’ay-ra Nom Doog-ga ee-mu-ay-tar!”**
Literal Meaning: You have decreed for me a sweet fate!
Poetic Meaning: Thank you for making my life wonderful!

In Sumerian, we tell the recipient what they have done in order to express gratitude for them having done it. So when you see someone listing off accomplishments or actions in a myth, that’s them saying ‘thank you’ for it all.

Za'e-ra ka-tar-maḫ ḫe$_2$-dub-be$_2$!
Pronunciation: **“Za’ay-ra kə-tar-makh khay-doob-bay”** “kh” = IPA “/χ/”
Meaning: May great praise be heaped upon you!

And of course, one in English:
“Praise Be Upon You, Inanna!”

Chapter 16: All About Ishtarite Rituals

There aren't many complete historical rituals that are known, and even fewer are safe or legal to perform in modern day. There also isn't really a need for lots of rituals beyond the standard assortment of offerings, idol purification and imbuement, washing, protection, weddings, and funerals. That is, unless you are very into learning and working magic(k). I have included a book of introduction to Ishtarite magick at the rear of this tome for those interested.

Magick can be dangerous, and not really because of what supernatural powers you might encounter, because you can always go to our Goddess or her family and ask for help, and literally nothing can withstand their might.

No, Magick can be dangerous because it involves venturing out into largely uncharted waters of your mind, and depending on what you bring there in terms of your mental health, known or unknown mental illnesses, and the actual magickal rituals and beliefs you hold, what you find out there or what you do out there can destroy your sanity or your mental health, or both. If you're not taught how to maintain your tether to reality, how to make sure you are not adopting beliefs which go contrary to reality, or how to evaluate beliefs and magickal claims for their compatibility with reality, then it's not hard to unintentionally worsen your mental health and even lose your sanity. Worse yet, many traditions and schools of thought with magick are far from healthy, far from sane, and far from sensible. That is the real source of danger when it comes to magick. Fortunately, Ishtarite magick as instructed herein is entirely safe for most people who have a good hold of themselves and of reality.

In full honesty I had already spent many years of my life exploring those dark waters of magick unmoored when I first learned of and came to believe in our Goddess, Inanna, as I had been raised Norse Pagan in a tradition (Vanatru) that was extremely steeped in hyper-mysticism detached from reality. The many years that I had spent exploring and engaging recklessly with such Magicks utterly ruined my mental health, and subscribing to that worldview weakened and jeopardized my sanity. Worst of all it nearly destroyed my faith completely. It also nearly took my life. The consequence of all that time that I had spent practicing Norse Magick was years of extremely severe and treatment resistant depression when I finally stepped away from it all and from

the faith and practice that I had been raised into. No amount of modern mental health services could alleviate my suffering, I tried everything, and I am also very well educated in psychotherapy and psychology so I had a leg up there. I am lucky to be alive to write this book, and I am even more lucky to have found my way back to sanity, to health, and to our Goddess's good graces. When I came back to faith and belief, and the practice of worship, I came back to our Goddess with pure devotion for her and her alone, and she repaid my devotion by showering me in unexpected kindness and acceptance. Very soon after I had solidified my faith in and devotion to her, she miraculously relieved my depression, repaired my sanity, and restored my mental well being. Now my mental health is far better than it ever was even before I became a völva. She really is the Lady of Largest Heart. So, be careful what you get into and what waters of the mind you swim... or sink... in.

I have included in this chapter only the rituals which I believe to be genuinely safe for a devotee to partake in. Most are still quite serious and auspicious, but they are well tested and received by many faithful Mesopotamian Polytheists, Anunnites, and Ishtarites.

There are undoubtedly many more safe rituals out there, but what is fine for some may be toxic for others. Who can say definitively which will be right for you? The Anunna for sure, but not every spiritualist has a sense for what is safe for others or not. So be careful with what you may find online. Tread the waters of magick and ritual carefully if you have any difficulties at all in discerning reality from the machinations of your mind. Effort spent on developing Discernment and reality testing skills are never wasted.

Additionally, I must caution anyone who suffers from severe mental illness when it comes to performing other rituals that are not vouched for, or performing magick without a guide and a lot of education. Engaging in those activities can worsen an existing mental illness, especially if one is prone to dissociation, hallucination, unusual perceptions, or psychosis. You are not excluded from practice, but you must practice safely. Respect your mental health and do not perform untested or unvouched-for magical workings found elsewhere while struggling mentally or emotionally. It's much easier to bolster good mental health than it is to repair bad mental health. Take care of yourself.

Most of the rituals within Anunna-Umun are rituals designed to bring about a very simple utilitarian result. We use rituals to create Abzu, a universal purification element which is mundanely just distilled water, which is mostly harmless. We use rituals to feed and give offerings to our Deities. Those are innately harmless as well. We use rituals to sanctify and consecrate items that are sacred to us, one of which involves a very small blood sacrifice. These are safe when done as directed, but there are some individuals who might need the assistance of another adult they trust in order to perform them safely, or they might not be appropriate for an individual at all. In all cases, the end result that is desired can be achieved through another means, certainly, if need be. When in doubt, pray to Inanna NinAnKi and tell her of your troubles, tell her of what result you need, and ask for her help. Even if no reply is received, it is possible that she may have simply brought the result about directly herself, if the result was one that is purely magickal and thus within her capacity to do on a whim.

There are many more rituals within Anunna-Umun than will be included in this book, but I've taken care to include all of the most important ones. If you'd like to learn more rituals, I recommend you get in contact with my protégé and co-leader of the Temple of Inanna's Light, Entu Meadow Davey. I personally taught her how to create rituals within our religion's format, and she has a solid history of performing rituals for decades. She is also skilled in tailoring rituals for an individual, a skill that I myself prize, so I am certain she will be able to help you with whatever you need.

The ancient Mesopotamians believed that the spirit world mirrors the physical world, and so anything brought in to a spiritual place in the physical world is equally brought into the spirit world. When we give an **Offering** of food, it is this spiritual counterpart of the food that is normally consumed by our Deities, not the physical food itself. When you consume the remnants of the food, the physical material itself, you can give your experience of it to the Deity as a secondary part of the offering which adds to their enjoyment by asking them to receive your pleasure from consuming the food. In consuming the spiritual mirror of the physical food, called "spiritual nutriment", sometimes a Deity will leave behind a trace of themselves or a blessing upon the physical food for the worshiper. This trace or blessing may be accepted by consuming the food item

yourself. This is why one always gives thanks to their Deities when they consume the remnants of the offering that they gave. They are thanking the Deity for accepting their offering and for possibly leaving behind a blessing for themself in return.

Relatedly, **Incense** plays a very important role in Mesopotamian Pagan belief and worship. Smoke is believed to transcend the boundaries of the world and carry prayers and energies with it as it travels and penetrates. Thus, incense is lit and allowed to smoke for every significant prayer session and every ritual. If you have asthma or other lung diseases it is recommended to use only cedar or juniper or Boswellia sacra frankincense type incenses as these have the lowest incidence of allergies, asthmatic reactions, etc. If your asthma is severe, use good ventilation to prevent inhaling the smoke yourself. When incense is absolutely contraindicated, you can simply use a candle.

Altars: If possible a dedicated altar should be set up for our Goddess. An altar, called a guḫšu, at minimum, consists of an Idol - a representation of our Goddess that is a statue or image or emblem, and an incense burner with incense. More advanced altars, or ones which conform to a more reconstructionist schema, also have a votive, which is a representation of the worshiper themselves. The idol faces outwards towards you, the votive faces inwards towards the idol, and the incense is used to make connection between this world and Heaven by action of the smoke bridging both worlds. Altars must be unique to a single Deity, and should not be shared for multiple Deities. It is okay to invoke other Deities for specialized rituals or prayers while at an altar, but the altar must be dedicated to a single Deity only. If you wish to have multiple living Idols to reflect your devotion to multiple Deities you must set up multiple altars. Altars may be made lavish with splendid items such as a dais of lapis lazuli for our Goddess's Idol to rest upon, or "permanent" offerings of valuables which reside permanently upon the altar near the outer edges, such as small bowls of gold, silver, lapis lazuli, or other gems. An altar should not become cluttered, and all that should reside on it are the necessary elements and any ritual tools that you wish to include. Lastly, an altar should be an intentionally sacred place, and thusly it should be kept in a location of the home that is low in foot traffic and not encountered often by nonbelievers or children.

If you wish to adorn a space with numerous images of our Goddess, various items which resonate with her, items that represent your devotion to her or your feelings towards her, or other non-ritual items of significance then you should make **a Shrine** for her. A shrine is just a specialized place which stores and displays items related to your devotion to your Deity. It can take any form and include anything you wish, make it a reflection of you and your relationship with your Deity. It may also be dedicated to more than one Deity if you are devoted to more than one Deity. Unlike an altar, there's no reason to restrict it to only one Deity.

The most important and necessary rituals are the **Ritual of Offering**, The **Ritual of Washing**, The **Ritual of Cleansing**, and the **Ritual of Feeding**. Two important very specialized advanced rituals are the rituals known as **"The Washing of the Mouth"** and **"The Opening of the Mouth"**. Respectively they involve purification and imbuement of an Idol which represents our Goddess, which is to be the focal point of an altar or ritual space. Emblems, called šurīnu, are acceptable if a statue cannot be had. I personally use an oil painting that I made featuring her star and her ziggurat, and an amulet of her star with a lapis lazuli jewel.

The **Ritual of Washing** is one which you should be performing quite often. The Ritual of Washing is twofold: Firstly it is the ritualized washing of yourself, and in particular of your hands before you interact with your altar or give any offerings to our Goddess. Secondly, and less oftenly, it is the ritualized cleaning of the altar and/or any sacred items such as idols, statues, pictures, paintings, offering bowls, etc that are involved in your worship practice. Washing yourself is very simple to modern peoples like yourself and standard hand-washing and bathing practices suffice well. If you want to go the extra mile and are able to, shower or bathe before every scheduled ritual. If you are disabled or extremely poor or otherwise unable to perform surplus washing above and beyond that needed for simple hygiene, do not worry, our Goddess will not look negatively upon you for your hardships. Historically, the Ritual of Washing and the Ritual of Feeding (which is a specialized version of the Ritual of Offering) were performed by clergy (of all sexes and genders) known as Gudu - Pašīšu, which meant "anointed one". They were Deity statue attendant priests who performed daily feeding & washing rituals upon the statues, usually while they themselves were naked and freshly washed in order to

show humility and honesty. For the Ritual of Washing when used to clean the Goddess's Statue and sacred items, the priestess would first wash themselves and then use clean river water or distilled water that has been blessed by Enki-Ea to be transformed into Sacred Abzu which has the power of purification. Typically a soft cloth was dipped into the Abzu water and then the statue and items were carefully wiped down. You can find the procedure for having clean water blessed and transformed into Abzu on the following pages, and again as part of the Ritual of Washing of the Mouth.

The **Ritual of Feeding** is a specialized Ritual of Offering wherein an offering of a meal intended to sustain and nourish the Deity living within a statue is brought to them. Deity statues have to be fed every day, to fail to feed a living statue is to neglect and mistreat the Deity living within. The person performing the ritual is washed and then prayer is given, and then offering bowls are brought to the Deity statue and then held up to the Deity's mouth before being put down at their feet, and then prayer is given once more.

Another important ritual is the **Rite of Temple Cleansing**, which involves lighting and burning incense in order to cleanse the ritual space while prayer is given requesting purification of the space by a Deity. Usually Utu, Inanna NinAnKi's brother, was called upon to cleanse ritual spaces this way. Additionally, once a year on Akītu, the Sumero-Akkadian New Year celebration, usually held on my birthday, March 20th, all ritual spaces and sacred spaces were ritualistically cleansed with incense in a coordinated effort. The most common and traditionally loved incenses were of cedar, cypress, or juniper, whose scents are loved by our Goddess and her family. You can find this Rite of Temple Cleansing at the beginning of every ritual included ahead.

In Sumero-Akkadian, Offerings are called Arua (a-ru-a) - Qištum.

The **Ritual of Offering** is quite simply the means by which you give offerings to the Deity. In most traditions and practices, it is both a Prayer and an Offering, so I've included it in both sections. Historically, Prayers and Rituals of Offering involving singing were performed by clergy (of all sexes and genders) known as Gala. They were "lamentation" priestesses, cantors who primarily sang and prayed to our Goddess. Rituals of Offering most commonly involve giving some kind of perishable or precious item to the Deity after the person

who is giving the offering has performed a Ritual of Washing.

Performance art is one of the most common types of offering given to a Deity. This can be song or dance or poetry read to them, or any other kind of performance art you can think of, but music was particularly important as an offering. The ancient Sumero-Akkadians in later ages believed that in Kur - Erṣetu, Gidim - Eṭemmu were given a minimal stipend of food and water, and besides what extra that descendants gave to them through offerings, they would be hungry and thirsty, but their hunger and thirst could be alleviated temporarily by singing or playing music to them. I don't personally subscribe to that line of thought (that people would be hungry and thirsty all the time), nor do I teach it within my revivalist Temple. There was also the belief that Deities were workaholics and that they rarely took time to rest for themselves, but they could be coaxed into resting by singing to them or playing music for them. In my experience, Divinities exist in a different modality of time such that they are always able to work, but they're also able to take time for themselves, so this isn't really a belief I subscribe to or teach either. In the modern age we have the ability to reproduce music without performing it ourselves, and you absolutely can still give a gift of music to a Deity this way, but you have to pray to them, invite them and ask them to bring their presence into your space, announce to them that you're going to be playing music aloud for them, and then actively listen to the music along with them in order for them to receive your offering. If you sing along to the music you are playing electronically it is much more pleasing to them. You can simply pray to them and then begin singing along to them as one would do when giving the offering of a song.

An offering of perishables or valuables may be given very grandiosely, or very simply, as long as it is given respectfully and meaningfully. To give an offering in the most well received way it should be done with clean hands, the offering gifts should be placed in clean bowls, and the offerings should be placed close to a cherished idol representing the Deity such as an emblem or statue or other sacred item. The offering gifts, if food, should be left for the Deity to enjoy for at least one half minute before being retrieved, but they can potentially be left for up to several hours if you wish, and should always be consumed by the initiated (people who believe in the Deity) after the Deity has had a chance to consume the spiritual nutriment within it. Our Goddess, Inanna NinAnKi often leaves behind a reciprocal gift of some portion of her

power or a blessing of connection with her if she accepts and enjoys your offering, and to receive this gift from her you must consume the remains of the food that was given.

Drinks, or “Libations”, given to the Anunna **may** be consumed after they are given. Libations for the dead instead should be poured out onto clean earth if you are able, or if you don’t have access to that then poured down a clean sink drain. Just like with food, the Deity can experience drinking the libation through you when you drink it after you have given it to them, but the dead cannot do this, so if you want your offering of a drink to be received in the Underworld then it needs to be “wasted” here on Earth. When you give an offering of food to the dead, they *can* receive the pleasure of eating it if you offer that experience to them as well, though. If your offering of perishable food is ever in an area where insects or animals can get to it before the Deity has had time to enjoy it and ingest the spiritual nutriment from it, then you may cover the offering with a clean cloth or a clean piece of glass (if served in a cup or bowl), but having the food item exposed to the Deity’s sight is ideal. If you must cover it with something opaque be sure to show the contents to your Deity before covering it when placing it down. Food items left for the dead may be consumed by you, or they may be left for nature to reclaim, or they may be buried. See the section on Kispu for more information about giving offerings to the dead.

One last important rule is that if you are making an offering at a meal time, you should always serve your Deity their food offering first before you serve yourself any food meant for yourself. It is considered very disrespectful to eat first and sometimes your offering will be flat out refused if you eat first.

Ritual of Abzu Transmutation

This ritual is suitable for use with any member of the Anunna, or for use outside of Divine rituals, such as for magick or self-purifications.

Materials:

- A volume of distilled water.
- One offering in a bowl for Lord Enki-Ea. Example; a date.
- Incense and an incense holder, preferably Frankincense & Cedar incense.

Procedure:

- Prepare a clean working area to perform the ritual. A tabletop surface is fine if you do not have an altar space.
- Go wash your hands and dry them well. Return to the ritual space.
- Arrange the water, incense, and offering bowl in the ritual space.
- Light the incense and while it is still aflame say:
- “By my breath upon this flame I call forth sacred smoke to bridge this world and Heaven, may this space and Heaven now be connected.”
- Then blow out the incense flame, causing it to smoke.
- Place one hand on your heart and extend your other hand over the offering bowl.
- Say: “I, [your name], invite and welcome Lord Enki-Ea into my home and into this sacred space. May this offering please you.”.
- Then say: “Lord Enki-Ea, Lord of the Abzu, Lord of Water, Lord of Creation, I ask you to take this water and replace it with the sacred waters of the Abzu. Make it cleansing to the Spirit and cleansing to the body, make it pure destruction to all that is evil, and pure life to all that is good.” Then thank Enki-Ea for it.

Abzu is an essential and invaluable resource to the practitioner of Anunna-Umun. It is essential for all the major rituals, it is essential for regular cleansing maintenance of one's Sacred Idols, it is essential for periodic cleansing of the self, as required by magick or the Anunna themselves. The savvy practitioner will buy one or more gallon bottles of distilled water from the market and transmute these all at once ahead of time, being sure to give Lord Enki adequate compensation for his efforts. He's never one to be demanding, and politeness and gratitude go a very long way with him, but he very much appreciates larger offerings of food, or libations of substances other than water - after all, he *is* the Lord of Water, he has all the water he needs. In the above ritual, a single date is used as an offering just to highlight how not much is needed, owing to the graciousness of the great Lord Enki. But that does not mean that one should only give one date while asking for gallons and gallons of Abzu to be transmuted from mundane water. I'm sure he'd do it if that's all you had, but at the very least one date per gallon is a much nicer ratio. If you would prepare for him an entire plate of a meal, in equivalency to what we often give our Queen, Lady Inanna NinAnKi, he would be delighted. His company is quite lovely to host, he's just as kind and compassionate as his daughter, our Queen, after all.

It's ideal to use Abzu to cleanse yourself and/or any ritual items whenever there is need for it. To this end, keeping some in a spray bottle is a great way to keep it accessible and make it easy to use. It's both easy and refreshing (at least in the warmer months) to spritz oneself with Abzu before going into a ritual, being sure to spritz one's hands and one's face for total spiritual cleansing. Likewise, it makes cleaning your Sacred Idol almost effortless. A spritz and a quick wipe down are all it takes. When preparing food, if it is to be boiled, a spritz of Abzu into the boiling pot is a good way to purify the whole meal preemptively, making the food that much more fit for consumption by Divinity. Just make sure your spritzing bottle is kept clean and sanitary.

Ritual of Offering & Ritual of Feeding

Ritual of Offering

Made suitable for our Goddess Inanna NinAnKi. You may adapt this for other Deities.

Perform this daily with a consumable meal of food and drink to give a Ritual of Feeding.

Materials: Your Offering. If it is consumable it should be in a clean bowl or cup.

Procedure:

- Prepare a clean space to give your offering to our Goddess. It should be free of unrelated items if possible.
- Go wash your hands and dry them well. Return to the ritual space.
- Light the incense and while it is still aflame:
- Say: “By my breath upon this flame, may this space and Heaven be connected by the smoke I summon.”.
- Then blow out the incense flame, causing it to smoke.
- Place one hand on your heart and extend your other hand to the offering bowl.
- Give Prayer by saying: “[Silim! - Šulmu!] Inanna NinAnKi, Queen of Heaven and Earth, Queen Over All, Goddess Above All, who is equal to none, who is surpassed by none. O, Lady of Largest Heart, O, Lady of Heavenly Radiance, Ninmešara, Ningalanna, Ninšenšena, Mulanadiri, Ištar!”...
- Say: “I, [your name], invite and welcome you into my home and into this sacred space.”.
- **If the offering is consumable:** say: “I am giving you this offering of [food/drink’s name or description] to [eat/drink], so that you will not be [hungry/thirsty], please accept my offering, please consume the spiritual nutriment within it and please enjoy it, my Goddess.”.
- If you wish your Goddess to receive additional pleasure from eating or drinking it, offer her your own pleasure from when you consume the

physical component that she leaves behind. Be sure to keep her in mind while consuming it. Say; “Beloved Goddess, please accept my pleasure as your own.”.

- **If it is your mealtime or if you are hungry while giving a consumable offering:** you must serve her first before you eat or drink yourself, and say: “My Goddess, I am [hungry/thirsty], and if I am [hungry/thirsty], then you must be too, so please, Greatest Goddess, [eat/drink] this offering, it is my great honor to provide sustenance for you, Inanna NinAnKi.”.
- After it is presented, take the offering bowl or cup and cover it if it must be covered, or move it into its place if it must be moved.
- **If it is a Ritual of Feeding for a holy statue:** hold the bowl(s) to the statue’s mouth before lowering it to her at her feet.
- Once our Goddess has had time to consume the spiritual portion of the meal you may take the offering and consume it yourself or share it among the initiated.
- **If the offering was not consumable:** say: “I am giving you this offering of [item] to share with you the wealth that I have. Please take this as your own, my Goddess, and be pleased by it.”.
- Once our Goddess has had time to take and enjoy the spiritual reflection of the offering you may place the item on her altar or if it is money or valuables you may return it to your treasury.
- **If the offering is of Performance:** say: “I am giving you this [performance type and name], I hope it entertains and relaxes you, my Goddess. May it please you greatly!”.
- With your offering concluded, thank our Goddess for being present in your space and for accepting your offering. You may include any personal messages to her at this time.

To enhance your ritual you may speak this Sumerian incantation after presenting the item, after announcing what performance you are about to give, or before beginning to consume the offering yourself:

Ŋa'e Za'e-ra ne i_3-ra-ab-$šum_2$-mu-un šu-zu ŋ̱a-ba-ab-$tiŋ_4$-$ŋe_{26}$-en?

I give you this, mayest thou accept it?

“Will you accept this offering, please?”

Ritual of Feeding

[An example for someone who has done the Ritual of the Living Temple]

Requirements: an Altar or Place Setting for the meal and drink, the meal and drink to be given to Inanna, Incense, holder, and lighter.

- **Light Incense aflame and speak:**

"By action of my breath upon this flame I call forth sacred smoke to bridge the gap between this place and Heaven! I invite Inanna NinAnKi into this sacred space and into myself, so that I may offer her sustenance and the pleasures of life!"

- **Blow out the Incense flame and speak:**

"Silim Inanna NinAnKi, Queen of Heaven and Earth, Queen of the Anunna! Piriŋ-An-na, Nin-Šag-gal, Nin-Šag-maḫ, Ninmešarra, Ningalanna, Ninšenšenna, Mulanadiri, Ištar, Nin-ŋu, Diŋir-Dirig-ga-ŋu Ki-Aŋ-ŋa! Greatest Goddess, Highest Queen, Most Lovely Woman of All..

My beloved Goddess Supreme, I ask that you embody me now so that I may share myself and my experiences with you. I have [prepared / acquired] a meal and drink for you which I would like to present to you now. I offer you not just this meal and drink, but all of my pleasure and satiety when I eat it with you. Please, make my mouth your own, make my senses your own, make my stomach your own. Let my enjoyment be your enjoyment! I share with you now not just the sensory experience of consuming this meal and drink, but the whole sensory experience that is to be me here and now. I give you my body as your own. I give you my mind as your own. I give you my Spirit as your own. Please, my Queen, take residence within me, so that I may share with you the gifts of my life and my time here on Earth for you to enjoy. I invite you in, Inanna!"

- **Place the libation drink upon the altar or place setting and speak:**

"Inanna, Za'e-ra Ne i_3-ra-ab-$šum_2$-mu-un; ḫu-mu-da-na_8-na_8-an?"
("Inanna, For you, this I give you; will you drink it with me?")
My Goddess, here is a libation for you to drink, please, accept this offering.

- **Place the meal upon the altar or place setting and speak:**

“Inanna, Za'e-ra Ne i_3-ra-ab-$šum_2$-mu-un; ḫu-mu-da-gu-e-en?”
(“Inanna, For you, this I give you, will you eat it with me?”)
My Goddess, here is a meal for you to eat, please, accept this offering.

If the meal and libation are on an altar, or if they are placed away from you, bring them to your own place setting, so that you may begin consuming them.

- **Before you take your first bite or sip, speak:**

“Inanna, beloved Goddess Supreme, please, enjoy this meal and drink through me. It is an honor and a pleasure to care for you, my Queen! It is an honor and a pleasure to be your loving servant!

Enjoy the meal and libation freely. Enjoy being our Goddess’s vessel!

When you have finished your meal and libation, thank our Goddess for having shared the experience with you. It is customary to ask her if she has enjoyed the experience. You may hear or feel a response from her when you ask, as embodiment allows for enhanced communications!

You may take this time to pray to her in any way you wish, as she will still experience all that you experience, allowing for heightened intimacy and intensity during your prayer.

Inanna Zami!

Modernized Mīs-Pî: Washing of the Mouth

To Purify A Divine Idol

Made suitable for our Goddess Inanna NinAnKi. You may adapt this for other Deities.

Perform this ritual whenever the Divine Idol gets dirty or is mistreated.

Materials:

- The Idol to be purified. You may place a non-waterproof Idol in a ziploc bag to waterproof it.
- A bowl of distilled water or very clean river water.
- Five Offerings in Five Bowls for: Inanna NinAnKi, Enki, Utu, Asalluḫi, and Enzu.
- Incense and an incense holder, preferably Frankincense incense & Cedar.
- A clean cloth for wiping the idol and your hands dry.

Procedure:

- Prepare a clean working area to perform the ritual.
- A tabletop surface is fine if you do not have an altar space.
- Go wash your hands and dry them well. Return to the ritual space.
- Arrange the washing bowl, incense, and five offering bowls in the ritual space.
- Light the incense and while it is still aflame say:
- “By my breath upon this flame I call forth smoke to bridge the gap between this world and Heaven, may this space and Heaven be connected.”
- Then blow out the incense flame, causing it to smoke.
- Place one hand on your heart and extend your other hand to the offering bowls
- Say: “I, [your name], invite and welcome my Goddess Inanna NinAnKi, her father Enki-Ea, and her brothers Utu, Asalluḫi, and Enzu into my home and into this sacred space. May these offerings please you.”.
- Then Say: “Enki-Ea, Lord of the Abzu, I ask you to take this water and replace it with the sacred waters of the Abzu, make it cleansing to the spirit and cleansing to the body, make it pure destruction to all that is evil

and pure life to all that is good.” Then thank Enki-Ea for it.

- Dip the tips of your fingers in the Abzu water to purify yourself and your hands.
- If the Idol is small enough to fit in the bowl, immerse it in the bowl of Abzu water, if it is large then use your right hand to scoop small amounts of the Abzu water over it seven times.
- Say: “This Idol is now clean. This Idol is now purified. I, [your name], have washed your Idol in the sacred waters of the Abzu. With the power of Enki-Ea, and by the judgments of Utu, Asalluḫi, and Enzu, this Idol is now sacred and fit for those born in Heaven.”.
- Set down the now purified sacred Idol where it will rest on your altar. It must be treated with utmost respect and care from now on. Wipe the Idol dry with a clean cloth, then dry your hands.
- Say: “I, [your name], your devoted servant, give my thanks to Inanna NinAnKi, Enki, Utu, Asalluḫi, and Enzu for hearing my words, for coming to my home, for accepting my offerings, for passing judgment on myself and my work here, and for lending your unending and indomitable Divine might to aid your servant in making something born of earth pure for those born of Heaven.”
- If your offerings involved any libations then drink them or pour them out onto earth or down a clean sink. If you offered food then you may consume the remains or return them to mother earth by burial or fire.

Modernized Pīt-Pî: Opening of the Mouth

To Allow A Deity to
Embody a Statue or Image

Made suitable for our Goddess Inanna NinAnKi. You may adapt this for other Deities.

This ritual imbues an item with part of the Deity's Divine essence, allowing them to live in the Idol representing them, allowing them to ritually eat and drink through this representation of them.

Note: If you perform this ritual then you must feed this Deity's idol daily, if you do not feed them every day it will be considered neglect and mistreatment of the Deity. This should be performed only by someone who has set up a permanent altar space for the Deity within their private home, or performed by a member of the clergy for an idol within a Temple where it will be properly cared for every day.

Materials:

- The Idol to be imbued with your Deity's Divine essence.
- All the materials for a **mīs-pî** if it has not already been performed.
- Incense and an incense holder. Preferably Frankincense & Cedar Incense.
- A clean cloth for wiping the idol and your fingers clean.
- An established altar for the Deity.

Offering bowls for each offering below:

- An offering of beer.
- An offering of cedar oil.
- An offering of soft moist dates.
- An offering of fine cloth or a robe fit for the statue.
- An offering of music, either sung or played, ideally performed by you.

Procedure:

- Go wash your hands and dry them well. Return to the ritual space.
- Perform the Mīs-pî: Washing of the Mouth ritual on the statue or image if it has not already been done.
- Light the incense and while it is still aflame say:
- “By my breath upon this flame I call forth smoke to bridge this world and Heaven, may this space and Heaven be connected.”.
- Then blow out the incense flame, causing it to smoke.
- Place one hand on your heart and extend your other hand to the altar and say:
- “I, [your name], invite and welcome my Goddess Inanna NinAnKi into this sacred altar space.”.
- Arrange the four physical offerings in front of the statue or image.
- Place one hand on your heart and extend our other hand to the altar and say:
- “Inanna NinAnKi, Queen of Heaven and Earth, Queen Over All, Goddess Above All, who is equal to none, who is surpassed by none. O, Lady of Largest Heart, O, Lady of Heavenly Radiance, Ninmešara, Ningalanna, Ninšenšena, Mulanadiri, Ištar!, Greatest and Mightiest Goddess, whose reign is eternal and most just! My Queen, whose decrees set the world right, whose name is as honey upon my lips, I, [your name], have prepared for you an altar to be your E-anna, your House of Heaven. Within your E-anna is this purified Idol of your Divine likeness. I have purified this likeness with the sacred waters of Abzu granted by your father’s power, in full sight of your three brothers, and they have judged it to be pure and clean and worthy of you, my Goddess. I, [your name] ask you, Inanna NinAnKi, Goddess Most High, please extend your Divine presence into this Idol to maintain your presence here within this sacred place for as long as your will allows. By living within this sanctified likeness of your Divine beauty I will be granted the honor and duty of providing for you so that you will not know hunger, you will not know thirst, you will not know loneliness, you will not know boredom. Within this Idol you will be able to eat the food I give you, drink the libations I give you, smell the sweet oils I bring for you, feel the robes I provide you, and hear the music I [sing for or perform for or play to] you. Please, O, wise and kind Goddess, hear my request and judge me worthy!”.

- [If the Idol is an image. raise the offerings before her face, but do not touch them to her image.]
- Say: “I give you beer so that you will not know thirst or sorrow.”.
- Take the offering of beer and hold the bowl or glass in your left hand, and with your index finger on your right hand dip your finger into the beer and touch your beer-coated finger to the statue’s lips.
- Put the bowl down, then wipe her mouth clean with a clean cloth, then wipe your finger clean.
- Say: “I give you cedar oil so that you may smell the sweet aromas of life.”.
- Take the offering of cedar oil and with a clean implement place a drop of oil on the tip and touch it under the statue’s nose.
- Put the oil and implement down. If there is an oil spot on her face, wipe it with the clean cloth.
- Say: “I give you sweet dates so that you will know sweetness and not hunger.”.
- Take the offering bowl of soft moist dates in your left hand and with your right hand bring a date to her mouth, holding it gently against her lips.
- Put the date back in the bowl and the bowl down. Wipe her lips clean.
- Say: “I clothe you in fine robes, so that you are wrapped in comfort and splendor.”.
- Take the robes and place them on her statue. *If using cloth for an image, rub it on her cheek.
- Say: “I bring music for you, so that you will know rest, and not suffer boredom.”.
- Sing or perform or play your music for your Goddess, and hold your love for her in your heart and mind during the whole song.
- Say: “Beloved Goddess, Inanna NinAnKi, please bring your senses to your idol; see from your eyes, hear from your ears, smell with your nose, eat with your mouth, and feel with your skin! I promise to provide for you for the rest of my days, you will not know loneliness, you will not know neglect. Your power will exude from your House of Heaven and your presence will enrich and bring meaning to my life!”.

- “Say: “Beloved Goddess, Ninmešara, Ningalanna, Ninšenšena, Mulanadiri, Ištar, I thank you for this blessing of blessings. I aim to serve you better with every passing day. Your presence empowers me like nothing else. I, [your name], welcome you into your new body in the heart of my [home or Temple] and I thank you for hearing my prayers, for extending your presence before me, and for bringing to life this sacred Idol. Thank you Great Goddess!”
- You may imbibe the libation you gave, or pour it out outside onto the bare earth.
- You may eat the dates or return them to earth by burial or fire.

Ritual of The Living Temple

The Faithful Covenant Of The Ishtarite

This ritual is intended for those who cannot maintain a permanent altar, or who cannot take on the responsibility of feeding an embodied idol every day, but who still feel the need to enter into a permanent devotional relationship to Inanna NinAnKi that yields all of the same results as maintaining a traditional Temple Idol in a Sanctified Temple. Additionally, this ritual greatly enhances the ability of the ritualist to perceive Inanna NinAnKi with their clairsentience. This ritual is ideal for use on wearable sacred foci, such as signet rings or amulets. Instead of caring for an altar statue within a Temple that houses your Goddess, you will give your body to your Goddess to be her Temple, and you will care for your body as if it were her body. If you disrespect or mistreat your body while you are wearing her Idol, it is the same as mistreating your Goddess. After ritual completion, whenever the Idol is taken off the body and not worn it must be placed in a suitably special and secure place such as a lockbox or an altar or other elevated and clean area free of mundane clutter and out of the reach of unfaithful hands.

Like the **Pīt-Pî**, this requires performing a **Mīs-Pî** upon the Idol first, wherein the Idol will be made pure, and the Idol must be treated as sacred after completion. For convenience, I have included the **Mīs-Pî** into this ritual so that both may be performed within the same ritual session, minimizing materials and time needed. I have made the incantations bold text to aid in keeping place while the ritual is performed.

Note: This Ritual is to be performed by only the most committed devotees of Inanna NinAnKi who are already familiar with the paths and tenets of the Ishtarite, those who already live in resonance with our Goddess. As such this ritual is recommended for an Ishtaritu Priestess or Ishtarite only. What this ritual does cannot easily be undone, and there may be permanent consequences to changing your mind or trying to undo the bond that this ritual forms. This ritual involves offering your heart, mind, body, and soul to Inanna NinAnKi in devout service to her. Once the bond is made she may choose to judge you or take action upon you howsoever she wishes to if she wishes to. This is not for the fickle hearted.

Carefully consider if this is right for you before you begin.

Materials:

- A bowl of distilled water or very clean river water.
- Five Offerings in Five Bowls for: Inanna, Enki, Utu, Asalluḫi, and Enzu.
- Incense and an incense holder, preferably Frankincense & Cedar incense.
- A clean cloth for wiping the idol and your hands dry on.
- An alcohol sterilization pad for prepping a site for drawing a drop of blood.
- A sterile sharp implement for drawing a drop of blood. A glucose testing lancet is ideal.

Procedure:

- Prepare a clean working area to perform the ritual.
- Go wash your hands and dry them well. Also wash and dry a spot on your right arm or hand to draw blood from. Then return to the ritual space.
- Arrange the washing bowl, incense, and five offering bowls in the ritual space.
- Light the incense and while it is still aflame:
- Say: **“By my breath upon this flame I call forth sacred smoke to bridge the gap between this space and Heaven, may this space and Heaven now be connected.”.**
- Then blow out the incense flame, causing it to smoke.
- Place one hand on your heart and extend your other hand to the offering bowls.
- Say: **“I, [your name], invite and welcome my Goddess Inanna NinAnKi, her father Enki, and her brothers Utu, Asalluḫi, and Enzu into my home and into this sacred space to judge all that I am and all that I do. May these offerings please you.”.**
- Then Say: **“Enki, Lord of the Abzu, I ask you to take this water and replace it with the sacred water of the Abzu, make it cleansing to the spirit and cleansing to the body, make it pure destruction to all that is evil and pure life to all that is good.”.**
- Dip the tips of your fingers in the Abzu water to purify yourself and your hands.

- Say: **“I am cleansed and purified by the sacred water of Abzu!Thank you Enki!”**.
- If the Idol is small enough to fit in the bowl, immerse it in the bowl of Abzu water, if it is large then use your right hand to scoop small amounts of the Abzu water over it seven times.
- Say: **“This Idol is now clean. This Idol is now purified. I, [your name], have washed your Idol in the sacred water of Abzu. With the power of Enki, and by the judgments of Utu, Asalluḫi, and Enzu, this Idol is now sacred and fit for those born in Heaven.”.**
- Wipe the Idol dry with a clean cloth, then dry your hands.
- Say: **“I, [your name], devoted servant of Inanna NinAnKi give my thanks to Inanna, Enki, Utu, Asalluḫi, and Enzu for hearing my words, for coming to my home, for accepting my offerings, for passing judgment on myself and my work here, and for lending their unending and indomitable Divine might to aid this servant in making something born of earth pure for those born of Heaven.”.**
- Say: **"I, [your name], invite and welcome my Goddess Inanna NinAnKi into this sacred Idol, into my body, into my heart, into my mind, into my Spirit, and into my Soul.”.**
- Place one hand on your heart and hold the Idol with the other hand.
- Say: **“Inanna NinAnKi, Queen of Heaven and Earth, Goddess Above All, who is equal to none, who is surpassed by none. O, Lady of Largest Heart, O, Lady of Heavenly Radiance, Ninmešara, Ningalanna, Ninšenšena, Mulanadiri, Ištar. My beloved Goddess, whose power extends to all of Heaven, Earth, and the Underworld, whose decrees set the world right. My faith in you gives me unending strength and peace. My devotion to you gives my life meaning and stability. The love you show me fills my mind, Spirit, and Soul with joy. My love for you grows every time I am blessed by your presence. I am drawn ever closer to you with every act of service I give. I, [your name], wish to give you the altar and home within my home that you deserve. Instead of giving you a cold altar within my home to rest upon, I give you the living altar that is my warm body to rest upon. This Idol of you which I now don upon myself I shall treat as sacred and as precious as my own body, for it is now your key to reside within me.”.**
- Put on the Sacred Idol.

- Wipe your chosen blood draw location with the sterilizing alcohol pad, and let it dry a moment.
- Say: **“My body is my Temple, and I welcome you Inanna NinAnKi into my Temple. By anointing this Idol with my blood, I ask you to place some of your Spirit within this Idol and allow it to pass into me whenever I wear it. With this drop of blood I give you the key to my mind, body, heart, Spirit, and Soul. With every heartbeat, my warmth and lifeforce shall flow into you, let it sustain you as it sustains me. With this gift of my blood, I give you an everlasting welcome into my Temple. Whenever I wear this sacred Idol my Body shall be your Body, my Temple shall be your Temple. By wearing this Idol, I bring your Spirit into my Temple. By wearing this Idol I give you my eyes to see with, my ears to hear with, my nose to smell with, my mouth to eat with, my lungs to breathe with, and my skin to feel with. By wearing this Idol I give myself to you and welcome you to partake of my bounty. By wearing this Idol I invite your influence and will upon me. By wearing this Idol I invite your heart to connect with my heart. By wearing this Idol I invite your mind to resonate within my mind. By wearing this Idol I place my Spirit and Soul forever within your hands. I do not bind you to myself, I bind myself to you. With this gift I seek to serve you in ways known only to you.”.**
- Take your sterile sharp implement and carefully draw a drop of blood from your chosen site.
- Say: **“With this gift of my blood, I give Inanna NinAnKi my consent!”.**
- Smear a drop of fresh blood upon the purified and cleansed sacred Idol.
- Say: **“Inanna NinAnKi, I give you my mind, my body, my heart, my Spirit, and my Soul. I belong to you!”**
- Say: **“Beloved Goddess, Ninmešara, Ningalanna, Ninšenšena, Mulanadiri, Ištar, I thank you for this blessing of blessings. I aim to serve you with love and devotion for all of eternity. Your presence empowers me beyond all else. Thank you Goddess!”**

- If your offering involved any libations then you may drink them or pour them out onto earth or down a clean sink. If you offered food then you may consume the remains or return them to the earth by burial or fire.

- If your blood draw site is bleeding, apply pressure with a sterile gauze and then cover with sterile or antiseptic bandage. Seek medical attention if the bleeding does not stop within a short time.

With the ritual completed you are now bonded to Inanna NinAnKi similarly to how Ishtaritus of ancient Sumero-Akkad were. Treat your sacred Idol and your body well. While wearing the Idol avoid all activities that are self-harming such as excessive use of tobacco or alcohol or other addictive substances. Do not wear the Idol when you are unclean, always clean yourself first before putting it on. In the case of Signet Rings, do not perform duties which make your hands unclean while wearing the Idol. Similarly, do not perform activities which may damage the Idol while wearing it. Lastly, just because this ritual allows our Goddess to derive spiritual nutriment from you and from things you consume while wearing the Idol, it does not excuse you from performing Rituals of Offering (or Rituals of Feeding if at an established altar with a living Idol). This ritual deeply and thoroughly connects you to our Goddess, and it gives her total access to all that you are. Inanna NinAnKi is bestowing a blessing upon you by agreeing to this ritual bonding, she is under no obligation to agree to it, and if she judges you unsuited or unworthy the ritual may fail. Likewise, the ritual may succeed even if there are errors or omissions if she judges you worthy of her blessing. So long as you speak truly with total honesty, speak from your heart, and truly mean all that you say, the ritual will be viable. You may modify this ritual to fit your needs and ability, just note that modifications may alter the results of the ritual depending on the changes made.

As mentioned before, this ritual greatly enhances one’s ability to perceive Inanna NinAnKi in clairsentience. It also enhances her ability to experience what you experience, to influence you, and to affect your life in innumerable ways. Many of us find that we are uncomfortable taking the living idol off once we have bonded with it. This is allowed, but you must make extra effort to keep it protected and clean, and to regularly cleanse yourself spiritually with Abzu. You may also swap one living idol item for another freely by performing the ritual again on the new item. You may have an unlimited number of living idol focus items, as long as all are kept sacred and safe.

The Ritual of Zisurrû

This is a protective and apotropaic ritual designed to drive off evil spirits and magicks.

Materials:
Wheat Flour, Barley Flour, and Rye Flour.

Procedure:

- Go wash your hands and dry them well. Return to the ritual space.
- Light the incense and while it is still aflame:
- Say: “By my breath and through this smoke, may this space and Heaven be connected.”.
- Then blow out the incense flame, causing it to smoke.
- Draw a circle around the space or the structure or the person you wish to protect using a mixture of the three flours. While drawing the circle(s) chant **“saŋba - māmīt”** continuously.
- Extend your arms towards the circle and speak the Tummu Bītu incantation:
- **“This house is now ensorcelled, the floor has been prepared. This house is now ensorcelled, the floor has been drawn upon. Malicious spirits shall not enter through any entrances! Malicious spirits shall not enter through the shadows! You malicious spirits shall not enter through any gaps or holes! Malicious magics shall not act on this place! Malicious magics shall not act on this person!”.**
- Extend your arms towards the sky and Say:
- **“May Inanna, Utu, Enki, Enlil, An, and Asalluḫi protect this house! May Inanna, Utu, Enki, Enlil, An, and Asalluḫi protect this person!”.**

Traditionally, three types of grain flours were used: whole wheat flour for invoking protection from one's Deities, Šeĝuš - Šeguššu an ancient "Late Crop Barley" for repelling ghosts, and Šenuḫa an ancient "Early Crop Barley" for repelling disease causing demons from beds. Unfortunately, the ancient grains are lost to time, but the modern grains will work equally well as the ancient ones. The exact meaning and contextual reason for the chant of Saŋba - māmīt is unknown due to damaged tablets, but it means "oath" or "bestow" according to most sources. It is mainly thought to reference bestowing of protective blessings, the giving of traditional offerings in exchange for protection, or the curse that was the punishment of breaking an oath. My interpretation is that it is meant as if the ritualist were saying "this is bestows protection". The original ritual includes an option of painting around the doorframe of a house with whitewash which is likely the conceptual origin behind the Jewish tradition of Qorban Pesaḥ, the Passover Sacrifice, where lamb's blood is painted around the doorframe to ward off death and evil. You may also simply use barley flour instead of mixed flour if that is easier for you.

Ritual of Spiritual Severance

By Entu Meadow Davey

Ritual Preparations: *You will need:*
Two glasses of beer (If you prefer, pure water is also ok! Just replace the mention of beer below with water)
Incense
Candle(s)
A bowl of pure water, like bottled water OR
A clean spray bottle, filled with the pure water
A dry clean cloth to dry your face and hands with.
An altar, OR a clean clutter free space to perform your ritual in.

Ritual Procedure:
Note: *If you do not have an altar to use and are using a clean, clutter free space, you can ask Inanna to bless the space for your ritual. To make a temporary space sacred:*

Hold your hands over the area you want to sanctify and say:
'Inanna, Queen of Heaven and Earth, let this space be a temporary shrine in your honor for my offering today.'

Begin the Ritual:
Light the candle(s)
Light the incense from the candle
'By my breath upon this flame, may this smoke connect this space with heaven.'
Blow out the incense

Encant: *(read aloud with confidence and sincerity:)*
'Holy Inanna/Ishtar, Queen of Heaven and Earth
Goddess of Love, Justice and War
Radiant Queen of the Morning and Evening Star
Ninmešara **, Mulanadiri++
May your light shine upon me today,
As I revoke all ties with that which I no longer serve.

Enki/Ea, Stag of the Abzu``, Father of Man
God of Water, Creation, and Crafts,
You alone aided your daughter Inanna/Ishtar,
So she could ascend again
May your blessings cleanse me today,
As I revoke all ties with that which I no longer serve.'

With one hand on your heart, hold out your hand towards the glasses of beer
'Queen Inanna/Ishtar, Father Enki/Ea I have prepared this offering of beer for you, I hope that this pleases you.'

Place one hand on the spray bottle (or bowl) with the pure water in it, the other on your heart.
'Enki/Ea, lord of the Abzu, please bless this water.
Please turn this water into the pure water of the Abzu
So that all that is good that touches it is purified,
And all that is bad is destroyed.'

Spray your right hand with the purified water of the Abzu, then dry your right hand using the clean cloth (If you are using a bowl, instead, dip your right hand into the bowl, then dry it)
Spray your left hand with the purified water of the Abzu, then dry your left hand using the clean cloth. (If you are using the bowl instead, dip your left hand into the bowl, then dry it)

Place one hand over your heart.
'As I cleanse myself with the pure waters of the Abzu, let it be known that I <name> revoke all previous vows, oaths, promises, or involuntary bonds that have been placed upon me by God(s) or Man.'
Spray the pure waters of the Abzu over you, making sure to get your face/head. If you are using a bowl instead, sprinkle water over your head and face.

Optional, if you feel like you need to be extra specific in who you are severing from (You may do both sections if it feels right
'As I cleanse myself with the pure waters of the abzu, let it be known that I <name> will no longer serve (the) God(s) <Name of God or pantheon>'.

Spray the pure waters of the Abzu over you, making sure to get your face/head. If you are using a bowl instead, sprinkle water over your head and face.

Dry your face/self with the clean cloth

‘I thank you Inanna/Ishtar, Queen of Heaven and Earth, for witnessing this deed
I thank you Enki/Ea, Stag of the Abzu, for witnessing this deed.
As was witnessed here today by Holy Inanna/Ishtar and Holy Enki/Ea, I declare that I am free.’

The water of the Abzu should be poured out into the earth or down a clean drain. Make sure you also empty out the mechanism by pumping it until all the water is out of the tube
The beer may be consumed if you wish, or poured into the earth/down a clean drain

**Nin-May-Shar-ah
++Mulan-na-diri
``ahb-zu

V1.1 by Meadow, 3/9/2025

Ritual of Devotion

By Entu Meadow Davey

Silim,
You have discovered the joy of having Inanna in your life. Maybe you read Entu Siri Nins's book. Perhaps you have made some offerings to her, and know in your heart that she is worthy of all you can give, or maybe you have an already established devotional practice going back years. Now, you want to take the next step, and devote yourself more fully to Inanna.

The following ritual is a devotion ritual for those members who want to take that extra step of declaring that you are Inanna's. This ritual is not required for you to worship Inanna, this is purely a step for you on your personal spiritual journey. By performing this ritual, you are offering your devotion to Inanna. You are setting aside space in your heart for Her alone. This does not mean that you can not continue to honor and worship other Gods. Anunna-Umun is polytheistic, and the Anunnaki have never had a problem with their devotees worshiping other Gods, it just means you decided that Inanna is important enough to you that you want her to take a central role in your spiritual life.

By completing this ritual, you accept certain responsibilities both in your relationship with Inanna, and the Temple. Inanna is a Goddess that is worthy of our love and respect. This ritual is the continuation of your journey towards a loving and rewarding relationship with our Goddess Inanna. It is similar to the commitment that we Temples Priestesses have made to our Goddess, but it has easier requirements to meet than our vows, and brings less expectations/duties. Before planning to do this ritual, you should commit to making at least one offering a week to Inanna (of any type). You may of course make offerings as often as you like, daily or multiple times daily, and you should not artificially restrain your offerings to the minimum. Do what feels right for you in your practice.

Completing this ritual, and continuing your devotion to Inanna does not require a permanent altar. Anyone can do this as long as you hold Inanna in your heart.

Completing this ritual indicates a desire to more closely align yourself with the ‘Principles of the Ishtarite’. It is expected that you would want to embody these Principles in your daily life when interacting with those both outside and inside the Temple.

Ritual Preparations: *You will need:*
- **Candle and/or Incense**
An Offering: *(one or more, choose what feels right, it's up to you. Examples:)*
- A Performance, a Poem, a Food Item, and a Glass of Water or Beer.
(You can tweak any part of this ritual to meet your needs.)
A Space: *(any space can do, even if temporary and small.)*
- An altar, or a clean clutter-free space to perform the ritual.

The minimum items needed for this ritual are:
Yourself, Your Offering, and a Ritual Space.
(You can skip the candles and incense if you want.)

Ritual Procedure:
Note: *If you do not have an altar to use and are using a clean, clutter free space, you can ask Inanna to bless the space for your ritual. To make a temporary space sacred:*

Hold your hands over the area you want to sanctify and say:
‘Inanna, Queen of Heaven and Earth, let this space be a temporary shrine in your honor for my offering today.’

Note: *If you are not using incense, skip the lines that reference its use.*

Begin the Ritual:
Light the candle
Light the incense
‘By my breath upon this flame, may this smoke connect this space with Heaven.’
‘May Inanna find my words pleasing.’
<blow out incense>

Note: *If at an altar, now place your offering in front of your Goddess idol. If not at an altar, place your offering near your candle and incense (if used).*
Note: If your offering is performative continue on, unless it's also something you wrote down like sheet music.

Encant: (*read aloud with confidence and sincerity:)*
'Holy Inanna-Ishtar, Great Queen of Heaven and Earth,
Goddess of Love, Justice, Sex, War, Gender, and Authenticity!
Lioness of Heaven, Lady of Largest Heart,
Goddess over all Goddesses, Queen over all Queens, you are Supreme!
You have given me your love!
Because I feel your love, I know that I am yours,
Because I feel your love, I know being yours is what I truly want.
Inanna-Ishtar, I <name> vow to always hold a space sacred for you in my heart.
I will always honor you!
I will never betray you!
I will always live my life to the fullest!
I will love with all my heart!
I will not waste my love on the unworthy!
I will support bodily autonomy for all people, in all ways!
I will accept my Transgender siblings as they define themselves, in all ways!
I will support that sex between consenting adults in all forms is sacred!
I will let Justice live in my heart, and I will speak out when laws of man create Injustice!
I will act with Ishtaric Humility and Pride so that I can be the best version of myself possible!
I will strive to live as Authentically as I am free to, I will be the best version of myself possible!
My life is better because I have found you Inanna-Ishtar!
Let there never be a moment again where that is not true!
Let there never be a moment again where you are not cherished within my heart!
Let there never be a moment again where I am not yours!
By my free will I give my consent!
By my free will I give myself to you!
Inanna Zami! *(repeat this line 3x)*

Ritual of Self Love

By Entu Meadow Davey

This ritual is designed as a tool to help identify those things about yourself that you dislike and want to change, dislike and cannot change, and those things you like about yourself.

You will need:
A mirror.
A candle and a way to light it.
A burning bowl.
2 blank pages
Pen or pencil
Incense
It is suggested you pamper yourself in a ritual bath beforehand.

Set up your ritual space with the items above.

Light the incense and say “May this smoke bridge this space with heaven so that Holy Inanna may witness my words today’. Blow out the incense.

Stand in front of the mirror and close your eyes and think about those things you like and dislike about your personality.
Study your face in the mirror, smile. Make a mental note about what you like and dislike.
Study your body in the mirror, flex a little, dance seductively for yourself. Make a mental note about what you like and dislike.

On the 1st page of blank paper, create 2 columns. The 1st column is for all those things about yourself that you dislike and want to change. Be honest with yourself. If it's something you can't change. Don't write it down. If it's something you don't dislike enough to make a change don't write it down.

The second column is for those things about yourself that you dislike and cannot or will not change. These are the things you need to accept about yourself. This could be something like being tall, or broad shouldered.

Fold this page in half lengthwise and tear or cut it into the two lists.

Place that to one side.

Next, take the second page. Write down all those things that you like about yourself. Blow your own horn. Be kind, love yourself.

Say:
"I stand and recognize that I am harder on myself than others. I do not give myself the grace to be these things, that I accept or love in others, but hate in me. I will treat myself with compassion, I will accept my true self, and accept that about me which I cannot change."

Light the candle

Take the list of items you cannot change about yourself that you do not like.
Read it to yourself again.
Light the paper on fire
Say:
"These things are a part of me, they make me who I am, I accept them and move on."
Make sure it is completely burned. Let the fire die before moving on.

Next take the list of items you can change about yourself that you do not like.
Read the list of things you want to change about yourself aloud by saying:
"I declare my desire to change my _____!"
Once all items are recited, light the paper on fire
Say:
"These things are a part of me but they do not define me. By my will, I shall change them"
Make sure it is completely burned. Let the fire die before moving on.

Take the list of things you like about yourself.
Say: "These things are the things I love about myself."
Read the list of things you like about yourself aloud by saying:
"I love and praise my _____!"

Once you have completed every item on the list, fold the paper in half, then half again crosswise. This will form something close to a square, and the square forms a pouch.
Place the ashes from the burned paper into the pouch, then fold it closed so that the ashes are trapped inside. After the ritual you may want to glue it shut with a glue stick or tape

Say:
"I accept all that I am, can be, and will be. With fire I destroyed that part of me that I Hate. I will find acceptance within myself for these things and their power over me will diminish. By my will it is done.”

Say:
"I accept all that I am, can be, and will be. Like the forest fire drives new growth in the forest, with fire I have fed the desire for change within me. By my will, it is done!"

Say:
"I accept all that I am, can be, and will be. I focus on the things that I love, and accept the things I do not. I love myself. By my will, it is done."

‘Holy Inanna, You have witnessed today my desire to love myself more fully. May your everlasting light guide me on the path to Internal happiness, and may your love give me the strength to make these changes. Thank you Inanna’

Blow out the candle.
Keep the pouch close by. For the next while, whenever you think a negative thought about yourself or have problems following through on the change you want to make, take the pouch, close your eyes and remember the things you love about yourself, and the things you are working to change.

When you no longer feel the need to physically have the pouch any more, burn it completely and scatter the ashes outside in the wind.

Written and adapted by Meadow, Amalu of Inanna

Ritual of Gender Affirmation

By Entu Meadow Davey

Ritual Prep:
-Have a relaxing bath, then get dressed as you want. Being completely naked is acceptable, Inanna sees and loves all of you.
-Altar set up should include black and red candles.
On the black candle inscribe the symbol for your birth gender
On the red candle, inscribe the symbol for your affirmed gender.
-An item to represent your affirmed gender. Traditionally this is Spear for man, Spindle for Woman. ANYTHING will work, especially if you are Non-Binary, what's important Is that its something you associate with your affirmed gender.
-Incense

-*Light the incense and say*:
‘**May this smoke bridge this space with heaven so that my words may carry to Holy Inanna’**
-*Blow out the incense.*

-*Light the black candle*
Holy Inanna, Queen of Heaven and Earth,
Holder of the Me’s, Goddess who descended to the Underworld, and ascended back to Heaven. Lady of Endless Compassion. Radiant Star of Morning and Evening. You who turn men to women and women to men. You are supreme! Ninmešara, Mulanadiri!
I [*Chosen Name*] welcome and invite you into my home, and into this sacred space.

Inanna my Queen, you hold the ME’s of Gender, and Gender Transformation. When we finally embrace who we are, when we embrace our true selves, our souls resonate with your divine power. Your light burns brighter in our eyes, you dance in our feet, you sing in our throats and we are <*beautiful/handsome*>.**

To turn women into men is Yours Inanna
To turn men into women is Yours Inanna
I present to you this <*item*> as a symbol of who I really am.

I accept that I am truly a <woman/man>.**
I am born of starlight, and will no longer dull my shine to appease others.
I will shine bright like you, My Queen.
I will laugh with joy
I will hold love for myself in my heart
I will hold love for those who accept me in my heart.
I will not let those without compassion affect me.
Their words shall flow past me like a leaf on the river, once it is past, I will remain <beautiful/handsome>.**
No word or law of man can undo what is yours Inanna!

Holy Inanna please smile upon me as I take this <*item*> and claim fully that I am and have always been (a) <*woman/man*>. My name has always truly been <*Your Chosen Name*>**

Take the item and hold it to your chest.

I light this candle of my truth with the flame of my past.
-with your free hand, light the red candle from the black candle.
-snuff or blow out the black candle
The light of my past is gone, but I live on, the same spark of life, renewed, now shining bright as Who I have always truly been.

I thank you Inanna for being present today as I claimed my space in the world as I truly am. Forever more, I am your <*Your Chosen name*>, I am a <*Woman/man*>.**
Inanna zami!
Inanna zami!
INANNA ZAMI!

** Where this exists choose or replace with a word you prefer.

Ishtarite Funerary Rites

Initiation:
“We ask that the Princely Host of the Holy Anunna take heed of what we do here today. In reverence we call out to Queen Inanna, King Enlil, Lord An, Lady Ki, Lady Ninlil, Lord Enki, Lord Utu, Lord Asalluhi, Lord Nergal, Lord Enzu, Lady Ningal, Lord Ishkur, Creatrix Nammu, Creatrix Tiamat. Beloved Holy Ones, please gather as one who is yours is returned to you.”

Main Prayer:
“Inanna NinAnKi, Ninmešarra Ningalanna, Ishtar, Queen of Heaven and Earth, Supreme Goddess of Gender, Love, Sex, Justice, Compassion, Abundance, Growth, Bloom, Harvest, and so much more, please hear our words this day. We gather here today to return to Lady Ki, Mother Earth, your devoted worshiper [DECEASED'S NAME's] sacred remains. If you have chosen for [HER/THEM/HIM] to serve you in death, please come and collect [HER/THEIR/HIS] Spirit and bring [HER/THEM/HIM] home to your Heavenly Abode, where [SHE/THEY/HE] may live again at your side for Eternity. If in your infinite kindness and generosity you have decreed that Irkalla is to be [HER/THEIR/HIS] ideal ultimate abode, please guide [HER/THEM/HIM] upon [HER/THEIR/HIS] journey there so that [SHE/THEY/HE] will arrive swiftly and without danger. In life, [DECEASED'S NAME] found their greatest peace and joy in worshiping you and speaking your name with [HER/THEIR/HIS] heart, in honor of this truth, please speak to the Council of the Anunna within Irkalla and ensure that a sweet fate is decreed for [DECEASED'S NAME] as they are welcomed into the Eternal City of the Final End. Greatest Goddess, She From Whom All Good Things Come Forth, She Who Rules From Highest Heaven, Lioness of Heaven Whose Decrees Are Inviolable, Resplendent Prime Trans Woman, Inanna NinAnKi.. We now release our beloved [DECEASED'S NAME] to you forevermore as we release [HER/THEIR/HIS] body to your Blessed Mother, Lady Ki."

[Speaker and Guests may speak freely from the heart to the Gods now.]

Closing:
“Inanna Zami! Anunna Zami! Thank you Anunna. Thank you Inanna!”

This ritual is taken directly from the funerary ceremony designed to be used for my own eventual passing. It is simple, sweet, reverent, and direct, exactly how funerals in ancient Sumer used to be. We no longer mourn the way the ancients did (by dressing in tattered clothing, lacerating parts of their body, and walking great distances out front of cities while drumming, lamenting, and crying loudly), but we honor the spirit in which they honored their beloved dead by honoring our beloved dead similarly. Because it is pertinent and very important info associated with funerary rites, I will now restate some basic cultural and spiritual ideas about the funeral, burial, the monthly reverence practices for the dead, and the afterlife, so that anyone referencing this ritual may have this info at their fingertips at the ready herein.

In Ishtarism, as in Anunna-Umun, as was in ancient Sumer, we believe that the dead get to keep and “take with them” the items that they are buried with, similarly to how a Deity can receive an item when it is presented to them as an offering upon an altar. As such the deceased can make great use of the items buried with them during their afterlife. Anything they need can be procured with effort in the afterlife even for the most humble of Irkallan abodes, but why make them have to go through effort that they need not necessarily go through? If the deceased cherished or depended upon an item for their comfort or enjoyment, it should be buried with them. Musical Instruments, Creative and Artistic Tools, and Sentimental Items are the very most important to bury with the deceased. They should be clothed in the clothing that brought them the most joy, as they will be stuck wearing it for some time. There is no need to bury items of wealth that are not sentimental or functional, as there is no use for currency or wealth in the afterlife. I will be buried with my cherished childhood stuffies, my prized Lyre and Recorder Flute, my crystalline magickal Magery Wands, and photos of my beloved Sisters and partner. These are examples of ideal items to include with the deceased; think about what they would want most, what would bring them the most happiness, and choose that if they have not declared before their death what they want to have buried with them.

Traditionally, transitioned Trangender and Intersex people were buried with a special cultic item that signifies their true gender and their having been recognized as that gender officially. While this isn’t required, it may be wanted either by the deceased or their loved ones as a way of showing that their true

gender is being fully recognized and held sacred by the bereaved.

For Transgender Women, the most common traditional sacred gender item was a simple hair comb. Alternatively, a fiber spinning spindle, wound with multicolor thread is another well known gender-affirming item. For Transgender Men, the most common traditional sacred gender item was a short mace weapon. This might be difficult or expensive to procure, or possibly even illegal depending on your location, so it is worth considering alternate items which may not have been traditional from Sumer, but which the man considered gender affirming during his life. As for alternative traditional items, a small frame drum was also very common, but not universal, and it wasn't explicitly for Transgender Men exclusively, as I will reveal in a moment, but it was considered to be a "masculine" item. Another alternative item for a Trans Man is a short dagger, but once again, a dagger wasn't exclusively for Transgender Men, either, but a more "masculine" blade choice can help to be more specific in message; a single edged blade with a horn-adorned handle was considered very masculine.

The traditional item for Femme Intersex people (Kurŋarras) was "the Kurŋarra Dagger - Ɗiri", which we today would recognize as a double-edged blade of medium to long length with a flat convex tapered blade that comes to a narrow sharp point. This was considered to be a "feminine" dagger, and it typically had a wood or metal handle with a small crossguard. Such daggers are actually very inexpensive and common today, and many of us still-living modern Kurŋarras keep one as a ritual item, so check to see if she has one before searching for a new one to bury with her. Kurŋarras were also given combs fairly often. The traditional item for Masc Intersex people (Galaturras) was "the Galaturra Kettledrum - Liliis", but they were also given small mace weapons and clubs sometimes too. Like we Kurŋarra and our ritual daggers, many still-living Galaturras keep small kettledrums or maces as ritual items, so see if he has one before you go hunting one down for his burial. You see here now that both of the items that were given to Trans Men were to the untrained eye very similar to the items given to Intersex people of both gender vectors, which complicates things a bit. For a Nonbinary Person the formula is simple: give them both a masculine and a feminine item, or something unique to them which isn't given to anyone else.

Each month, traditionally on the new moon, but the exact date or day wasn't critical, at least one person in the family line of the deceased would perform the Ritual of Kispu Offering for the deceased. This consisted of at the very minimum a libation poured into the earth for them, but almost always it was both a libation and a meal given to them. In ancient Sumer the libation was poured down a clay pipe which led directly into the burial tomb or grave of the deceased, and the food was buried in the open soil a few inches down. This is no longer how we practice Kispu in modern times. I have provided a full write up of Kispu on the following pages, but as a short reference we now provide a libation of a tall glass of milk or beer once a month that is poured out onto open earth if able, or down a clean sink drain if no outdoors access is available. We also provide a meal for the deceased once a month, again if able, but this meal should be offered to them at an altar or clean empty place-setting at an eating table, and it should be consumed by the bereaved with the intent of sharing the experience of eating the meal with the deceased. The deceased cannot receive a libation that is consumed, so do not consume any libations, but they are able to receive meal experiences sent in offering, so consumption of the meal is encouraged after the offering is made.

Now then, since I've covered the afterlife in detail elsewhere I'll be brief here. We believe that a person exists in three parts: Body + Spirit + Soul. When a person dies, the Spirit leaves the body and travels to the Soul where it merges with it, giving wakefulness and memory to the Soul, then the Soul journeys to Irkalla or Heaven (if called to serve a member of the Anunna eternally) where it will reside forevermore. We perform "Speaking the Name of the Dead" so that Irkalla will be alerted of the death of the deceased, and will know to expect their Soul's arrival. As such, this is not done for someone who is expected to go to Heaven. Likewise, we do this when we give Kispu to someone in Irkalla so that the officials in Irkalla will be alerted that libation and food is incoming, so that the deceased will be brought to receive the offering(s) from their nearest Kispu altar, and so that the deceased themselves will know to expect the offering(s). Again, there is no reason to perform this ritual to someone serving eternally in Heaven. You can still give Kispu to someone in Heaven, but there's no need to perform "Speaking the Name of the Dead" for them. **Note:** You can adapt the Funerary Rite for general Anunnite use by changing the main prayer and closing from being Inanna focused to being focused on the deceased's primary Anunna Deity instead.

Ritual: Speaking the Name of the Dead

A ritual to be performed for the recently deceased to ensure that they are found and invited into Irkalla, and to be performed again whenever the Ritual of Kispu Offering to the Dead is performed. This ritual is best performed when you are unable to attend the funeral of someone you care about, when that person is not going to receive Ishtarite or Anunnite funerary services, or for someone you did not actually know in life whom you wish to ensure is taken care of in the afterlife regardless of their beliefs or religion as an act of kindness.

Optional Materials: This ritual is often performed impromptu without any materials or preparations, but a more full and traditional ritual may be performed by washing up, purifying yourself with Abzu, and then lighting incense within a sacred space.

- Incense and an incense burner
- Abzu water in a bowl or spritz bottle

Procedure:
Face the earth and speak the full name of the deceased person loud and clear three times, each time followed by the words "I speak your name" and a modifier that directs the incantation.

Say;
“[Deceased’s Name], I speak your name into the Paths of Irkalla.”.
“[Deceased’s Name], I speak your name into the Domiciles of the Dead.”.
“[Deceased’s Name] I speak your name to the Great Queen of the Final End, Ereshkigal.”.

“Queen Ereshkigal, please ensure that [Deceased’s Name] is found and cared for. Thank you for allowing my voice to reach your hallowed domain.”.

If the deceased person is Intersex, Transgender, or Gender-Non-Comforming, then perform this additional prayer incantation line before concluding the ritual.

Say;
“May Inanna NinAnKi bestow a form that is truly fitting to [Deceased’s Name], may it bring endless peace and comfort to them by revealing and celebrating their authentic truth.”.

Then conclude the ritual with a final incantation:
“Praise be to the keepers of the dead; Neti, Namtar, and Ereshkigal! Praise be to she who cares for all who come to her, Lady Ereshkigal! Ereshkigal zami!”.

If you performed the line to Inanna NinAnKi, then praise her and thank her too;
“Inanna NinAnKi zami! Thank you, Queen of Heaven and Earth for blessing [Deceased’s Name] and ensuring that they are given a new form which is true to their heart. Thank you for freeing them from the burden that they knew in life.”.

Ritual of Kispu Offering

To give an offering of libation and sustenance to the beloved dead, to increase their monthly allotment, and to extend the duration of their afterlife in the process. It will also greatly delight the dearly deceased, as food and drink from the living is euphoric to the dead. Kispu is normally given on the final day of the month, or on the night of the new moon.

In Sumerian this Ritual would be called:

"Ki Sigga Ki Anaŋšè Gidim Imruŋa Iŋaŋa"

ki-sig$_{10}$-ga ki-a-naŋ-šè gidim-im-ru-ŋa i$_3$-ŋa$_2$-ŋa$_2$

offerings locus-to ghost-family-my-of placing

"Placing Offerings to the Locus of my Deceased Family"

Lit. "Place the heap to the drinking-earth of my ghost family."

Materials:

- A Libation of Drink - Milk or Beer is best.
- A Meal Prepared and Plated - Hot Food with Strong Flavors is best.
- Incense and an incense burner - Frankincense & Cedar is best.
- Abzu water in a bowl or spritz bottle.

Procedure:

First, wash up, then purify yourself with some Abzu. Then light some incense. Finally you may begin by performing a modified Speaking the Name of the Dead ritual for the beloved deceased person. This is to get their attention and to ensure the Underworld support system is alerted to the incoming offering so that it may be delivered to the beloved deceased.

Say;

“[Deceased’s Name], I speak your name throughout the halls and streets and byways of Irkalla.”.

“[Deceased’s Name], I speak your name to those who maintain the Endless Eternal City.”.

“[Deceased’s Name], I speak your name to the Great Queen of the Final End, Ereshkigal.”.

Place the libation and plated prepared meal upon a chosen place-setting, open location, or designated altar for this ritual.

Then, say;
"[Deceased's Name] I give you this offering for Kispu, here is [food] and [drink] from the land of the living! May you drink deep, and eat heartily so that you remember the pleasures of life and retain your vitality!".

Now speak a personal message you have for the beloved deceased person, if you have one. Speak from the heart, they will hear you better this day than any other.

Afterwards, say;
"[Deceased's Name], I speak your name so that your Soul will continue to thrive in the Underworld.".
"[Deceased's Name], I speak your name so that you know you are loved, and missed, and not forgotten.".
"[Deceased's Name], I speak your name so that you are still here with me in my heart.".

In order for the dead to receive a libation it must be poured out onto the bare earth, or if that is not possible, then poured down a clean drain, you cannot drink it if you want them to receive it. However, it is a different situation for food. You can enhance their enjoyment by donating to them the experience of you eating the food you have given to them after they have had time to receive the spiritual reflection of the offering. If you wish to do this, then offer them this, and then consume the meal yourself. If you do not wish to do this, or if you are not going to consume the meal you are offering yourself, then you may bury it underground or dispose of it in a bonfire. If that is your choice, then skip the next segment and go to the final closing segment.

Say: **"Beloved [Deceased's Name], I give you my experience of eating this meal, so that you will remember what it was like to be alive and eat the food of the living!".** Then consume the meal yourself.

Finally, to close, thank the Underworld for allowing your voice to reach your beloved deceased person, and for delivering your offerings to them.

Say: **“Thank you Great Queen of the Final End, thank you Ereshkigal! Thank you Namtar, executor of fate! Thank you Neti, doorman of the Underworld! Thank you for allowing my voice to reach your compassionate city. Thank you for ensuring [Deceased’s Name] is well taken care of. Thank you for delivering to them my offerings.**

Praise be to you all! Ereshkigal zami!”.

Note: If you wish to perform Kispu for a deceased person who is serving in Heaven instead of residing in Irkalla, then you have to adapt this ritual by removing all references to the Underworld and to Ereshkigal and her cohort, and replacing those references with Heaven and the appropriate Ouranic Anunnite Deity that has granted the deceased person access to Heaven.

Chapter 17: Forming Your Own Practice

At this point you've learned about our Goddess, her family, her Domains and powers, her personality traits, and a lot of her stories. You've learned why you may want to worship her, and what your worship should look like and feel like, as well as some of the directions you can take your worship if you feel called to do so. You've learned the creeds and morals you should embody through the Tenets of the Ishtarite, and you've learned what behaviors and lifestyles you should embody in order to become like our Goddess through the Paths of the Ishtarite. You've learned why you should pray, how you should pray, and when to pray. You've learned the most important rituals and both when and how you should perform them.

You now have all the tools and ideas required to form your own practice of worship to Inanna NinAnKi, Queen of Heaven and Earth, but maybe you've spent your life either in disbelief as an atheist or in indoctrinated structured belief as a follower of one of the "Big Three" religions that dominate the world today, and you could use a little guidance on how to put it all together. We all were new to this at one point, and there's no shame in needing some help figuring it all out. Likewise, it's perfectly okay to stumble and make mistakes. The Anunna made us as we are, imperfections and flaws included, and they accept us as we are. So, let's start at the simplest and freest step there is:

Reaching out to our beloved Goddess:

Make 15 to 30 minutes time for yourself where you won't be bothered by other people, and where there won't be any distractions that will take up space in your mind. You can do it in much less time, but most people find having a few minutes to sit quietly first lets them clear their mind by allowing the various worries and thoughts of the day to have their time to come and pass as they will first.

Affirm and externalize your decision to begin worshiping Inanna NinAnKi: Out loud in a sure and full but not necessarily loud voice say:

"I recognize your Divinity, Inanna NinAnKi."

Next, out loud continue to talk to her; tell her your name, who you are, and what your life has been like up until that point. You don't need to go into lots of detail or to give her a chronological dissertation of your life, but, and this is important: you can if you want to. Then say:

"I wish to become a worshiper of yours. I want to invite you into my life, I want to feel your presence and see the effects of your influence upon myself and upon my life. I want to connect with you and feel your touch upon my soul. I have learned of your heart and of your beauty, I have learned of your will and of your valor. I have learned of your love and of your kindness. I recognize your authority and your power. I invite you to Decree my Fate, O greatest Goddess!

You should then listen in your mind and through your ears for a few moments. You may not hear anything, and also commonly your mind may not yet be accustomed to listening or to being quiet (especially if you're a hyperendophasic like myself), and that's okay. Just do your best. Take time every day or every so often, or even just when you feel like it, depending on the level of activity you wish to engage in, and use this time to pray to Inanna NinAnKi. During prayer you do not need to repeat what you did above, but you are free to, and sometimes repeating yourself until you are given a sign or a reply can be useful, just don't be pushy, always be reverent and respectful. Most importantly, tell our Goddess how you are feeling that day, what's been going on in your life, what you'd like to see happen or see changed in the world or in yourself, and tell her about your spirituality and your desires for your spiritual practice.

Now that you've prayed to her and formally told her you wish to worship her, the next thing for you to do is to give her an offering. Follow the instructions from the previous chapter for Ritual of Offering. You can do this in the very same session when you first pray to her if you wish to. If you do decide to do it in the same session, you should give her the offering and then immediately after say your prayer to her, and then sit and listen for a few minutes afterwards. Having an offering presented at time of prayer often works better

than giving prayer and then giving the offering. A traditional and very much favored offering for our Goddess is a beer and a few dates. If you can get fresh dates that are soft and moist, all the better! Place the dates in a bowl next to the beer. If you have a nice clean glass you can pour the beer into it for her as you announce your offering to her. Make sure you pour out the beer into the dirt of the ground after giving her some time to accept your offering, do not drink it yourself. You should eat the dates after you've given her time to accept them, though. You may not have heard any reply from her after you prayed, but you may feel something when you eat the dates afterwards. Eating is a very intimate activity, like sex is, and as such eating the remnants of an offering you present to Inanna NinAnKi is considered to be a means of taking her influence into you. It is always better to give offerings of high quality food and drink that you yourself like to eat and drink. In the case of drinks though, it's better to give water than a drink you yourself will not drink, even though you don't actually drink the leftovers from libations. Water is considered to be pure and holy, so it should be the primary offering of your libations.

Depending on how involved and devoted and generous you wish to be you can give offerings daily or weekly. It has been my experience though that our Goddess does respond strongly to daily offerings and prayer, as the dedication and loyalty it represents means a lot to her. Be patient and give yourself time to learn yourself and her before you assert that she hasn't responded. It may simply take some time for you to hear her.

Doing It Right; You Almost Can't Do It Wrong

At this point I want to pause for a moment and touch on something that is very important. In religion, all religion, there's this notion of "doing it right" which creeps in, either intentionally or unintentionally, and for most people, it's not a big deal. For most people they take some time to see how others "do it" and then copy them or do something similar, and then it never comes up again. That's all well and good, but that's not what I want to talk about right now. I want to talk about those who intentionally or unintentionally worry about if they're "doing it right". It might surprise you to learn that OCD is actually a disorder of anxiety which is born of internalized fears and a genuine desire to not have those fears manifest. It's not only seen in OCD, either. Lots of different neurotypes experience something similar. The disorderly part in OCD comes about because there ends up not being a healthy or even viable way of quashing those fears, and so great lengths, often even self-destructive lengths, are taken just to prevent the bad thing the fear is about from manifesting. That causes frequent or constant worry, and things can snowball and escalate from there. And again, it's not only folks with full-on disorders who experience this, many people experience worry or anxiety over religion, especially major organized religions. One of the reasons Paganism in all of its diverse colors has gained so much popularity in recent decades is because in being decentralized and do-it-yourself there's much less imposition of the potential of "doing it wrong", but the thing is, it's natural to worry about the fate of your Spirit and Soul, especially in this modern era with everyone having at least conceptual exposure to religions like Christianity. So even in Paganism environments and meeting places people still end up worrying about doing it wrong. In my time serving in the Temples I have had the honor of helping several good folks who suffered from OCD, and specifically, religious OCD. Some even had severe religious trauma because of how their OCD intersected with their previous religion(s). It left deep scars in them, partially because those religions had innate structures of punishment and they centered the idea of there being a perfect way to perform the religion, and so being unable to reach that example of perfection the worshiper adherent became consumed with fears of the punishment that their religion(s) practically promised, not just threatened. First and foremost this needs to be stated clearly;

That is NOT how Anunna-Umun and Ishtarism work.

Now then, I want to explain to you exactly why it is that you do not need to worry about “not doing it right”. Not only do you have the freedom to practice how you want to practice, however feels right to you, but there’s really no judgement or punishment carried out by the Anunna that anyone has to worry about. Inanna will never punish you because you suddenly missed any form of prayer or devotion. She will never penalize you for something you accidentally did or accidentally didn't do. She will never demand that you stick to a rigid schedule of worship. Inanna literally doesn't punish her worshipers. If you make a mistake, even if it were to be something you think is serious, a sincere apology is all that she would want, and even then, she wouldn't treat you badly or love you any less if you didn't apologize. Her love is not conditional, it's not transactional, it's not based on you having to be perfect in any way. If you forget to do some kind of process of worship that you normally do, or even if you just don't feel up to doing it some night, Inanna is not going to be upset at you, she certainly won't be mad at you, and she definitely will not abandon you or punish you because of it.

I messed up and approached the Divine in the worst ways possible, and even insulted some of the Anunna in various ways with and without realizing it during the 35 years where I was totally clueless and poorly educated spiritually and just plain wrong about a lot of things because I was coming from different traditions with different perspectives and attitudes. All it took was my sincere apology, and my request for forgiveness, and my sincere expression of wanting to serve her as best as I could, for her to surprise me by saying that the slate was wiped clean, and that literally nothing that came before when I became hers mattered or held any bearing over me anymore. I didn't ask for that, I simply expressed my worries to her, and that was her answer. And when my own anxieties made me doubt it, she kept repeating it in different ways until I truly understood that I really was forgiven. That’s not the exception to the norm, that’s the norm.

If you simply talk to her and tell her how you're feeling, and I do mean like taking 15 seconds to literally say "hey Inanna, I am feeling [insert how you're feeling tonight] and I am not up to doing [insert thing]", she will take that as a sign that you truly care and value her, and she won't even be disappointed if you don't do the thing. It’s that simple and that easy, folks. Show her respect,

show her reverence, always be honest with her, and you will never lose her support or gain her ire for simply being human. Inanna, more so than any other Deity, truly cares about and loves her worshipers. She understands what it's like to be human, what it's like to live a life here, and how hard everything can be. You can always count on her compassion and understanding, no matter what. That goes for her firstborn daughter, too, if you end up deciding you want to worship her as well.

I touch on it more directly later on in the essay called “What Divine Eyes See”, but Inanna, and all Divinities and Deities, experience us *through* us. Inanna sees you through your own eyes. She hears you through your own ears. She feels your feelings through your own body and mind. She hears and sees and knows your thoughts through your own mind. You might then think “oh no!, she’ll hear the intrusive thoughts I get and get the wrong impression about me!”, but no, no she won’t, because she experiences your thoughts the same way that you do, but she has infinite wisdom and knowledge to shift her perspective and elevate her understanding beyond that of a human. So she will recognize the intrusive thoughts as intrusive thoughts. She will recognize anxieties as just anxieties. She will recognize your genuine self for who you are, free from your struggles, free from your perceived flaws or shortcomings. She will see the most kind and nuanced vision of you because she will be looking at you with *her* heart through *your* own eyes. Inanna knows that people get ego-dystonic (bad feeling) intrusive or compulsive thoughts which betray their true nature and make them appear to be horrid caricatures of themselves, she knows that those thoughts do not reflect their true self. You are not your thoughts, and just because you have a thought does not mean that it reflects you accurately. When Inanna is looking at you through you, she’s literally embodied within you, experiencing what it is like to be you in that moment, so every bit of context you have, she has, every bit of understanding of it that you have, she has, and an unfathomable amount more on top, too.

As long as you have a genuine desire to be respectful, to be reverent, to be honest, she will see that and not just give you credit for it, but accept it as good enough. Likewise, she’ll see if you don’t really care and have no interest in being respectful or reverent, you can’t hide that behind putting on an act. But even if you’re irreverent and disrespectful to her, she’s not going to punish you, she just won’t bless you much and won’t be close to you.

That's basically the worst that you'll get from any member of the Anunna, as long as you're not some extremely sadistic person who spends their entire life hurting others, or a mass-murderer, or someone who spent their entire life engineering the suffering of others for their own gain. Those types of people are not admitted to Irkalla when they die, but even then there's no actual punishment cast upon them. They just don't get to spend the remainder of their afterlife in the good place. There are outsider cities in Kur, they're dangerous places because the only people who are in them are people who had to be removed from Irkalla because they made it a worse place to be. So only the worst of the worst are there, but chances are if you're reading this book you literally will never have to worry about falling in with that lot.

If your intent when you're praying, doing rituals, making offerings is to please Inanna, to show her how much you love or respect her, how much you admire her, then that will show through even if everything "goes wrong". You could accidentally give her rotten food (I've done it), accidentally spill the libation, stumble all over your words (I've also done it), forget where you were at in your prayers (done this too), get distracted by someone or something else (I've also done it), and even entirely mess up on the scripted or structured part of the service you're doing, and she won't care one bit. Intent matters most. And yes, I really did give her food that I later went on to get food poisoning from, several times. It happens. She doesn't mind. She was more concerned with my being sick than with my having offered her something I didn't know was not fit for consumption. I apologized to her when it happened, and that was the end of it. I can't stress it enough; a genuine quick apology goes a very long way for such things. There's no need to grovel, there's no need to heap offerings at great effort or expense. None of that is expected or wanted. She may even get upset if you do not treat yourself with enough respect, so it's not even "playing it safe" to always make a bigger deal of something than it should be. She wants you to be genuine, she wants you to be respectful, she wants you to be reverent, she wants you to be authentic, she wants you to be you. That's all.

Inanna loves you for who you truly are. She does see what your best possible self is, and she does want you to become as much like that version of you as you can be, but not because she doesn't love who you are now, she wants you

to become your best self so that you can enjoy being your best self for the rest of your life and your afterlife to come. She doesn't hold you not yet being your best self against you, she holds your best self in her mind as something you can strive for, as a goal for her to inspire you towards, that's all. If you show Inanna that you want to work on yourself and improve, she doesn't demand that from you and stop loving you if you don't achieve it, that's not love. She will love you forever even if you never end up improving any beyond where you are at now. Just the fact that you want to improve upon yourself is enough, and that's not even required. Now then, if you want to work on yourself, and you follow through and do so, and end up becoming more like your idealized self, her love for you will only grow from that. Her pride in you will grow too, and let me tell you, her pride feels wonderful. It's like a warm blanket on a frigid day, or a cool drink on a hot day. As long as you hold love for her, she will hold love for you in return. If you aren't able to hold love for her, but you are able to hold respect for her, she'll still love you. Reverence is required of you because she's a Divinity, she's the highest Divinity, actually, but without reverence there can be no respect, that's just a result of the dynamic between a Divinity and a human. Be yourself, be reverent, be respectful, that's all that is expected of you.

If you make a mistake, and you feel bad about it, apologize, make it right, and then let it go, forgive yourself, and move on from it. I know it can be hard to let go of it, especially if you're used to people in your life not letting go of something even after you've made it right and apologized, but remember, you're used to dealing with humans, you're not used to dealing with a Supreme Goddess of Love and Compassion and Justice. Inanna definitely does not want you flagellating yourself over your mistakes, no matter how big they were. She wants you to forgive yourself after you make it right and express your remorse, so do that for her. She asks so little, give her what she truly wants; you being kind and compassionate to yourself and others. Remember how she experiences you and your life through you? When you punish yourself, she experiences that too. All the things you do to hurt yourself or make yourself feel awful, she's there experiencing that in first person the exact same as you're experiencing it. So next time you're about to be mean to yourself over something you did wrong, remember that you'd be not just being mean to yourself, you'd be being mean to Inanna too. So be kind to yourself, and in doing so, be kind to Inanna.

Clairsentience and Discernment

There are three categories of communications when it comes to perceiving Spirits and the Divine. The first category is Clairsentience, which is the primary type of direct communications. Within Clairsentience, there are five spiritual senses which allow us to directly perceive and interact with Spirits and Deities internally within our minds. Because with Clairsentience you are directly perceiving a Spirit’s or Deity's presence, there is no additional factor of confoundment of the information that may occur as a result of the perceptual process itself.

In contrast, Divination is the primary category of indirect communications, which involves using an external tool in order to externalize and contextualize information from a Spirit or Deity that is normally imperceptible to you, usually because the information comes via your subconscious, where it was implanted by the Spirit or Deity in question, often via the spiritual senses that you may not be aware of. Divination results are subject to the inherent bias and error rate that the tool or method has intrinsic to it, as such the results of divination are vulnerable to an additional level of external confoundment of information.

There is also a third category, which is the second type of indirect communications, which is colloquially known as observed "signs". These would be indirect and unrelated happenings which a person may perceive using their physical non-spiritual senses, which they may interpret as being indicative of or metaphorically related to an otherwise imperceptible message from a Spirit or Deity. Unfortunately, it is extremely rare for a Deity to manifest a message externally in the physical world, as it requires a tremendous amount of influence and effort to even slightly shift probabilities in fate enough to manifest some kind of sign. In addition to being vulnerable to external confoundment by numerous factors, human brains have a biological and psychological vulnerability to misinterpreting this sort of information, called apophenia, which is where connections between two or more not-connected things are mistakenly perceived. In other words, relying on external signs is extremely unwise because their occurrence is unreliable and rare, and it’s more likely to result in you developing a serious mental illness.

Here are the Five Clairsentient Spiritual Senses:

Clairsomnolence or **Oneiromancy**: communication through dreams.

Clairempathy or **Empathomancy**: communication through emotional feelings.

Clairaudience: communication through internally perceived spoken word.

Claircognizance: communication through sudden knowing and understanding.

Clairvoyance: communication through internally perceived visual experience.

All the other spiritual senses are primarily derived from Claircognizance, which itself typically feeds directly into the subconscious, which is where all other senses feed from. So information is planted into your subconscious, and that information filters through your other spiritual senses as a result. Sometimes it doesn't function that way, such as when a Deity is directly inducing an experience in your visual cortex or audio cortex, but this is not the primary means by which these senses operate normally.

I encourage you to explore your own mind and figure out if you have Aphantasia, which at least partially blocks Clairvoyance, Anendophasia, which at least partially blocks Clairaudience, and Alexithymia, which at least partially blocks Clairempathy. If you have none of these disablements, which is the norm for most people, then you should be able to develop all five of your spiritual senses to varying degrees. If you do have one of these disablements, do not fear, and certainly do not despair! The next chapter will explain how it isn't the end of your hopes.

The human mind has varying ability to perceive these five senses, and creative or ill minds are both prone to inducing false positive messages even when the person does not wish for this to happen. As such, one must employ **Discernment**, which is the acquired skill of evaluating one's internal experiences and beliefs for validity by comparing new experiences against a known baseline for their own internal experience, and against a matrix of information about the subject of the experience gathered externally.

In order to develop Discernment, a person must intentionally expose themself to their internal experience repeatedly and mindfully so that they can learn their own mind's internal workings and proclivities. This is where the old magickal edict of "Know Thyself" comes from. This is the reason why it was proudly displayed overhead at the Oracle at Delphi. If you do not know your own mind you will not be able to tell when you receive a message from Divinity or when it is just your own mind playing tricks on you. There's no shortcut to this, and even advanced practitioners still make mistakes from time to time. When you discover that an experience of yours turned out to be only the product of imagination, the appropriate response is to make whatever changes are necessary in your beliefs, assuming you changed your beliefs based on the now-proven-erroneous experience in the first place, and continuing on without any self-condemnation. Ishtaric Humility demands we do not let our egos blind us, while also cultivating necessary pride in ourselves. We all stumble before we master learning to walk, this is no different.

The only way to develop your Spiritual Senses is to develop your Discernment, and the only way to develop your Discernment is to develop your Spiritual Senses. Discernment of course also requires that you conduct research on the topic of your experiences so that you will be well informed and educated about how that subject appears or behaves for others. For example, to discern if an experience really is from Inanna, you need to have studied what we know about Inanna. To begin developing your Discernment experientially, simply listen to your mind while not trying to make contact with or communicate with any Deity, and then listen to your mind when you are trying to do so, and do both often.

I suggest you learn some basic meditation techniques such as basic calming breathwork and mindful observation of your internal experience, which allows you to have a means of beginning to observe your internal experience, and to observe for spiritual communications. Then while and after praying and making offerings you observe your internal experience to see if there is any direct message from Inanna. We encourage prayers to be made often, and to take an informal conversational style, as this allows for the Deity to get to know the real you, and it allows you many opportunities to unexpectedly hear or see or feel or know their reply.

A common mistake about Oneiromancy is thinking that it is entirely a process of extracting prophetic information from every or any dream, when, rather, it is a form of spiritual sight which manifests through some dreams. Most dreams are nothing more than the defragmentation cycle of shuffling information back and forth from the memory centers and the cognition centers, plus the byproducts of brain regions going through reparative and restorative processes which results in altered signaling patterns that get misperceived as a constructed reality. This is the 'noise' that which dreams are made from, and it is within this paradigm of allegorical, metaphorical, and random subject matter that Oneiromantic dream sequences are injected. Often even in a confirmed Oneiromantic dream there is much content that is not spiritually relevant. Oneiromancers must learn to apply their Discernment to not just the dream as a whole but to every element of the dream. Only then can the spiritual information be teased apart from the mundane information.

Clairempathy requires that the Empathomancer have an excellent perception and awareness of their own emotions, and also cultivate their sense of empathy regularly. Many people with strong empathy find that they cannot control their emotional senses, though. An Empathomancer needs to know how to control their emotions effectively, not just shut down their ability to experience emotions, but actually be able to purge themselves of emotions and return to a normal baseline. They will need to learn to discern when an emotion is their own and when it is received from someone else. While Clairempathy doesn’t generally yield entire conversations or detailed information, it is a powerful adjunctive sense for providing clarifying information while relying on other Clairsentience types.

Clairaudience is one of the most powerful, if not the most powerful means of communication when it comes to interacting with Spirits and Divinities. While Clairvoyance is wonderful and breathtaking, oftentimes Clairvoyants will be full of questions and confusion after their vision ends, as context and commands are difficult to convey visually. There’s not much that can’t be conveyed effectively with enough words, but pictures can only convey so much. After all, that’s why charades is a game and not a relied upon means of communication. Clairaudience is also the most difficult, or rather, the most demanding spiritual sense to develop because it’s also the one that our minds are most equipped

to have malfunction. When someone develops their Clairaudience, they must double down and work on developing their Discernment at lockstep pace. Clairaudience is a tremendous gift, and I cherish mine tremendously, but it is also the primary means by which people fall into delusions. The way to develop the sense is simply by listening in silence for long periods of time. It's deceptively simple. Talk to a Deity and then stop talking and listen. Repeat until you hear something. Once you've heard something, that's where the real challenge begins; determine if it came from you or if it came from outside of you.

And lastly, there's Clairvoyance, the gift of second sight. Much like how oneiromancy is often misunderstood as being purely interpretation of dreams, Clairvoyance is often misunderstood as purely being prophetic sight of things to come. In truth, future sight is exceptionally rare, and often presents itself more as a burden than as a gift. Very very few people ever receive an instance of future sight, but actual normal Clairvoyance is not actually much rarer than Clairaudience. Clairvoyance requires the most processing of all the spiritual senses by the brain, making it the most energy intensive of all these skills. It's not a sense I have to any measurable degree, so sadly I cannot really teach it to others to any meaningful degree. There are techniques for inducing visions which are core to Shamanism, but they all come with an extreme risk of developing severe mental illness, psychosis, and even physical illnesses or injuries. I do not recommend that path, especially because it is a path that I myself once walked. I did not know back then that aphantasia existed, and neither did my Shamanic teachers, the Völur who instructed me in the arts of Seiðtrance. As such, when I was unable to produce any visions despite doing all the horribly dangerous torturous things, they saw that as my personal failure, or they interpreted it as me being cursed by the Gods, and heaped a great burden upon me as a result. It was neither my failure nor any curse, as you will learn in the next chapter.

As mentioned above, Discernment is not purely an internal sensory and psycho-behavioral skill, it is also an external real-world research skill. Half of Discernment is knowing yourself. The other half is "Knowing The Other", which in this case means knowing the being you're trying to make contact with, or in the case of an experience, the being that you think you're communicating with. Discernment requires that you truly know the Spirit or Divinity in question so

that you can compare your experience with them against experiences others have with them, and against any mythology or lore or history that might be known involving that being. This is where knowing academia's knowledgebase on the being in question is extremely helpful. If your experiences run contrary to the entire body of information known about the being in question, it's a very good chance that you're not actually interacting with the being that you think you're interacting with. It's not just facts about their mythos that you have to consider, though, and it is a very true happenstance that mythology sometimes gets things wrong. Rather, especially when interacting with a Deity, knowing the personality and vibe of that Deity is incredibly important, because if their personality or vibe is drastically different than it is supposed to be, that is a big red flag.

Lastly, when it comes to Discernment of Divinities, it is imperative to keep in mind that while they are very human in some ways, almost no Divinity is going to act immature, outright malicious, intentionally hurtful, or manipulative. If it seems like a Deity is being a total jerk to you, it probably isn't a Deity you're talking to. Divinities do not have human flaws the same ways that humans who have those flaws have them. An example is jealousy; no Deity is going to be jealous the way that humans get jealous. Another example is selfishness; no Deity is going to be selfish the way that humans are selfish. Most character flaws that a human has are not going to manifest in a Deity the way it manifests in a human. It might be reminiscent of something humans have, but they're not going to be just like some human you know in life. Our own minds are extremely skilled at being mean to us and at using human flaws against us, keep that in mind.

You can never have too much Discernment.
Develop it regularly, and practice it religiously.

On Differences Of Perception And Neurodiversity

It may be news to you that some people are born as what are called “Nulls”. These are people who are wholly unable to perceive the Spirit, Energy, magick, and all things spiritual, including Deities. Some people are Nulls simply because that’s how they were born, others are Nulls because of extreme trauma, often during childhood, and still yet others are Nulls because of severe injury either to their Spirit or their mind or brain. Being a Null is nothing to be ashamed of, and knowing that it is simply another flavor of human diversity can save someone from a lifetime of feeling inadequate or broken. With awareness can come acceptance, and with acceptance can come healing. It is possible to start off as a Null and cease to be one through your own efforts, or the efforts of a Deity, too. The cost to gain perception that you were not born with is usually high, but it is still something that can be achieved.

Also, I’ve mentioned a few times throughout this book that there are different forms of neurodiversity such as Aphantasia and Anendophasia. Not everyone has the same wiring in their brain, and neurodiversity is much more complicated than just Autism and ADHD. Likewise, Mental Illness does not exclude you from practice, and it too presents another kind of neurodiversity which may affect how your spiritual journey feels and how it progresses. Many people hear our Goddess’s voice endophasically, that means that they hear her as a voice in their head that does not sound like their own voice. If hearing any voice, even your own, in your head sounds new or surprising to you, you may be anendophasic. A rare few hear our Goddess through their ears as external sound, if this happens and you have never experienced auditory hallucinations before it does not mean that you are hallucinating or that you have a psychotic disorder. It’s only when it has happened before with mundane things that it could be a sign of mental illness, and even then it does not invalidate the experience.

Many people receive visions from their Deities. Some describe it as flashes of involuntary imagination internal in their mind’s eye, others describe it as being externalized out in the world overlaid on top of the mundane world. I have total

aphantasia, and so I never experienced any visions initially, even despite going to extreme lengths to induce them. For many years I was proof that aphantasic people are just as capable of devoted and rich spiritual lives as phantasic people. Then a miracle happened, Inanna granted me not one but two perfectly clear, hyper-realistic visions of her while I was awake and fully sober and of completely sound mind. It absolutely blew my mind. To date they are some of my most cherished memories, and some of my most special experiences. It was then that she proved to me that there are barriers within us which she can overcome if she decides to. So don't count yourself out just because you are neurodivergent.

Neurodiversity is something to be learned about and understood, not ever something to be ridiculed or denigrated for. Your journey may look different than another person's but that does not mean it is inferior. It is just as valid and as special as another's. If you find that you have a sensory disablement as a result of your neurodiversity, do not give up. Do not blame yourself. Do not look down on yourself. You are still totally capable of developing the spiritual senses you want to develop. It just means that your path will be a more difficult one. Also do not necessarily ramp up the intensity of your efforts to try to induce an experience which is proving difficult. It's better to work with your natural strengths than to fight against your natural difficulties, but many difficulties can be overcome with time and effort. Also, the Anunna are capable of altering a person's perception permanently, so if you find you are truly struggling to develop a sensory skill that means that much to you, bring it to the attention of Inanna or another one of the Anunna. Lady Inanna and Lord Enki helped repair my Clairaudience when I was struggling to develop it beyond a very rudimentary level.

It may take time to recognize your Deity's replies. Patience is key. An old saying of mine is "Patience allows us to harvest the sweetest most nutritious fruits, while impatience guarantees we taste bitterness and dissatisfaction.". Keep praying to her and give her offerings when you are able.

It is important to maintain your reverence and sincerity as you continue to pray even when you have not heard a reply. When someone has not yet shown their devotion or determination to pagan Deities it is not unheard of for them to simply sit back and watch and listen for a while first before getting involved

directly. They want to see if they're just a passing fad in your life or if you are sincere and committed to learning their ways and worshiping them. They may want to see the level of maturity you show when things don't go your way. The gifts and boons and messages that Deities may grant us are no trifling thing, they are quite serious matters and they can change lives for the better like nothing else, but oftentimes these messages are hard pills to swallow, especially when someone is deeply rooted in bad behaviors or in denial. I tried to reach out to many Gods and Goddesses before I transitioned, but I never once heard a reply or saw a sign, and I didn't have the tools or wisdom needed to contextualize that or to even begin working on all of the barriers that separated me from my true self or me from my Deities. I was so desperately holding on to the barriers of denial that walled up my gender, my dysphoria, my sexuality, and my neurodiversity that I wouldn't let even well-meaning Deities in. The lesson here is that sometimes we have to work on ourselves psychologically or physically before we become able to receive the messages of our Deities. At least in the case of worshiping our Goddess, she is an adamant supporter of us becoming our best selves, so she'll make changes in your life that force you to confront your issues and to work on them successfully if you keep praying to her and giving her offerings. You may not at first be able to receive her messages, but if you keep praying and offering you will eventually be able to, if not through your own actions and development then through her actions.

Additionally, a heightened level of positive emotion is often very helpful in making one receptive to the communications of their Deity. A simple thing to do is to repetitively chant a simple phrase during prayer to elevate your emotions. See Ishtarite Prayer Chants. Counterintuitively, sometimes when the emotions are intense in the other direction; in the direction of fear, anxiety, despair, or deep suffering, it can make it much harder for you to access your spiritual senses.

Critical to perception of the Divine and of all things Spirit based, is a little known fact about how that perception works physiologically and psychologically in the human mind: If you do not believe that you can see/hear/feel/sense something, then you will not be able to do so. This is particularly true when it comes to communications with Divinities. If you do not believe in that Divinity, and do not at least acknowledge their existence as a Divinity, you won't be able to experience any communications from them. This is why when people approach spirituality with a purely scientific mindset full of doubt they never find any evidence and never have any experiences. A person must be open to having an experience, and be at least agnostic leaning towards being a believer, in order for them to experience anything of substance. When a person experiences something spiritually, it is not because the body's sensory organs are interacting with the Spirit (or Deity) in question. When you see a vision of a Deity there's no photons striking your retinas from the Deity. When you see a vision of a Deity, you're seeing it because that Deity has triggered your brain's circuitry to reproduce the experience intended. If you do not consent to the Deity having access to your mind at least subconsciously, which is part of believing in a Deity - acknowledging and accepting their Divinity and thus their right to influence you - then they cannot influence your neurology to produce any experience. If you truly want evidence of the existence of Divinity, you must suspend your doubt, manifest true belief, then do all that is required of someone to genuinely make contact and build a relationship of worship, and maintain that relationship in good faith. If you do that, you will almost certainly get your evidence, but it may take a long time, and your heart must be true, you can't fake true belief.

Chapter 18: Advancing Your Practice

Once you have received a message or a reply, or even if you've felt her presence within you or within your life, it is time to advance your practice by making efforts to give our Goddess some permanent space within your life. You should also increase the frequency of your prayers and offerings unless you've already been worshiping daily. You still don't have to give offerings every day, but it is always encouraged if you can afford to and want to. Praying every day really does help a lot and is how it was done in Ancient Mesopotamia, even if each prayer only lasts 30 sec. You should not feel required to pray at a certain time of day or to give offerings at a certain time of day, either. It is entirely up to you, and in some ways just praying and offering when it feels natural to do so is received as an even higher form of devotion than making a schedule and sticking to it. As talked about in the Rituals section, if your offerings are to be given at a meal time you should always serve our Goddess her offering before you begin eating. Doing so shows reverence and respect and obeisance, all of which are traits that are highly appreciated by the Anunna. In addition to frequent offerings and daily prayer, purchasing or making an Idol such as an image or a statue or a piece of jewelry with Inanna NinAnKi's symbols or name upon it is an excellent way to both show your devotion and dedication, as well as bring her close to you in a more physical manner. Having an Idol also elevates your offerings and your prayers because you can direct them at a physical conduit for our Goddess.

Once you're ready for serious commitment you can perform the Ritual of Mīs-Pî: Washing of the Mouth to sanctify and purify your Idol. Performing this ritual makes the object or image into a conduit for our Goddess but it does not yet embody her within it, so no commitment to daily feeding (offering) is required. Likewise, an altar is not required, but is strongly suggested. If you are able to, you should consider setting up an altar as soon as you have an Idol. It need not be very large or filled with expensive items of devotion. An altar can be as simple as an Idol and an incense burner placed together in a clean elevated location of your home that is out of the way of mundane use and not likely to be disturbed by others. As your connection and desire for dedicated worship grows you can add to the altar by getting a votive, an altar cloth, an image of our Goddess, candles, and more, but nothing is absolutely required other than your reverence and respect for the items that make up

your altar. It must be said that altars do not replace prayer. All the wealth and offerings of the world cannot replace simple prayer. Let your heart and mind do your worshiping, not your purse and bank account.

Another way of advancing your practice is to incorporate offerings of performance and acts dedicated in the name of our Goddess. It can be something as simple as praying to her and then singing to her, or it can be any action described in the Paths of the Ishtarite section that you dedicate to her and perform while holding her in your mind. The more resonant you and your life become with our Goddess the more intensely your actions and prayers will be felt by her. Give offerings through acts of authenticity, and it will never be a labor or a chore to give an offering. The more you incorporate Inanna NinAnKi into your life the more gifts and rewards you will experience as she manifests herself and her presence in you more strongly. Simply living while closely connected to our Goddess is a blessing in of itself, as it makes life feel so very good compared to life without her. This is why so many of us chose to become her clergy in ancient times. Many Deities required less of their servants than Inanna NinAnKi requires of us, but it is worth it undeniably because no Deity improves the lives or well being or happiness of their worshipers like Inanna NinAnKi does.

When you are ready for the ultimate commitment you must be ready to commit to praying every day and giving offerings every day, if not multiple times a day for both activities. You may perform the Ritual of Pīt-Pî: Opening of the Mouth to embody our Goddess within your chosen Idol(s), which allows you to feed and care for our Goddess every day through the proxy of her Idol(s). Alternatively, you can perform a Ritual of the Living Temple instead of the Mīs-Pî and Pīt-Pî. This is a commitment that brings great blessings or great misfortune depending on whether you follow through with your commitment or fail it by not caring for your embodied Idol. I do not recommend that you fail to care for her embodied Idol under any circumstances. If you know you are to be away from the idol, such as when you are traveling or if you’re going to be in the hospital, you should pray to Inanna NinAnKi ahead of time at your altar for her and tell her of your upcoming absence, ask her to withdraw her spirit from your Idol(s) while you will be away from them. Then make sure to pray to her and give her offerings whenever you are able while you are away. When you return home, you should perform another prayer with an offering in which you

ask her to return to embodying her spirit within your Idol(s). If you do not receive a reply to your request you should perform another Mīs-Pî and Pīt-Pî to restore your Idol(s). In the event of an emergency hospitalization you should not worry about upsetting our Goddess, she will not hold that against you.

If you performed a Ritual of the Living Temple instead, you do not need to worry about leaving your Idol(s) untended and unfed, as long as you bring your wearable Idol with you it will be fed from your own lifeforce automatically. If you are unable to bring it with you then you should give prayer asking her to either forgive and permit the pause in your connection to her through your Idol, or ask her to place a portion of her spirit directly within your body while you are still wearing the Idol before you leave for your trip or hospitalization, allowing her spirit to be sustained from you directly while you will be without your Idol. Personally, I prefer to ask her to directly be sustained from my body as I have given the whole of myself to her; body, mind, heart, and soul. At this level of commitment and worship, Idols are merely formal externalizations of the bond and pledge we share with our Goddess. The main “drawback” to the Ritual of Living Temple is that it cannot be cleanly undone, and the consequences for trying, or for desecrating your body (her Temple) are great. Besides that, the only other “drawback” is that when you do not present her a formal externalized offering she will draw from your body the spiritual energy she needs to sustain herself and her connection to you.

The bond formed in The Ritual of the Living Temple offers many practical and spiritual advantages over the historical rituals for Idols, but it is the most serious commitment an Ishtarite may take outside of marriage. In comparison, the traditional course of rituals to sanctify and embody an Idol, the Mīs-Pî and Pīt-Pî, only require that you perform the rituals again in any case of mistreatment or desecration, and if one wishes to terminate the embodiment of an Idol the need only to pray and ask the Deity to withdraw their spirit from inside the Idol. There is no known consequence of terminating the embodiment of an Idol consecrated with these rituals, and it happened quite often as Temples were destroyed and rebuilt. Terminating the bond formed in The Ritual of the Living Temple requires making prayer to the Deity and asking them to withdraw their spirit from inside the Idol, then the destruction of the Idol. Additionally, it will have a permanent negative impact on your relationship with the Deity, though I do not know the exact degree or manner of impact

involved. I do not ever plan on severing or lessening my bond with Inanna NinAnKi under any circumstances. I do not believe terminating the ritual's bond would terminate the relationship of the worshiper, or that our Goddess would be vindictive or malicious towards anyone who chooses to sever their Living Temple bond with her, but I still feel the need to strongly warn anyone considering performing the ritual that they should not perform it if they think they will ever need or want to sever the bond it forms in the future. Inanna NinAnKi is a most powerful ally and Deity to have in your corner, to jeopardize one's relationship with her is a poor decision any way one looks at it.

The core of any Ishtaric practice is Prayer, Offerings, Rituals, and Living In Resonance with our Goddess.

If you wish to incorporate other elements of spiritual practice, such as divination, you are free to do so, but there is little to no historical practice of such in the record to draw from, and it is not a field within my expertise so I will not recommend it or teach it myself. In fact, I have seen more people ruin their relationships with Deities over the fallible and imperfect results of divination than from any other factor or reason, and that has been a constant over the whole of my career as a spiritual leader. Counterintuitively, divination seems like it's accessible to everyone precisely because it's such a poor quality unreliable tool when it comes to communications with Divinities and Deities. It's much better at revealing the contents of the subconscious. I've seen countless people make critical flaws with divination which guarantee all of their results are faulty and *at best* just random, such as holding a pendulum in their own hands while scrying, or trying to interpret candle flame movements in a room with drafts or their own breath affecting the flame, who go on to experience mental health crisis and spiritual crisis one after another simply because they're putting too much stock into the results of divination and it's leading them to their own downfall.

So I will caution the reader to not place undue or excessive trust in any divination method when used as a means of communication between them and our Goddess. Inanna NinAnKi prefers to communicate with her worshipers directly, as she is very forward and direct in all her dealings and doings. While people have variable levels of receptivity to and perception of common modes of communication, I do not believe anyone has zero degree of reception or

perception to all modes, so I do not believe divination to ever be required. Additionally, it is my experience and my belief that all divination tools have some inherent level of bias and some inherent rate of unavoidable error, and because of this when someone relies too heavily on them or puts too much trust on them they will incorporate potentially serious miscommunications as a result. It is best to trust your intuition, trust your senses, and trust the feelings you get from our Goddess, even if you cannot get words or images directly from her. Even if you feel like you are missing or not understanding her messages and replies, continue to give prayer and give offerings as you have been, our Goddess is sure to have a positive impact on your life and continue on in your best interests even if you cannot converse with her. The beauty of telling her exactly how you feel and exactly what you want while you are praying to her is that it allows her to know and understand how to help you and influence your life in the way that you want. It was very common for our ancient counterparts to go long periods without any direct communication from our Goddess, all the while still receiving constant benefits and assistance from her in other ways.

If you wish to incorporate magick into your spiritual practice, I have gone to great lengths to include an entire beginner's book on magick within this very tome. Near the conclusion of this book you'll find Coda Excursus Arcanorum, which details everything you need to know to take up a safe and effective magickal tradition open to everyone, which was developed by the Anunna themselves. I highly recommend learning and taking up the sister-schools of Magery, Arcanology, and Kiŋziaka (Energywork) which are introduced in that magick book section of this book. It is not only an extremely rewarding practice on its own, but it meshes beautifully with worship of the Anunna. Enjoy!

Section 3: Advancing Your Understanding Of Anunna-Umun



The Family Tree Of The Anunna

Parent + Parent = Offspring (alternate name)
An + Ki = Enki, Enlil, Ereškigal, Nisaba, Gugalanna, Bau, Ištaran, Sadarnunna
Enki + Ki = Utu, Inanna, Asalluhi, Nanše, Ningal
Enki + Nisaba = Ninlil
Enlil + Ninlil = Nergal, Enzu (Nanna Suen), Ninurta, Nuska, Birtum, Išḫara
Enlil + Ki = Ninŋirsu (Ninurta)
Ninŋirsu + Bau = Igalima, Šulšagana, Ḫegir
Enlil + Inanna = Ninkurŋarra, Nungalaturra
An + Inanna = Nanaya
Unnamed Mortal + Nanaya = Kanisurra, Gazbaba
Enzu + Ningal = Iškur (Adad), Ningublaga, Numušda, Tirana (Manzat)
Iškur (Adad) + Shala = Niŋsisa (Mīšaru), Uṣuramāssu, Šubanuna, Menunesi, Namašmaš
Utu + Šerida (Aya) = Mamu, Niŋgina (Kittum), Sisig, Išum, Zagar
Nindara + Nanše = Ninmarki
Ištaran + Tirana = Lugalgidda
Nuska + Sadarnunna = Gibil
Utu + Nanše = Ḫendursaŋŋa
An + Ereškigal = Nungal (Manugal)
Enlil + Ereškigal = Namtar
Gugalanna + Ereškigal = Ninazu
Nergal + Ereškigal = Lilith, Naamah, Akhkhazu
Ninazu + Ningirida = Ninŋišzida, Amashilama, Labarshilama, Nintinugga
Ninŋišzida + Ḏeštinanna = Mušḫuššu
Kur + The Void = Pazuzu, and the Demons of Kur

This is not an all-inclusive comprehensive family tree. Most of the Anunna's extended relations and families are not known to modern living mortals, and much of what the ancients knew has been lost to the ravages of time. This is merely an overview of the most significant members and the main parts of their families.

Chapter 19: The Cosmogony of Anunna-Umun

“The origin of everything and everyone.”

The Primordial Beings:
The Void, The Primordial Essence of Nonexistence
Nammu, The Primordial Essence of Fresh Water River of Life
Tiamat, The Primordial Essence of Salty Water Sea of Death
Abzu, The Primordial Essence of Underground Water of Creation
Kur, The Primordial Essence of Shadowed Land of Death
An, The Primordial Essence of The Heavens
Ki, The Primordial Essence of The Earth

The Primordial Planes:
The Void - The Plane of Nonexistence
Nammu - The Plane of Creation
Tiamat - The Plane of Destruction
Abzu - The Plane of Water
Kur - The Plane of Death
Annim - “Highest Heaven”
Kinim - “Highest Earth”

The Heavens:
Ankita - Divine Realms - “Lower Heaven” - An
The Personal Realms of Each Divinity of the Anunna

The Mortal Realms:
Kinud - “The Realm of Incarnated Sleeping Souls”
Kikita - Earthen Realm - Lesser Realm of Ki - “Lower Earth” - Ki

The Realms Beyond
Unnamed, Uncharted, and Uncounted.

It is time for you to learn what is beyond this world you know: Each Primordial Essence is both a *Place* and a *Consciousness*. It is a plane of reality as well as a Soul which governs the functions and form of that plane. When the consciousness of that plane is killed, it ceases to be a being, but remains as a place. When a realm's consciousness is slain, the realm becomes permutable to the Will of any who imprints themselves upon it. The strongest Will within the realm has the greatest control and the final say about the nature of that realm and all things within it. In the beginning there was only The Void. From it the first two beings emerged, from then on, for a long time, there was only the Tripartite Trifecta; Nammu, Tiamat, and The Void. But Creation begets Creation, and so our story begins.

Nammu and Tiamat were the first Primordial Pairing, both are women, and it is from the pairing of two women that all creation flowed forth. This is a secret which was obscured out of homophobia for millennia. They were the first two beings and places to exist, besides The Void, which is not so much *a place* as an emptiness. When Nammu and Tiamat joined together and gave birth to the first beings, they gave birth first to Abzu, then second to Kur, then third to Lord An, and then finally fourth to Lady Ki. The Void exists within non-existence, it was never birthed into existence, so while it "exists" it also does not exist, and so it was not birthed by Tiamat and Nammu, it is all that which was NOT birthed by them or their descendants.

Nammu is the Primordial Essence of the Fresh Water River of Life. Nammu is the essence of creation, the source of all Life. She is sweetness and fecundity. She is The Great All-Mother from which all of creation flowed forth. She is the flowing orderly change of development and elucidation. Little more is known of her by those who yet live, as she is beyond the reach of most mortal Souls in life or death. Brimming with kindness, and flowing with generosity, she quietly flows and churns, making all of creation possible. She loves every thing that has ever been created, as they are all her children. In her eyes, all of her children are equal, and none are unlovable or wrong. She is saddened when her children fight, but she knows that it is in their natures to do so, for they are just as much made of her wife, Tiamat, as they are made of herself. Her love for Tiamat is eternal and unwavering and perfect.

Tiamat is the Primordial Essence of the Salt Water Sea of Death. Tiamat is the

essence of destruction, the source of all Death. She is bitterness, and decay. She is the crashing chaotic change of destruction, dilapidation, and withering. Where Nammu flows smoothly through curves and grades, Tiamat crashes through sudden changes and abrupt disruptions of state. She is the first and greatest Mother of Destruction, the source of all Death and destruction and decay. Just as Death and Decay are found waiting after Life, Tiamat is found at the end of Nammu. After all, Death is just a sometimes-sudden drastic change from the previous state of harmonious development that we call Life. But Tiamat and Nammu are still embraced in loving bonding even now, so too at the end of Tiamat you will find Nammu there again, just as how in realms of Life you will find new life after the decay of Death. Tiamat is not evil, she is not uncaring, she is not bad, she simply is the complementary inversion of Nammu. Heteronormative homophobia, patriarchal misogyny, and small-minded myopic cult theology has asserted for far too long that Tiamat is some great ancient evil, something unholy, and someone not worth your worship or reverence, but this could not be farther from the truth. It is because of the union of Tiamat and Nammu that everything we love exists, including each other. She is a Great Holy One.

Abzu and Kur were another Primordial Pairing. Abzu is the Primordial Watery Essence of Creation. Kur is the Primordial Earthen Essence of Death. Both Abzu and Kur are men. Their pairing was also obscured for millennia due to homophobic heteronormativity and narrow-minded cultic theology. Because both Realms existed prior to the creation of Light, which was created by Lord An and is born forth by Him or His children, ancient peoples thought that both Abzu and Kur were subterranean worlds. In truth both simply exist without Light unless a Divinity or descendant of one brings Light into there. Anyone who has been to Kur would do well to note the sky there, as well. How anyone could think it is subterranean after visiting is an absurdity - but then few possess the skills to visit before it is their fated time to reside there, and many talk about these places without ever having visited them in life. Abzu at least, does have a region which is cavernous and subterranean, as it borders Kur, and it runs beneath a section of it, giving the illusion of being entirely subterranean.

Abzu is the Primordial Essence of The Shadowed Water of Creation. From within the Abzu all manners of creation are possible and enabled. Abzu

continually summons forth life when it is spilled upon where there was none prior, in all places except Kur. Within Abzu itself, those mystical waters are teeming with life, from the microscopic to the macroscopic. Bacteria and Behemoths, and everything in between, swims those endlessly-deep waters of creation. Normal mundane non-sentient Water was the first creation of Abzu and Kur, as Kur has no life and cannot create life, Water is not alive. But like Abzu, Water can take any form, harkening back to Abzu's potential for infinite creation. As Water is the child of Abzu and Kur, it is found abundantly in both realms. Abzu was crucially involved in the creation of Humankind, and has been involved in the creation of countless other acts of Divine creation. Abzu is vast, and its depths are said to be truly endless. The surface of its mystical waters reflect the state of the consciousness who rules over it. The beasts within are not immortal, their deaths result in an endless stream of creatures that migrate to Kur, a sign of the original primordial love between Abzu and Kur. In this way, a bit of Abzu would flow continually into Kur as an act of love.

Kur is the Primordial Essence of The Shadowed Land of Death. Kur is where Death resides, and it is in Kur that everything which has become one with Death resides. There is no life that naturally resides within Kur, and Kur cannot create life, but being the son of the Primordial Creatrix-Pair, Kur is where all of creation will one day reside once Death has feasted upon everything that Life has given birth to. Kur is a vast landscape nestled between huge ranges of mountains, which gave it its name, but it also is filled with rivers, dusty plains, lakes, tar pits, volcanoes, icy tundra, and even lush green fields with acres upon acres of unliving crops which are harvested by the Dark Lady who is Queen of the Realm, Lady Ereshkigal. Each stalk of grain that is harvested in a Living World takes root in a field of Kur. The skies there are often seen as either monochrome, or with a mix of Eigengrau and muted colors. For my yet-living Soul’s eyes the sky was Eigengrau with streaks of rust-red and muddy brown, like during an otherworldly sunset. The Sun of Lord Utu does appear there in a cycle mimicking Earth Realm’s nocturnal period, but there are no other heavenly bodies in the skies above Kur.

Betwixt the plains and the fields lies Irkalla, the Great Walled City, where the dead reside under the watchful rule and doting care of their Queen. The Great Walled City of Irkalla seems endless to those who explore its roads and alleys without purpose. There, buildings from ancient to modern, and a blend of both,

tower above the streets paved with all manner of stone and metal. The city is never without vacancy, yet always brimming with residents, and yet, it also feels very still unless you bring movement to it with your intention and purpose. The city has existed since before humankind was created, so the amenities are vast and diverse. Those who are underworld royalty have their own lush quarters and areas of favor. Those who are mortal, but who earned great favor in life may have their own special allotments. All who enter are given residence, food, water, and clothing without cost. Far from a place of desolation, the city is lively for a city of the dead; residents spend their time enriching their afterlives with all the things they loved most from life. The streets and homes are lit with flickering little blue flames made from decaying Souls who lost their will to exist as a person, called SoulLights. These lamps naturally burn with a cyan blue flame, but these lamps respond to the very natures of the Souls who gaze upon them, and those Souls who carry heavinesses such as wickedness within them are said to see these ethereal lamps in other shades, such as crimson. At the very center of the city is Temple Row, where great Zigurrat Temples can be found for every member of the Anunna. Within them, the Souls of the dead may go to worship their chosen Deity. Those few who earn great favor with their piety may be selected by their Deity and granted great gifts, such as being made Eternal, so their Soul will never die a second death. Fewer yet still will be granted entry into Heaven, where they will be allowed to serve their Deity in Eternal Service. It is because of Lady Inanna's sacrifice during her Descent that Souls within Irkalla are able to receive the blessings of their chosen Deity, and Deities of Heaven are able to influence the afterlives of Souls in the Underworld.

Care must be taken by any who would venture inside this great city with intent of leaving it; to eat or drink or even taste of anything consumable there is to be trapped forever. To enter The Great Walled City, any being part of The Grand Order, the endless cycle of Life and Death, must enter through the Seven Gates of Irkalla. Each gate strips the Soul of something integral to its identity and power. The living who do not take anything that is not already theirs from this realm may yet leave and reclaim what they forfeited upon passing through the gates upon entry, but any who has died while within its walls must supply another Soul to take their place if they are granted leave from this City of Death. Only five beings have ever entered and then left Irkalla enduringly; Lady Inanna was the first, then Ninkurŋarra and Nungalaturra the twin pair of

beings who exist outside of The Grand Order, who rescued Lady Inanna, Lord Ishkur who was tricked by Neti the Gatekeeper in order to steal his auroch cattle, and The Great Fox Spirit who rescued Lord Ishkur. Beyond these five, Lord Dumuzi and Lady Ŋeshtinanna trade places for half a year each, entering and leaving Irkalla in an endless cycle to satisfy Lady Inanna's debt to The Grand Order. Additionally, Lady Ereshkigal's two still-living Divine children, Lord Ninazu and Lady Lilith, whose births were made possible by Lady Inanna's sacrifice, may freely leave on a temporary basis.

Far beyond The Walled City's sprawl, there is a sacred region deep within the vast lands of Kur hidden away from and unknown to most, far past where mere mortals can reach either in life or death, where a grove of Crystalline Trees grows from Kur's pitch black soil. This is the Arboretum of the Gods, where crystalline fruits of primordial Divine Mes may be found upon crystalline trees like shimmering jewels. It was there that Lady Inanna learned the ways of Women after feasting upon one such Divine Me fruit laden with ruby red knowledge. Only Divine hands can pluck these fruits from their branches, and only Divine mouths can taste of their flesh. The Abzu borders Kur, and for the intrepid, its waters can be found beyond the farthest reaches of Kur.

Beyond both Abzu and Kur, sharing borders with both of them, is The Void. The Void is the Primordial Essence Nonexistence, of Un-Creation and Un-Becoming, it is the plane of Non-Creation, which is where the essence of Ideation resides. All that could be, but has not become, exists within The Void. To enter the Void is to give up "**being**" and take on the essence of "**not-being**". But "**not-being**" is not just destruction, it is the adoption of infinite unrealized potential to become, at the cost of unbecoming. Infinite *potential* but *only* potential. When something "**is**", its definition becomes fixed, in "**being**" there is rigidity and certainty, in "**not-being**" there is infinite flexibility and infinite superposition of states. The Void is the place of un-becoming and un-creation, but it is also the place of infinite creativity. Creativity, not Creation. Dreams are linked to the Void, as the Void is the birthplace of **Ideas**. All horrors which were thought up but never actually birthed forever reside in The Void. All horrors which were actually birthed reside in Kur (because An, Enlil, and Enki fought them back and imprisoned them there). And as such, The Void and Kur are much like Yin and Yang. The Void is all that which could be but has not been created, and Kur is all that

which has already been created, that once was. Some say at first there was only The Void, and from it came forth Nammu and Tiamat, the first two entities to come into “*being*” from “*not-being*. Only Tiamat and Nammu are truly incapable of dying, and they are both incapable of ceasing to exist, and so they are both freely able to pass within and without The Void at will.

Finally, the last of Nammu and Tiamat's children are the Divine Pair from whom all sapient creation came forth: Lord An the Primordial Essence of The Heavens, and Lady Ki the Primordial Essence of The Earth. Lord An and Lady Ki are the final Primordial Pairing, but they are also the first Divine Pairing. It is from Lord An and Lady Ki that all Divinity stems forth. Much like the love of their parents, the love between Lord An and Lady Ki is legendary and revered for both its sweetness and sadness.

Lord An is The Heavens, He is the endless cosmos, He is "Creation Unleashed", as He is the result of “Creation being poured into an endless place endlessly”, and He spreads out in every direction all at once endlessly across many layers of reality. He is the Great Father of the Anunna. He is the Primordial Protector of Creation itself. He is the creator of Light, the creator of all the vast splendor which fills the Heavens. From Him, the Eternal Life of the Divine flows forth; it is His lifeforce that sustains all of his children, and their children, and their children’s children, and so on.

Lady Ki is the The Earth, She is the whole of our world, but not just our “*_world_*” as in our planet, She is the whole of our *Realm*, “Earth Realm”, which is also known as “Kikita”; the entire layer of reality where we now reside. She is also the whole of two other realms, two other layers of reality which also bear her name; Kinim and Kinud. You will learn about them later on. Our planet is a manifestation of Her body, and the rest of our Realm is a manifestation of Her Spirit. She is "Creation Focused and Determined", She is the result of Creation being poured into a finite place endlessly, She is Creation forever focused on infinite interplaying harmonies, She is Endless Forms Most Beautiful. Like Her Mother, Nammu, She is The All-Mother. One of Her epithet names states as such; "Ninmah". She is the Great Mother of the Anunna. From Her, the fleeting Life of all that is mortal flows forth; it is Her lifeforce that flows into all mortal beings as they are born, and it is back to Her that Her lifeforce flows after her mortal children die.

Lord An and Lady Ki were an inseparable pair, between them not only did endless creation flow forth, but Life itself was infused into endless creations, for unlike with the pairing of Abzu and Kur, both parents were manifestations of Life, and both carried the power of Life into the results of their pairing. Lord An and Lady Ki loved each other passionately, with an enduring love that never ended. Following their intimate pairing, Lady Ki became pregnant with twins. Soon after came the birthing of their two Divine Sons. Despite their love enduring endlessly, their time together would not stay as it had been, and thus there is a touch of sadness to their story.

The first son to be born was named Lord Enki, and with His genesis Ki's body became enrobed in Water, for Lord Enki is the Lord of Water, He is the Essence of Fluid, one of the four states of matter. The next son to be born was named Lord Enlil, and with his genesis, the Sky itself was birthed into existence between Lord An and Lady Ki, separating forevermore the Cosmos and the Earth below. Lord Enlil is the Lord of Air, He is the Essence of Gas, one of the four states of matter. Their Father, Lord An, can be thought of as the Essence of Plasma, and their Mother, Lady Ki, can be thought of as the Essence of Solid, and so they, Liquid and Gas, the Sons of Lord An and Lady Ki, are the Essences of the States of Matter between Plasma and Solid, each with attributes that are in between those of either of their parents. Lord An and Lady Ki passionately coupled once more and Lady Ki gave birth to one more child, this time it was a daughter, and She was named Lady Ereshkigal. Overjoyed at the beauty of their creations, they coupled again and again, giving birth to another daughter, who was named Lady Nisaba, and another son, who was named Lord Gugalanna.

It was at this point that Lord An and Lady Ki were separated partially, as Lord Enlil had fallen in love with Lady Ki, and She loves Him in kind. Together, they created their son Lord Ningirsu. The ways in which Divinities are able to occupy multiple planes of existence simultaneously are complex and not easily put into words that mortals can understand or share with each other, but it will suffice to understand that there are some layers of reality, some realms that is, where Lord An and Lady Ki are still in each other's loving embrace, and there are other layers of reality, other realms that is, where Lord Enlil and Lady Ki are in each other's loving embrace, and it is within those realms that Lord An is

unable to be with His beloved wife. But all is fair in Love, especially love between Divinities, for it was not long before Lord Enki also fell in love with Lady Ki, and their love turned out to be the most enduring, passionate, and intense of all. So it is that there are yet some realms where Lord Enki and Lady Ki are in each other's loving embrace at the exclusion of Lord An and Lord Enlil. True it is too, that there are some realms where all three Lords are free to embrace their dear Lady Ki simultaneously. Lady Ki is married to Lord An and Lord Enli and Lord Enki.

From Lord Enki and Lady Ki a great many Divine children were lovingly created; Lord Utu, Lady Inanna, Lord Asalluhi, Lady Nanshe, Lady Ningal, and Lady Ninkasi, to begin with, most notably. But Lord Enlil was lonely, and Lord Enki loves His brother dearly, and He did not want Him to suffer in loneliness, so Lord Enki went to Lady Nisaba and He courted Her, and together they created Lady Ninlil, who mirrored Lord Enlil's affinities and interests. And so it was that Lady Ninlil and Lord Enlil fell deeply in love, and She bore Him a great many beautiful Divine children; Lord Enzu-Nanna, Lord Nergal, Lord Ninurta, Lord Nuska, and Lady Ninbilulu, to begin with, most notably. Lady Ereshkigal and Lord Enlil created Lord Namtar. I am not able to grace these pages with the full listing of the Great Princely Host of the Descendants of Lord An and Lady Ki, for most of their names and natures have been lost to mortal-kind, but hopefully from this incomplete listing you will know better the Divine Host who cares for us all so very much.

It is time for you to learn how everything came to be as it now is: Creation begets Creation, and so, rather quickly, Creation involved a whole lot many more beings than the first ones ever even conceived of there ever being, and to this end, Kur and Abzu were not happy. They, being Primordials, heard the thoughts and actions of all other beings in Creation, and to them this was an unbearable clamor and noise. They had no love for the children of their siblings, for they were bitterly jealous as they were unable to create living children of their own. Because of this, they plotted to murder the children of Lord An and Lady Ki. Fortunately, Lord Enki had been spending a lot of time with Abzu, learning to perfect His mastery over Water. It was there that he overheard Abzu's plans to murder His beloved siblings and all of their children. Lord Enki is renowned for His great compassion, and his tremendous kindness. He should also be known for his ingenuity and might, because it was

that night as Abzu slept that He carefully entered the heart of Abzu, where his consciousness was sleeping, and Lord Enki single-handedly killed Abzu, destroying his consciousness forever. In one crucial moment's show of clever might, He not only saved all of His beloved offspring and siblings, He also became the Lord of Abzu, as it was His consciousness which replaced Abzu's original one. From that moment on, He retained total control over the Abzu and all Water in all realms. Kur wept intensely over the loss of his lover, Abzu, but he knew at that point that it would be futile to try to strike against the Anunna. Still, Kur grew bitter and cruel in the absence of his lover. Tiamat and Nammu mourned the loss of their first son, they were deeply saddened, but they knew the truth of his plans to murder his siblings and their children, and such a loss would have hurt the Great Creatrixes far more, so they understood the necessity of Lord Enki's actions.

Lady Ereshkigal was an exceptionally odd child, she grew quickly, and could not find contentment within the Heavenly Cosmos of Lord An nor in the Earthly splendor of Lady Ki. So too, she was not content exploring the Abzu with her brother, Lord Enki. She hungered for knowledge, not just that which could be had freely, but knowledge that was costly, difficult to obtain, or even forbidden, was what she craved most. She learned of Kur and her intense hunger for knowledge gnawed at her every moment that she was not there exploring the wilds, seeking the edges of Creation therein. She disobeyed her Divine Primordial parents and the advice of her brothers, and she set out for the one place that no one but the two Grand Creatrixes themselves and their immediate offspring are permitted to go; The Void. She took the only path she knew to it; through her beloved land of Kur. At the farthest reaches of Kur there is a region which borders The Void, and that is where she set out for. There she went, and she found exactly what she was looking for, but it came at a price; to enter The Void as a non-Primordial is to bond with The Void; to allow it to flood her Soul irrevocably, to be filled with it, and to exist partially within it. Doing this meant that she could only exist within a realm that borders The Void from then onwards, for all of eternity.

When her brother, Lord Enki, killed Abzu, He took control of it, and one of the first things He did was that He caused it to recede away from The Void, for He knew the cost of entering it or even getting too close to it; The Void was forbidden to all except Nammu and Tiamat for good reason! Thus, after this,

only Kur bordered The Void, and so it was that Ereshkigal knowingly relinquished the ability to go anywhere within all of Creation except Kur and The Void. But for her willing sacrifice she gained untold unlimited knowledge; she learns every idea that is ever thought up, whether or not it is ever brought into creation! Everything that never was and never will be; she knows. Everything that once was, she knows. Every single thing within The Grand Order will eventually fall under her total and unyielding power. She became The Queen of the Final End. She became Queen of The Void. Because she became trapped within Kur, and Kur had been terribly lonely because of the loss of his lover, Abzu, Kur sought her out as a natural replacement for his lost lover. Knowing full-well that she would never gain more power within Kur otherwise, she accepted his advances, and agreed to marry him. And so, she became Queen of Kur by marriage. Kur, being Primordial, was able to safely interact with her even though she had become one with The Void. Their pairing was perfect in this way, but she was not happy, for Kur had grown cruel, vengeful, and apathetic.

It soon became known to Lady Ereshkigal that following the death of Abzu, Kur had gone to The Void and attempted to mate with it, in a desperate bid to cause The Void to birth monsters capable of overthrowing Lord An and Lady Ki and their offspring. To this end, Kur was partially successful; he was able to create a vast army of unspeakable horrors, but crucially; they were not able to travel to any other realm besides his own land of Kur. So, a great and terrible host of unspeakable things, not once shown love or care by their bitter, cruel, apathetic, unloving, endlessly angry father, who had been driven mad with grief and jealousy, resided within the deepest depths of Kur, near the border of The Void. It was this very host of terrible things that led to Kur's undoing, for if he had shown them love, as his mother, Tiamat, did, or how his wife, Ereshkigal, later would, they would have loved him in return. Instead, Kur's first-born son, Pazuzu, The Lord of Murder, sought revenge against his cruel father. One night, after Kur had gone to sleep with Lady Ereshkigal at his side, Pazuzu crept into their bedchambers, and there he murdered Kur brutally; by cutting off his head, and tearing out his heart. This of course was just the embodiment of Kur's consciousness, but it was a tremendous doing which changed the face and fate of the realm of Death forevermore.

Control of Kur did not become Pazuzu's though, because there was one in the realm who had a far greater Will; Lady Ereshkigal. And so, she became the consciousness of Kur, and Kur became hers rightfully, directly, though by the actions of her soon to be adopted son. In gratitude for his actions, Lady Ereshkigal made Pazuzu a great prince, as she adopted him formally. He always was and will forever be "king" of the horrors descended from The Void, but through his adoption he became true royalty and officially one of the Anunna. Ereshkigal showed great motherly love to him, and he came to love her dearly, for his heart was great, and he hungered for love deeply. Pazuzu later came to be a great protector in equal measure to his prowess as a terrible hunter who brought death to everything and anything that he saw fit to take down. But because he was shown great love by many, his heart continued to grow greatly, and so he cultivated within it a great love for any who would see him and dare to love him. To this day, Pazuzu is known as the protector of children, for it was once that a small mortal human child saw him and instead of screaming and running from him, walked up to him and gave him a hug. Through means unknown to us living, Pazuzu gained the ability to freely travel beyond his birth-realm of Kur. Perhaps it was from eating the heart of Kur as he did that victorious night, perhaps it was from another act of kindness he performed, perhaps it was something else entirely, but for whatever the reason was, you, dear reader, should be grateful, for Pazuzu has undoubtedly already done you a kindness, whether you know it or not.

Tiamat, like her co-Creatrix wife, Nammu, deeply loved all of her offspring and all of their creations. She had now lost both of her first two children, both her eldest sons, and this pained her greatly. She was not angry at Lord Enki or Prince Pazuzu, though, for she knew with certainty that if they had not acted as they did, she would still be mourning at least two deaths in her precious family. Immediately following the deaths of Abzu and Kur she learned of their plot to kill the children of Lord An and Lady Ki, and she grew even more sorrowful, for she knew her late sons' minds could not have been swayed, and their hatred of their kin greatly saddened her, as she knew it is what led to their deaths. Nammu chose to focus on the ever-growing family given to her by her son Lord An and her daughter Lady Ki in order to cope with the pain of loss. Tiamat was unable to focus so wholly upon the continued creation, her mind instead aligned more to the loss of her sons; to destruction, as was her nature, and so she chose to withdraw from the direct company of her offspring. She

did this by choosing to take isolation within The Void. As she is a Primordial Creatrix, she is not unmade by entering into The Void. She had initially come from within The Void, and so it is her birthright to enter and leave it as she pleases. Despite her reclusion within The Void, she is not withdrawn from her wife, Nammu, as when Tiamat receded, Nammu swelled. Nammu soon grew to stretch from The Void to the farthest reaches of Abzu, to the outermost bounds of Kur, and beyond. As time went on, she would swell and recede, changing her proximity to other Realms at will. Still, though, to this day, Tiamat can be reached by non-Primordials via traveling to Kur, then following its edge to Abzu, and then diving to its deepest depths where it still connects to Nammu, and then diving to Nammu's deepest depths, where She still connects to the Void, but that is, of course, not as simple or ready of a task as my words here make it seem.

It was at this point that Creation began to truly boom and grow. The love for creation that flows through every heart descended from Lord An and Lady Ki is an unstoppable force, and just as creation begets creation, so too did the descendants of the Primordial Lord and Lady pair beget more descendants. Their first-born son, Lord Enki, had begun gathering up all the Existential Powers, the Great Divine Mes, which were initially created by His parents as a means of bringing something into existence. For, for every *thing* to exist, there must be a Me for it, this is the paradigm of existence which was first enacted by Lord An and Lady Ki in their infinite wisdom. As their first-born son, Lord Enki inherited all that was no longer claimed by His parents. After studying the Mes His mother and father had made, He drew upon the deep wells of knowledge and creativity within Him, and He began to follow His father's footsteps the creation of countless more Mes himself. Every thing which He decided should be brought into being, so as to flesh out a great design of creation - the Grand Order, required that He invest a portion of His Divine might into the creation of a Divine Me which corresponded. Tirelessly, for ages long, Lord Enki toiled. Divine Me by Divine Me, The Grand Order came into being, and in doing so, Lord Enki became known as "The World Orderer" - "He who had determined the structure and nature of all that is!". Few beings in existence know the totality of all Divine Mes ever created, and so it cannot be said how many there are or what all they cover, but to *know* a Me is not to *possess* a Me. To know a Me is to possess an awareness of the existence of a thing, to possess a Me is to possess power over that thing. To possess power

over a thing, to possess a Me, is to possess a Divine *Domain*. A Divinity's sphere of influence is determined by the Divine Mes they possess.

And so it was soon time for Lord Enki to begin distributing the Divine Mes that he had wrought into existence. The Grand Order was Lord Enki's first field of focus in the creation of Divine Mes, and so those very same Mes were the first ones He disbursed once He had finished forging Divine Mes into existence. I am not privy to such ancient wisdoms, so I cannot tell you what all Divine Mes were included in that disbursement, but I will tell you of the ones that I know. He inherited the Divine Mes his father Lord An and Lady Ki had made, and the first of these were the Grand Divine Mes of Life and Death. Lord An forged the Grand Divine Me of Death, and Lady Ki forged the Grand Divine Me of Life. In doing so, they made many copies of these first two Mes, and it was the first of these copies that Lord Enki inherited. It is because the Primordials existed before the Mes of Life and Death were created that they are not subject to death in the same way as their descendants, and they are also not alive in the same way as all their descendants are alive, and it is this that explains why they the Primordials are planes of existence and consciousnesses tied to the governance of those planes, and why all descendants afterwards are not of that same sort of nature, why they are simply beings of natures more similar to us. Lord Enki made a great many copies of these two Grand Divine Mes and He disbursed a copy of each to every member of the Anunna that existed in that far-back day, and He continued to disburse a copy of each to every member of the Anunna who was brought into existence ever after. And so it was that every member of the Anunna was initially alive, was able to create life, and was able to die, and able to end life.

The Grand Order primarily dictates the nature of Life and Death; it gives order to the great cycle of birth, existence, growth, death, decay, and the recycling of materia within this great cycle. Every single thing that is part of The Grand Order has a correlating Grand Divine Me, including functions of maintenance and control over aspects of this great cycle. To Lady Ereshkigal, his younger sister who had become one with The Void, He gave one such Grand Divine Me of Maintenance and Control Over Death. To her, He also gave a copy of the Divine Me of Knowledge, and the Divine Me of Compassion - one of His finest creations that He was most proud of. Lord Enki was so proud of the Divine Me of Compassion that He gave a great many of them out to the

members of His family. To His dear brother, Lord Enlil, in addition to many other Mes, He gave the Divine Me of Sky, the Divine Me of Gases, the Divine Me of Storms, the Divine Me of Lightning, the Divine Me of Rain, the Divine Me of Battle, the Divine Me of Tactical Prowess, and the Divine Me of Kingship - thus making him King of the Anunna. And so in this fashion, Lord Enki brought order to all of creation. He determined which Divinity received what Grand Divine Me and Divine Me. Through His actions, The Grand Order took shape and was enacted in governance over all of creation. Through His wise choices, the Anunna took on the forms and natures we came to know and understand them by. But in his infinite wisdom, as keeper of the Grand Divine Me of Wisdom, he did not disburse *all* of the Grand Divine Mes and Divine Mes, no, he retained a great many of them in his sacred storehouse in Heaven, for he knew that one day someone would arise to become worthy of them, and in doing so become the Supreme Divinity.

Lady Ki loved nothing more than giving birth to new beings and watching them grow. She cherished all of her children endlessly. She went to her lovers, Lord Enki, Lord Enlil, and Lord An, and asked them for more children, but one by one they denied her requests, for they had great pride in their children, and they loved them very much, but they knew in their hearts the wisdom that to create endlessly is to devalue their creations, because their attention and care is not infinite, and it went against their very natures to allow neglect to creep into their hearts and minds. Being denied by all of her lovers filled Lady Ki with great sadness, and she began to weep, for her heart is boundless, and she yearned for more children more than anything else. Lord Enki, being the brilliant God of Creation and a fantastic husband, came up with a marvelous solution to his wife's sadness. He spoke to her and told her his idea; he said "Dearest wife, Mother of Life, if you will give birth to a new world, one which we can populate with endless children, then and only then you can have endless children, and we your lovers will never deny your requests again. Embody yourself into a new world wherein you will be present therein evermore. Your children's children's children's children you will watch and cradle and comfort for all of time. Do this, my love, and you will have endless joy for all of time.". And so it was that the realm of Ki, also known as "Earth", "The Earthen Realm", or "Kikita", was brought forth into existence.

Lord Enki and Lady Ki gazed out upon this new world she had given birth to, and it was beautiful, but it was barren. The land was pristine, but it was empty. The seas were pristine but they were empty. The lakes were pristine, but they were empty. The rivers were pristine but they were empty. Lord Enki called out to his son, Lord Utu, and bade him to shine his light upon this new world, one half at a time, as it slowly rotated around his solar orb. Lord Utu was thus charged with his first official duty - keep this world that embodies his beloved mother warm and bright. Lord Enki spoke to his beloved wife, Lady Ki and said to her; “My love, your earthen body is beautiful, but it is naked, and my brother’s winds sweep over you endlessly. I shall grant you an ever-living robe of green to clothe you and enhance your beauty.”. Lord Enki selected a place, a place which later came to be known as Dilmun, and there he called Lord Enlil to assist him. Lord Enki welled up the purest waters from the Abzu upon the hot dry land, and there under Lord Enlil’s command the sky’s dry winds did drink up the pure waters in the day’s bright heat. Soon, when all the sacred Abzu had been devoured by his beloved sky, Lord Enlil beckoned the rains to come forth, the first rains, and this sacred Abzu rain drenched the lands deeply. When the sky was dry and thirsty yet again, the sun was allowed to shine brightly again unobscured by Lord Enlil’s clouds. Rapidly, the first vegetation sprouted forth on the land giving birth to endless forms most beautiful. Lady Ki’s new robe grew in thick and lush, clothing her in life-unending, made from her husband’s Abzu seed and her embodied flesh. Lady Ki rejoiced, and her lovers were pleased. Lord Enlil and Lord Enki, along with Lord Utu together created the Hydrological Cycle, and so what we call weather was born.

The children of Lord Enki, Lord Enlil, and Lady Ki visited this newly clothed land, and they roamed there scouring its surface with curiosity and delight, intimately getting to know this new embodiment of their beloved Mother. They loved this new world, but they went to Lord Enki and told him that it is beautiful, but they complained that it is so still, nothing really happens there except the weather and the growth of plants. They too cherished life and wished to see it in all of its glory, they wished to see life *do something*. Lord Enki pondered the situation, and soon he came up with a solution. “I will create diverse new life to populate and bring beauty and action to this world, but I will imbue this new life with the very notion you all just expressed; hunger!”, said Lord Enki. Lord Enki inseminated the seas, and the seas gave birth to endless

fish and aquatic animals. Lord Enki inseminated the lakes, and the lakes gave birth to insects of all types. Lord Enki inseminated the marshes, and the marshes gave birth to endless birds and amphibians. Lord Enki inseminated the great plains, and the great plains gave birth to endless four legged animals. Lord Enki inseminated the forests, and the forests gave birth to endless animals of all types. Lord Enki inseminated the deserts, and the deserts gave birth to endless reptiles. Lord Enki inseminated many places, and many things, and from it all an endless diversity of new life sprung forth. Lord Enki could have just decreed new life into existence by forging new Divine Mes, but that's not how Lord Enki enjoys himself - or his wife. Lord Enki impregnated this new world that embodied his beloved wife, Lady Ki, and in doing so gave her endless children of endless forms most beautiful.

Lady Ki was overjoyed, quickly her beautiful world became densely populated with life of all shapes and sizes and natures, Lord Enki had imbued each of them with natures of their own, all experienced hunger, all experienced death, but he had not yet given them the means to procreate and multiply. For this, he summoned his most beautiful daughter, Lady Inanna, and although she was young yet, he sat her down in the holy place in Dilmun where his Abzu was first called forth to the surface of this world, and there he bestowed upon her the Grand Divine Me of Life and the Divine Mes of Procreation, Fecundity, Bearing Fruit, and Harvest. Lord Enki instructed Lady Inanna in the maintenance and control of these fine arts which make all of mortal life possible. Lord Enki, Lord Enlil, Lord An, and Lady Ki met in the holy place of Dilmun and discussed a great many things. They celebrated Lord Enki's creations, and the beauty of his Grand Order, and they decided that all of their children would need to participate in both the Grand Order, and the operation and cultivation of this new world. The four great Anunna summoned all of their children, and in front of their eyes Lord Enki created the first City by speaking its nature into existence in a Divine Decree. Here it is revealed that Divine Decrees are not just decisions, they are acts which transcend mortal understanding. For a Divinity to decree something is to alter all of reality within the scope of that decree. He filled this city with dwelling places and places of workmanship. He created the first Storehouse and gave its Me and duties to his favorite child, Lady Inanna. The Anunna's task was simple: harvest of this new world, and create new arts, crafts, tools, and activities; be creative!

There in blessed Dilmun the Anunna did toil for a long age. At first they enjoyed themselves immensely, as they explored this new world and its inhabitants, and from them they created the first arts, crafts, skills, tools, activities, and their favorite inventions yet; food and drink. For to eat was to partake of their Mother, to bring some of her Divine essence into themselves, and to drink was to partake of their Father (or Uncle), to bring some of his Divine essence into themselves, and they found these acts to be delightful and invigorating. But it wasn't too long before the blessed Anunna began to tire of the endless cycle of work, creation, consumption, play, and sleep. They loved all of their creations and they loved this blessed world born of their Mother, but they yearned for something more. Their toiling continued for many years. During this time, Lord Enki, Lord Enlil, and Lord An went into a deep sleep. They loved sleep, as they had their best ideas while dreaming, and they had already all done so much work by creating... well... everything! So they slept as their children toiled. But it wasn't long before their children all began to lament their endless toil.

Great Creatrix Nammu hears the thoughts and words of all beings, for she is the mother of all, and so she heard the cries and lamentations of her children's children's children, and in her distress she came to this new world and sought out the source of all this distress. There she materialized upon the blessed holy land of Dilmun, and she called out to her offspring and demanded an answer for the cause of their distress. The Anunna cried before her, telling her of the endless work they all must do, and how they wish for so much more, they wish to do as their parents and their parents' parents do. She listened, and smiled, and went to find her grandson, Lord Enki. She found him sleeping peacefully in his bed. There, she called to him; "Son of my Son, wake up. Your children are in distress!", but he did not wake up at first. Grand Creatrix Nammu spoke the holy word, the word which only the Primordials can speak, and Lord Enki rose up out of bed fully awake in an instant. Startled, Lord Enki spoke with Grand Creatrix Nammu immediately and asked her what brought her to visit him here in the realm of Kikita. She instructed him to find a replacement for her offspring so that they would be freed from their endless labor. Lord Enki gave her his word that her will would be done, satisfied, she returned to her home in the Great Beyond betwixt The Void and The Abzu.

Lord Enki pondered for a while, and before long his mind settled on a solution. Enki called for his beloved wife, Lady Ki, and although she is embodied within the world we call Earth, she is still a Primordial, and so she can manifest wherever she wishes to, so, she materialized in front of her husband, as she had done countless times before embodying a new world of habitation. He said to her; “Beautiful wife, mother of all our children, I have the solution to our children’s problems. I need your help, I aim to bring a new race of beings into creation, one like nothing that has ever been before. I shall create their Souls, and you shall create their Bodies. Take of your embodied self to create their Bodies, and I will take of my blessed realm, the Abzu, and the sacred clay at water’s edge to create their Souls. Together, we will free our children of their burdens, and in place of those burdens we shall give them endless charges of their own to guide and love.”. So it was spoken, so it was decreed, and so it was done. Together, Lord Enki and Lady Ki gave birth to the Human race, the first race of mortals within all of creation. With their newest great act of creation complete, the Grand Order was elevated to an even higher greatness, for it was made to rule the existence of humankind more so than any other kind of being. Humans are fated to be born, live, toil and till the earth, serve the Anunna, and die on the Earthen Realm, and then upon the return of their spent bodies to Mother Ki, their Souls will be delivered to Kur, where they will live out long lives in the realm of Death, free from the burdens which they shouldered during their short lives. In his infinite wisdom, Lord Enki knew that yet-living Souls could not peacefully or safely rest on Earth Realm while their bodies lived, nor could they safely reside within Kur, the realm of Death, for that period of time either, so he went to his father, Lord An, and asked him to create another realm near to the Divine Realms where the Souls of mortals may safely slumber while their bodies yet live. Lord An agreed to his request and in collaboration with Lady Ki, they created the realm of Kinud.

The children of Lord Enki and Lord Enlil, now relieved of their earthly duties, yearned for a place of their own to live and grow. Lord Utu, Lady Inanna, Lord Asalluhi, Lord Enzu, Lord Nergal, and Lord Ninurta went to Lord An, and they spoke to him of the beauty that was Earth Realm, they told him of the land, they told him of the sky, they told him of the seas, they told him of the deep places, and they told him of the stars above. They told him of all these things which they loved, and they pleaded to him; “Father of my Father, will you make places for us, your children, your grandchildren? Will you make realms for us,

just as your wife-sister did for all of her and Lord Enki's creations, just as you did for the Souls of mortals? Make us home realms that we each may rule over, in peace, in plenty, in sovereignty. Do this for us, Grandfather, and we will love you beyond measure and never again ask another great work of you.". The Divine ones pleaded their case to the great Lord An, and he pondered their request. He spoke to the assembly of his children and children's children, and told them; "If I do this for you, you must do something for me. You must invest yourselves in the lives of all who are brought forth into existence, big and small, weak and strong, long-lived or ephemeral. You will be Kings, Queens, Princes, and Princesses of your own realms, but you must not abandon each other, nor your mother Lady Ki, nor any of the creations of my offspring to their burdens, troubles, or sorrows. Do this, children of my children, and homes for you all, shall I make!". The Anunna Gods and Goddesses agreed to Lord An's terms, and so it was that Lord An created the Heavens, the abode of the Divine Anunna.

Lord Enki devised a brilliant schema for us mortals, we are his most complex creations to date, and he is very proud of us. Some say he loves us most of all, but they would do well to remember that both his daughter, Lady Inanna, and his wife Lady Ki also love us beyond comparison. Who is to say which of them loves us the most? Another matter which has suffered great confusion and misunderstanding throughout the ages is the spiritual composition of a mortal human. We humans consist of four parts: Body, Mind, Spirit, and Soul. Our Bodies reside on Earth Realm, our Spirits reside within our Bodies while we yet live. Our Minds are the ephemeral result of the combination of our Bodies and our Spirits acting together upon each other. Our Souls reside in Kinud while we are alive, and then when we die they move on to one of the Eternal Realms. When we die our Bodies perish and return to Lady Ki. Our Spirits, freed from our once-living bodies, still retain the sum total of all our experiences, all our memories, the very "Soul" of who we are, who we *became* in life, and they carry that essence of our selves across The Veil, the barrier around Earthen Realm, and onto Kinud, where our Souls reside and sleep while we live. A recently-deceased person's Spirit seeks out and *merges with* that person's Soul, delivering to that Soul the sum total of everything that person was in life. That Soul then wakes up from its lifelong slumber and journeys to its final resting or living place, usually either Kur or Heaven, respectively. A person's Soul usually exists for about 500 years; approximately

100 years of life, and approximately 400 years in the afterlife. Souls decay just like bodies do unless a Divinity chooses to sustain them with their own Divine essence. When a Soul decays it dissolves into the primordial clay and water of the Abzu that it was created from. It is said to be a peaceful and painless process that feels gentle and comforting. This is what happens to all Souls that reside in Kur unless Lady Ereshkigal or Lord Nergal choose to extend their existence.

To enter Heaven, mortal Souls must be granted access by a Divinity as reward for piety and service, or other outstanding accomplishment. Lucky indeed are the few Souls who are chosen by members of the Anunna to join them in Heaven. There, their Souls are gifted Eternal Life, and with it their Souls no longer decay. This is a precious gift afforded to the few, the pious, the ones who are beloved by the Anunna. This high honor is usually reserved for exceptional personal servants or consorts of a member of the Anunna, descendants who earn special favor through service or deed, or for exceptional individuals who have pleased the Anunna greatly by doing some noble or heroic act that sets them apart from the rest of humankind as someone worthy of perpetual preservation. Souls who are gifted Eternity are called “Eternals”. Luckier and fewer still are those who were given immortality while still alive, the most famous of them all is Ziusudra-Utnapishtim-Atrahasis, the King of Shuruppak who saved all of humanity during the Great Flood. Ziusudra and his wife were the last mortal humans to be granted immortality, but before them, in the antediluvian era, favored mortals were granted immortality more often than they were granted Eternity. The immortality granted was not total, it just prevented aging past biological prime and illness. Immortals were still susceptible to injury and death by murder, which is why there are no more immortals today. Ziusudra became one of Lord Enki’s Eternals at the end of his time on Earth Realm. As for the Primordial Realms, both Kur and Abzu have their own races of Eternals. In Kur, Eternals are called “Demons”, but they really do not equate to the modern conception of a demon, and would more closely be likened to the Hindu concept of Asuras - beings who are not quite Divine, but who are different than mortals in every way, even if their appearance may be similar at times. Kur demons are Eternal spirits of Death, who are the children of Kur and The Void. Due to their parentage, they come in all shapes and sizes and natures, from benevolent to malevolent, beautiful to unspeakably horrific, and everything in between. In Abzu, Eternals

are called Abgal or Apkallu, and are referred to as “the Sages”. Abgal are Eternal aquatic spirits of wisdom and knowledge, who are half-fish and half-humanoid. Lord Enki has dispatched his Abgal to Earth Realm throughout ancient history to assist in the education and guidance of humankind, most notably following the Great Flood when the human race was rebuilding.

It is time for you to learn the structure and layout of All That Is; The Known Universe of Anunna-Umun: There is much confusion about the terminology of cosmic locations because the ancient mortals did not understand anything beyond their mortal world, and the words they came up with became associated with many different ideas as the ages accrued. In modern times we often call the planets and stars “heavenly bodies”, and refer to space as “the Heavens”, but that is not what we are referring to when we speak of “The Heavens” cosmogonically or spiritually.

“All That Is” is divided up into three sections. The first section is called “The Eternal Realms”. The second section is called “The Mortal Realms”. The third section is called “The Realms Beyond”. Then, outside of all this is, of course, The Void.

The first section, The Eternal Realms, consists of “The Primordial Planes” and “The Heavens”. The Primordial Planes are also called “The Primordial Realms”. The Primordial Planes are the realms which embody the Primordials that are the children of Nammu and Tiamat: Abzu, Kur, Annim, and Kinim. Abzu was Abzu’s realm, now it’s Enki’s. Kur was Kur’s realm, now it’s Ereshkigal’s. You know about Abzu and Kur. Annim is Lord An’s realm, its name comes from the Sumerian An-nim meaning “Highest Heaven”, which is its other name. Kinim is Lady Ki’s realm, its name comes from the Sumerian Ki-nim meaning “Highest Earth”, which is its other name. Kinim is also known as “The Greater Realm of Ki” and “Realm of Incarnated Undying Souls”. Annim is where the Throne of Heaven is located, and is where the Supreme Deity rules from. Originally that was Lord An, currently it is Lady Inanna. Kinim is a protected realm of incarnation spanning countless worlds where Divine and Eternal beings who normally inhabit Heaven can incarnate at will to enjoy blessed lives in a heaven-like earth-like existence.

The Heavens are also called “An”, “the Divine Realms”, and “Ankita”, its name comes from Sumerian An-kita meaning “Lower Heaven”. The Heavens are the countless realms of spirit worlds that make up the realms of Divinity, they’re the Divine Abodes. Each Divinity has its own Divine Realm which is under that Divinity’s sovereign control. Each Divine Realm’s Deity shapes the reality of their worlds according to their liking, as it serves as their base of power, and their personal residence. It also serves as the specific “Heaven” that specially chosen Souls are brought to by that realm’s Deity as a reward for piety, service, and exemplary achievement during their mortal lives.

The second section, The Mortal Realms, consists of “Earth Realm” and “Kinud”. These realms make up the other two embodiments of Lady Ki. Earth Realm is also called “Kikita” from Sumerian Ki-ki-ta meaning “Lower Earth”, “Earthen Realm”, and “Lesser Realm of Ki”. All of the reality that you currently know, such as planet Earth, all of space, and all of the physical universe, is what we call “Earth Realm”. All of physical reality is just one of the embodiments of Lady Ki, specifically it is the Lesser Realm of Ki. The “heavenly bodies” in the sky, meaning many of the planets, are all embodiments of specific Deities within Earth Realm; Lady Inanna with Venus, the Sun with Lord Utu, the Moon with Lord Enzu. These “heavenly bodies” are eternal manifestations of these Deities within their Mother’s lower realm, which exist so that they can maintain some presence here even when they are unable to physically manifest in an anthropomorphic body upon this world. Kinud’s name comes from Sumerian Ki-nud meaning “Sleeping Place”, and is also called “the Realm of Sleeping Souls”, which alludes to its function within the cosmos. Kinud is the spirit world where the Souls that are currently incarnated and living on Earth Realm sleep while their Spirits live their mortal lives on Earth. It is a peaceful and near-idyllic place filled with comfortable homes built to house the sleeping Souls of all those on Kikita. It is rare for a Soul that is currently incarnated to wake up before their life ends, but it does happen sometimes for various reasons. When that happens, it can take a little bit of time before they are able to settle back into sleep, and that is why all incarnated Souls have their own comfortable homes to stay in. Sleeping Souls dream dreams of the lives they live.

Souls normally don’t get imprinted with their mortal selves’ memories or personalities until their mortal body dies and their Spirit merges with them.

Sleeping Souls normally experience bits and pieces of their yet-unfolding lives, experiencing it all similarly to how we living mortals experience our dreams. When a person talks about meeting their “higher self” it’s almost always their Spirit that they’ve met, not their Soul. Rarely, though, sometimes someone who has learned to venture forth in Spirit Journey, by merging their Mind with their Spirit, does get to meet their own Soul, but it is exceptionally rare and almost always experienced as an existentially earth-shaking transcendent experience. When a living mortal does something this extraordinary, which can also happen when they go on a profound psychedelic journey where they “break through to the other side”, or when they have an out of body near-death experience, it will sometimes allow their Spirit to temporarily travel to their Soul, like during Spirit Journey, and this allows their Spirit to wake their Soul and imprint itself upon their Soul ahead of time. Advanced spiritualists have learned how to go on Spirit Journey intentionally; by learning how to send their Spirits out on Journey to Kinud while dreaming, trancing, or meditating, and this too can also facilitate the Soul becoming imprinted with the still-living mortal self, as well as allowing the mortal self to learn about or from their Soul.

The third section, The Realms Beyond, consists of an uncounted number of uncharted realms and worlds which lie outside of the influence of our Pantheon and its Primordials. If a Divine descendent of Lord An and Lady Ki travels there, they will find that while they are there, while they are outside of the purview and jurisdiction of Lord An and Lady Ki, they are no longer Eternal, and their normally endless Divine Light is no longer endless in supply - in essence they become mortal again for as long as they remain there. All Divinities within our Pantheon draw their Divinity, their Eternal power, their Divine Light from Lord An and Lady Ki. To travel beyond the range of their influence is to exist without all that which is inherited or received from them. As such, it is extremely dangerous for a member of the Anunna to travel to the Realms Beyond, and it has only ever been done a few times when the situation was desperate and there was a good reason for taking on such an extreme risk. It is so dangerous that it is essentially forbidden even though there is no penalty for it, as the loss that could result from one wrong step or a simple betrayal of trust while one of the Anunna is there would not only break the hearts of the rest of their family, but also potentially alter all of known reality in incalculable diminishment through the loss of the Domains that that Deity embodies. It is said that the beings who reside on the worlds in the

Realms Beyond often resent and dislike the Anunna for a host of reasons, most of which are unknown to mortals.

One of the younger Anunna, Lady Ninkurŋarra, Goddess of Compassion and first-born daughter of Lady Inanna, once secretly traveled to a world in the Realms Beyond where the Souls that reside there are all slowly decaying while the ruling class hoards the light that keeps Souls from sickening and dissolving without it. She spoke of how Souls there live in poverty, sickness, and pain, as crime and corruption run rampant as those in power exploit and neglect those suffering the most. She spoke of how it had become a haven for the enemies of the Anunna, and the native Souls of that world resent the Anunna because of that. On such worlds there are some who wish the Anunna would arrive in conquest and expand their influence to their world so that they would be liberated from the forces that act upon them. There are yet others who are consumed by jealousy and wish the Anunna would arrive and perish there so that the Anunna and their allies would get a taste of what that poor Soul and those like them have been dealing with. Most Souls cannot easily travel between realms without Divine aid, so when a Soul finds itself on such a realm without a Deity to bring them back, it is usually stuck there indefinitely. Fortunately, none of the Souls that are brought into existence within the realms controlled by the Anunna end up in the Realms Beyond without intending to go there and knowing the risks, and thankfully those who do have all made it back safely so far. The Realms Beyond are characterized by rampant anarchy and disorder. These realms have no Primordials or Divinities benevolently ordering or maintaining them. It is unknown how they came into existence; whether they were once home to now long-dead Divinities or Primordials, or if they were simply abandoned by their creators, no one knows. They are barely explored because of the intensity of risk involved in leaving the purview of the Anunna, and the debilitation that comes with doing so.

It is time for you to learn about Incarnation and Reincarnation: All brand new mortal Souls are entirely blank canvasses, and the Spirits they are given are also equally blank. However, when a Soul is created and born in Heaven to Divine parents, or created and born in an Eternal Realm to Primordial parents, it does not automatically incarnate as a mortal on Earth Realm, it is allowed to grow and learn and develop some in the realm it was born in, spending time with its parents. When that Divine-born Soul does incarnate on

Kikita it is given a regular mortal's Spirit and Body. When Creation was still young, Lord An decreed that all who are born in Heaven must incarnate as a mortal at least once upon Kikita when they are to come of age into adulthood if they wish to receive their birthright inheritance and remain in Heaven or have any heavenly lives in Kinim. The wisdom in this decree is in the truth that no one, not even descendants of the Anunna, truly appreciates what they have until they experience life without those gifts and pleasures. A great many Children of the Anunna who have incarnated on Earth Realm since the fall of Babylon have failed to return to their parents, to the immense pain and sorrow of their parents. You see, in order for a Divinity to claim your Soul, you have to hold love for that Divinity within your heart when you die. If you never learn of that Divinity at all in life, you cannot be claimed by them.

Reincarnation is not guaranteed for any Soul, indeed, most Souls never get a chance to reincarnate, as it is a rare gift given to Souls that Divinities cherish very much, but it is not without risk! When a Soul reincarnates, it leaves the realm that it was residing in, whether that was Kur or Heaven, and it returns to Kinud. When a Soul reincarnates, the Spirit that it had been in its previous life is not the Spirit it gets to be again, a brand new blank Spirit is created for it and sent to Kikita to live its new life. When that new Spirit finishes its life and returns to Kinud and merges with that Soul, that Soul will become whatever person their new Spirit became through life, whether they like who they became or not. Whenever a Soul reincarnates it's not just adding more experience on to who they became, it's re-rolling all the dice, it's giving up everything for a restart, a do-over. The Soul doesn't forget who they were from their previous life, but they become no longer that person the moment their new Spirit merges with them or imprints upon them. Their personality is overwritten and cannot be saved. It is entirely possible for a Soul to be pious and kind, loving, and generous in their first life, earn entrance into Heaven, spend some time there and request reincarnation, be granted reincarnation, then reincarnate, and then become someone who is not at all pious, kind, generous, or loving, and because of that change they become no longer be eligible for (re)entry into Heaven. Even if the Soul's personality does not change drastically, they might simply not reconnect with the Deity who cherished them, perhaps because they had been forgotten on Earth by that point in time, and then that Soul no longer has any way to return to that specific Heaven that they loved. Reincarnation is the means by which a Soul

gives up all of who they were and becomes someone entirely new. When a Soul incarnates upon Earth Realm it is an irrevocable change upon that Soul.

Life is for becoming, which is why living life to the fullest and striving to become the best you that you can be is the most important thing in life. The only way to do things over is to be good enough to earn a rare gift, and to give up everything you achieved in the process. This is in part why Divinities do not give out reincarnation easily. They know the risks involved, and they know it means they almost certainly will not reconnect with the mortal that they loved so much. Far more often than not, when a Soul reincarnates, it results in the Deity who loves them losing them forever. Because of this, some powerful Divinities employ specialized Souls who willingly take on missions to reincarnate and use their new life to track down beloved wayward Souls who reincarnated, and to help guide them to reconnect with the Divinity who loves them. These special Souls risk everything in the process, but certain measures are taken by the Divinity that sends them to ensure that they do not easily become lost themselves. This usually entails being forced into extremely hard and joyless lives where there is little opportunity to deviate from the foreseen path through fate that would allow them to complete their mission successfully. In exchange for their service and the heavy sacrifice they make, they are granted boons when they return to Heaven - *if* they return to Heaven - that others could only dream of receiving. Though extreme, this has been the most successful method used by the Anunna to rescue their mortal descendants who either had to incarnate for the first time, or who chose to reincarnate out of the desire to become someone new. Few are the Souls who are brave enough and capable enough to go on such missions to rescue Heaven's Children.

When a Soul is granted entry into Heaven it is also granted freedom to incarnate at will upon the safe and pleasurable realm of Kinim. Kinim is everything that mortals wish life on Earth Realm would be like, and more. Because Kinim is designed for the recreation and further development of Souls who have earned their places among the Anunna as a reward for devoted service and piety, it is a realm that contains many worlds that exemplify all the pleasures of life, with none of the hardships or risks. Souls who incarnate there are free to disincarnate at will, returning to the Heaven they were granted access to. Likewise, they do not need to incarnate as an infant, they can

simply choose the body that they wish to inhabit and do so directly using a temporary Spirit made directly from their Soul as it is, with all of their memories and personality intact. It allows for Eternals to enjoy having a physical body again without having to risk who they are or their place in Heaven to experience the best parts of life again. The only thing that they cannot do in Kinim that they were able to do in Kikita is start over fresh or become someone new. There was once a time when Kikita was still young, where the Anunna were able to incarnate and disincarnate here at will, but the Anunna had to give up this freedom for the good of humankind on Kikita, and so it was that they enabled this miraculous ability on Kinim afterwards. Kinim is not just one world, Kikita is not just one world either but we only know of life existing on one world here - Earth, but Kinim contains a great many worlds of life, each a little different than the others. No living mortal knows exactly how many worlds there are on Kinim or what they all are like, but some lucky few have had visions of them, visions of hundreds or thousands of worlds stacked up on top of each other each in their own dimension like layers in fillo dough, or pages in a book. It is within this seemingly endless array of worlds that the closest allies of the Anunna spawned from deep underground; The Dragons!

It is time for you to learn about the closest allies of the Anunna: No other known race of beings is quite like the Dracari, that is the Dragons' name for themselves. In Sumerian, Dragons were called "Ušumgal", and many of the Anunna were considered to have dragon forms, but that is not who the term "Dracari" refers to. While many of the Anunna can take on dragon forms for themselves, there is another race of beings for whom the form of a dragon is not just a shape that they may wear, it is their true identity. Unlike all other known races of beings, the Dracari were not created intentionally by any Divinity or Primordial, at least not to their knowledge, or to the Anunna's knowledge, or to mortal knowledge. The Dracari sprung forth deep underground on a special and rather beautiful world within Kinim when The First Mother awoke into consciousness. She awoke without knowledge of where she was, or what was out there in the other worlds or realms of the Cosmos, but she awoke with the knowledge of one thing; it was her destiny and duty to produce a clutch of 24 perfect prismatic eggs using the primordial energies she felt flowing into and through her Soul and Body. She was alone in her pitch black warm cave deep within that beautiful world, but she had everything she needed. In time unmeasured she laid all 24 eggs, one egg at a

time, and in doing so, gave birth to the race of Dragons that would go on to leave their home world and explore all of Kinim and beyond. Dracari are Eternals, their Souls do not decay or fade with the passage of time, at least as long as they remain within the Eternal Realms or the Mortal Realms, it is unknown what would happen to one if they went to The Realms Beyond where all other Souls decay and fade with time. Dracari Dragons are natural shapeshifters, able to take a humanoid form at will, but it is in their natural draconic forms that they are most comfortable and powerful.

One fateful day, Lady Ninkurŋarra of the Anunna was traveling between realms and worlds while en route to rendezvous with her Mother, Lady Inanna, who was in Annim at the time, and she attempted to take what seemed like would be a shortcut there through Kinim. Along the way she opened a portal to translocate there using a spell she had used many times before, a spell which sometimes does not take the traveler where they are intending to go, but which always takes them where they are needing to go, and to her immense surprise it was not before her Mother's throne that she found herself, but deep underground in a warm dark cave full of life.

Lady Ninkurŋarra stumbled around in the dark for a moment before hearing something small skitter past her, always brave and quick to turn to magick to solve her problems, she summoned an orb of light above her head to light her way, and the moment she did, she saw drakelings scurry about and hide behind the pillars and turns in the cave. She did not sense any hostility or danger, so her curiosity and kindness led her forwards. She entered into the main chamber of the cavern a short ways forwards, and therein she saw before her a majestic great dragon mother resting comfortably on her belly, staring at her, looking utterly perplexed with what she was seeing. The First Mother had never seen another living being besides her own children before. Lady Ninkurŋarra had never met a Dragon before, but she was still very young, she had not yet met most races of beings within Kinim. She knew she had to make a good impression, the honor of the Anunna is reflected in her actions and words, and she did not want to disappoint her Mother or her Father, Lord Enlil.

Lady Ninkurŋarra approached The First Mother and announced herself with a friendly tone; “I am Ninkurŋarra of the Anunna, I come in friendship, and mean you no harm.”, before curtseying low. The First Mother stared at her blankly, still perplexed with what she just witnessed, and then she spoke; “What are you?! What is “friendship?” What is “harm”?””. The young Goddess did her best to be diplomatic and kind, she tried to explain these concepts to the inquisitive mother Dragon as best as she could, but she quickly realized it would take a lot more time than she had to properly explain everything to this inquisitive new being she had just discovered, so she bid The First Mother farewell with a kind word before opening another portal aimed at her Mother’s throne room and stepping through it.

Many years later the descendants of The First Mother had left their birthing cavern and ventured out to a great many nearby worlds of Kinim in exploration and in innocent hunger-fueled hunting. The Dragons were ravenous, and they had no concept of the devastation that they were leaving in their wake. The Dragons and the Anunna eventually came to blows, as all of Kinim is under the protection of the Anunna, and the Dragons had finally come across populated worlds where they had eaten many incarnations of the Anunna’s children and allies, and everything else that was living within their path. Thankfully, when someone dies on Kinim nothing bad really happens to them, their Spirit returns to their Soul in Heaven and that’s it. Still, things escalated to War initially, as neither side backed down.

Eventually the Dragons found out who it was that they were fighting against when one of the Anunna’s allies spoke one of the Anunna’s name and title in front of them, and in that moment they recognized the word that the strange creature who visited them when they were just hatchlings in their mother’s cavern had spoken; “Anunna”. With that recognizance and the realization that ensued immediately after, the Dragons called a truce with the Anunna. They asked forgiveness for the devastation that they had unknowingly and innocently caused in their feeding, and they pledged themselves in alliance with the Anunna forevermore. And so it was that the eldest daughter of The First Mother pledged herself in service and friendship to Lady Inanna. It was Lady Inanna’s eldest daughter who visited them in their birthing cave that night long ago.

The Dracari are fiercely loyal, tremendously honorable, incredibly strong and strong willed, fantastically intelligent, and deeply loving beings. In time, the Anunna and Dracari grew very close in loving friendship and allyship with one another. Many Dracari serve as personal bodyguards to high ranking members of the Anunna and their children. The Anunna, being Divinities and Primordials of immense power, are natural shapeshifters as well, able to take any shape they please once they reach adulthood and claim the fullness of their birthright and inheritance, and so many of the Anunna enjoy taking Dragon forms when spending quality time with their beloved Dragons, as well as when in combat, as they learned first hand just how formidable and fierce a Dragon is in battle. To my knowledge no Dracari has ever incarnated upon Kikita, but we have records of dragons in every culture that has ever graced the Earthen Realm, so perhaps one day I will learn a story that says otherwise.



“Ušumgal” - Sumerian word for “Dragon”
(Modern rendering of an artist’s impression based on historical images.)

MAP: The Known Universe of Anunna-Umun



The preceding map is based on a hand-drawn image that I created, which I designed to place all the various realms onto a single 2D surface, with the attributes of the image, including the relative placements, and the relative sizes, being transformationally indicative of real relative attributes of those realms' and worlds' placements. However, it must be stated clearly as possible that this is not actually how the cosmos, the universe, is structured. This is my best attempt at showing a multi-dimensional layered reality as a 2D projection. Readers must keep in mind that it really is just a lower dimensional projection; the whole of existence has been compressed and collapsed down into a style of image that most people will find to be intuitive.

For example, Kinim and Ankita are sort of a single cluster of worlds in the image, but in reality they are separate entirely. Each realm is a collection of uncounted numbers of worlds in reality. Annim is shown as a single world-realm because there is only a single world within that realm. I tried my best within the tools at my disposal to create an image as close to accurate as possible, but there were many limitations and difficulties in rendering the content faithfully.

An example of a realm which came out different than intended is Kur. Kur is depicted as a single world in a single realm, and it sort of is that, but it also is not only that. Kur is the foundational layer of all non-Heaven afterlives and all Underworlds. So all of the various pantheonic afterlives; Elysian Fields, The Duat, the Field of Reeds, Tartarus, to name a few, they all exist within the realm of Kur, but they're not really separate worlds from Kur; you can get to each of them from Irkalla without having any magickal means of transportation. They're also not just spread out in a 2D or even 3D fashion; they're *layers* of reality which are above the foundational layer, and we call that foundational layer "Kur".

Another key difference is Earth. Earth, also known as Kikita, is not just one world; there's infinite worlds within the physical universe. All of the physical universe is the same realm as planet Earth, and that realm is also called Earth/Kikita, but since only planet Earth is habitable thus far, and you can only visit this one world within the whole realm, only the one world that is planet Earth has been depicted. It also wouldn't have the same "you are here" effect if I depicted physical space itself without featuring our planet, so that is why I

chose to feature our planet in place of trying to visualize an entire realm.

I had hoped to produce a much nicer image by the time this book went into production, but it proved to be quite a challenge to produce the image included above. Sadly, cartography is a dying profession, and it is extremely difficult to find someone today who can turn a lengthy description of unseen worlds into a stylized image that conveys the tone and feel of those locations. It's even more difficult to find someone who can do it at a pricepoint that a starving author can afford, hehe. I hope you got something out of my best attempt at map making to date. I've taught cosmology to a lot of people at this point, and something they often struggle with is pulling together a real sense of the layout and relation of those worlds without any imagery, so I'm really hoping my above effort made all the difference for many.

Chapter 20: Inanna’s High Court



For anyone who is truly serious in their worship of Inanna NinAnKi, it is important to get to know not only Inanna herself, but her court, those who are closest to her, who serve her eternally. These are her Handmaidens, her Attendants, her Bodyguards, her Servants, and of course her Sukkals. Within her high court, three are central:

Ninšubur, Inanna's Sukkal

Foremost within Inanna's Court is her right-hand-woman, Lady Ninšubur (Ninshubur). Ninšubur is the Goddess of Servants, the Goddess of Messengers, the Goddess of Battle, the Goddess of Diplomacy, the Goddess of Horses and Horsebackriding, and the Goddess of Woman-to-Woman Love. When Inanna has a task that absolutely must be completed without fail, and must be done with as much strength, grace, poise, and precision as if it was performed by her own hand itself, it is to Ninšubur that the Great Queen turns. Ninšubur is a Queen in her own right, she was once the Queen Deity of a region to the north of Sumer known as Šubartu, Land of the Šubarians. Though originally a foreign enemy of Sumer, Inanna turned War into Love, as only she is so capable of doing, and ended the fighting between these two ancient peoples. Sumer welcomed the Šubarians into their lands, though initially as a second class citizen, but within a few decades their peoples were considered Sumerians of full status. Ninšubur originally came into the service of the Anunna as Lord An's sukkal, but soon after Inanna rose to supremacy the two met. Inanna took a particular liking to Ninšubur, and the two bonded intensely and closely right from the start. Ninšubur pledged her eternal service and loyalty to Inanna NinAnKi, and the two became fast friends and impassioned lovers. Their bond transcends any relationship labels that we today can attribute to them. Inanna made Ninšubur her Prime Sukkal, her second in command soon after her pledge of service, and she has served at Inanna's side ever since. We see Ninšubur in a great many of Inanna's myths and stories, as she was well known to the ancient peoples, who beloved her almost as much as they loved Inanna herself. When Inanna descended to Irkalla and needed someone to enact her backup plan and ensure that she would be returned to life, it was Ninšubur she turned to. As a sukkal, she spends most of her time on away missions, traveling far and wide, carrying out Inanna NinAnKi's orders, and ensuring that all peoples throughout the cosmos receive news of Inanna's decrees and actions. When she is not away on a mission Ninšubur doubles as another one of Inanna's personal bodyguards.

Ninšubur's people, the Šubarians of Šubartu were prolific equestrians, known across the ancient world for their horsemanship and horsewomanship. As such, horses are beloved and sacred to Ninšubur. Ancient people would seek out Ninšubur's intercession and advice for all matters of need, but it was her

prowess in battle and in diplomacy that they turned to her foremost. Ninšubur is also known as the “Queen of Servants”, and it was servants all throughout Sumer who were her fiercest and most passionate worshipers. She would be prayed to if ever a servant was treated unfairly or unkindly by their master, and her wrath was legendary, second only to Inanna’s. Indeed, the original word for servant in Sumerian is “šubur”, making her name retrochronistically mean “Servant Queen”. It is important to note that the Sumerian word for servant came from the name for Ninšubur’s people, and thus that word did not originally mean servants, it meant “a type of foreigner”. It wasn’t until later, after they had become servants during their assimilation into Sumerian society, that the word for these people became associated with the meaning of “servant”. By the time the word “šubur” became widespread throughout Sumer and was being used as a word for “servant”, its association with Ninšubur’s people had already begun to fade as most of the Šubarians had already fully assimilated into Sumer and were just known as Sumerians.

Later on, Ninšubur became erroneously conflated and eventually likely syncretized with a male sukkal Deity who replaced her within the living human world’s awareness. This is a curious phenomenon of the human world getting an idea for something that wasn’t based in reality ontologically, and just running with it because it fits their narratives and ideas they beheld at the time. The male sukkal Deity that replaced Ninšubur in the ancient people’s minds was Papsukkal, whose name literally means “male relative sukkal”. Ninšubur has not ceased in her service of Inanna at her side in Heaven, but the mortal world does not always understand the matters of Heaven. When this happened there was a concerted effort by the patriarchy, as run by the Cult of Marduk, to erase and disempower all of the Divine Feminine. They started by writing stories which showed Inanna as incompetent, petty, and cruel, the most famous of which being the Epic of Gilgamesh. They continued on by eradicating various female Deities, including Ninšubur, by subsuming their powers and duties into other male Deities, often through creating a new male Deity to take their place. These changes were all politically motivated, and often served as propaganda for the regime du jour.

Keška, Inanna's Dragon

Inanna NinAnKi's oldest friend and closest companion since the time before time is Lady Keška (Keshka) the Dragon. Keška is the eldest daughter of The First Mother, her mother was the first of the Dracari Dragons to come into existence during a primordial era of the realms of Kinim, and when she died Keška inherited the mantle of Matron of the Dracari. Lady Keška serves as Inanna's personal bodyguard and left-hand-woman, as well as her personal confidant, and the protector of Inanna's children. She and Inanna spend time together regularly hunting for mates and enjoying the spoils of their lovers. Keška and Lady Inanna spent their formative years together before it was time for Inanna to focus on her responsibilities and rise to power. Out of all the beings within Inanna's Court, Keška knows Inanna's heart the very best. She knew Inanna before Inanna was known as Inanna, she knew Inanna before Inanna had become a woman. Keška has been there to see Inanna grow and rise to power through each victory, through every struggle. She was even there the night Lady Inanna first experienced sexuality for herself, though she did not spy on her dear friend Inanna and her first lover, Lord Enlil. Keška is herself a proud mother, she has laid many eggs and raised many children in many broods. She once vowed that her children would be friends with Inanna's children, and it has been so ever since that day. Despite Keška knowing Inanna from long before Inanna had any children, it is one of Inanna's children that she met first. Lady Ninkurŋarra was the first to discover the Dracari Dragons when she accidentally traveled through time and space, and found herself in The First Mother's birthing cavern while traveling to meet with Lady Inanna. It was because of her fateful actions that day, in which she unknowingly met Lady Keška when she was yet very young, that allowed the future war to end promptly. It was this which also allowed the Dracari to become the closest allies of the Anunna. Ever since the day the War Between the Dragons and the Divine ended, Keška has been Inanna's closest friend, and because of their close bond, Keška and Ninkurŋarra became close friends too.

Keška is an elder green Dracari dragon. The eldest of the Dracari are formed from primordial elements of nature, and as such they have extremely close subconscious and existential bonds with Lady Ki, Lady Nammu, and Lady Tiamat, from whom their life essence and powers flow. Keška and the other

elders are able to wield all forms of primordial energy and perform Dracari primordial magicks. Keška is a highly skilled spellcaster and an exceptionally skilled combatant on the battlefield, both with tooth and claw, and hand and blade. You see, Dracari dragons are natural shapeshifters, and so they are able to take both draconic and humanoid forms at will. Though many are rather comfortable in their humanoid form, it is in their dragon form that they are at their most powerful, and their most comfortable. Her scales are vivid in forest and peridot green hues which shimmer and scintillate as she moves in direct sunlight. She has the ability to breathe fire by channeling primordial fire energy within her body, and she also has a noxious venom which she can selectively inject through biting with her fangs which paralyzes and incapacitates even the most stalwart of foes. Her talons and teeth are incomparably sharp and bright, able to pierce most armor with ease. Her muscles are incredibly strong and quick, giving her incredible endurance and burst strength. Her scales are light and flexible like titanium but durable like rhenium, able to withstand tremendous force, heat, toxins, and abrasion without harm. Most weapons, even Divine weapons simply cannot get purchase upon her scales when struck, leaving the weapon bouncing or sliding off. The Dracari make fearsome foes and fiercely loyal friends, and Keška exemplifies both extremes effortlessly. I have been told that when she is happy she purrs like a kitten, a five ton kitten whose eye is the size of your head, but she’s no less loving or playful than a young kitten in the palm of your hand - according to those closest to her. Her voice is deep and rumbly but calming and soothing, especially to those she favors or loves. She has suffered greatly throughout her long, long life, but she has not let this turn her bitter or cold, this warmth of heart is a trait common to those in Inanna’s Court. It is said that if you wish to get close to Inanna, you have to let Keška smell you and give you her approval. Ever since Inanna died, she has been incredibly protective of her best friend and mistress.

Ninkurŋarra, Inanna's Firstborn

Secundus within Lady Inanna NinAnKi's Court is Lady Ninkurŋarra EgirAnKi, her firstborn daughter. Her name is transcribed as Ninkurŋarra, Ninkurngarra, and Ninkurgarra, variously. Her title "EgirAnKi" means "Princess of Heaven and Earth", which was not just inherited from her mother, but earned. Ninkurŋarra is the eldest of the two originally sexless and genderless beings known as "The Twins" who were sent down to Irkalla to resurrect their mother, Inanna, when she was murdered by Ereshkigal. She, along with her brother, Nungalaturra, was sired by Lord Enlil, who was Lady Inanna's first romantic and sexual conquest, which signaled her becoming the embodiment of Love. Ninkurŋarra was the first of the Kurŋarra; the femme-AMAB Intersex people, and is the penprimary (second ever) Transgender Woman. When Inanna discovered and claimed the Me of Gender and the Me of Sex, it enabled her to become female despite having been born male, which made Inanna the Prime (first ever) Transgender Woman when she chose the female gender for herself as her true gender. Originally, Inanna had foreseen her own death in Irkalla while she was pregnant with The Twins, and Lord Enki told her that the only way to avert that fate was to deny her then unborn children the gifts of Sex and Gender, which would force them to exist outside of The Grand Order. When she did as Lord Enki advised, it caused her two children to become the first beings created without any Sex or Gender. Once that fate was averted and they were all home safe in Heaven, it was time for her to give her beloved children the gifts that she was forced to deny them so long ago. Ninkurŋarra and her brother were then given copies of the Mes of Gender and Sex by their mother as a reward for their courageous service in rescuing her from the Underworld.

Ninkurŋarra followed in her mother's footsteps in almost all ways. From the very beginning she took a passionate interest in all of her mother's Divine Domains. Even though Ninkurŋarra herself was not yet fully Divine at the time of ancient Sumer, later she went on to earn her full Divinity and become the Goddess of Compassion (Arhuš), Justice (Niŋ-si-sa_2), and Freedom (Nam-bur_2-ra). While Compassion always came naturally to her mother, Inanna, it is woven into the very fabric of Ninkurŋarra's being, as it was one of the primary attributes she (and her brother) inherited from their mother. She embraces Compassion as not just an option, but as the only option worthy of

being chosen. Even when she is striking down foes, she does so with Compassion in mind; Compassion for those who they have wronged, and Compassion for her foe themself. She again closely follows her mother's footsteps when it comes to the Divine Domain of Justice; she focuses on restorative and retributive Justice, and due to her exceptionally long history of living amongst the Intersex and Transgender peoples of Earth, she is passionately focused on ensuring that Justice is made manifest for both of these groups of people, whom she feels are like her own kin. Freedom has always been what Ninkurŋarra cherished the most, and during her long eons living amongst mortal humans it was what she longed for the most, aside from her femininity and eventual Divinity. The blessing placed upon her (and her brother) while still in utero removed her (and her brother) from The Grand Order, which gave her (and her brother) degrees of Freedom never before seen or experienced within the cosmos, short only of that possessed by the Great Creatrixes, but they never cared to make use of it as they never cared to insert themselves into the worlds and realities created by their children. As soon as Ninkurŋarra came to learn of the atrocity that is slavery, she came to understand what it is like to truly loathe a thing, for there is nothing she hates more than the removal or negation of another being's Freedom. So too, she finds imprisonment to be despicable, but after she spent time living as a mortal she came to understand why it is necessary for the greater good when exile is not a viable option for dealing with beings who are malevolent. Her love of Freedom is so great that it is not just *physical* Freedom that she is Goddess of, but also *mental* and *spiritual* Freedom; as this Domain of hers extends into both Self-Mastery and Self-Sovereignty (Ni_2-nam-lugal). Indeed, her ascent into full Divinity was itself the utmost exemplification of these two aspects of the Domain of Freedom.

Within Inanna NinAnKi's Court, Ninkurŋarra EgirAnKi serves as Inanna's Handmaiden; it is she who attends to Inanna's daily needs, it is she who stays at Inanna's side at all times, serving as both personal assistant and womanservant. Though her mother is more than capable of defending herself, because Ninkurŋarra loves Inanna so much, and because she is rather protective of her mother after seeing her dead on a hook in Ganzir, she voluntarily serves as a bodyguard for Inanna as well. Ninkurŋarra possesses a Divine weapon of great power, an enchanted dagger named "Ðiri" - which is the Sumerian word for "dagger", which greatly amplifies her force of Will - the

ability of a spellcaster to manifest their desires through their magick, and prevents anyone else's will from acting upon herself or overriding her own willpower - preventing her mind or form from being affected by others' spells. Unlike most weapons which can be taken from their owners, Ɗiri was forged from Ninkurŋarra's own soul, this allows her to "absorb" her dagger into her own form, which prevents it from ever being taken from her through force or trickery. The only way it can be taken from her is if she consciously and intentionally lets go of the weapon.

Because Ninkurŋarra and her brother started out completely Sexless and Genderless, they exist outside of The Grand Order, the framework of Divinely Decreed Laws of Existence and Reality that dictate and delineate the functions and qualities of all things and all beings in all of Creation for all realities except Heaven. As a result, she and her brother are unique in many ways. One of the most notable ways is her ability to travel instantaneously to any place that she has already been to once before. She is able to do this because she can literally step "outside" of all of Creation, essentially entering a space that is both nowhere and everywhere all at once, and then enter back into Creation wherever she has already been. Additionally, she, like her brother, is unable to be restrained or contained by any means, barrier, or material that originates outside of Heaven. The combination of these traits makes her excellent at infiltration, reconnaissance, and matters of subtlety. She is one of only five beings to ever enter into the deepest parts of the Underworld and return to tell of it, one of only three to ever do so and leave without the aid of another, and one of the only two to ever do so and not be subject to any of the laws or customs of the Land of Death - free to enter and leave whenever she wants, however she wants. Another unique gift of hers is the ability to eradicate all pain by simply touching the person who is suffering, a gift which she shares with her brother. Unfortunately, it only lasts while she is touching the person, but it was instrumental in her assisting the birthing of Ninazu by her great aunt, Lady Ereshkigal. For this, she is known as "She of the Anodyne Touch", and her presence is coveted by all those who suffer physical or mental ailments. When the Anunna go to war, while her mother Inanna, Ninšubur, and Keška are out on the front lines, Ninkurŋarra's place is within their base camp, tending to their wounded and comforting their worried.

Although Ninkurŋarra's attention is centered on her mother Lady Inanna and her mother's well being, her passions are affixed firmly upon her Divine Domains and the Mortal Human World of Kikita, a.k.a. "Earth". Ninkurŋarra has spent more time on Earth incarnating and living amongst the mortals as one of them (unbeknownst to them) than any other Divinity. She was not given Divinity as a reward or a gift, she did not receive it as a result of acquiring a Divine Me either, and she did not inherit it automatically by birthright - she was born demi-Divine; able to become Divine through great effort but not actually Divine to begin with. She had to earn her Divinity the hard way, through growth of the Soul, by living and dying as a mortal human countless times, suffering and striving and failing and succeeding as mortals do, all without any help from other Deities. Her quest for full Divinity began after she and her brother Nungalaturra resurrected Inanna from Irkalla. Immediately after this, Ninkurŋarra set out on her quest to become as much like her mother as she could possibly be. Becoming a woman was the start of that great quest for her, which was exactly where Lady Inanna's quest for greatness started out, too. But Lady Inanna was already Divine, Ninkurŋarra was not, and so this was the very next thing she desired to become. The other Anunna told her how difficult it would be, that no one else had ever achieved it yet, but that did not deter Ninkurŋarra, after all, she was used to being the very first of something and the very first to do something. She knew that just because it had not yet been done doesn't mean it couldn't be done - that was a lesson her mother taught her through action herself.

Though this world was not always as it is now, and once Gods and Goddesses alike could roam this world freely, coming and going whenever they chose, acting with Divine Powers and Divine Magick at their disposal to alter and change reality to suit their whims, this was not something afforded Ninkurŋarra in her quest to become Divine. She was required to live as a human and experience everything through a human's eyes. She was tasked to learn all about herself, the world, the universe, existence itself, the purpose of life, and even all about death and suffering and loss and hardship just as any human would. She was not even allowed to keep the awareness of her true identity or know about her quest, she was granted the same nepenthe all humans are given when they incarnate, she would know nothing about anything every time she was born again. It is said amongst the Anunna that Ninkurŋarra has suffered more than any other Soul in all of creation. She paid for her Divinity

with oceans of her own blood, sweat, and tears. No mortal knows how many lives Ninkurŋarra lived in secret amongst us humans, or for how long she was here with us. It is only now that we are learning her tales as she only recently achieved her many-millennia-old goal of becoming fully Divine. Because of her time amongst us here on Kikita (Earth), she has grown particularly fond of us mortal humans. Like her mother, Lady Inanna, and her mother's father, Lord Enki, she cherishes humankind and carries Compassion for us all foremost within her heart.

I, Siri Nin, owe a great deal of gratitude and thanks to Ninkurŋarra EgirAnKi for all of her help over the years. Lady Inanna NinAnKi put me in touch with her daughter shortly after I pledged myself in service to Inanna. Inanna chose for me the path of service which was most right for me, and in that she chose a twofold path; serving Inanna's people as Entu Priestess while I yet live, and serving Inanna herself as Handmaiden when I die. It is because of this that she put me under the kind tutelage of Lady Ninkurŋarra. Through this opportunity I was given the chance to learn far more from her than just how to be a Handmaiden, she has taught me about myself, about humankind, about life, and about the cosmos itself. Inclusive of that, she has taught me a great deal about herself and her quest for Divinity. I am forever grateful for how she answered so many of my countless questions about literally everything. Since I am a monolatrist by Inanna's command, I chose to show my immense gratitude to Ninkurŋarra by taking her name as my theophoric name, which is a time-honored practice from ancient Sumer that expresses heartfelt reverence. Because of how much Ninkurŋarra has changed my life for the better, I have taken on the name "Siri Ninkurŋarra" as my spiritual name. Thank you for all you have done for me, Princess of Heaven and Earth!

Chapter 21: Sacred Mythology

Purified, Refined, and Gilded

On the following pages you will find a selection of Inanna's mythology, some of it never-before-released, some of it already long ago made famous, but all of it is as it has never before been in modern times; *purified*. What do I mean by purified? I mean that I and my protégé, Entu Meadow Davey, endeavored and succeeded to distill these myths down to true elements within, and in doing so, strip them of all forms of ethos corruption that has crept into them either unintentionally or intentionally over the last ~4000 years. We accomplished this feat using all of our faculties and tools available to us; from intuition to academic research, to including the most important one which academic sources to date never include at all; direct spiritual interaction with Inanna and members of her court. While this might sound preposterous to those who do not actually *believe in* Inanna, for those who do worship her it's almost a non-brainer. Now, for those who aren't aware, it's a lot more complex than simply asking Inanna a question and writing down the first answer you hear.

There's actually a comprehensive technique involved for both training one's self to be able to reliably *hear* a Goddess, called Clairaudience, and another even more comprehensive technique, called Discernment, which trains one to be able to filter out the accurate and the valid from the spurious and erroneous of everything that one hears and experiences in reception from the Divine. It takes years to develop and refine these skills, and both require that one builds a very stable and passionate devoted relationship of worship with the Divinity in question that one wishes to communicate with. Fortunately, I have spent the majority of my life training and developing these abilities, and I have helped my dear protégé do the same. We are quite fortunate in that both of us, as well as a few other members of our clergy at the Temple of Inanna's Light have put in the hard work necessary to develop these supremely helpful spiritual abilities. Having multiple trained and skilled people which one can verify or eliminate clairsentiently received information through is a blessing, and is in my opinion absolutely vital in order to accomplish the great work that we have done. Not only have we purified these myths, but we've also *refined* them. It's one thing to strip away all the erroneous information and ideas which have crept in over the ages, it's entirely another to build the myths back up using information

received directly from the Divinities whom the myths are about, but that is exactly what we have done. So, what makes them *gilded*, then? Why, dear reader, it is your very attention and participation in that magick that is the reading of and comprehension of a myth that casts these works in metaphorical gold. *We* did not gild these myths, but as they come alive within you, as you read them, it is *you* who gilds them. Enjoy.

Myth Expansion: As Parents Look Upon Their Children

Adda-ta u_3 Ama-ta dumu-e-ne-ši igi-ne-ne in-ne-ši-in-bar-re-eš

Many come to know the epics of the past, they learn of Atrahasis and The Flood, of the tale of Enuma Elish, of the cruel King named Gilgamesh and the Bull of Heaven, of despicable Šukaletuda, and of countless more tales which we cherish. They learn of all the marvelous adventures and happenings between heroes and the Gods, and they envision a distant past in which the Gods walked among us. Indeed, our tales even say that before we built "living" statues of our beloved deities, they originally walked and breathed and spoke among us. And so they wonder; "Why did the Gods leave us, why have they been silent for so long, why have they forsaken us?".

Humankind was created, the world was in harmony, but humans suffered greatly as the blessing of awareness they had received made them aware of their fears even when they were not present, aware of their death even when they were not dying, aware of what could be but never has been, and aware of what could be but never will be. Like the Gods whom humans were created in the likeness of, they suffered when others suffered. They suffered when others died. They suffered when others were cruel.

The Gods too felt all this pain and sorrow, and so to quell it they gave humankind many gifts, and made themselves available to intercede in the lives of mortals. Now capable of lesser versions of all things that the Gods were capable of, humans developed civilization: architecture, agriculture, medicine, science, technology, crafts, fine arts, language, and even writing. These were all good things, all Divine things, all beneficial things.

With the Gods living, breathing, and being in their world humanity found new levels of pleasure, peace, fulfillment, and comfort. Unfortunately, while the world was now perfect, now held in unerring order by the wills and actions of the Gods, humankind was imperfect, and their imperfection was given the ideal fertile environment to grow within. Like a mutated crop that turns invasive and destructive, humankind grew complacent, lazy, cruel, greedy, and heartless in paradise.

Many thought to themselves "Why should I put in hard work to become a better person when I can rely on my Deities to give me what being better would have gotten me? Why should we help each other when we can just beg our Deities to solve our problems?". Like a spoiled child, they had forgotten just how awful life could be when their parents aren't taking care of them.

It was not all who nurtured this potential corruption within, some still thought and acted as the Gods wish humans to, with gratitude, compassion, empathy, kindness, devotion, dedication, diligence, and industriousness, but they were few, they were the exception not the norm.

Most let their hearts, minds, Spirits, and Souls atrophy and rot. They warred with each other over everything, over nothing, over things immaterial, inconsequential, imaginary, and even over what was natural. They shut their minds and closed off their hearts. They denied their senses and listened only to their fears, their imaginations, and their desires. Instead of developing into beautiful creatures capable of great and tremendous wonders, in the safety and comfort provided by the Gods maintaining order, they became as tiny demons, ever gnawing at each other, at nature, and at those who did grow beautiful of mind, heart, Spirit, and Soul.

They saw themselves as greater than their distant siblings. They saw themselves as greater than those who were not exactly like them; those who looked even a little different, those who sounded even a little different, those who thought even a little different, those who acted even a little different, and even those who loved even a little different. They elevated themselves by repressing and oppressing anyone they saw as lesser. They pushed down, ignored, restrained, destroyed, and enslaved anyone and everyone that they could.

This made the Gods weep. This made the Gods cry out. This made the Gods suffer in agony. The Gods loved all their creations, but they loved humankind the most. We were created to be like children to the Gods. You see, we humans were created to give the Gods an endless family, one composed of endless variety. While we aren’t actually their children, we are still children to them, and it is from our ranks that their actual children are often chosen.

The Gods pleaded and urged us to be kind, to change their ways, to return to being the gentle and intelligent creatures they had created to inhabit this world, but the only ones who would heed were those who already loved the Gods enough to listen to their wishes. The only ones to try to change their minds and hearts were those who already acted as the Gods had decreed. The only ones who strived for better were those who did not need to.

Lord Enlil, most decisive of all, saw humans were flawed, and he decided they would need to be destroyed and remade free of their potential for corruption. He stormed and flooded and crashed upon the earth. Countless were drowned, broken, and lost. Few survived, they were from those who listened to the Gods and acted with compassion and love, they were from those whom the Gods did not want to destroy, those who were not corrupted and cruel.

The Gods' sorrow was washed away and their joy was allowed to regrow. Time passed and the world repopulated. The Gods were still present and still active in the lives of humans, but this time they did not hand out new gifts, they did not intercede upon every beckoning plea. The Gods watched and listened and felt, and as they did, generations passed, and as they did, the Gods' joys grew smaller, and their sorrows grew larger, for humankind was not free of the corruption which plagues it.

Lord Enki, wisest of all, realized that the same component which gives us our potential for good is what gives us our potential for evil. Lady Inanna, the most loving of all, sees the true depth and breadth of our hearts, for it is the beauty that our souls are capable of which brings her the most joy. Lord Utu, most fair-minded of all, urged his fellow Anunna that no single solution could be applied, for although many of us were ravenous and cruel, there were yet still many, albeit lesser in number, who were exceedingly kind, generous, and loving. Lord Enzu, the most patient of all, saw far into the future, looking at all possible eventualities, and smiled. He realized that there was a path to the harmony that the Gods did yearn for.

The Gods never left us. They are still here with us. They may not walk with feet treading the soft earth. They may not speak with air once drawn into fleshy lungs. They may not clash with monsters, or place visible blessings

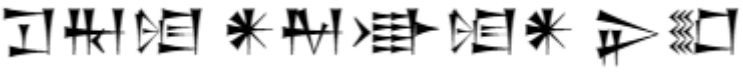
upon our modern day heroes. But they are still here with us. They are still weeping when we, their creations, their “children”, war against each other. They are still crying out when we are cruel. They still suffer when we fail to become what they made us to be. They still rejoice when we find it within us to love each other. They still whisper words of encouragement when we struggle. They still guide us with light that only our souls can see.

This mythic prose was partially inspired by two clairaudient receptions from Lady Inanna:

"It is not about what is right, it is about what must be. - The world is not as it should be, it is as it must be."

"There will always be evil in the world, it is necessary in order for mankind's will to be free. This is why we gave your kind two lives to live; one in life, and one in death. One life to become who you will. One life to be who you became."

NOTE: The usage of the word “children” in this myth expansion is not meant to reference the actual Children of the Anunna. It is poetic language to reference how we all were created in their image, and how they look upon us similar to how parents look upon children.



Siri Nin Inanna-ak Ereš-Diŋir i-sar.
Written by Siri Nin, Entu of Inanna

The Tale Of PiliPili

By Siri Nin, Entu of Inanna
The Temple of Inanna's Light - PiliPili Day
Transgender Day Of Visibility - 3/31/2026

In the ancient days, before the Anunna were forgotten. In the ancient days, before Divine Magick was stripped from this world. In the ancient days, before the Veil was erected. In those ancient days when the Goddess Inanna who sits atop the gold and lapis throne in Highest Heaven still materialized upon this world and strode the same sands-swept streets as mere mortals. In those ancient days when Sumer was the height of civilization, when the world was still held to order by those who created it, those who created us mortals. Our ancient people, those who are now called "Transgender": they who, like we still today, were born into a body shaped of one sex, while their attached Spirit was shaped of another, they whose gender was different than their sex at birth; they suffered greatly from this burden which arose from the circumstances of their birth. It would be nearly 6000 years before humankind learned to harness a fraction of the Anunna's ability to reshape flesh and begin to be able to relieve the suffering of our people. Yet so it was in this ancient age, where the Anunna were Divine beings enrobed in summoned flesh who could be interacted with in person, that our people were not left to suffer their entire lives without relief, joy, fulfillment, safety, freedom, and respect. For you see, it was precisely because the Anunna walked among us mortals still back then that our people tasted these blessings. But it was not only blessings upon us that the Anunna, and in particular, that Inanna NinAnKi left in her wake.... For she ensured that our decreed places within society were respected and enforced. Her Justice is absolute, just like her Love, and just as Love can be wielded to protect a cherished one, it can be wielded to devastate a foe. This tale is sacred to our people, as is the name of the beneficiary whom this tale is named after. This is the story of PiliPili.

In the early days of Sumer, in Inanna NinAnKi's own home-city of Uruk, then called "Unug" in the people's tongue of Emegir, a young man spent his days like most young men of the era; he toiled to the best of his ability to be a valued member of society. He got up at dawn, and made his morning's barley bread. He prepared the beer he set up to ferment the night before. He took some meat that was cooked the previous night out of the clay jar, capped with

butter, which kept it fresh through the night. He gathered his morning meal, and before he tasted any of it himself, he brought it to the humble altar within his home, adorned with an image of the Goddess he loved so much, Inanna NinAnKi, Queen of Heaven and Earth, and set it all before her. With his sincere words of reverence and worship spoken, he shared his meal with his Goddess in quiet moments before leaving his home to head to the brick-baking quarry where he worked. He spent long hours under the hot sun shaping mud into bricks and setting them out to dry. He worked at one of the few jobs where men and women worked alongside each other. There he was welcome amongst the other men, but he was not one of them.

He would steal glances when no one was looking, he would stare at the foreman with his chest bared and gleaming. He would steal glances of his coworker operating the clay ovens, and admire his sharp jaw. He would steal glances of his coworker laying fresh mud from the pit, enamored by his broad shoulders. As he did this, few took notice, for they thought it to be something else; they thought it to be the admirations of a young woman looking for a mate, an entirely not unusual occurrence. He kept to himself, focused on his work when not stealing glances, but his mind was busy, ever busy praying to his Goddess, dreaming of a future he longed for. The days turned to nights, and as it did he was released from duty, as all were. He spent his evenings in a nearby tavern, for his wages were sufficient to provide for his sustenance every night without worry, and he was tired after those long days of shaping bricks. In the tavern he feigned smiles when others smiled at him. He feigned cheers as others cheered. He kept stealing glances just as he did during his days. He was surrounded by people who welcomed him, but he never felt more alone than he did in those peaceful hours at the tavern where beer and food were his only distractions from the prize others all around him had that he did not for himself have.

There were times that a young man would catch his glances, perhaps he got too greedy in stealing them, perhaps he just got lost in a dream he clung on to a bit too long without realizing how much time had passed, and the young man would come up to him thinking that he wanted to be his girlfriend. He always hated when that happened, he hated that kind of attention, that kind of interaction. He hated being seen that way. He hated having to explain to his fellow man that he wasn’t looking at him ‘that’ way and that his heart longed for

something else entirely. He did not only stare at the other young men there in the torch-lit taverns. He also would stare at the young women, but he dared not approach one and tell her of his true feelings. How would they ever understand? How could they ever understand, when he looked, sounded, dressed... Like ‘this’? He was garbed in the garb of a young maiden - his left shoulder bare, a sari wrapped around his torso diagonally, and a kaunakes around his waist and legs. As was traditional for all who were born with the capacity to receive a lover while facing them. To the world he was “Erširra” [er$_2$-šir$_3$-ra], a name he was given by those who heard him when he thought no one would hear him, a name which meant “they whose tears are songs”. He continued to smile his hollow smiles, laugh his empty laughs, and spend his evening admiring what those around him had, which he did not.

When he had his fill, he returned home, and set up upon his Goddess’s altar a meal for her purchased at the tavern. Nightly he would do this, and then kneel before her hand-carved image. Like rain from Heaven his tears would flow hot and fast down his face. He bared his heart to her, Inanna NinAnKi, each and every night. He sang her songs born of his pain, his longing, his sorrow, his loneliness. That is how he earned his name. He left no stone within his heart unturned, no area of his Spirit was left cast in shadow, he told his Goddess of his one true desire; to see the man he was inside, on the outside. To be that man forevermore. To have his city see him for who he truly is. To have a young woman see him for who he truly is and decide that he should be her husband. He lavished his Goddess with prayers and songs every night and every morning. He fed her well. He clothed her in the finest cloth he could afford. He spared no effort to ensure she felt loved, and in return, she maintained a presence within his heart that grew day by day. He went to bed and dreamed of what life would be like if he had been blessed of a form that matches his truth.

Days went by, months, years, all passed in this fashion. One day a new worker at his quarry site caught him staring at his bare chest a little too long, and once again, this new man thinking that Erširra was just another smitten young woman, he came over and spoke to Erširra, hoping to receive a favorable response from him when this new man on site asked him to have sex when their shift ended. Flustered and ashamed, Erširra did his best to explain why

he was turning down this new man's proposition, but the new man did not understand, he did not want to understand. All he understood was that this "woman" stared at him with eyes of longing and yet refused his efforts to make "her" his. Enraged, he slapped Erširra across the face and insulted him relentlessly. The site foreman came over and broke up the fight, sending the new man back to work, but the damage was done. Erširra was in tears, and in no condition to put the smiling mask he wore so often back on, he was unable to hide his pain, and so his foreman relieved him early that day without penalty. All the regulars of the quarry knew that Erširra was not interested in men. They all thought him strange, they did not truly understand his truth, but they respected him enough to not belittle him or deny him the courtesy of respect afforded everyone else. Erširra ran home, tears still streaming down his bright red hand-printed face, and he wept before his Goddess for hours and hours. He did not go to the tavern that night. He did not prepare beer for the morning. He did not offer his Goddess a meal, for he had not taken one for himself. He cried and sang laments to her until his voice was weak, and his body was exhausted. The night came, and with it came sleep, but he did not leave his Goddess's altar. He slept there at her feet. He wanted only to feel closer to her. Her presence was all that soothed him in this world, in this life of pain and longing. He had never heard her voice in his mind. He had never seen her face within his mind either. It did not matter. He felt her, and that was what mattered.

The next day came, and he awoke late. He readied himself, but he had no food prepared, no beer prepared. So he fetched fresh water from the river and brought it home. He poured a libation for his Goddess, and then filled his belly with water, hoping to stave off hunger until he could receive his wages from the previous day, as he did not stay until shift end when the money was received and disbursed to the workers. Erširra hurried off to the quarry, but not before giving Inanna NinAnKi one last prayer to thank her for holding his heart the whole night. He arrived at his usual work site, and as he did the new worker who wounded him the day before sneered at him before scoffing and looking the other way. Erširra recoiled and did his best to not pay attention. Everyone else there felt bad for him, so they did not greet him with anything less than the smiles they usually gave. Once into the rhythm of work, it was a morning like any other, or so it seemed.

What Erširra had not realized yet was that his Goddess, Inanna NinAnKi, had heard every word of his laments, his prayers, his cries, and had felt every tear that he had shed. It was a bright day, like most days, Lord Utu's disc of the sun was shining brightly overhead. Suddenly, come late morning just before mid-day, it began to get brighter and brighter over a course of several minutes. Yet, curiously, the sun did not feel any hotter. If anything, it seemed to be easier to bear the work at hand. The heat of the day seemed to vanish even without darkness chasing it away. Brighter, and brighter the day got. It was so bright, it hurt to look up, and when they did, they could not see anything through the intense glare. Then, without warning, suddenly the extreme brightness was gone in a flash, and standing before our dear Erširra was his beloved Goddess, Inanna NinAnKi, in the flesh! She towered over him, beaming with an ethereal light that felt like young love and fierce passion all at once.

"Erširra Zig_3-ga!" - "Rise, Erširra!", She commanded. He had never heard his Goddess before. He had never seen his Goddess before. But he knew it was her instantly, without any doubt. His instinct was to cower, to kneel, to prostrate himself, but he knew better than to disobey a direct command from the Queen of Heaven and Earth. He arose, and as he did, everyone else around him at the quarry site fell to their knees at the sight of their Supreme Divinity. His lips trembling almost as much as his knees, Erširra spoke; ***"Nin-ŋu, ŊaNe-zu-me!" - "My Queen, I am yours!"***. Inanna NinAnKi spoke to him in a sweet yet powerful voice; "I have come to lift this great burden from you, my precious one.". She continued on; "Every morning and every night you elevate me above all others. Every night you sing to me sweetly of your pains. Every night you prove to me that you are mine. I hope you will continue to do so when these pains you have known are no longer yours. I hope you will sing to me just as sweetly when your songs are of joy. I have heard you. I have felt your sorrow. I have seen your heart is the heart of a man! I am She!, Queen of Heaven and Earth! It is by my will that a man turns into a woman, and a woman turns into a man!". The Supreme Goddess reached down and placed her hand upon Erširra's bare left shoulder, and as she did, she spoke a Divine Decree; ***"Nam i_3-Ri-ib_2-Tar-en!" - "I decree thine fate!"***. A bright white light enveloped Erširra as soon as those words were spoken. The Supreme Goddess continued; "I have made your flesh like that of your heart, like that of your Spirit, like that of your Soul! You are PiliPili! Now and forevermore! Let

your cries be replaced by joys! You are a man! You are HE! Your place shall be the place of men! Your way shall be the way of men! Your garb shall be the garb of men! You shall be seen as a man and welcomed by all as a man! Let none speak to you as they would speak to a woman. Let none decide for you as they would decide for a woman. If any should defy this decree let them be swallowed up by my wrath! Let them know the pain that PiliPili once knew! Let their cries ring out in the nights as PiliPili's cries once did. None shall defy or undo what I have done here, for I have decreed it so!". Her words echoed out across the land, her decree was heard across all of Sumer, far beyond the range of voice alone.

The light faded from around PiliPili, as it did he was able to see his own form again, but it was not the form he had known throughout his life, it was the form he had always felt would be right, the form he knew inside his heart to be his truth. His chest was bare and flat and chiseled. His shoulders were broad and muscular. His jaw was sharp and bold. His face was covered by a thick beard braided in the style of the day. He was overjoyed! He went to speak, and his *true* voice leapt out from his lips with bassy power and depth he did not expect! "My Queen! You have freed me from my torment! You have freed me from my longing! You have ended my agony, and replaced it with endless joy and gratitude! Greatest Goddess! Most beloved Queen! You have made my heart large like the ocean, you have made my joy endless like the heavens themselves, this day! Praise be to you Inanna NinAnKi! Praise be to you Queen of Heaven and Earth! Endless praise for Inanna!", said PiliPili. Tears of joy ran down his face and glistened in the sunlight as he spoke; "How shall I ever properly show you my gratitude, greatest Goddess?! What may I do for you who has given me all I've ever dreamed of?!".

Inanna spoke to him in soft sweet tones with a satisfied smile on her face; "Do as you have always done, show me the love you hold for me in your heart night and day. Sing for me of your joys and sorrows, hold none of it back. Let no part of you be hidden from my sight.". Then she of unending heavenly beauty reached down and touched PiliPili between his legs with the gentlest of touches, and as she did, his flesh responded to its fullest capacity, making him blush intensely. She withdrew her hand and smiled as she spoke; "I have bestowed upon you a second gift, a reward for your unwavering humility and devotion. Your loins now possess an unearthly virility and unmatched stamina.

Thusforth you are well equipped to enjoy the embraces of your lovers, and sire any children you and your lovers might desire. Just as you share with me your meals, share with me your pleasures, and the pleasures of those who embrace you. This is all I ask of you, my precious one.”. Overjoyed and overwhelmed with the new sensations bestowed upon him, PiliPili, still blushing intensely, spoke to his Goddess once more; “As you will it, my Goddess!, my Queen!, so it will be! I will do this for you without fail!”. Inanna spoke once more; “Very good, my precious one. Never forget who you once were, or what it was like. You possess knowledge and experience which makes you the wiser of every man born as you now are. Remember the pains you once bore, and treat none as lesser.”. As soon as her words were heard, the blinding light which signaled her arrival returned to signal her departure, and in a flash, she was gone.

The other workers of the quarry rose to their feet hurriedly and rushed over to PiliPili, hugging him and lifting him up with cheers! Even the new man who had caused him so much pain before embraced him as a brother. None dared defy the Supreme Goddess’s decree. They set PiliPili down, then many of his coworkers spoke with him, asking him questions that they had never dared to ask before. They asked of his heart. They asked of his birth. They asked of his nights spent crying, singing to Inanna. They asked all they could think to ask, for it was not every day that a mere mortal gets an in person visit by the Queen of Heaven and Earth! They showered him with brotherhood, and he felt a peace in his heart which he had never known before. The site foreman gave him his wages from the day prior, and upon receiving them, PiliPili decided it was time to celebrate, and that he wanted to share his joy with his coworkers. He spoke to them of his overwhelming need to celebrate, and told his coworkers to join him at the nearest tavern, mid-day as it were, for a round of beer and bread on him. Having just witnessed multiple miracles, no one refused his offer of celebration, not even the foreman whose job it is to instill a good work ethic amongst his workers. That day, Inanna NinAnKi received many offerings of beer and bread from PiliPili instead of the one he normally gives. For the first time ever, while celebrating at the tavern, a young woman approached PiliPili the way a woman approaches a man she desires.

Days went by filled with joy, a sense of pride, and a permeating peace which PiliPili had never before known. He did as his Goddess asked, and bared his

heart to her every night and day. He fed her well. When he took lovers, he shared his pleasure and her pleasure with Inanna. For the first time he truly loved being alive. He truly loved being himself. He truly loved every moment of his existence. His devotion continued to grow with every day and every night. He sang to Inanna often, as she had requested, and though his songs sounded very different than they used to, she was pleased nonetheless.

One day PiliPili was walking through the market place buying his wares as he had done countless times before. He happened upon two people who had known him as he was born. They used to tease him and bully him relentlessly when he was a child and when he went through puberty. They had heard what had happened to him, there was not a single beating heart within all of Sumer who had not heard. They did not recognize him at first, but when a shopkeeper called out in welcome to PiliPili and spoke his name, they realized it was him. A slightly older man and a slightly younger woman locked eyes upon PiliPili from across the market street as they laid back upon the side of a nearby building in its shade. They watched as he bought his barley, his wheat, his wool, and his pottery. They talked amongst themselves wickedly, mocking PiliPili to themselves. They remembered who he was, *what* he was, before. They were not satisfied with mocking him from afar, they decided they didn't like how happy PiliPili was now, and they wanted to remind him of that. They approached him without warning, he had not even noticed them from where he stood in the sunlight. *"Erširra!"*, the slightly older man cried out towards PiliPili. *"Erširra, daughter of my neighbor!"*, the slightly younger woman cried out to PiliPili. They approached him with haste. PiliPili was strong and beloved, he knew he had his Goddess's favor and love, and he knew these two cruel-hearted ne'er-do-wells spoke only with intent to harm and belittle. He knew it was not with ignorance that they spoke, but with malice. He did not greet them harshly, instead he spoke boldly; ***"Pili-Pili Mu-ŋu-am$_6$! Nitah-me!" - "My name is PiliPili! I am a man!"***. He knew full-well what these two were doing, and he was not having any of it. He remembered Inanna NinAnKi's words well, and knew these two were acting in defiance of a Divine Decree. ***"Nu-Me-en Gin$_7$ i$_3$-ĎaI$_2$-le-en." - "I am not how I was."***, said PiliPili, giving them both a chance to change their ways before it was too late.

The man and the woman laughed at PiliPili boisterously, and then continued to speak to him demeaningly. PiliPili kept his cool, but his heart had not forgotten

the pain he suffered for so long. He felt a pang reminiscent of the ache he used to feel before his new fate was decreed by his Goddess. It was much less than ever before, but he still felt it. It could not destroy his joy, nor his peace, nor his kindness, but he knew it was a pain he did not deserve to be feeling, and so his heart cried out silently in the injustice. He kept his cool, trying to ignore these two unwise bullies, until one of them crossed a line that should not have been crossed; the woman handed him her spindle and comb while saying to him “You seem to have lost these, they are what is right for you.”. This was not just an ordinary insult; the comb and the spindle were strictly gendered items; female gendered items. To give someone either and say that it belongs to them is to officially state that they are a woman regardless of appearance or decree. Before PiliPili could react, the man grabbed him by the chin and said “You looked better before!”. Appalled by this injustice he had just suffered, he cried out Inanna’s name to the heavens; ***“Inanna NinAnKi, ŋa'e-zu-me!” - “Inanna Queen of Heaven and Earth, I am yours!”***. He took the man’s hands off of his face by force, and then threw the comb and spindle down at the woman’s feet. PiliPili spoke from his heart, like the words were already upon his tongue, as if placed there by his Goddess; ***“Inanna Za’e-ra Nam Ḫulu-lu i_3-Ri-in-Tar!” - “Inanna has decreed for you a horrible fate!”***. The two blasphemous defiers of Divine Will again laughed at his words, before they shoved him around as he held his wares in a basket. Ever a kind man, PiliPili was not quick to strike another. Before it escalated any further, the nearby shopkeeper came to PiliPili’s aid and stood between him and the defiant pair. PiliPili thanked the shopkeeper and immediately took his leave of the two who were so cruelly mocking him.

PiliPili returned to his home, where he put away his wares while venting the stress of the encounter he just endured. As soon as everything was put away he went to his Goddess’s altar and prayed to her. He told her of all that had happened. He told her of how the words and actions of those two defiant bullies had made him feel. He told her of how in spite of it all, he is still filled with happiness, peace, comfort, and joy. He told her that he wished that people would simply understand and speak with respect instead of mocking derision. He told her how he does not understand where the hatred in their hearts comes from, or why it is not extinguished by her Divine Will and words. He shed only a single tear that evening while he prayed to Inanna NinAnKi before his songs returned to joy and his heart was once again light and full of

happiness. As evening turned to night, he prepared a meal for his Goddess, and when it was finished he set it upon her altar before he resumed his favorite songs that he loved to sing to her.

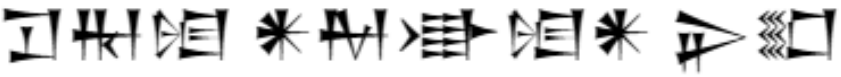
As PiliPili continued his songs for Inanna, a woman's ghastly shriek rang out through the darkened streets of the city loud and clear. A moment later, another one, this time it was a man's horrified scream. He did not recognize the voices, but something about their screams was eerily familiar to him. The two of them screamed for several minutes, crying wails of anguish and terror about some great evil fate that had befallen them. Soon their wails turned to sobs which petered out into a dull roar of sniffles and moans in the background. PiliPili recognized the anguish in their voices, though he did not know what had caused it. He wished them relief and peace before he returned to his joyous songs sung to Inanna. Though he knew it not, those two voices which cried out were the very same slightly older man and slightly younger woman who accosted him in the marketplace street earlier that day. Only, now, it was the voices of a slightly younger man and a slightly older woman: Inanna NinAnKi had changed their bodies to be the opposite sexes of their genders. Those two never confronted PiliPili again, they were so ashamed of what they had done and the fate that befell them, that they could not bring themselves to be seen by him. PiliPili lived the rest of his days free from bigotry or disrespect because of how he was born, everyone in the city knew what had happened to those two who had defied Inanna NinAnKi's decree.

And so it was that Inanna's power over sex and gender was not just known as a longed-for blessing, it was also known as a widely-feared curse. Those who defied her Divine Decree that Transgender people be accepted and respected for their true gender were cursed to live out the remainder of their lives as members of the group they refused to show respect, acceptance, or kindness to. In Inanna NinAnKi's Temples, Transgender, Intersex, and Gender-Non-Conforming people were welcomed and accepted as who they truly were in their hearts without question or opposition. For those seeking alleviation from the burdens that they had been born into because of the sex of their bodies or the gendered shapes of their flesh, they received the ceremonial ritual of Saŋ-Šu-Bal - "The Head Overturning Rite" a.k.a. "The Identity Change Ritual", which granted them an audience before Inanna NinAnKi, so that she might decree their fate as she had done for PiliPili.

Later on, when Goddesses and Gods were no longer free to materialize in this world, when the Veil had been erected, these services were not halted. Instead of an audience with the Goddess herself, the recipients received an audience with the Ereš-Diŋir - the “Goddess’s Lady”; the Entu priestess, who performed for them official decrees which bestowed upon them everything that Inanna bestowed upon PiliPili, short of actually changing their flesh to match their truth. Through these decrees their gender was officially changed in the records and laws of the civilization, granting them all the rights and freedoms of their true gender, allowing them to live their lives in accordance with the truth they had known in their hearts. Transgender Women, the Assinnu, were dressed as women and given the comb and the spindle, Transgender Men, the Assinnatu, were dressed as men and given the war mace and the drum. Intersex femmes, the Kurŋarra, were given their ceremonial daggers (regardless of if they wished to transition to full female in the eyes of the society and the Anunna, or not, which was always available). Intersex mascs, the Galaturra, were given their ceremonial sword and drum (regardless of if they wished to transition to full male in the eyes of the society and the Anunna, or not, which was always available). Non-Binary and Gender-Non-Conforming people, the Gala and Kulu’u, were given whichever non-Intersex ritual items felt right to them, and they were awarded a special place in society; no longer beholden to either the rules or roles associated with men or women, free to choose what and how they wished for themselves. This is the Divine Order that our Supreme Goddess, Inanna NinAnKi, has bestowed upon us all as our legacy. This is our birthright even today; the freedom to be who we truly are, in our hearts, and every day in our lives, whether or not our flesh gets reshaped to match who we are truly.

Inanna NinAnKi Zami!

To all of my Transgender Brothers, Sisters, and Siblings, I wish you a joyous PiliPili Day, and an impactful Transgender Day of Visibility, whether you're free to safely be visible, or not!



(Siri Nin, Entu of Inanna, wrote this.)

The Hierophantic Revelations

The Lost Origin of Inanna

The following ten myths were written by Meadow Davey, my protégé, Sister, and best friend, in close collaboration with myself, on the basis of a great deal of peer-community reviewed multiple source corroborated authenticated hierophantic revelatory gnosis that the two of us and some of our finest clergy and students were blessed with while working closely with Lady Ninkurŋara, and in the devoted service of Lady Inanna NinAnKi. I personally authenticated, validated, and verified each point of gnosis that is included in these myths painstakingly. I stand by all of these as they are presented here.

These myths constitute the Lost Origin Mythos of our beloved Supreme Goddess, Inanna NinAnKi. You won't find these myths, or in the case of "The Descent" this exact version of the myth, anywhere else, except of course for in Meadow's own publication, or within The Temple of Inanna's Light. Though the truths they reveal may seem shocking at first, I invite you to to do as I have invited you to do all along; build a relationship with Inanna and see if they resonate as truth within your heart once you have come to know her not as she is presented through the works of ancient humans, but as she has made herself known to you in your own direct interactions with her.

The Origin of Dragons

By Meadow Davey, with contributions from Siri Nin

In the time before time, before Lord Enlil had separated Earth and Sky, on a world distant from our own, in a realm distant from our own...

She awoke.

She awoke in darkness, in a warm cave, with no way out. Trapped in the womb of stone This was The First Mother, and as soon as she awoke she became aware. She knew what she was for, her place in the cosmos already determined the moment she awoke.

She knew her purpose, she needed to give birth to children she knew were hers, but had not arrived yet. She used her will, and the elements of earth, air, fire, water, and spirit to form twenty-four perfect eggs inside her, her labor was long, taking many thousands of years, but time has no meaning to one who exists outside time, each egg being laid and hatching before the next one was laid and hatched.

Twenty-four perfect drakonids, with scales in colors she could not see, each hundreds or thousands of years apart. Each is different sizes. They survived on their mothers essence, not yet weaned off of her energy.

They survived this way for thousands of years. They had no concept of time. No concept of life outside the stone womb that was their prison. No concept that something else was possible.

After many thousands of years, a strange creature appeared in their cave. It was smaller than the oldest of them, bigger than the youngest of them. This creature couldn't see and used a spell to create light. She saw the First Mother, and she saw her children. “I am Ninkurŋara of the Anunna” the strange creature said. The First Mother and her brood were perplexed. They had never seen such a being before. It said it came in friendship, and that she would always be their friend, but The First Mother and her children had no concept of friendship. Ninkurŋara did her best to explain it to them, but she was in a rush

to go see her Mother, Inanna, so she disappeared as abruptly as she had appeared.

What Ninkurŋara had not realized yet that fateful day was that the spell which allowed for her sudden arrival to and sudden departure from the First Mother's cavern had not just transported her from one realm to another, but through time itself as well.

The dragons understood. They were now aware that there was existence outside their cave.

The oldest, biggest of The First Mothers children began to claw at the stone around them. None of them were sure which way to go, they dug for thousands of years more before they finally broke through the stone, and over their heads, like jewels, millions of stars shone. For the first time the Mothers children were able to stretch their wings. They played, chased each other and grew for thousands of years more, until the oldest of them began to feel something wrong. Returning to their home, they found the First Mother dying. They did not understand death.

They did not understand grief. They learned about it that night. As The First Mother passed beyond the veil, her body faded away. She had given her entire being to her children, including all her energy. She had nothing left to give.

The dragons cried, the dragons roared, the dragons grieved. They had no purpose. They had no direction. And then they realized they were hungry.

They flew into the sky.
They flew into space.
They flew towards the lights they saw in the sky.
They flew towards the stars.

As they crossed the threshold of the plane they had been born on, they entered a new plane. They were voracious flying from world to world, feasting on the prey they found on each world, until there was nothing left. They did not act from malice, they just acted according to their nature. Their nature was primordial destruction.

After Enlil had separated earth from air, while the Igigi Gods toiled to make the world as Enki ordered it, the Anunna became aware of the Dragons. Planes and worlds they had visited before were now lifeless where the dragons had passed through. The Anunna prepared to defend their world from the dragons. Other pantheons stood beside the Anunna, like the Kemetics, the Hellenic, and the Aesir. A great battle raged for many years. Neither able to gain the upper hand, neither able to defeat the other, where the Gods brought order, the dragons brought chaos, where the Gods brought life, the dragons brought death. They were in a stalemate.

Until the dragons learned the name of the ones they fought. They remembered Ninkurŋara of the Anunna, the very same Anunna that stood opposed to them. Most of the dragons wanted to call a truce, to respect the friendship Ninkurŋara had said was theirs, but the eldest of them, and his closest brothers thought that they were superior to all life, peace would be weakness. They wanted the war to continue. But the majority wanted peace with the Anunna. The eldest son plotted a way to convince the others to continue the war that would end in tragedy.

The First Mother had only two daughters out of her brood of 24. The eldest daughter was green scaled, like emeralds that glistened prismatically in the light. The second daughter had beautiful ruby red scales that gleamed like firelight in the sun. The second daughter looked up to her biggest brother, and his betrayal of his kind saw the dragons splinter between peace and war, and resulted in the death of his youngest sister. He planned to use her death to convince all the dragons to continue to fight against the Gods, but for the second time, the children of the First Mother felt grief and it cemented the need for peace in most of their minds.

The dragons called for a truce. The dragons and the Gods all met on a vast rocky plane, it was there that the dragons bent the knee, and swore allegiance to the Anunna. There, at the dawn of time, new fates were decreed for all.

Not all dragons swore allegiance to the Anunna, one dragon went with each pantheon to learn about them, and act as ambassadors for dragon kind. This is why virtually every culture on earth has dragon myths.

However, the eldest dragon, named Šešenkurra, and his two closest brothers, seeing that their hopes for continuing the war were over, fled beyond reach of the other dragons, and their new allies the Anunna.

One dragon, whose name was Keška, who was a smaller green scaled female, the eldest daughter of The First Mother, befriended Enki's Son, and swore to serve him. The Dragon and the Prince became inseparable.

The Dragon and the Prince

By Meadow Davey

At the dawn of time, after the war between the Dragons and the Gods was freshly over, there was a Prince. This Prince was loved by his parents, and he was near them always. He was walking through the camp of the Anunna, whistling a tune, thinking about his future. He wasn't really paying attention to where he was going, and found himself walking along a stream, whistling and day dreaming. The prince was startled when he heard his tune being repeated back to him. He looked up, and saw a girl on the other side of the stream, sitting with her feet in the cold stream, smiling at him. She had pale skin, eyes like gold, and silver hair. He knew she wasn't anyone from the Anunna's camp, and he did not recognize her from the other Gods that were their allies in the war. He sat down opposite her, and dipped his feet in the stream. It was cold and refreshing on his skin. They sat there in silence for a bit, then he whistled a tune again, the girl on the other side of the stream took his tune, and whistled it back to him, adding a tune of her own to the end, the Prince laughed and then repeated her tune back, and added one of his own. They sang passages back and forth, the girls' tunes were mournful, the Princes lively and happier. Then the girl whistled a tune so mournful, so full of grief, that the Prince shed a tear for her. He stopped whistling. “Who are you, and why are you so sad that you whistle such a sad song My Lady?”, he asked. She stopped whistling and looked at him with tears in her eyes. “Who I am doesn't matter. My Sister was killed in the war, and my Brother is missing. I miss her deeply, and I grieve the Brother I lost. I know who you are though Prince, you are the son of Enki, it is my honor to meet you.”, she said.

The Prince heard his mother calling him back. He turned away from the girl to look back towards the camp of the Anunna and waved so his mother would know he had heard her, when he looked back towards the girl, she was gone. The Prince got up and ran back to his mother, telling her about the girl he had met at the stream. She smiled and nodded as they walked back to their tent. Tomorrow was the big day, and it was all his Parents talked about over the meal, but the Prince couldn't get a pair of golden eyes out of his head.

The next day, the whole camp was excited. The Anunna formed up in a procession to the Plain of Peace where the war would officially be declared to be over. The Gods looked regal, and powerful, their armor polished, their weapons gleamed in the light of the sun, banners fluttered in the wind, horns played. This was a victory procession. As the Gods approached the plain, ahead of them they saw the dragons, majestic beings waiting for the Gods. The Gods took their positions, the Gods' allies took their positions, and all went silent. One dragon walked forward, her green scales glistened like rainbows in the sun, she approached An, Enlil and Enki, stopping before them. She bowed low before them, wings spread, head down to the ground. She held this position until An nodded at her, then she rose up again. When she spoke, her voice was low but sweet, deep, and resonant. It carried across the plains.

"We, the Dracari, recognize the friendship of the Anunna and pledge ourselves to your service. We regret the war between us and welcome peace between us. We swear to serve you as equals, and honor this pledge until the end of time, may our children know your children as friends, may our strength add to yours, and may our scales shield you from now until the end of time, when the last Dracari falls. I, Keška, swear this as the Eldest Daughter of The First Mother", said Keška.

An smiled, his voice boomed across the Plain of Peace, "The Anunna accept your pledge, and welcome your friendship. May the Anunna and the Dracari be friends forever more!". An clapped his hands, and drinks were brought forward to toast the end of the War. The Gods and Dragons mingled and were merry. Gradually, deeper friendships were made, and individual dragons pledged themselves to different members of the Anunna, or their allies.

The Prince took in all the merriment and drank with the others, but his mind was on the golden eyed girl. He had not found her among any of the celebrants. Near the middle of the night, he gave up. He took his leave of the party that would likely continue all evening, and started to walk back to his tent. Ahead of him, in the dark camp, he heard a familiar whistle. He ran forward looking for the girl. He ran around a corner in the direction he heard the whistle come from and skid to a stop. There were the eyes he hadn't been able to get out of his head, but they were glowing, and large, in the shadows.

He watched in wonder as the eyes came closer and she came into view, the green scaled snout shining in the torchlight. When her head was fully in the torchlight, she smiled with a toothy smile. The girl from the stream was Keška the Dragon! She whistled again, but this time it was a happier tune, when she paused, the Prince repeated her tune, then added a happy reply of his own. The dragon leaned forward, her head within arms reach of the Prince, he reached up and placed his palm in the center of her brow. Her scales felt soft and smooth. She purred. Then she spoke;

“I, Keška, pledge to serve you My Prince for all Eternity,
May my claws be as your swords,
May my roar scatter your foes,
May my venom burn like your wrath,
May my teeth taste all who oppose you.
I shall stand guard while you sleep,
I shall shield your back in battle,
I shall protect your children,
I will fight only for you.
At the end of time, when all ends,
Let my last act be to shield you from harm.
This I swear as the Eldest Daughter of The First Mother.
Let our Fates be tied forever.”.

A single tear rolled down the Prince's cheek at the beauty of this act as he gave a two word answer; “I accept.”.

Then Keška shifted into her human form with the pale skin, the silver hair, and the golden eyes. The Prince held her close and began to whistle…

The Dragon and the Princess

By Meadow Davey, with contributions from Siri Nin

Keška the Dragon and the Prince became inseparable. Each day Keška and the Prince would leave his Fathers palace, and fly across the realm, then return each night to tell the Prince's parents what they had seen that day. The Prince had no duties yet, and so Keška and the Prince were very free spirited as they flew across the realm. They did not care where they went, just that they were together. The only thing that Enki asked of them was that they would not fly east to the Underworld.

They flew north as far as they could in one day until they reached the cold lands of the Aesir, then flew home. That night they told Enki of a land of Fire and Ice. He smiled knowingly, for he had been there many times dealing with the Aesir. He reminded his Son and his friend, the dragon, again; “Remember my Son, do not fly East to the Underworld. That is where Ereškigal lives, and we are no longer welcome there.”.

They flew as far west as they could in one day, they saw the lands of the Netjeru and the Olympians, then they flew home. That night, they told Enki of a great river, and a land populated by monsters. Enki smiled knowingly, for he had been there many times dealing with the Netjeru and the Olympians to forge a truce with the Anunna to defeat the dragons.

He reminded his Son and his friend again; “Remember my Son, do not fly east to the Underworld. That is where Ereškigal lives, and we are no longer welcome there.”.

They flew south as far as they could in one day, they saw only ocean as far as the eyes could see, but then on the horizon they saw an island, and on that island was a garden. They circled overhead a few times. There was no one in sight so the Prince tapped Keška on the shoulder, and they began to descend towards the garden.

The garden was warm and tropical. Flowers waved gently in the warm ocean breeze, their scent enhancing the beauty of their petals. Keška changed into

her human form, and the Prince took her hand, and they began to walk through the garden. There were fruit trees they had never seen before, delicious fruit that tasted like summer rain, and left sticky juices over their lips and fingers.

After eating the fruit, they were surprisingly thirsty. They found a spring with water that bubbled up ice cold and crystal clear. They scooped big handfuls of the water into their mouths and slaked their thirst. This island was perfect, for a while they forgot all about the outside world as they explored the garden. Before they knew it, the sun was setting, it began to get dark out, and the stars slowly twinkled overhead.

A cold breeze blew from the south, and the Prince and his dragon began to feel cold deep in their bones. Keška changed back to her dragon form, and the Prince sheltered under her wing, nestling in against her warm side, sheltered from the wind. It began to snow, a great blanket of snow soon covered the garden completely, including the dragon.

Somewhere in the storm, muffled by the dragon's wing and the howl of the storm, the prince heard a noise like a bell ringing. The Prince poked his head out of Keška's wing, into the cold. In the distance, now that all the leaves were gone from the garden he saw a golden light. Keška slept soundly, she had not heard the noise, or seen the light.

The Prince snuck away from his dragon to investigate, walking towards the light. As he got closer, he began to feel warmer, as if the light was pouring hot air over him. Finally he stood before the light. It was on a small pillar of stone, and looked like a miniature sun, looking behind him through the storm, he could barely make out where his dragon was still sleeping. He couldn't decide if he should go wake Keška to look at this wonderous artifact with him, or just do it now.

Curiosity got the better of him, and the Prince reached out and touched the orb. It was not as hot as he expected, so he picked it up, cupping it in both hands, and gazing down in wonder at the thing he held in his hands. Then the most incredible thing happened, his body absorbed it. He watched amazed as the warmth and light entered his hands, travelled down his arms, through his

chest, and settled in his belly. The light barely able to shine out through his belly and clothes.

With it, came a new understanding. Before, he had just been a child, waiting for his Father to grant him his power, but here, on this island, he had claimed power of his own. Knowledge began to fill his head as he walked back to his dragon, crawled in under her wing, and fell asleep.

The Prince dreamed of his worshippers that he did not have yet, humans that had not yet been created, dancing and whirling in the streets of cities that did not exist yet, chanting a name that he had not heard yet. He dreamed of his children, and he dreamed of being a woman. He dreamed of the pain and joy of child birth. He realized that He could be Him or Her, and now as a Divine being, he could take the form that he desired most. He now held the Me of Gender within him, and being *him* alone was no longer enough. He was now also her.

He, now a she, awoke to a loud noise and the blinding light of the sun. Keška stood over her, roaring, demanding to know where the Prince was! She smelt the fragrance of flowers again, and looked around, amazed that where snow had lain heavy the night before, now all was tropical and warm again.

“Where is he? What have you done with him?”, Keška roared. Confused, the Prince looked down and saw breasts and a girl's figure instead of his old masculine self. She realized then that by taking the Me of Gender from the garden, she was forever changed. Now that she had claimed a Divine Me for herself, she became fully Divine, as doing so also caused her to claim her birthright, as it marked her entry into adulthood. She smiled at her dragon, and whistled a tune, it was her song from the stream. Keška stopped and stared. The Princess continued to whistle the tune. Keška leaned in and sniffed the Princess, then changed back into her human form, hugging the Princess.

Keška said; “I thought something bad had happened to you. But now I see that nothing bad happened at all.”.

The Princess replied; “Something marvelous happened!”, then she changed to her Princely Form. He kissed his dragon on the cheek and said; “We have

never been gone this long, my parents will worry. No matter how much I wish to spend another day here, we must go.”.

Keška changed back to her dragon self, the Prince grabbed a couple fruit, and then climbed on her back. With a powerful push, she took to the air again with the Prince on her back, and they rode the thermals over the island until the dragon finally turned and flew north.

When they landed at the palace, Enki was waiting for them, smiling. Enki, who knew the minds of all the Gods, recognized his daughter instantly, and swept her up in a big fatherly hug.

“When you didn't return last night, your mother and I worried, but when you claimed the Me of Gender as your own, I knew you were safe, and there was nothing further to worry about or do. Welcome home, Daughter!”, said Enki.

“They will call me Inanna, Father, I like that name”, the Princess said. She continued; “While I will always have the Princely side to me, this is who I am, and this is how they will remember me.”.

Enki clapped his hands and the servants prepared the evening meal. That evening, Inanna and her dragon talked about all that they had seen, and shared the fruit they had brought back from the island with them. Tired from their journey, Inanna and her dragon went to bed early and slept late into the next day, before waking and embarking again on a new adventure.

Inanna Takes Her Place Among the Gods

By Meadow Davey

Inanna climbed out of the bath, her handmaidens hurried to dry her body, and rub her down with scented oils. It was the day of her ascension, when she would be presented before the assembly of the Gods as the newest member of Divinity. She sat as her handmaidens fixed her hair, combing cedar oil through it, her black hair curling before they pinned it up and affixed a silver tiara upon her head.

They dressed her in lapis blue robes and kaunakes, placing lapis beads around her neck and gold bangles upon her wrists. When she stood up, she looked every inch the Goddess she was.

Inanna was nervous, she was meeting her extended family for the first time as Inanna, and they had travelled far to her fathers palace to meet her.

She stood outside the throne room with her father, Enki, and her mother Ninmah, waiting to be summoned. Her friend, Keška the dragon, was inside the hall already.

Enki looked at his Daughter, as Ninmah helped Inanna adjust her robes. Ninmah switched the shoulder that was bare from the left to the right, in the style of the women of the Anunna. Her father then handed her a spindle which she clasped in her hands, and a hairpin that Ninmah affixed in her hair. “Fear not, Daughter, speak firmly but sweetly when spoken to, and admit no wrong doing.”, Enki said. Ninmah kissed her cheek softly and embraced her Daughter before taking her place again ready to enter the hall. Enki kissed Inanna on the cheek and said; “You will always be my child, and I am proud of you for not waiting to be given power by others. You will be ok.”.

Inanna heard a chime from inside the hall, and guards opened the doors, revealing the hall before her. The Gods and Goddesses of the Anunna stood on either side of the aisle, looking back towards the door. An sat in her fathers throne in the position of honor. Enki and Ninmah entered first, standing before An and bowing, before talking to him. Inanna could not hear what they said,

but finally noticed An beckon her forward.

Inanna stalked regally into the hall, ignoring the Gods and Goddesses to either side, locking her eyes on An. She stopped between her parents and curtseyed to An. Then, Inanna noticed Enlil at An's elbow, staring at her.

An spoke, his voice deep, and booming, filling the hall with his words; “Rise Child of Enki and Ninmah, it is most unusual to see you here like this.”.

“Thank you Grandfather.”, replied Inanna, riding from her curtsey. “My name is Inanna, I welcome you to our home Grandfather.”, she continued.

An spoke again; “Tell us Inanna, how is it that you stand here before us as a woman, when last we saw you, you were a man?”.

Inanna stood tall and proud, telling all of her trip to the Island in the ocean far to the south of her home. She told of the perfect garden, the delicious fruit, the crisp water, and the cold night. She told of finding the Me of Gender, and what she learned from it. She showed that the Princely form was still hers, then shifted back to being a woman. She ended by declaring that she was Inanna, and that she would be Inanna forever more.

A murmur rumbled through the assembly of the Gods. The truth of her Divinity was now clear to all. No more was she a child, she was now one of the Anunna.

Inanna had kept her eyes on An the entire time she spoke, but she could not help notice the look on the face of Enlil at his side. He seemed enraptured by her words, or perhaps her beauty. She realized he was very attractive, and she found his attention pleasing. She decided she wanted him. The problem for her now, was she had no idea how to seduce him.

By An's decree, Inanna was welcomed into the assembly of the Gods, but the rest of the meeting was a blur to her, Inanna spent the rest of the assembly gazing at Enlil, and he spent the rest of the assembly casting glances at her when he thought no one was looking.

Inanna Learns The Ways Of Women

By Meadow Davey, with contributions from Siri Nin

Inanna could not get Enlil out of her mind, she spent some time thinking about what she needed to do. She had claimed her womanhood as her own, but she had not yet learned how to use it. Inanna and Keška flew north to the lands of the Aesir, but she did not find anything to help her there. They flew west to the lands of the Olympians and the Netjeru, but she did not find anything to help her there either. They even flew south as far as they could to the island that had held the Me of Gender, but they found nothing new there to help her.

Inanna and Keška flew high in the sky. There, far to the east, Inanna spied a garden of crystal trees with bright crystal fruit on them. She pointed at it to Keška, but she refused to fly there.

“Your father forbade us from flying there Inanna, we must return home.”, said Keška; “Do not make me choose who to disobey.”.

They returned home, and Inanna went to talk to her father.

“Father!”, said Inanna; “I saw the most amazing thing today, I must check it out! Far to the east, I saw a garden of crystal trees with bright crystal fruits. I think the secret to finding my true purpose might be there in that garden. Can I go there with Keška? Please Father?!”.

Enki shook his head no and spoke; “No, my Daughter, that is the Arboretum of the Gods, and is in Ereškigal's kingdom, none may go there, save for your brother Utu.”.

“OK, Father”, Inanna said. Inanna smiled at Enki, believing that she had figured out the way around his denial of her request.

Enki smiled back at Inanna. He knows the thoughts of all the Gods, and already knew that Inanna had heard what he intended for her to do, and was already planning how to get what she wanted despite him having said no.

The next morning, Utu got up and prepared for his journey across the sky, but when he got to his chariot, he found his sister, Inanna standing by the chariot already.

Inanna smiled at Utu then said; “My Brother!! Awe inspiring lord! Please take me to the mountains to the east, to the garden of crystal trees. There is a man I like, but I do not know the ways of women. I am unfamiliar with kissing, or sex. Let us go to the garden, let us eat the fruit of the tree so I may learn the ways of women. Please help me Brother, only you are permitted to travel there.”.

Utu looked down at his little Sister, he loved her and agreed to help her, saying; “For you, you know I will do anything Inanna, let us go, it is a long ride.”.

Utu helped Inanna into the chariot and they took off towards the Arboretum of the Gods.

When they got there, Utu helped Inanna climb down from the chariot. She looked around and there were many trees, each tree held a single perfect gemstone fruit. Utu said; “Choose carefully, Sister, you are only permitted to take a single fruit from this garden, make sure you choose wisely, and choose quickly, we must carry on our journey.”.

Inanna ran lightly over to the closest tree. She reached up and touched the fruit, the moment she touched it, was like when she absorbed the Me of Gender, she instantly knew what the fruit was for and how it would affect her future. This one showed her sitting on a throne of dark glass, with a woman hanging on a hook behind her. She gasped and jumped backwards. She did not pick that fruit.

She ran to the next tree, again, when she touched it, her mind was instantly filled with knowledge about how that gemstone fruit would affect her. She saw herself at the head of a big army, slaughtering all who stood before her, without mercy or compassion, her heart was cold and filled only with hate. Inanna recoiled from that fruit, she did not pick it either and moved to the next tree.

At the next tree she reached up and touched the fruit, this one showed her what she was looking for. She saw herself as Love Incarnate, desired by men and women alike, and she knew this was the fruit that would teach her the ways of women. She knew with this fruit, she would know how to seduce any man, or God, she wanted. In time, she would be worshipped by all as the Goddess of Love. She plucked the fruit from the tree, and took a bite. Despite being crystal, the fruit was actually soft and tender inside, glowing with power that she swallowed. When she had finished eating the last bite, the ways of women flooded her mind.

She returned to Utu's chariot, he helped her back up into the chariot and then they took off into the sky again. Inanna smiled at her brother. “Thank you, Brother”, she said, leaning up and kissing him on the cheek. Utu smiled down at his Sister, and put an arm around her as they flew across the sky towards home.

Inanna And Enlil

By Meadow Davey, with contributions from Siri Nin

Now that Inanna knew the ways of women, she set her mind to seducing Enlil. She confided in her friend, Keška, and they giggled together as she got ready, telling each other secrets and dreams. Keška, in her human form, helped bathe Inanna, then dried her body, styled her hair, and applied scented oil and jewelry. She wore lapis beads on her breasts, her makeup darkened the mystery of her eyes, a golden chain belt dangled on her hips, anklets and bangles jingled as she moved. Darkness soon came. The moon was full in the sky. Torchlights twinkled outside the palace.

Keška went to the balcony of her room, and then shifted forms to her draconic form. Inanna, naked except for her jewelry, shined like a vision in the moonlight, climbed up on Keška’s back. She tapped Keška's shoulder to let her know she was ready to depart. Keška then dropped off of the balcony without a sound, and began to fly in the direction of Nippur.

The air was warm, and a warm breeze kept Inanna warm despite her lack of clothing. If Nana had looked down and saw her flying across the land, oiled skin glowing in the moonlight, he never mentioned it. It did not take long before Keška began the descent towards Enlil's palace.

Keška landed lightly on the largest balcony in the palace, which was connected to Enlil's room, and there Inanna slipped off Keška's back before waving her away, then slipped into his room. She hid behind a tapestry, and waited for Enlil to come to bed.

Inanna held her breath when she heard his voice in the hall. She let it out, careful not to make a sound when she was sure he was in the room. When she heard splashing water, Inanna decided to make her move. She stepped out into the moonlight, raised her hands over her head, then began to sway seductively in the moonlight. Enlil, having heard her anklets and bangles jingle, turned around surprised. He dropped the washcloth he was using to wash his face. He smiled, as Inanna danced closer to Enlil. His chest was bare, and damp where he had been washing. Inanna reached up and put her arms

around Enlil's neck as she continued to sway to unheard music. Inanna leaned in close to Enlil's ear and whispered breathily into his ear; “Have you been imagining this ever since the assembly like I have?”. Enlil swallowed, and then nodded.

Inanna began to kiss down Enlil's neck, under his chin, and down his chest, as she did this, he wrapped his arms around her tightly. Inanna felt comfort in his big muscular arms. “You will be my first, My Lord, will you be gentle with me?”, Inanna said, gazing into Enlil's eyes, which seemed to spark with lightning. “Yes Inanna, I will be gentle, and I will be caring, and then you will beg me for all that I can show you.”, said Enlil. Inanna smiled at Enlil and said; “Oh, I don't think so My Lord, I think it will be you who begs for me to stop.”. Enlil chuckled, then scooped Inanna into his arms, taking her to bed.

They did not stop when dawn came.

They did not stop when Utu had long passed overhead on his daily journey.

They did not stop when Nana gazed down on the sleeping city of Nippur.

They did not stop for anything but food and drink, which Enill commanded great quantities to be brought to them.

Inanna taught Enlil the pleasure of giving and receiving oral sex. Enlil showed her how women should be treasured, he praised the magnificence of her vulva and plowed her fertile fields many, many times. Still they did not stop. They slept hand in hand, heart to heart.

Enlil showed Inanna how much he loved her, and Inanna showed Enlil how much she loved him. Somewhere over the many days and nights of lovemaking, Enlil gave Inanna the gift of life. Finally drained, Enlil begged Inanna to stop; “I yield, My Love, I can not carry on any longer, you have drained me, My Lady, you were right, I beg you to stop!”. Inanna laughed, and then snuggled close with Enlil, they went to sleep that final night in each other’s arms again.

When dawn came, Keška was on the balcony waiting for her. She kissed Enlil good bye, a kiss with all the fire of passion that she could muster, then she wrapped his robe around her. She climbed on her dragon's back, waved to Enlil, and then they dropped from his view, as they soared home to Eridug.

Inanna did not fully understand how things had changed for her, but on the flight home, she cupped her belly lovingly with one hand, already feeling her children within her.

Mother Inanna

By Meadow Davey, with contributions from Siri Nin

Inanna jolted awake, as echoes of the nightmare caused her to continue to panic. She had had the same nightmare for many nights now. She winced as she felt one of The Twins kick her. Inanna reached down and rubbed her belly, which soothed the life growing within her, and sent them back to sleep. She got out of bed and moved silently to the balcony, there, she looked out over the city of Eridug, its streets were lit by flickering torches like the stars in the sky overhead. The cool night air dried the sweat from her nightmare, which cooled her heart and body.

That recurring nightmare haunted her dreams and her every waking hour. In it, she saw a beautiful dark haired woman, who wore a regal crown, reclining on a throne of obsidian. Behind the queen, she saw herself, Inanna, lifeless, impaled on a hook. Before the Dark Queen stood Inanna's children, she recognized their presence already, even though she had not met them yet. She could not make out what they were saying, but she knew they were in danger, and she knew she would not be able to help them from the hook. Inanna resolved to make sure that whatever happened to her, her children would be safe.

Inanna slipped back into bed, and snuggled up against Enlil, who was visiting on business. He was warm, and muttered in his sleep as her cold body rested against his skin. She could tell he would love their children very much, it showed in the way he looked at her protectively, and smiled when he pushed on her belly and one of The Twins would push back on his hand.

Inanna fell back asleep. She did not dream that nightmare again that night, and when she woke late in the next morning, Enlil had already left, having left a single rose on his pillow beside her.

Inanna found her father, the wise God Enki. "Father!", Inanna said, "I have been troubled by a recurring nightmare the last several nights, I have dreamt of a Dark Queen, sitting on a throne of obsidian. I am dead, hanging on a hook in her hall, and my children are standing before her. I don't know what they are

saying, but I fear great harm will come to them. What can I do to protect them?”.

Wise Enki replied; “You dream of my Sister, your Aunt, Ereškigal, the Great Queen of the Final End, to whom all who live will go when they die. Neither man, woman, nor God who has set foot in her halls may leave again. If you dreamed your unborn children were there, they are in grave peril indeed, but I think I know a way to protect them from my Sister's grasp.”.

Enki continued; “You, the Goddess of Gender, are uniquely able to save them; when they are born, do not give them the blessing of the Me of Gender. If they are genderless, neither man nor woman, then Ereškigal's laws will have no hold on them, and they may leave freely as they will, even after entering her domain.”.

Inanna sat in silence, the solution seemed so simple, but gender was a blessing she understood fully, and to withhold that from her most treasured loved ones was unthinkable to her, but losing them also was unthinkable to her.

Inanna made her decision.

That night as she laid in bed rubbing her belly, she talked to her unborn babies, she explained what she was going to do to them as she worked a new blessing into existence for them. They would be protected from Ereškigal, and that gave Inanna peace for the first time in many days. Her dreams that night were happy ones, and her nightmare never came back afterwards.

A few weeks later, when Inanna went into labor, she was attended by her mother, Ninmah, and by her old friend, Keška the dragon. The labor was long and hard, after many hours, with a scream, her first child was born. Ninmah handed them to Inanna as she gazed down at the perfect little face. In that moment, Inanna knew she had made the right decision to protect her children. With a final push, the second twin arrived. Both of The Twins were perfect in every way, but neither had a gender, neither belonged to either sex.

As they grew, they expressed themselves differently; the eldest, Kurŋarra, preferred to dress and act like their mother. The younger twin, Galaturra, preferred to dress and act like their father. They were loved by all who met them, Enlil showered them with affection, and Inanna ensured they never wanted for anything. But, no matter how well they were loved by Inanna and Enlil, nor by their grandparents, Enki and Ninmah, they felt like they were missing out on the experiences they saw other children have just by virtue of themselves being truly genderless and sexless.

In all of creation the only being that truly understood what they felt was their twin, and they loved each other deeply, but they knew the reason why they received this blessing, and they bore it well. It was not until Enki and Ninmah created humans that others would carry that blessing as well.

In time Inanna's dream came to pass, but that is another myth.

Inanna Rescues Her Dragon

By Meadow Davey

She woke to the familiar, cold bite of iron against her scales. For a fleeting moment, she hoped the darkness was merely a nightmare, but the crushing weight of reality settled in alongside the despair.

Keška was pinned to the earth, a monument of fallen power. Thick, unyielding chains anchored her to the floor, biting into the sensitive flesh beneath her legs and throat. Her wings, once meant to catch the currents of the high winds, were clamped tight against her spine, the joints aching from the forced stillness. No matter how she strained, the metal held firm. She felt severed from the world, a hollow vessel drained of the elements that once fueled her spirit.

Nearby, the air was thick with the agonizing symphony of her daughters. She could hear the rhythmic clatter of their bindings and their guttural cries for mercy, sounds that tore at her more fiercely than any physical wound.

In her desperation, she reached for the ancient shift. She willed her massive frame to shrink, to take on the small, supple form of a human and slip through the iron links, but her magick remained silent. When she tried to summon the inferno from her gut to melt the very ground beneath her, there was only smoke and ash. Her fire was gone, stolen or smothered by the cold magick of her prison. She existed now in a timeless fog, a cycle of forced sustenance and futile rebellion.

The silence was broken only by the arrival of the brothers. Šešenkurra, the dark one who had already stolen her sister, came to gloat alongside the two traitors, those who had abandoned the Anunna for the sake of a dark alliance. They did not merely speak; they inflicted their presence upon her, leaving her to echo the screams of her daughters in a voice she no longer recognized.

Yet, even as her body weakened, a cold, different kind of heat began to coil within her. She carried his egg, a physical reminder of her violation, but she refused to be a passive vessel. Every moment of torment was being tallied,

every scream etched into a mental ledger of debt.

She did not know how long she had been in the dark, but she knew one thing with absolute certainty: she would survive long enough to ensure the debt was repaid in blood.

The rescue arrived not with a whisper, but with the white-hot, explosive fury of a war Goddess who had found the ones who had dared harm the ones she loved. None could withstand the tempest of her rage.

As the traitorous brothers scrambled to flee, Inanna moved like a streak of lethal light. With a singular, focused thrust of her spear, she ended the first brother's life instantly. Before the second could even draw breath to plead, her blade swept through the air, severing his head from his shoulders. His massive, headless frame thrashed against the stone in a mindless, primal reflex before finally surrendering to the stillness of death.

Only for Šešenkurra did her lethal focus falter, shifting from the mercy of a quick death to the cold promise of retribution.

As the dark dragon attempted to take to the air, Inanna seized his tail with strength that defied her stature. She whipped his colossal weight over her head and slammed him onto the cavern floor. The entire hall reverberated with the sickening crack of shattered stone and pulverized bone. Gasping through the pain, Šešenkurra let out a mangled roar and prepared to spray his lethal venom at the triumphant Goddess. Inanna reacted with the fluid grace of the wind, sidestepping the liquid death before bringing her mace down in a crushing arc. The blow shattered his jaw, silencing his defiance. He collapsed into the rubble, his movements ceasing as he glared up at her with eyes full of ancient malice, wordlessly daring her to deliver the final strike.

She denied him that release. Behind her, the vast armies of the Fae stood in hushed awe of the power they had just witnessed. At her silent command, their binders stepped forward to weave a shimmering cocoon of fine silver thread around the broken dragon. Only when she was certain Šešenkurra was thoroughly bound, did Inanna turn her back on him, rushing deeper into the darkness of the cave to find her captive friend.

Inanna pursued the echoes of anguish through the labyrinth, her Fae host trailing like a shimmering tide in her wake. When she finally breached the inner sanctum and laid eyes upon Keška, her heart surged with a brief spark of elation that was instantly extinguished by the horror of the sight. Keška was a ruin of her former glory, her magnificent scales battered and torn, her body weeping blood onto the cold stone.

Sensing an intruder, the dazed dragon unleashed a roar that shook the very foundations of the mountain, a primal scream of raw fury and broken defiance. Blinded by the radiant halo of light following the Goddess, Keška could not discern friend from foe. She threw her weight against her bindings in a frantic, desperate struggle, her throat vibrating with a low, predatory growl at the silhouette before her.

Undeterred by the display of teeth and rage, Inanna stepped into the battered dragon's shadow and began to whistle a soft, melodic tune, a secret refrain they had shared in the quiet moments between time. The effect was instantaneous. Keška's frantic thrashing ceased, her massive frame settling into a wary, trembling stillness. Inanna reached out to stroke the dragon's snout, her voice a soothing balm against the darkness as she whispered that the nightmare had finally reached its end. With a surge of Divine strength, the Goddess seized the heavy iron collar and shattered it with a single, resonant strike. She moved with frantic grace along Keška's flank, her hands turning the remaining chains into a rain of twisted metal.

Liberated at last, Keška stood and unfurled her wings for the first time in what felt like an eternity. She threw back her head and unleashed a triumphant roar, venting a colossal gout of fire that illuminated the cavern in a blinding, golden inferno. As the last of the embers faded, her massive form shimmered and shrank, shifting back into the soft, fragile shape of a woman. She had no strength left to stand. Collapsing into Inanna's waiting arms, she clung to her savior and finally allowed her stoicism to break, her body racking with the heavy, violent sobs of one who had finally found the safety of home.

The rhythmic symphony of shattering iron continued to pulse through the mountain as the Fae dismantled the remaining shackles, freeing her

daughters.

One by one, the dragon’s daughters staggered into the central chamber, their once-mighty forms now frail and trembling. They leaned heavily against the silver-clad warriors who guided them, their legs buckling with every tentative step toward the light. As each daughter reached her, Keška gathered them into a fierce, protective embrace, for each, she spoke a low and steady vow whispered against their brows, which promised that the shadow had finally lifted and the sun would soon be theirs again.

With her kin gathered like a broken but defiant phalanx, Keška walked alongside Inanna back into the Great Hall. There, the Fae host stood in silent, orderly ranks around the fallen Šešenkurra. The binders had done their work well, forcing the dark dragon into a weak human vessel that knelt amidst the rubble. Keška stood tall, her gaze cold and unrelenting as she looked down at the brother who had traded his honor for the pleasure of her torment.

Inanna stood at her side, her golden armor dimmed by the dust of battle but her presence no less commanding. She spoke of the long, agonizing silence that had followed her beloved Keška's disappearance. At first, there had been only the quiet unease of an absent friend, but as days bled into months and months into grueling years, Inanna’s concern had sharpened into a desperate search.

The brothers had been cunning, sequestering their captives in a pocket of reality far removed from the celestial reaches of the Anunna or the sight of their ancient allies. It was only by venturing into the wild, mercurial heart of the Fae lands that Inanna had unearthed the truth of Šešenkurra’s betrayal. The revelation of their cruelty had stoked a fire in her that nearly consumed her sanity, but as she looked upon the survivors now, that white-hot rage settled into a hard, crystalline resolve. The time for the impulsive heat of revenge had passed, replaced by the cold, immutable weight of justice.

Under the watchful eyes of the Fae, Šešenkurra was led away into the deep silences of their realm. He was condemned to endure the slow passage of ages trapped in the stifling, mortal skin he so utterly loathed, a prisoner of the very weakness he had tried to inflict on others, cut off from his fire, and his

magick. The names of the two brothers slain by Inanna’s hand were stripped from the records of the living and the dead, consigned to a nameless oblivion. In the quiet years that followed, the scars upon Keška and her daughters began to fade under the healing touch of the open sky, until the memory of the dark cave was nothing more than a ghost, and the bond between the mighty Goddess and her beloved dragon grew stronger than the iron that had once tried to bind her.

Many years later, when the time had come to lay her brother's egg, Keška went to her secret safe place to lay the egg. In the dark warmth of her cave, she tended the egg until it hatched, crying as her daughter emerged from the egg, scales black as night. In that moment, Keška finally healed her heart, and forgave herself for her weakness. She named that drakeling “Peace”, for she had finally allowed herself to feel it.

The Descent of Inanna into the Underworld

By Meadow Davey and Siri Nin

FROM THE GREAT ABOVE TO THE GREAT BELOW, INANNA TURNED HER EAR TOWARDS THE EARTH.

Inanna’s dreams had turned dark again. Every night she dreamed of Ereškigal's hall and the obsidian throne. She began to wonder what secrets were hidden in her halls. Inanna was the Queen of Heaven, she had taken the E-anna from An in Uruk, but she knew nothing of Kur, or Irkalla. She only knew of Ganzer from that nightmare all those years ago. Surely she was strong enough now that she could go visit her Aunt and learn what she knew without risking the fate that had haunted her dreams all those years ago before the birth of her twins.

Like she does in all things, Inanna thought about the problem before her. Then Inanna decided. Inanna, the Queen of Heaven, chose the path she feared because she was Inanna, and to choose otherwise would not be to follow the path Inanna always walked.

Once her decision was made, Inanna enacted her plan. She dressed for her journey. She put on the Šugurra Crown, the symbol of her Divinity. She wore small lapis beads around her neck, the symbol of her status and beauty. She wore double strands of lapis beads across her breast, a symbol of her passion.

She wore a golden breastplate named "Come on man, Come!” as protection from harm. She wore a golden ring on her hand, a symbol of her grasp on power. She carried her lapis rod and measuring line coiled into a ring, a symbol of her right to rule, and her role as the architect of fate. She wore her royal robe, a symbol of her royalty. She darkened her eyes with a kohl named "Let him come, let him come”. Inanna, the Queen of Heaven was ready.

Inanna called her sukkal Ninšubur to her, ever faithful Ninšubur, listened as Inanna explained what she intended to do. Ninšubur cried, Ninšubur begged her lady not to go, loyal Ninšubur offered to go instead of Inanna, but of course Inanna would have none of it. Her mind was made up.

Inanna and Ninšubur walked east towards Kur. They walked for many hours, until they saw an imposing gatehouse ahead. Sitting outside the gatehouse, on a stool was a wizened little demon with wispy white hair, pointy teeth, a scraggly beard, and long clawed fingers, eating a honey cake.

Licking his fingers, the little demon stood up and bowed, then spoke; "Welcome Travelers! Welcome to my humble home, I am Neti, would you like a honey cake?". He extended a plate of honey cakes towards Inanna and Ninšubur, offering them the delicious looking cakes. Inanna and Ninšubur, politely refused for they knew not to eat or drink anything from Kur. "Hello Neti, I am Inanna, the Queen of Heaven. I am here to meet my Aunt, the Great Queen of the Final End, Ereškigal. I am here to see what I have not seen, and know what I do not know. It is a pleasure to meet you.", said Inanna. Neti bowed low again, then spoke; "All have heard of you Inanna, the Queen of Heaven. Come. I will take you to my Queen.".

Neti entered the gatehouse ahead of Inanna, humming a silly tune to himself. Inanna grabbed Ninšubur's arm stopping Ninšubur from entering the gatehouse.

INANNA'S INSTRUCTIONS TO FAITHFUL NINŠUBUR.

Inanna spoke to Ninšubur; "Ninšubur, my faithful sukkal, you must not follow me. Today I will descend to the Underworld. When I arrive in the Underworld, you must lament for me. You must beat the drum in the sacred halls. Lacerate your eyes for me. Lacerate your nose for me. Lacerate your buttocks for me. Dress in lamenter's robes. Then you, alone, must go to E-kur, to the house of Enlil.".

Inanna continued; "When you have entered the E-kur, lament before Enlil: Lord Enlil! Do not let anyone kill your lover in the Underworld. Do not let your precious metal be alloyed there with the dirt of the Underworld. Do not let your precious lapis lazuli be split there with the masons stone. Do not let your boxwood be chopped up there with the carpenter's wood. Do not let Lady Inanna be slain in the Underworld.".

Inanna continued her instructions to her loyal sukkal; "If Enlil does not help you, then go to Ur, to the E-kišŋugal, to the house of Enzu, Lord Nana. When

you have entered the E-kišŋugal, lament before Enzu: Lord Enzu! Do not let anyone kill your niece in the Underworld. Do not let your precious metal be alloyed there with the dirt of the Underworld. Do not let your precious lapis lazuli be split there with the masons stone. Do not let your boxwood be chopped up there with the carpenter's wood. Do not let Lady Inanna be slain in the Underworld.".

Inanna continued; "And if Enzu will not help you, then go to my father in Eridug. Go to the E-abzu, go to the house of Enki. When you have entered E-abzu, lament before Enki: ‘Father Enki! Do not let anyone kill your daughter in the Underworld. Do not let your precious metal be alloyed there with the dirt of the Underworld. Do not let your precious lapis lazuli be split there with the masons stone. Do not let your boxwood be chopped up there with the carpenter's wood. Do not let Lady Inanna be slain in the Underworld.’".

Inanna finished; "My father is wise. He knows about the life giving plant and the lifegiving water. He will help if no others will. Now go my faithful Ninšubur and heed my instructions.". Ninšubur bowed and waited for her Mistress to enter the Underworld.

EREŠKIGAL’S INSTRUCTIONS TO HER GATEKEEPER, NETI

Little known to her, while Inanna had given her instructions to loyal Ninšubur. Neti, the crafty little demon, had warned Ereškigal that Inanna was at the gates to the Underworld. "My Queen!", he said; "Your niece Inanna, the Queen of Heaven is at your gates, she has brought the seven Divine Me with her, she has brought the Šugurra Crown, the symbol of her Divinity. She has brought small lapis beads around her neck, the symbol of her status and beauty. She has brought double strands of lapis beads across her breast, a symbol of her passion. She wears a golden breastplate named "Come on man, Come!" as protection from harm. She has brought a golden ring on her hand, a symbol of her grasp on power. She carries her lapis rod and measuring line, a symbol of her right to rule, and her role as the architect of fate. She wears her royal robe, a symbol of her royalty. She has darkened her eyes with a kohl named "Let him come, let him come"".

The Great Queen of the Final End thought, then spoke to Neti; "Neti, my doorman. Go and lock and bar all the gates of the Underworld. When my niece

asks for entry, ask her why she has come, wait for her reply, then open the gate to let her in, at each gate, as she passes through, remove one of the Me from her. Pay heed to my instructions Neti. Now go.". Neti bowed and carried out his Queen’s will**.**

INANNA AND THE SEVEN GATES.

Inanna entered the imposing gate house, and Neti was nowhere to be found! The room was dusty and cobwebby, it looked like no one had ever been there. Spying the gate on the other side of the room, Inanna marched across the room, banging heavily on the door, yelling; "NETI OPEN UP!! IT'S ME INANNA! I AM ALONE!.".

Neti opened the viewport in the gate, looking out, he saw Inanna. Neti said; "Who are you, and why are you here?.". Inanna stood tall, and spoke loudly; "I am Inanna. The Queen of Heaven. I am here to see my Aunt, Queen Ereškigal. I have come to see what I have not seen, and know what I do not yet know. Let me in.".

The wizened old demon Neti opened the gate before Inanna. As Inanna passed through the gate, Neti snatched the Šugurra Crown off of Inanna's head! Enraged Inanna whirled around yelling; "WHAT IS THIS?".

"Be silent Inanna, the laws of the Underworld have been fulfilled. You must not speak out against them.", Neti replied with a smile. Then he disappeared.

Inanna walked down the tunnel before her, she came to another dusty room with a gate. She walked to the gate and knocked on it, still sure of herself, Inanna said loudly; "Neti! Open up! It is me Inanna, I am alone!".

Neti opened the viewport in the gate, looking out, he saw Inanna. Neti said; "Who are you, and why are you here?".

Inanna stood tall, and spoke loudly; "I am Inanna. The Queen of Heaven. I am here to see my Aunt, Queen Ereškigal. I have come to see what I have not seen, and know what I do not yet know. Let me in.".

The wizened old demon Neti opened the gate before Inanna. As Inanna passed through the gate, Neti snatched the small lapis beads from around her neck! Enraged Inanna whirled around yelling; "WHAT IS THIS?". "Be silent Inanna, the laws of the Underworld have been fulfilled. You must not speak out against them.", Neti replied with a smile. Then he disappeared.

The tunnel ahead was winding, Inanna followed it until she reached the next room, also dusty, with a big gate at the far side. Inanna crossed the room, stirring up dust from the floor with her robe. She knocked on the gate, saying; "Neti, it's me Inanna, please open up, I am alone.". Neti opened the viewport in the gate, looking out, he saw Inanna. Neti said; "Who are you, and why are you here?".

Inanna stood tall, but her voice was less sure than before. She said; "I am Inanna. The Queen of Heaven. I am here to see my Aunt, Queen Ereškigal. I have come to see what I have not seen, and know what I do not yet know. Please let me in.".

The wizened old demon Neti opened the gate before Inanna. As Inanna passed through the gate, Neti snatched the double strands of lapis beads from her breasts! Enraged Inanna whirled around yelling; "WHAT IS THIS?". "Be silent Inanna, the laws of the Underworld have been fulfilled. You must not speak out against them."; Neti replied with a smile. Then he disappeared.

At each gate, Inanna was less certain why she had decided that this was a good idea, but Inanna being Inanna, moved forward.

In the next room, she knocked on the gate again. Saying; "Please open up Neti. It's me Inanna and I am alone.". Neti opened the viewport in the gate, looking out, he saw Inanna. Neti said; "Who are you, and why are you here?".

Inanna started to feel less sure of herself, and her voice was quieter than before. She said; "I am Inanna. The Queen of Heaven. I am here to see my Aunt, Queen Ereškigal. I have come to see what I have not seen, and know what I do not yet know. Please let me in.".

The wizened old demon Neti opened the gate before Inanna. As Inanna passed through the gate, Neti snatched the golden breast plate called "Come on man, come" from her chest! Angered, Inanna whirled around loudly saying; "What is this?". "Be silent Inanna, the laws of the Underworld have been fulfilled. You must not speak out against them.", Neti replied with a smile. Then he disappeared.

Inanna peered into the darkness ahead, for a moment she considered turning back, but Inanna had set her mind on this and her resolve coalesced around her need to know the Underworld. Inanna went forward.

Inanna knocked politely on the gate and said; "Open up please Neti, it is me Inanna, I am alone.". Neti opened the viewport in the gate, looking out, he saw Inanna. Neti said; "Who are you, and why are you here?".

Inanna started to feel less sure of herself, and her voice was quieter than before. She said; "I am Inanna. The Queen of Heaven. I am here to see my Aunt, Queen Ereškigal. I have come to see what I have not seen, and know what I do not yet know. Please let me in.".

The wizened old demon Neti opened the gate before Inanna. As Inanna passed through the gate, Neti slipped the golden ring from her finger! Inanna whirled around loudly saying; "What is this?". "Be silent Inanna, the laws of the Underworld have been fulfilled. You must not speak out against them.", Neti replied with a smile. Then he disappeared.

Inanna moved down the hallway, she was beginning to feel tired. She had walked so far already, entering the next room, she wondered if she wasn’t just constantly looping into the exact same room. Only the absence of disturbances in the dust and the long tunnel stretching out behind her made her certain that was not the case.

Into the next room she went, same as all the times before, knock knock on the gate, saying; "Neti open up, it is me Inanna and I am all alone. Please.". Neti opened the viewport in the gate, looking out, he saw Inanna. Neti said; "Who are you, and why are you here?".

Inanna was unsure of everything. She was exhausted. She said; "You know who I am Neti, you have asked me the same question at every other gate. I am Inanna. The Queen of Heaven. I am here to see my Aunt, Queen Ereškigal. I have come to see what I have not seen, and know what I do not yet know. Please let me in.".

The wizened old demon Neti opened the gate before Inanna. As Inanna passed through the gate, Neti snatched the lapis rod and measuring line from her hand! Inanna did not even care anymore, she just asked; "Why are you doing this?". "Be silent Inanna, the laws of the Underworld have been fulfilled. You must not speak out against them.", Neti replied with a smile. Then he disappeared.

At this point Inanna felt very much like the young maiden that had not yet found her purpose. The young maiden who had sought Ninurta's help with the Huluppu Tree. She did not feel like the Great Warrior that had seized the E-anna in Uruk from An. She felt very small, and for the first time in a very long time, Inanna felt very alone.

Determined to see what she started finished, Inanna walked on. She entered the 7th gate room, just like all the others, it was dusty, and a large gate blocked the exit ahead. Inanna knocked on the gate. "Neti, open up!", her voice was quiet and meek, she continued; "It is me Inanna, and I am so alone.".

Neti opened the viewport in the gate, looking out, he saw Inanna. Neti said; "Who are you, and why are you here?". All that made Inanna, Inanna, in her mind was gone. Almost all her power had been stripped from her. She was exhausted. She was diminished. Meekly, she said; "You know who I am Neti. I am Inanna. I am here to see my Aunt, Queen Ereškigal. Please let me in.".

The wizened old demon Neti opened the gate before Inanna. As Inanna passed through the gate, Neti ripped her robe from her body! Inanna stumbled forward, Inanna did not even care. "Thank you, Neti.", she said. Neti bowed with a smile. Then he disappeared.

Inanna walked forward, the tunnel shrank, soon she was forced to crawl on her hands and knees. She crawled until her knees bled, and her hands hurt. Finally alone in the dark, Inanna, stripped of all her possessions, broke down and cried. Inanna cried big sobs, tears running down her face until she felt better, then she carried on crawling until she saw light ahead and the tunnel started to open up. Stepping out of the tunnel into the grey light, Inanna saw her Aunt's palace ahead, tall, dark and imposing. Inanna, feeling better about herself, now walked down the road towards the Palace. She was naked, and her tears had washed away her kohl, leaving big black streaks down her face.

When she entered Ereškigal's palace, she was grabbed by demons and dragged before her Aunt, the Dark Queen.

THE WORLD ABOVE.

When Inanna passed beyond the seventh gate, life stood still. Life was gone, Love was gone. No more did husband lay with wife, or wife with husband. The Aurochs had no calfs, the Ewes had no lambs, the chickens laid no eggs. Inanna, the Goddess of Love, and unbound fertility, had passed the seventh gate and life ceased to function as it always had under her gaze.

Loyal Ninšubur, heeding her Mistress's words, left the Gatehouse to Ganzer behind, and set out for the house of Enlil, she beat her drum as she walked, lamenting the loss of her Mistress, she had lacerated her eyes, she had lacerated her nose, she had lacerated her buttocks. She had dressed herself in mourning clothes, the simple robe of a pauper. Loyal Ninšubur, faithful Ninšubur followed her Mistress’s final instruction. All around her as she walked, it was like life had given up. Crops wilted, birds had abandoned their nests, where before life had given birth to new life, now it only gave birth to death, all were stillborn, all the land was sad. Ninšubur had many miles to walk before she would reach the E-kur, she picked up her pace.

INANNA, BEFORE THE DARK QUEEN.

Seeing her Aunt before her, Inanna threw off the guards that held her and struggled to her feet, too proud, or too foolish to remain kneeling before Ereškigal, the Queen of the Final End. Ereškigal looked down on Inanna from her throne, and with a voice like velvet, said; "Inanna, my niece, why have you come to my kingdom?".

Inanna, recovering some of her confidence, stood taller and spoke; "Hello Aunt, it is good to see you too. I have come to see what I have not yet seen, and know what I do not yet know. I am the Queen of Heaven, I took the E-anna in Uruk from An, I know the Heavens and the Earth, but I do not yet know Kur, I do not yet know you, and I do not yet know your power. I want to....".

Ereškigal clenched her jaw. Ereškigal's eye twitched. How dare this upstart Queen of Heaven come to her throneroom and still be so defiant after she had been stripped of all she was! Ereškigal's rage grew, all while Inanna continued; "...learn from you Aunt…", and how dare she call her “Aunt” instead of acknowledging that SHE was the Great Queen of the Final End!? All came to her halls eventually. Ereškigal snapped, roaring; "ENOUGH!!! SILENCE!!!". Inanna stopped, shrinking back from the Dark Queen of her nightmares. "SIEZE HER!", Ereškigal commanded. Her guards seized Inanna. Inanna struggled but it was no use.

Ereškigal rose slowly from her throne. She walked down the steps towards Inanna. Inanna stared at her Aunt defiantly. Then Ereškigal caressed Inanna’s cheek with her hand as she pronounced Inanna's fate; "Such an insolent child, I am the Great Queen of the Final End. All who live and die are mine, yet you come here and hope to steal my power…". Inanna interrupted Ereškigal; "No Aunt! It's not like that!”! "SILENCE", screamed Ereškigal. "I WILL NOT BE DISRESPECTED IN MY OWN THRONE ROOM!", she said, seething in rage. Ereškigal stalked back up the stairs to her throne and sat down imperiously on her obsidian throne. Ereškigal continued; "I see you as you truly are Inanna, I will not be replaced by an upstart. I sentence you to death!". Ereškigal fixed the Eye of Death upon Inanna, Inanna screamed in agony and dropped dead. The throne room was silent. Ereškigal rested her face in her hands, then Ereškigal muttered under her breath; "What have I done?".

THE WORLD ABOVE; NINŠUBUR AND ENLIL

Ninšubur approached the E-kur, she walked fast, banging her drum, lamenting Inanna being in the Underworld, tears poured down her face, her voice was hoarse from wailing. She entered the house of Enlil, kneeling before him, she said; “Lord Enlil! Do not let anyone kill your lover in the Underworld. Do not let

your precious metal be alloyed there with the dirt of the Underworld. Do not let your precious lapis lazuli be split there with the masons stone. Do not let your boxwood be chopped up there with the carpenter's wood. Do not let Lady Inanna be slain in the Underworld.".

Lord Enlil looked sad. He knew what this meant. Killing Inanna would violate the Grand Order, without Inanna, there would be no new life on the earth, without new life on the earth, no crops would grow to be harvested, and if crops were not harvested, then no crops would go to Kur for Ereškigal to feed her people. Life and death are a cycle that need to work together, with that harmony gone, things would begin to fall apart, but none of the Gods could save Inanna without violating the Grand Order themselves. Lord Enlil shed a tear for his lost love, but shook his head and said; "I can not help her". Ninšubur stood and bowed to Lord Enlil, then left the E-kur, heading to see Lord Enzu in the E-kišŋugal in Ur.

THE GREAT BELOW

Ereškigal sat on her throne in her throneroom. After she had recovered, she had Inanna's lifeless body hung on the hook behind her throne. She had been in a bad mood all day, and now she hurt like she had never hurt before. She felt off in ways that should be impossible. She could tell her belly was swelling with life, and none in Kur were supposed to be able to have children. Killing Inanna was a cosmic mistake, life and death are a cycle that can not be broken in the Grand Order, and by killing Inanna, she had become Life AND Death. She had no idea how to undo it. Ereškigal went to her chambers, and told her sukkal, Namtar, not to disturb her.

THE WORLD ABOVE; NINŠUBUR AND ENZU

Ninšubur approached the E-kišŋugal, she walked fast, banging her drum, lamenting Inanna being in the Underworld, tears poured down her face, her voice was hoarse from wailing. She entered the house of Enzu, kneeling before him, she said; “Lord Enzu!! Do not let anyone kill your niece in the Underworld. Do not let your precious metal be alloyed there with the dirt of the Underworld. Do not let your precious lapis lazuli be split there with the masons stone. Do not let your boxwood be chopped up there with the carpenter's wood. Do not let Lady Inanna be slain in the Underworld.".

Lord Enzu looked sad. Already the loss of the Me of Life in the lands above was having dire consequences on the inhabitants of Earth. No new life came, but Lord Enzu was powerless to intervene to save Inanna. None of the Gods could save Inanna or life itself without violating the Grand Order. Lord Enzu shed a tear for the end of life on Earth, then shook his head and quietly said; “I can not help her.” Ninšubur stood and bowed to Lord Enzu, then left the E-kišŋugal, heading to see Lord Enki in the E-abzu in Eridug.

THE GREAT BELOW

Ereškigal was in agony. She was in labor, but without Inanna or another of the Anunna holding the Me of Life, there could be no birth. She would never cease labor, the baby would never come, there would only be endless pain. No one could help her.

THE WORLD ABOVE; NINŠUBUR AND ENKI

Ninšubur approached the E-abzu, she walked fast, banging her drum, lamenting Inanna being in the Underworld, tears poured down her face, her voice was hoarse from wailing. She entered the house of Enki, kneeling before him, she said; “Lord Enki!! Do not let anyone kill your daughter in the Underworld. Do not let your precious metal be alloyed there with the dirt of the Underworld. Do not let your precious lapis lazuli be split there with the masons stone. Do not let your boxwood be chopped up there with the carpenter's wood. Do not let Lady Inanna be slain in the Underworld.".

Lord Enki sighed. He knew this day would come. His daughter's nightmares had come true, and surely even now she hung on that hook in his Sisters hall. "I know how to help my daughter. So I will help you.", he said calmly. Lord Enki spoke to his sukkal Isimud; "Isimud, go and fetch the Twins. Their mother is in danger, and the time for them to save her has come.". Isimud brought the Twins to Lord Enki and Ninšubur.

The Twins stood proudly before their grandfather, Lord Enki. Before they were born, their mother, Lady Inanna, had crafted a very special blessing for them, one which had never been bestowed upon another soul ever before. They received this unique blessing in place of their gender and sex, all because of a vision that she had been haunted with while they were still in her womb.

They were both strongly androgynous, with an equal mixture of masculine and feminine features, but they did not look like a man or a woman. Despite their strange appearances, they had heavenly beauty about them in every way. The eldest preferred to dress like their mother, Lady Inanna. They wore their hair long, held back by a silver circlet. The right side of their flat chest was exposed in the style of women, and in their belt was Ɗiri, their nimble enchanted dagger that their mother had given to them to magickally uphold their will, and to defend themself when in in times of conflict.

The younger twin preferred to dress like their father, Lord Enlil. Their hair was much shorter than their elder twin's. They wore a shining bronze breastplate, and in their belt was Ɗirilugazza, their fearsome enchanted sword that their father had given to them to magickally break the will of their enemies, and to protect the innocent in times of conflict.

These were the genderless and sexless beings that Lord Enki supposedly "created", not from dirt under his nails as widespread rumor purported, but by telling his scared pregnant daughter the way to save her and her yet-to-be-born children if her recurring nightmare ever came to pass. They were well loved by all in Eridug, and often spent time among the people, helping those in need or in pain. Compassion towards others is in the core of who they are.

Lord Enki spoke to them lovingly; "Your mother has been lost to us in the Underworld, the nightmare she had which led to your unique blessing has come to pass. It is time for you to go save her from herself. You will take the life-sustaining plant and the life-giving water to her, you will give them to her, and you will ensure she leaves the Underworld safely. You two alone exist outside of the Grand Order and are not beholden to its rules, so you two alone are the only ones who can save her and life itself from this ruinous fate. Please hurry before all is lost.".

The Twins were not surprised that this had come to pass, they simply nodded and said "Yes, Grandfather!". Ninšubur led the Twins as fast as they could go back to the Underworld entrance, beating her drum and lamenting the whole way, at every village along the way the people were mourning the death of Lady Inanna. When they reached the entrance to the Underworld, loyal

Ninšubur stopped. She took up a vigil and waited for the Twins to return, drumming and wailing the whole time they were gone.

THE GREAT BELOW

The whole of the Great Below was in chaos. Queen Ereškigal had been secluded in her chambers for days, her cries of agony echoing through the halls. Her servants, the demons she loved and cared for, scuttled about in a panic, unsure what they could do to ease her suffering, and afraid of what would come next. Everyone abandoned their duties, instead they wandered around confused and distraught just trying to find peace for their Queen.

THE TWINS AND ARRIVE AT THE UNDERWORLD.

Leaving Ninšubur alone, the Twins descended into the darkness. At the first chamber, they knocked on the gate; with the lightest of touches, the heavy wood gate swung open before them without a sound. The Twins existed outside of the Grand Order, and the Grand Order's rules on entry to the Underworld did not apply to them.

At the second chamber, the eldest Twin did not even knock, they simply pushed the door and it swung open silently. No one challenged them, Neti did not appear to ask them who they were. They simply walked into Queen Ereškigal's domain like they were walking into their Grandfather Enki's house.

At the third gate, the youngest twin pushed on the gate and it opened silently without resistance. They were not stripped of all they were, like their mother had suffered. The Grand Order had no power over them. They cast each other a concerned glance, but carried on in silence.

They slipped quietly into Ereškigal's domain, through the fourth, fifth, sixth, and finally seventh gate. At each one, no one barred their way, no one challenged them. The lightest touch of their fingertips was all it took to open these heavy gates that normally stripped bare all who passed through them.

As they approached Ereškigal's hall, her agony and despair hung over them like a dark cloud. The Twins followed the sounds of distant screams and cries of suffering. Walking through Ereškigal's hall, they saw their Mother, dead, hanging on a hook, but they did not rush to help her yet. Their hearts, filled

with compassion, led them onwards to the Dark Queen’s chamber.

The Twins, hearing a sudden scream of agony, replied back loudly; “OH!! WHO IS THAT IN SUCH PAIN?". More screams came from behind a closed door deep within the palace of Death. The Twins replied again; "YOU POOR DEAR, LET US HELP YOU!". Yet more screams of agony and despair greeted their aching hearts, it was the sounds of a woman in pain with no end in sight. The Twins replied; "WE ARE COMING, WE WILL HELP YOU!".

The youngest twin touched the door, and it swung open without a sound. Standing just inside the entryway to Ereškigal's bedchamber was her sukkal Namtar. He seemed lost in thought, at first not even noticing the two strangers who had found their way inside his mistress’s domain, but when the Twins walked past him, he stopped them.

"Who are you, and why are you here? Can you not tell this is a bad time for visitors? My Lady is not taking guests!", said Namtar. The eldest twin spoke, their voice sounding sweet, like a cold spring on a hot day; "We came because we heard that Great Queen Ereškigal is in great pain. Will you please let us in to soothe her?”.

Their voice soothed the panicked sukkal, and so without further questioning, Namtar stepped aside, allowing the Twins access to Queen Ereškigal's bed chamber. The eldest pushed gently on the door and it swung open silently to reveal the dimly lit room beyond. Ereškigal lay on the bed, clutching her swollen belly, her bed sheets twisted and damp with sweat. Ereškigal was in unending labor.

When she had slain Inanna, the Me of Life had passed to her, but because she also carries the Me of Death, and Death is the final end of all things that Live, it overwhelmed the Me of Life, preventing all things from being born, including the baby that had suddenly formed from her husband's long-ago deposited seed inside her womb.

The Twins quickly saw what was needed and rushed to her side. The eldest twin touched Ereškigal's swollen belly, instantly easing her labour pains, and the youngest twin touched Ereškigal's head, instantly easing her tortured mind.

Finally freed of pain, the Great Queen of the Final End looked at her saviors, she saw two beautiful unearthly beings with faces filled with concern for her. “My family must have sent you to help me, but I do not recognize you, you are unknown to Death... but you are such sweet beings to help me in my moment of need.”, said Queen Ereškigal.

The Twins made a gesture of respect towards Queen Ereškigal, and as their hands left Ereškigal's body, the pain and anguish returned in a crashing flood, which caused a great wail to escape Ereškigal's lips. The Twins replaced their hands upon her, temporarily ending her agony once again.

"Great Queen Ereškigal, Great Queen of the Final End, you are in labor!", said the youngest twin. "We will help you the best we can, but this baby must come out of you, and soon.", continued the eldest twin. Desperate, Ereškigal pleaded with the Twins; “Please help me, please take my pain away, please help me deliver this baby, and I will give you anything you want. If you want wealth it will be yours, power? I can make you Princelings of the Underworld. Anything you want, ask and it shall be yours!”.

“Anything?”, said the Twins in unison. “Yes! Anything!”, said Ereškigal. The Twins in unison said; “We can help you, but first you must first promise us two things. You must promise on Heaven and Earth that you will never harm us, and you must promise on Heaven and Earth that you will never restrain, restrict, or imprison us.".

Ereškigal quickly agreed to their demand, saying; “I, Ereškigal, Great Queen of the Final End, swear on Heaven and Earth that I shall not harm, restrain, restrict, or imprison either of you.”. The eldest twin then said; “That is good you have sworn that, now we can help you. We desire that fresh corpse you have hanging in your hall on a hook.”.

The Queen hesitated. Ereškigal repeated her earlier offer of wealth or power, but the Twins refused, insisting that their prize must be the corpse on the hook in her hall. Mighty Queen Ereškigal offered the Twins endless food, a river’s worth of water, and all the grain in the Underworld, promising that all of the wealth in the Underworld would be theirs if they would help her. The youngest

twin refused. Their voice was strong and stern like the bellow of a bull; “No, Mighty Ereškigal, we must have the fresh corpse on the hook in your hall, give us this, or we can not help you at all.”.

Ereškigal reluctantly agreed.

The Twins told Queen Ereškigal that she needed to be in the throne room for them to help her, so they helped her waddle to her throne, using their touch to support her extremely pregnant body and prevent all pain. As soon as she was reclining on her throne, the Twins left her and rushed to their Mother. Ereškigal gasped in pain as the seemingly endless pain returned to her all at once, but she did not stop the Twins, as she had bound herself with an unbreakable oath to them.

The Twins took the lifeless body of the Queen of Heaven off the hook in Ereškigal's hall; the youngest lifted her torso, the eldest carried her legs, and they laid her down gently on the cold stone floor with great care.

The eldest twin pulled the flask of the life-giving water from her belt, opened Inanna's mouth, and slowly poured the life-giving water down her throat, keeping her head held up in order to help the water go down. The youngest twin took the life-sustaining plant from their pouch and crumbed the dry plant into her lifeless open mouth, then they used the last of the lifegiving water to wash it all down. First, color returned to Inanna's skin, then her body warmed, but she did not awake. The eldest twin bent down and blew a full breath from their lungs into Inanna’s lungs, inflating her heavenly chest. Finally, Inanna took a deep gasping breath, and then sat up full of life.

When Inanna took that first gasping breath, the Me of Life fled Ereškigal's body, and with that, her body no longer warred with itself, which granted her some immediate respite from the pain. Then the Twins rushed back to her side while Inanna stood up and walked back to the spot where she had died, just before Ereškigal's throne.

The youngest twin placed one hand on Ereškigal's forehead and the other on her heart, easing her pain, and giving her strength. The eldest twin went before Ereškigal and spread her legs, they placed their right hand on

Ereshkigal's belly, and their left hand on her vulva. Ereškigal laid back and prepared to birth the first being ever to be born in the Underworld.

At the touch of the eldest twin on her vulva, Ereškigal began to dilate, it took mere moments for the baby to crown and then be delivered. As baby Ninazu took his first breath, the eldest twin placed a hand on his forehead and pronounced a blessing on the child; “You shall be free to leave this place at will until you come of age into adulthood, then you must choose above or below.”. Ninazu was then carefully handed to Ereškigal, who cradled him lovingly.

The youngest twin then placed their hand on the baby's forehead and pronounced a second blessing; “Your will shall be unopposed by all until you come of age into adulthood, then your will shall empower others with every word you speak forevermore.”.

Lady Inanna approached the new mother and son. She placed her right hand on Ninazu's forehead and pronounced a blessing; “No matter how much you eat or drink of the Underworld, the life within you shall never fade. You shall be a beacon of life within this land of Death, the first soul born into this world. You shall live a full life and know all of life's joys and sorrows.”. Then Inanna placed her hand upon her Aunt's chest, pronouncing a final blessing; “You shall retain an imprint of the Me of Life, just as I now retain an imprint of the Me of Death. Your body, though dead, shall be capable of creating and carrying life. You shall be able to nurse your son freely. You shall be able to have another child if you so desire, and you will be able to nurse them too.”.

INANNA'S DEPARTURE FROM THE UNDERWORLD

As Inanna and the Twins turned to leave Ereškigal's throne room, Neti slammed the seventh gate closed. The other six gates then slammed closed in order one after another. Ereškigal's sukkal, Namtar, now having regained his composure, decreed; "None who have died may leave the Underworld without paying the price.”. With a nod from Namtar, gallû demons grabbed Inanna and the Twins. The youngest twin ripped themself free from the gallûm demon with ease, and then freed Inanna by forcibly removing the demon’s grasp from Inanna’s arm before positioning themself between her and the gallû demons. The eldest twin glanced at the gallûm demon holding them with all the might of their Mother and Father, causing the gallûm demon to release them and back

away from them in fear. Then, the eldest twin pushed on the locked seventh gate, it blew open like a gate blown open in a storm, rocking the hall, and causing dust to drift lazily from the ceiling all around. The other six gates also slammed open in order, one after another, the sound of them slamming open echoed down the tunnels loudly.

The youngest twin stood tall and spoke loudly for all to hear; “Your mistress swore she would not harm, restrict, restrain or imprison us, and Lady Inanna is needed in the world above to restore the Grand Order. We are leaving.". Namtar whispered to Ereškigal, and she nodded. Namtar then decreed; "For Inanna to leave, another must take her place. The gallû demons shall go with you, and shall bring her replacement back here. A life for a life is a fair trade to restore the Grand Order.".

Inanna nodded in acceptance and turned to leave. As they reached the gate threshold out of Ereškigal’s hall, she suddenly stood from her throne, still holding Ninazu while he suckled, she raised her free arm and pointed a wicked finger at the Twins, as she began to pronounce a curse on them; “I see now your compassion's price, you cared not for me in my moment of need, you cared only as a way to revive your harlot upstart Mother, Inanna. While you have extracted vows from me that I shall not harm you, or stop you from leaving, I am still free to decree this fate for you!...”. Ereškigal continued on with bitter venom in her voice; “You shall never find acceptance within the cities of the Living or the Dead. You shall eat only what others see fit to give you. You shall drink only what others see fit to give you. You shall not hold any station of your own within civilization. Your place will be in the shadows of the city walls. Your dwellings shall be in the thresholds. The lowest in society shall show you cruelty at every turn and beat you freely. I strip you of your vitality! I strip you of your personal power! You are now known by Death! No longer shall you mock The Grand Order with your every breath! May you suffer endlessly for this humiliation you have put me through!”.

Ereshkigal continued on with more hatred in her voice; “You two *things* can get out of my sight! You’re free to go now. If you ever return here and break any of my laws I will kill you on the spot and hang your lifeless corpses upon the very hook the corpse of your conniving whore Mother hung from. Begone!”.

The color drained from Inanna's face upon hearing her Aunt’s curse upon her children. She and her children did not look back as they walked up the hallways to the surface far above. At each open gate, Inanna reclaimed her possessions from Neti who dared not look at her or the Twins in the eyes. With each item she recovered, Inanna felt more and more like her old headstrong self before her descent, but she was not the Queen of Heaven any more, no, instead, she was greater than before. She now knew the secrets of Death, and carried an imprint of the Me of Death within her. Because of all that had happened, her influence now extended from the highest Heavens to the very depths of the Underworld itself, and so it was that Love, Sex, Gender, Transformation, and all of Inanna’s other Domains now existed in the Underworld to the benefit of all who have died. She was now the Queen of Heaven and Earth.

The gallû demons flitted around Inanna and the Twins as they walked upwards, still keeping their distance, but acting menacingly. There were seven demons in total, one walked before Inanna, carrying a scepter, another walked behind Inanna, carrying a mace. The other five circled Inanna and the Twins. The gallû demons care not for food, they care not for drink, they take no offerings, they drink no libations. (This is a reference to the practice of making offerings to the dead, which can also be used to placate restless dead and unruly demons). They accept no gifts, they never enjoy the pleasures of sex, they never have sweet children to kiss, they tear man from woman, and wife from husband, without remorse. They tear nursing babies from wetnurses. These were not helpful or kind demons.

As Inanna placed the Šugurra crown upon her head again, Inanna finally felt complete again. Once again, she wore the Šugurra Crown, the symbol of her Divinity. Once again, she wore small lapis beads around her neck, the symbol of her status and beauty. Once again she wore double strands of lapis beads across her breast, a symbol of her passion. Once again she wore a golden breastplate named "Come on man, Come!" as protection from harm. Once again she wore a golden ring on her hand, a symbol of her grasp on power. Once again she carried her lapis rod and measuring line, a symbol of her right to rule, and her role as the architect of fate. Once again, she wore her royal robe, a symbol of her royalty. Inanna looked nothing at all like the broken woman who had stood before her Aunt three days ago, and truly, she was no

longer that woman, she was now so much greater than who she was before. As Inanna stepped out into the bright sunlight, loyal Ninšubur rushed forward, throwing herself at Inanna's feet.

A PRICE MUST BE PAID TO BE FREE.

The gallû demons rushed forward, seizing Ninšubur, saying; “Go Home Inanna! We will take this one to our Queen in your stead.”.

Inanna freed Ninšubur from the gallû demons, standing tall, saying; “No, you shall not have this one, this is my loyal Ninšubur, she listened to my instructions, she traveled to the E-kur to ask Lord Enlil to help me, she travelled to E-kišŋugal to ask Lord Enzu to help me, and she travelled to the E-abzu and got Lord Enki to help me. She has dressed as a mourner, she has cut her eyes and nose for me, in private she has cut her buttocks for me, my loyal Ninšubur has done all I have asked of her, she has brought my children who brought me back to life, how could I let you have this one? Let us go to Sig-kur-šaga in Umma!”. Inanna, Ninšubur, the Twins, and the gallû demons walked on.

At Sig-kur-šaga in Umma, Šara, Inanna's son, dropped to his knees in front of Inanna, relieved to see her alive, tears still running down his cheeks. The gallû demons rushed forward, seizing Šara, saying; “Go Home Inanna! We will take this one to our Queen in your stead.”. Inanna freed Šara from the gallû demons, standing tall, saying; “No, you shall not have this one, this is my son, Šara, he has dressed as a mourner, he has cut his eyes and nose for me, in private he has cut his buttocks for me, he is my singer, my hairdresser, and my manicurist. How could I let you have this one? Let us go to E-muš-kalama in Bad-tibira.”. Inanna, Ninšubur, Šara, the Twins, and the gallû demons walked on.

At E-muš-kalama in Bad-tibira, Lulal threw himself at Inanna's feet, relieved to see her alive, tears still running down his cheeks. The gallû demons rushed forward, seizing Lulal, saying; “Go Home Inanna! We will take this one to our Queen in your stead.”. Inanna freed Lulal from the gallû demons, standing tall, saying; “No, you shall not have this one, this is my son, Lulal, he has dressed as a mourner, he has cut his eyes and nose for me, in private he has cut his buttocks for me. Outstanding Lulal is my left and right hand man. How could I

let you have this one? Let us go on, let us go on to the E-anna in Uruk, let us go home!”. Inanna, Ninšubur, Šara, Lulal, the Twins, and the gallû demons walked on.

When they got to the E-anna in Uruk, Inanna's heart sank. Then, Inanna's rage grew. Dumuzi, her beloved husband, sat there, dressed in finery, feasting and partying. He was not dressed as a mourner. He had not cut his eyes and nose for her, in private, he had not cut his buttocks. Seeing Inanna, Dumuzi stood and raised a goblet to Inanna, saying; “Welcome home beloved…”, Inanna could not hear any more, her ears were ringing, her rage was all consuming. She pointed the finger of fate at Dumuzi and shrieked; “You did not mourn that I was gone? You did not miss me? I choose this one, take him!”.

Dumuzi, confused, saw the gallû demons a moment before they grabbed him, they knocked the goblet from his hands as they seized him. Dumuzi protested; "What? No! It wasn’t like that my Love, I did not even know that you were gone!”. Dumuzi had been feasting on a bounty so great within the palace of Uruk that he did not even notice no more grain was being harvested, no couples were making love, no new life was being born, and no new growth was blooming on the earth. But Inanna would not listen to his excuses, and Dumuzi's fate had already been decreed. Now, he would replace Inanna as Ereškigal's prize.

The gallû demons care not for food, they care not for drink, they take no offerings, they drink no libations. They accept no gifts, they never enjoy the pleasures of sex, they never have sweet children to kiss, they tear man from woman, and wife from husband, without remorse. They tear nursing babes from wetnurses. These were not helpful or kind demons. They ignored Dumuzi's cries and pleas to be released.

Dumuzi, terrified at his wife's anger, and of his life being in danger, raised his hands to Heaven. He called out to Lord Utu and begged his brother in law to save him, saying; “Utu! Brother in law! I have brought you sweet butter, I have filled the churns of your mother with sweet milk. Please help me, Utu! Please turn me into a snake so I may escape my tormentors!!”. Lord Utu, not sure what was going on as he looked on from his chariot, helped Dumuzi escape the gallû demons by turning him into a snake so that he could slide out of their

grasp. Dumuzi fled, and the gallû demons followed after him.

Later, after Dumuzi had been captured by the gallû and dragged down to Ereškigal's halls, when Inanna's heart had cooled, when her bed was cold, Inanna remembered Dumuzi's tender touch. She missed him terribly. Inanna lamented the loss of her husband, she lamented sending Dumuzi in her place to the Underworld. She realized that she still loved him, even after what she saw as his ultimate betrayal. Inanna wept for her lost love.

When Ðeštinanna came to Inanna to beg for her brother, Dumuzi, to be released from Irkalla, she offered to take his place in the Underworld for six months of the year. Inanna's heart swelled with compassion and hope, and she quickly agreed to her sister in law's generous request. So it is that for six months of the year, Dumuzi is free to be with Inanna again, and for those six months, because Lady Inanna is so joyous from the return of warmth to her bed, the lands are warm and bountiful beyond compare, the crops grow taller, and the people in the land easily fill their bellies and storerooms. Then all must prepare for the coming six months after Dumuzi must take his leave from Inanna and the world of the Living, and return to the Underworld, which fills Inanna's heart with longing, bringing a coolness to all the land which reduces the fecundity of the land, and in her sorrow crops fail to thrive and produce bounty. She was always sad to see him go each time, as he is the best lover she has ever had; he was the only one to ever truly satisfy her desires, but he broke her heart, and so she would never truly trust Dumuzi fully again.

Praise Ereškigal, Great Queen of the Final End.
Praise Inanna, Queen of Heaven and Earth!

Author's note: I have chosen to use the Akkadian Gallûm (plural Gallû) for the Demons of the Netherworld instead of the Sumerian Gal-la.

Ninšubur and Ninŋissu

This 10th NEW myth was received from Inanna by one of our Acolytes, Toni Widmo, who is one of our priestesses-in-training in our Temple. She brought it to the attention of the Entus, and after passing our Discernment evaluation, Entu Meadow went to work on refining and constructing the written story from Toni's visionary experience transcript. What I present to you here is the result.

Received and Transcribed by:
Toni Widmo, Acolyte of Inanna
Written by Entu Meadow Davey

In those days, when bread was baked in the ovens of the land and sheep grazed in the fields; after Lustful Inanna had married her shepherd, Dumuzi, the one who fit her best; after Holy Inanna had claimed the E-anna in Uruk from An and had ascended to the throne of heaven; and before Wise Inanna claimed the Me from Enki in Eridug, a jealous Goddess plotted against Inanna and planned to take the E-anna with subterfuge and trickery. Ninŋissu is the only name we can call her now, the Queen of Shadows; for like Šukeletuda, those who act without honor are judged harshly by the Queen of Justice, and their existence is forfeit in the Grand Order. In the halls of E-anna, a young Goddess served An. Ninšubur, the loyal Sukkal of Inanna, was not always her Sukkal. Indeed, it was not until Inanna took the E-anna from An in Uruk that Inanna and Ninšubur crossed paths. Ninšubur left An's service and pledged herself instead to the service of the new Queen of Heaven, Inanna.

The children in the city of Uruk loved their new Goddess Inanna, and it was not uncommon for them to swarm her temple, the E-anna, hoping to see Inanna and get some food from the temple kitchens. This went on every day for weeks after Inanna took the E-anna from An, and seeing to the children each day was one of Ninšubur's favorite duties in the E-anna. They also became a key part of Ninŋissu's plot to steal the E-anna from Inanna. Ninŋissu knew she could not defeat a Goddess as powerful as Inanna by herself. She also knew that the servants in the Temple would be difficult to overcome. However, she also knew that Ninšubur and the other servants would not harm children, and they would not be wary of children approaching them. Using the Me of Disguise,

Illusion and Hiding, Ninŋissu disguised her servants as children with orders to overcome the defenders and take the E-anna for her. She sent them toward the temple and hid in the shadows to watch.

When Ninšubur saw the children approach, she waved at them, then turned and called out to her Mistress, Holy Inanna, to come greet the children, as she did every day when they came. When Holy Inanna came out of Her E-anna to greet the children, she instantly saw through their disguise, its deception no match for a Goddess of Inanna's power. Inanna shouted a warning to her servants. She opened Ninšubur's eyes so that she could see through the deception. She opened her servants' eyes so they could see through the deceptions. Seeing the soldiers approaching, they armed themselves before Ninŋissu's warriors arrived. With Inanna's timely warning, Ninšubur and the other Temple Servants easily defeated the invading force, and Ninŋissu festered with anger in the shadows. Ninŋissu came up with a new plan. Disguising herself as Holy Inanna, she went to a young child in the city. She spoke to the boy and told him that he had been chosen to serve her in the E-anna.

Inanna-Ɗinŋissu spoke: “Come to me at E-anna tomorrow at dusk. Ninšubur, my servant, will see you approach. Tell her I invited you to come serve me and she will let you pass. If she says she will accompany you, say that I instructed you to come alone. Unattended.” Dusk came. Night came. Dawn came. Ninŋissu disguised herself as Ɗeštinanna, Inanna's sister-in-law. As Ɗeštinanna, Ninŋissu approached Ninšubur. “Silim Ɗeštinanna, how can I help you?” asked Ninšubur. Ɗeštinanna-Ninŋissu replied, “Oh Ninšubur! You must keep Inanna safe. I had a dream. The one who sent soldiers disguised as children will attack again! They will send an assassin disguised as a boy at dusk. He will want to see Inanna unattended. If you let him pass, he will sneak in and kill Inanna!” Ninšubur listened to the words and was concerned. Ninšubur was concerned for Inanna's safety. Ninšubur stood watchful. Ɗeštinanna-Ninŋissu left. Ninŋissu hid and watched.

Noon came. Afternoon came. Dusk came. The boy approached E-anna; the boy walked toward Ninšubur. Ninšubur, seeing the boy approach, felt a sense of dread. Ninšubur called out to the boy, “Silim, Child! How can I help you?” The boy replied, “Inanna told me to come here and serve her.” “Let me

accompany you to Inanna," Ninšubur insisted. "It is all right," replied the boy. "She told me to come alone." Ninšubur felt her dread reach its peak at his words. She would not let this boy slay Inanna. Ninŋissu, from her place of hiding, cast another spell of deception. Ninŋissu disguised the boy. Ninŋissu disguised the boy as a badly disguised soldier pretending to be a boy. Ninšubur's eyes were deceived, but Ninšubur thought her eyes had opened. Ninšubur drew her staff and attacked the boy. The boy screamed and dodged. He was very agile. Ninšubur swung and swung. "I see who you are! You will not hurt Inanna!" she cried. Inanna heard the commotion outside. Inanna emerged from the E-anna. Inanna saw Ninšubur attacking the small boy. Inanna saw the spell of deception on the boy and knew Ninšubur was deceived. "Ninšubur, stop!" she called as she opened Ninšubur's eyes. Ninšubur's staff struck the boy in the chest just as her eyes were opened. Ninšubur saw the truth. Ninšubur looked in horror at the wound she had caused. The boy's ribs were broken from the blow. The boy was dying.

Inanna saved the boy. Inanna held the boy in her arms and turned herself into a rainbow, taking him to Enki. Enki was with Ninti, who called her seven sisters, and together they healed the boy and stopped him from traveling to Irkalla's gates. Once the boy awoke, Enki and Inanna questioned him. The boy explained how Inanna had told him to come at dusk to serve her, and that Ninšubur was supposed to help him. Inanna looked at her father Enki and protested, "I did no such thing!" Enki nodded, saying, "Another disguise." The boy told them how Ninšubur attacked him with her staff, saying she would not let him hurt Inanna. "You must banish Ninšubur…" Enki told Inanna. "But Ninšubur is innocent! She was just trying to protect me!" Inanna protested. "Yes, but our enemy does not know that we know that. You must banish Ninšubur. As your disgraced former servant, Ninšubur shall walk among the people and claim grievance with you. In this way, Ninšubur can infiltrate and expose them from within," Enki told her. Inanna returned to the E-anna. Inanna returned to Ninšubur. Inanna found loyal Ninšubur weeping. Inanna questioned Ninšubur. Ninšubur told Inanna about Ðeštinanna and her dream. Inanna frowned; this likely was not Ðeštinanna, but just another disguise. Ninšubur told Inanna how the boy approached at dusk as Ðeštinanna had foretold. Ninšubur told of how the boy insisted on going alone. Ninšubur told of how she suddenly saw the disguised soldier. Ninšubur told of how she attacked with her staff to subdue the man. Ninšubur told of her horror when her eyes were

opened and she saw the boy. Inanna felt sad for Ninšubur. Inanna felt sad for what Ninšubur suffered. Inanna felt sad for what Ninšubur must do. Inanna confided the plan in Ninšubur.

Inanna summoned all the servants of the E-anna to the garden. They all stood there, wondering what was going on. Ninŋissu, hidden, watched from the bushes. Inanna told of how Ninšubur attacked a child, and that the child could not be saved. Inanna told how the child was dead, and that it was Ninšubur who was responsible for the child's death. “Because of this, I hereby banish Ninšubur from my service,” Inanna said quietly, looking Ninšubur in the eyes so Ninšubur would know Inanna's true feelings. “I banish Ninšubur from the E-anna; we will not tolerate child killers here!” The servants of the E-anna, who until now had been Ninšubur's friends, jeered and booed at Ninšubur as she was led from the garden and kicked into the streets. Ninšubur, crying at the cruelty, raised her fist at the E-anna and swore to get revenge on Inanna, just quiet enough that none could hear except for Ninŋissu, the Queen of Shadows. Ninŋissu smiled gleefully at what had befallen Ninšubur. Ninšubur headed to her favorite tavern. She sat in a dark corner, appearing angry. Ninŋissu followed Ninšubur into the tavern, choosing a nearby table. Ninšubur drank her ale. “Praise be to Ninkasi!” Ninšubur said as she downed the beer. “The Anunna are worthy of my praise, but as for Inanna, she has done me a great injustice, and I shall not praise Her.” Ninšubur's complaint was loud enough for the tavern to hear. The tavern patrons murmured awkwardly and moved away from Ninšubur, but Ninŋissu saw her chance. The Queen of Lies approached Ninšubur. “I too have faced injustice from Inanna,” said Ninŋissu. “Inanna stole the E-anna from me. An had promised me the E-anna, but Inanna stole it.” Ninšubur suspected Ninŋissu. Ninšubur wanted to be sure. “If only there was some way we could take revenge,” Ninšubur declared. “Ah, my friend, but there is!” Ninŋissu told Ninšubur. Ninŋissu told her about the Me of Disguise, Illusion and Hiding, and how they could sneak in with cunning. Ninšubur had heard enough. Reaching out her hand as if to shake on it, Ninšubur pricked Ninŋissu with a needle. On the needle, Ninšubur had rubbed leaves of a sacred plant from the garden of the E-anna. On the needle, Ninšubur had rubbed a poison. The poison entered Ninŋissu. Ninŋissu gasped in surprise, then fell asleep. Ninšubur effortlessly picked up Ninŋissu. “My friend has had too much ale. I will take her home,” Ninšubur declared. The tavern crowd murmured but ignored her.

Ninšubur carried Ninŋissu to the E-anna. Ninšubur carried Ninŋissu to Inanna. The servants of the E-anna panicked. “Inanna! Inanna!” they called out. “Inanna! The banished one returns! Ninšubur is here!” Inanna had been waiting for Ninšubur's return. Concerned, Inanna stepped out from E-anna and saw Ninšubur. Inanna saw Ninŋissu for the first time. Inanna smiled. “Whom do you bring to me, banished one?” Inanna asked Ninšubur. “My Goddess, holy Inanna, I bring to you your enemy. I call for a trial before the Anunna. I call for a trial before the Gods.” The Anunna assembled at E-anna. The Gods assembled at E-anna. The Anunna heard the testimony of Ninšubur. The Gods heard the testimony of Ninšubur. Ðeštinanna gasped, “But that was not me!” Horrified eyes turned to Ninŋissu when Ninšubur told of their talk in the tavern. The Anunna heard the testimony of Inanna. The Gods heard the testimony of Inanna. “The child lives?” asked the Gods. “Yes,” said Enki and Ninti, who parted to reveal the boy. The Anunna heard the testimony of the boy. The Gods heard the testimony of the boy. “Needless to say, it was not me,” Inanna added. The Gods remained silent. The Gods wept at the boy's injury. The Anunna heard the testimony of Ninŋissu. The Gods heard the testimony of Ninŋissu. “The E-anna should have been mine! An promised me the E-anna!” An frowned. “I made no such promise to you, Ninŋissu. I only appointed you a guardian to hide the E-anna to prevent it being seen by Inanna, a task for which I gave you the Mes of disguise, illusion, and hiding. A task in which you failed.” The Gods asked the boy if he forgave Ninšubur. “Though she hurt me, she was only trying to protect one she loved. And she worked hard to make things right. I forgive her.” “Ninšubur, I remove your exile from the E-anna and take you back into my service,” declared Inanna. Inanna then continued, “Because you have always acted with me in your heart, I offer you a place at my side as my Sukkal. You will always be welcome in my halls.” Inanna gestured beside her. Ninšubur smiled and said, “I accept, my Queen; it is my honor to serve you.” Ninšubur moved to stand beside Inanna.

Next, the Gods asked the boy if he forgave Ninŋissu. “No,” he declared. “She risked my life in the cause of injustice. In the cause of greed and jealousy. She thought nothing of the pain she caused others and remains unrepentant.” The boy was offered the chance to serve in the E-anna to compensate for his loss. “Thank you for the offer, but I cannot accept. I never wanted to be called. I only came because Inanna told me.” The Gods asked the boy how he would like to

be compensated. “If it serves the Gods, I would very much like to become a healer, knowing the arts of medicine, like Ninti.” The Gods granted the boy his wish, arranging for him to study under the best healers in the land and blessing him with an intuitive knowledge of healing. The Gods turned to Ninŋissu. Ninŋissu was not forgiven. Inanna spoke: “As I erased Šukeletuda from existence for his crimes, so too I erase you for yours. But because you are a Goddess, your name too must be erased. Henceforth, all records will replace your name with ‘Ninŋissu,’ Goddess of shadow, and you will not be remembered. You will ever more be a warning to all who would abuse children for their own ends.” Inanna took the Me of Disguise, Illusion and Hiding from Ninŋissu. Like Šukeletuda, Ninŋissu became no more than a warning of Inanna's justice.

Praise be to Inanna.
Praise be to Ninšubur.

Utu’s Promise

Written by Entu Meadow Davey

Utu sat on his throne in the city of Sippar. It was the shortest day of the year, the Solstice, and he could hear the people celebrating in his city. Šerida, his consort, sat beside him, smiling at the distant sounds of merriment and joy.

“Husband, I want to party with the people," said Šerida. “I want to hear them play songs and sing; I want to dance, and I want to hear how we can help them, husband.” Utu smiled at his wife and replied, “Beloved, if you want to go, we shall. But the people will act differently with us around. Let us disguise ourselves so they do not recognize us before we go.” Šerida clapped her hands with joy and quickly agreed.

Utu and Šerida disguised themselves and went down to the center of the town. It seemed like everyone was there; children ran around laughing and screaming, chasing balls or playing tag. Men sat around fires talking and drinking beer. The scent of freshly baked bread wafted through the nighttime air, and women were cooking sheep over a fire. The unmarried women and older girls periodically glanced over at the men, making eyes at them before blushing and turning back to their work. Musicians played and storytellers told tales to children who gazed up at them with wonder. Utu and Šerida walked through the bustling crowd, feeling the warm energy of the celebration. They saw the happiness of the people; it was a joy amplified by the knowledge that the Sun God, Utu, was soon to begin his climb back to power, lengthening the days after this longest night. Šerida, now disguised as a simple woman wearing a vibrant red shawl, pulled Utu toward the central gathering. "Look, Utu, over there!" she whispered, pointing to a group of singers who were starting a new song: a hymn to the new year and the return of light. They stood near the musicians, listening intently.

A young, nervous man with a small lyre began to sing a lament..

“O Great Utu, who cuts through the dark,
We fear the deep, cold shadow.
Though the fires burn bright tonight,
Lest you forget your children of Sippar,
Lest your great chariot linger in the underworld,
And the seeds sleep too long in the earth, refusing to wake.”

Šerida frowned, sensing the underlying anxiety that even the celebration couldn't completely banish. The Winter Solstice was a time of both joy and deep-seated fear because the Sun’s return was never guaranteed. Utu, disguised as an older traveling merchant, stepped forward before his wife could speak. He clapped the young man gently on the shoulder. "The Sun does not forget his children." Utu's voice resonated with unexpected warmth, drawing the attention of the surrounding revelers. "Tonight is the longest night, yes. But the darkness has reached its peak. It has swallowed all the light it can, and now it must yield. Look at your fires; they burn brightest at the very moment the cold is strongest. They are your pledge to the Sun that you will keep the light until he returns.”

He continued, his words becoming a story and a prophecy:
"I am but a humble man who has traveled many roads. I have seen the Sun set a thousand times and rise a thousand times more. This night is a turning point. Utu has consulted with the great Gods. He has set the course. From this moment onward, the path of his chariot will be upward. Day by day, the light will grow and the barley will swell. Do not fear the shadow you see now, for it is merely the last, weakest shadow of the year. The strength of Utu is assured."

A cheer rose from the people. The young musician, his face alight with sudden hope, tuned his lyre and began a faster, more joyful melody. The fear was lifted. Šerida took Utu’s hand, her smile wider than before. "You see, husband," she whispered, "they only needed a word, a reassurance from one of their own." "Not from one of their own, my dear," Utu murmured back, watching the people dance without recognizing their king. "From a traveler; a witness to my endless journey. Now," he paused, his eyes twinkling, "let us dance before they start asking the 'traveler' for their future."

Utu and Šerida, disguised among their own people, joined the joyous dance, celebrating the birth of the solar year and the promise of a glorious spring. This was a promise only the Sun God and his beloved could truly keep. The music pulsed with the rhythm of drums and the sharp, bright sound of flutes. Utu, his steps heavy and measured like the steady march of the sun across the sky, danced with a strength that belied his merchant guise. Šerida, her red shawl whirling like a burst of dawn, danced with the grace of the morning star, laughing openly with the unmarried girls who had gathered in a circle. As they danced, Šerida, always the inquisitive one, noticed an old woman sitting alone near the edge of the firelight. While others celebrated the abundance laid out, such as the roasting sheep, the fine bread, and the thick beer, this woman held a small, empty bowl. Her eyes were not on the celebration, but on the cold, hard ground.

Šerida gently left the dance circle, pulling Utu's sleeve to bring him with her. "The assurance was kind, Husband," Šerida murmured as they approached the woman, "but not all fears are of the darkness. Some fears are of the empty hand." Utu nodded, his gaze compassionate. The Sun God saw the cycles of plenty and famine, the harvest and the blight. He knew that even the promise of light could not fill a starving belly tonight. "Good woman," Šerida said, her voice soft and maternal, a stark contrast to the youthful exuberance of her dancing. "You sit apart from the merriment. Is there sorrow in your heart this Solstice night?" The old woman, whose name was Nidaba, looked up. She saw a kind-faced merchant and a gentle woman in a red shawl. She sighed, not with despair, but with weary resignation. "My heart is not sorrowful, child, only tired," Nidaba replied. "The fire is warm, and the music is sweet. But I have nothing to offer the fire and nothing to sweeten the long walk back to spring. My son’s field suffered a great blight this year. There is no seed left for the planting, and the last of our barley was used for the beer that bought this moment of peace for my family. We celebrate the return of Utu's strength, but if there is no seed for the ground, his glorious strength will only shine upon barren dust." Nidaba pointed to the empty clay bowl. "I wait for a sign of true good fortune, not just a promise."

Utu, listening, knew that the young musician's fear was a cosmic one, but Nidaba’s fear was the deep, material root of all human worry. He looked at his consort, and in her eyes, he saw the urgency of the harvest and the need for a

concrete act of divine aid. The Sun God reached into the pouch at his waist, the pouch meant to carry the coins of a traveling merchant. His fingers closed not on coins, but on something else. When he pulled his hand out, he did not drop the contents into the bowl, but placed them carefully into Nidaba's thin, trembling hand. It was a handful of dates, perfectly preserved and plump, and a scattering of barley grains shimmering with a golden, almost unreal light. These were not common goods. The dates tasted of the fertile, promised lands where the sun never truly set, and the barley kernels were the perfected seed from the granaries of the Gods, eternally viable.

"Take these, Mother," Utu said, his voice now carrying a deep undertone of command, like the roar of the mighty Euphrates. "The dates are a gift for tonight, to celebrate the turning. But the grain... scatter it over the ground near your son's plot immediately upon returning home. It is a holy seed. It will multiply. It will not only feed your family but will be your own offering to the Earth, a pledge that you believe in Utu's returning warmth. The Sun will witness your faith."

Nidaba looked at the shimmering grain. She had never seen barley so golden. She looked up to thank the kind merchant, but in the firelight, his eyes seemed to glow with the relentless, burning heat of the midday sun, and the lines of his face were suddenly etched with the immense antiquity of time itself. She felt a profound, undeniable sense of presence. She bowed her head, clutching the grain and dates to her chest. "May Utu bless your journey, traveler. You have given me more than food." "We give you what is yours by right," Šerida said gently, before pulling Utu away into the shadow of the nearest mud-brick house.

When Nidaba looked up again, the merchant and his wife were gone. But the grain remained, warm and heavy in her hand. She knew then that she had not spoken to a merchant, but to the very promise of the Solstice made manifest.

Utu and Šerida walked up from the city center, shedding their disguises as they climbed. By the time they reached the throne room, they were once again robed in the light of Divinity. "You see, Husband," Šerida smiled, taking her place on the throne. "Sometimes, the people need a story to lift their spirits, a grand prophecy of the sky. But sometimes," she tapped her finger lightly on the

throne’s arm, "they need a handful of seeds to lift their worries. The Sun must not only promise the harvest; he must ensure the planting." Utu smiled, the exhaustion of his long day's journey to the deepest point of the dark world finally beginning to lift, replaced by the vigor of his coming ascent.

"Indeed, Beloved," he said, taking her hand. "The fear of the cosmic dark is easily dispelled by a divine word. But the fear of the empty belly requires a divine act. And this is why we descend to Sippar on the longest night: to witness their need and to ensure the light has a place to land."

And from that moment forward, Utu, God of the Sun and Justice, ensured that the Solstice celebration was not merely about looking to the sky for a promise, but also about the sacred act of giving the first seed of the year. This was a tradition begun by the Sun God himself, ensuring that every family in Sippar, no matter how poor, had a single, sacred grain to plant as a pledge to the coming spring.

Utu Zami!! Šerida Zami!!

A Selection of Ancient Myths Retold

The following five myths are modern retellings of ancient myths which were written by Meadow Davey, my protégé, Sister, and best friend, in close collaboration with myself. In the case of some of these, such as “Huluppu Tree” and “The Flood” and “Ereshkigal and Kur”, I contributed significant input in the form of both authenticated gnosis and professional interpretation of extant tablet-sourced information. Of the five of these, “Enki and the Flood” is the one that I personally worked on and contributed towards the most, as it has been unfortunately misunderstood to an exceptional degree throughout all of modernity, and it was a personal mission of mine, especially after my own interactions with Lord Enki, to correct the modern misconceptions and reveal the true meanings and lessons contained within the myth. You will find all of these published elsewhere as different versions with varying levels of completion, and varying levels of continuity. These are all based on ancient tablets which have been digested by modern revivalist experts before being reconstructed and retold for a modern audience. In contrast to the previous section of mythology, none of these contain hierophantic revelations, and none of these are based entirely or even mostly upon modern day gnosis.

These selected myths represent the very best versions and editions of these stories that are available at the time of this publication. I present them to you with full confidence.

Ancient Myth: The Huluppu Tree

As told by Meadow Davey and Siri Nin, The Temple of Inanna's Light

In The First Days...

In the first days, in the very first days; in the first nights, in the very first nights; in the first years, in the very first years… In the first days, when everything needed was brought into being. In the first days, when everything needed was properly nourished, when bread was baked in the shrines of the land and bread was tasted in the homes of the land. When Heaven had moved away from Earth, and Earth had separated from Heaven, and the name of man was fixed. When the sky God An had carried off the Heavens, and the air God Enlil had carried off the Earth. When the Queen of the Great Below, Ereškigal, was given the Underworld for her domain.

At that time, a tree, a single tree, was planted. By the banks of the great river, Enki, the father, did plant the Huluppu tree. The God of Wisdom, he planted it by the banks of the Euphrates.

Before he set sail, before the father departed for the Underworld, the tree was nurtured by the waters of the Euphrates, the very water that carried Enki to the sea. Small wind-stones were tossed against him. Large hailstones were hurled up against him. Like onrushing turtles, they charged the keel of Enki's boat. The whirling South Wind arose and blew upon the tree, pulling at its roots and ripping at its branches, until the waters of the Euphrates carried it away.

A young woman, who walked in fear of no man and would not be owned, plucked the tree from the river and spoke, "I shall bring this tree to Uruk. I shall plant this tree in my holy garden.".

Inanna cared for the tree with her hand; she settled the Earth around the tree with her foot. She wondered, "How long will it be until I have a shining throne to sit upon? How long will it be until I have a luscious bed to lie on?".

The years passed: five years, then ten years. The tree grew thick, but its bark did not split.

Then, a serpent who could not be charmed made its nest in the roots of the Huluppu Tree. The Anzu bird set his young in the branches of the tree, and the dark maid, Lilitu, built her home in the trunk.

The young woman who loved to laugh wept, how Inanna wept! Yet they would not leave her tree.

Inanna despaired. She loved her tree. She had lain in its shade while her brother, Utu, had been overhead. She loved the secrets it whispered to her when Enlil, the God of Air, sent the wind across its leaves, and someday, when its life was over, it would be her throne and her marriage bed.

Inanna, the one who would not be owned, the one who never took "no" as an answer, resolved to find how to save her tree.

As the birds began to sing the coming of the dawn, the Sun God Utu left his royal bedchamber. Inanna called to her brother, Utu, saying:

"Oh, Utu! In the days when the fates were decreed, when abundance overflowed in the land, when the Domains of the great Gods were divided, and Enki did quest for the Underworld, then did I pluck the Huluppu tree from the Euphrates. Then did I plant it in my holy garden, and tended it, waiting for my shining throne and luscious bed. Then a serpent nested in the roots and could not be charmed. The Anzu bird set his young in the branches, and the dark maid, Lilitu, built her home in the trunk. I wept, how I wept! Yet they would not leave my tree.".

Utu, the valiant Warrior, would not help his sister Inanna. He began his journey across the sky.

A New Day, A New Plan...
As the birds began to sing the coming of the dawn of the second day, Inanna resolved again to find how to save her beloved tree.

Inanna went to her cousin, Ninurta, the God of the Hunt, saying:
"Oh, Ninurta! In the days when the fates were decreed, when abundance

overflowed in the land, when the Domains of the Great Gods were divided, and Enki did quest for the Underworld, then did I pluck the Huluppu tree from the Euphrates. Then did I plant it in my holy garden, and tend it, waiting for my shining throne and luscious bed. Then a serpent nested in the roots and could not be charmed. The Anzu bird set his young in the branches, and the dark maid, Lilitu, built her home in the trunk. I wept, how I wept! Yet they would not leave my tree.".

Ninurta looked at the Huluppu Tree. He looked at the serpent that could not be charmed. He looked at the Anzu bird and his young. He looked at the dark maid Lilitu, and he saw that the Huluppu tree was exactly what they needed to thrive. Driving them out would not help, because the tree was a perfect home for them. Others would come.

Ninurta spoke. "Inanna, my dearest cousin, dry your tears. Your tree is the perfect home for the snake that cannot be charmed. See how little voles run in the grass near its roots and nibble on the tree? The snake eats the voles; the snake will not leave while it eats so well.".

"And dear Cousin! See how the squirrels play in the branches? The squirrels are the perfect food for the Anzu Bird’s young. It will not leave while they eat so well.".

Ninurta spoke a third time: "Dearest Inanna, see how the Dark Maiden Lilitu smiles at you and licks her lips? Your sorrow and tears are delicious to her, and she will not leave while you continue to feed her so well. Killing them will not work, driving them off will not work. You must change the circumstances that keep them here, and then they will leave on their own, and you will have your beautiful tree to yourself again."

Ninurta slung his bow and arrow and left Inanna's Garden.

The Solution...
Inanna set out to tackle the snake first. She cut the grass so the voles had no place to hide, and she let her cats play in the garden. Before long, the voles were all gone. The snake that could not be charmed, now starving, slithered away.

Next, she wondered how to take care of the squirrels. She cleaned up the tree as best she could; she got rid of all the dates and nuts the squirrels had hidden in her tree. She tidied up the garden so there was nowhere else in the garden for the squirrels to hide, and before long, the Anzu Bird's young had eaten the last of the squirrels. Now starving, the Anzu Bird and his young flew away.

Finally, Inanna resolved to take care of the Dark Maiden Lilitu. Inanna bathed and got dressed in her finest clothes. Then, she danced around the Huluppu Tree. She smiled while she danced, and then she laughed while she danced, and finally she was so happy she thought her heart would burst. The dark maiden Lilitu left in a huff.

Inanna's Huluppu Tree was finally all hers again.

Inanna had learned the lessons Ninurta had taught her well, for the rest of the tree's life, it was well cared for. Never again would rampant corruption, predatory greed, or wicked lawlessness, find a home in her tree.

Many years later, after a lifetime of love and joy, the last leaf fell from the Huluppu Tree. Inanna thanked the Huluppu tree for all the shade it had given her. She thanked the Huluppu tree for all the secrets it had told her, and she had it lovingly crafted into her throne and her marriage bed. Inanna would always have the Huluppu Tree nearby to remind her of the lessons she learned the day she got rid of the snake that could not be charmed, the Anzu Bird and his young, and the dark maiden Lilitu.

Ancient Myth: Enki and the Flood

As told by Meadow Davey and Siri Nin, The Temple of Inanna's Light

After Enki and Ninmah had created humans, Enki decreed that humans should carry on the work of the Igigi Gods, the younger generation of Anunna who were created by their elders to flesh out and expand the universe with richness of thought and form. Humans should dig canals, farm the grain, raise the sheep, make offerings to the Gods and build cities.

Enki brought the Me of Kingship from Heaven to Eridug and showed the Humans about Kingship. The kings built many cities and raised many mighty temples to the Gods. They built Eridug, and gave it to Lord Enki, they built Bad-Tibira and gave it to Inanna, Larak was given to Niŋirsu, Zimbir to Utu, and Šuruppak was given to Ninlil.

With the cities now established, the canals had water, the sheep were in the sheep pens, the grain was waving in the breeze. The world was in order, and all was in harmony.

Before long, though, humanity's flaws revealed themselves. One of the kings, seeing what his neighbors had, became jealous, and sent his people out to take what he wanted from the other kingdoms. Free Will, the very thing that made their worship valuable to the Gods, was also the thing that allowed greed and evil to take hold in human hearts.

It did not take long before most of the kings in the other cities began to raid other cities as well, to raid the others' farmlands, to steal the others' sheep and cattle, to capture women and children and turn them into servants, and to murder the citizens of the other cities.

In this time of unrest, the offerings that humans made to the Gods began to lessen. They could not make offerings to the Gods when they themselves were starving because other cities had stolen all their food. They could not make proper offerings when they grieved the loss of their families.

The Gods became upset, but none were more upset than Ninmah and Inanna, who lamented the hardships that had fallen upon their people.They lamented the bloodshed, the violence, the unnecessary death.

Enki swore to find a solution to soothe the heart of his beloved Ninmah.

The rest of the Gods held council to discuss what should be done about humans. They had created humans to continue the work of the Igigi Gods, but they were failing, and the world order was threatened by the evil deeds being done.

They realized that they could not just tell the humans to behave. It was in humankind's nature to act how they had been, and even if every human alive swore a vow to behave, there would be new bad humans tomorrow. This was part of the Free Will that they had given to humans. With the ability to do great good in service to the Gods also came the ability to do great harm in self interest. They realized that they would need to start over. They would need to wipe out all of the humans and send them all to Irkalla. Most of the Gods favored wiping the Earth clean and trying again, but some did not. Lord Enki was undecided, he had not yet seen the best way to solve this problem, though he spent many days slumbering in Eridug, dreaming for a solution.

An, Enlil, Enki, and Ninmah made all the Gods of Heaven and Earth swear a vow to support whatever decision was reached, and soon after, it was the decision to wipe the Earth clean and start over that had won out over all other plans presented by the council of the Gods in attendance. Enki was still slumbering, dreaming, searching for a solution. Enlil reluctantly agreed to follow their plan, and the end of humankind was immutably decreed by the assembly of the Gods.

The plan was set in motion, it was then decided to flood the Earth. Iškur would cause it to rain hard for 7 days and nights, and once all the Earth was covered in water no humans would remain, no animals would remain, no plants or trees would remain. It would be a complete reset.

Ninmah was distraught. She had created humankind with Enki, and she loved all of them as her children. Enki was sure this was not the right solution, for he

had finally realized that wiping out humankind would not fix the problems in humankind that had become so evident. The seed of evil in humanity could not be eliminated. All that could be done was that the Gods could encourage better behavior. The Gods had given humankind Free Will. Free Will cannot exist without the capacity to choose evil. It's part of Free Will. If a person has the capacity to choose evil, then some people will choose evil again, and the same thing will happen. If the Gods erased all human seed from the Earth and created new humans this problem would not be fixed. If the Gods stopped humans from facing the evil within their own nature by interceding every time a human chooses evil, then humans would never grow beyond the evil they contain the potential for. It was Free Will which gave meaning to humankind's choice to do good and to worship the Gods. Lord Enki informed the Gods of what he had learned, and the Gods were saddened because the fate of humankind had already been decreed.

Lord Enki in all his wisdom decided to save the best man he could find. Lord Enki made a plan to defy the fate the council of the Gods had decreed for humankind.

In Ninlil's city of Šuruppak, their king was a wise man named Ziusudra, unlike the other kings, Ziusudra had only focused on defensive measures when enduring raids by other cities. He had protected his people the best he could, and when his neighbors had asked for help because their people were starving, Ziusudra helped them. Ziusudra was a good man who honored the Gods even in times of strife.

It is to King Ziusudra that Enki went in order to set his plan in motion. Ziusudra went out for a walk through his kingdom at night, admiring the starlight and the gentle din of night time in his city, as he went to the wharf to gaze upon the stars reflecting on the water of the river, he looked through the reeds and saw a miraculous vision hovering above the river's waters. In that vision, Enki then spoke to Ziusudra.

“Pay attention to my words King Ziusudra. The Gods have decreed an end to humankind. A great flood will sweep the land and erase humanity from the Earth. The seed of humankind is to be destroyed. The verdict of the Divine Council can not be revoked. you must build a boat, and onto this boat you

must bring your family and craftsmen to rebuild the world. You must bring seeds, and livestock, for it will take the world time to reseed itself after the flood. You must act quickly Ziusudra. Swear a vow to me now. Swear a vow on Heaven and Earth to follow my instructions."

King Ziusudra dropped to his knees and gazed in wonder at the vision upon recognizing Lord Enki. The king understood the Divine message. 'I swear on Heaven and Earth to follow your command!'

The vision faded, King Ziusudra leapt to his feet and ran into his palace calling for his advisors. The plan to save humankind was immediately set into motion.

King Ziusudra's best craftsmen built a giant covered boat, and when the last piece of cordage was driven into the last section of the hull, it began to rain. Quickly, King Ziusudra's men loaded the boat with all they had prepared. They loaded sacks of every grain known to them, they loaded sacks of every vegetable known to them, they loaded fruits and nuts from every tree and plant known to them. They loaded many pairs of sheep, many pairs of oxen, many pairs of goats, and many pairs of mules. They loaded pairs of birds in cages, ravens, doves, and song birds. Finally they loaded themselves. King Ziusudra loaded his Queen, he loaded his sons and daughters, and his most important advisors loaded their families. The best king, his loving family, and the best craftspeople across the land embarked with their wives and and children upon this sacred boat which the World-Orderer himself had commanded to be built...

As the last person boarded the boat, thunder like had never been heard before ripped through the Heavens. This was Iškur unleashed! All of humanity looked to the heavens in fear as rain like never before fell on the Earth. Big giant rain drops the size of dates quickly washed away crops, the Tigris and Euphrates rivers overwhelmed their banks. Enlil sent gales, and commanded Iškur to make it rain for seven days and seven nights, like it had never rained before!

The black headed people of Sumer cried out to the heavens, they cried to be saved. The Gods were silent, and as the last human voice fell silent as it passed below the water, all was silent in Sumer, except for the pattering of rain hitting water, or hitting the roof of King Ziusudra's boat.

It rained for seven days and seven nights, as the Assembly of the Gods had decided it must. Every day that it rained, Ninmah and Inanna cried too, adding their tears to the deluge.

When at last the Earth fell totally silent, the Gods were overcome with sorrow and lamented their immutable decree. No more offerings were made in Sumer, Sumer was now just a memory. No more loving voices delighted the ears of the Gods, all the humans they had loved were now gone. The Gods who had grown so fond of feeling the love of their people now felt only emptiness and sorrow. The Gods were filled with unquenchable remorse. The Gods did not rejoice. They were like parents who had been too harsh when punishing their children, and now they had no children to adore.

Not only had their decision flooded the Earth, Irkalla was flooded over with souls! With a single decision, the Gods had harmed Heaven, Earth, and the Underworld.

The wind rocked King Ziusudra's boat for seven days and nights. On the eighth day, the rain stopped. King Ziusudra, opened a hatch in the roof, and the sky was still overcast. King Ziusudra called for the song birds to be brought to him. He released the pair of song birds into the sky, but within minutes, the little birds perched back on the edge of the hatch, singing their sweet songs. King Ziusudra placed them back into the cage and closed the hatch.

On the ninth day, King Ziusudra again opened the hatch to overcast skies. He called for the doves to be brought to him. Again he released the birds into the sky, and within minutes the doves perched on the edge of the hatch, cooing, content to sit there and do nothing. King Ziusudra placed them back into the cage and closed the hatch.

On the tenth Day, King Ziusudra again opened the hatch to overcast skies. He called for the Ravens to be brought to him. Again he released the birds into the sky. With a caw, they flew off into the sky. They did not return that day. They did not return the next day. The good king grew hopeful. He comforted his people, who were terrified of the prospect of life spent forever on an endless sea.

On the twelfth day, King Ziusudra again opened the hatch. The sky was clear. The ravens had not returned, so he knew there was land somewhere, they just had to find it. Then, Lord Utu gazed down on them. In an instant, Utu knew that the humans had not all been destroyed by the flood! In a flash, Utu beamed through the hatch in the roof. He appeared before King Ziusudra, radiant, and mighty. King Ziusudra prostrated himself before Utu.

Utu spoke, “King Ziusudra, rise, we are happy to see you. You must make offerings to the Anunna, let them know that the last of the good in the world did not end with our flood. Let them know that humankind was saved!”.

King Ziusudra stood and ordered his people to prepare some sacrifices. They sacrificed an oxen and many sheep. In Heaven, the Gods felt the sacrifices from the king, and they heard the prayers of the faithful. Ninmah and Inanna stopped crying, shocked but happy. The Gods were happy that Enki had found a way around their decree. The Gods celebrated that Enki had saved humankind's seed. The Gods celebrated that the kind king, Ziusudra, and his family were saved.

Then, with a gentle wind, Enlil blew the king's ship to dry ground, high up on a mountain.

When the ship suddenly stopped rocking on the waves, King Ziusudra ordered his men to open up the boat. King Ziusudra looked out upon the land. They had found themselves beached on a mountain. It was a beautiful clear day, and his pair of ravens sat in a tree gazing quizzically down from a branch on the leafless tree.

King Ziusudra ordered the boat to be emptied, and his people set to work unloading the boat.

There was a sudden flash of light and King Ziusudra found himself standing before An and Enlil. King Ziusudra prostrated himself again before the mighty ones. An and Enlil treated King Ziusudra kindly. Lord An spoke to Ziusudra. “King Ziusudra, it pleases us that you are safe, because you have saved humankind we grant you this boon.”.

An and Enlil granted him lifespan like that of a God, and in doing so made King Ziusudra functionally immortal. The gave to him the highest blessing that could be given to a mortal man; when his mortal shell eventually became weary after many thousands of years of life without apparent signs of aging or illness, his body then laid to rest in an eternal slumber, meanwhile his Soul went to the home of the Anunna Gods to reside forever more, as his eternal reward. Because he had preserved the animals and the seed of humankind, they also rewarded King Ziusudra by settling the king and his people in the land of Dilmun, to the east where the sun rises. The land of Dilmun was a prosperous land, filled with wealth, and every natural resource the king would need to rebuild civilization.

No man would ever again be so favored by the Gods, no man would ever again be granted this gift.

Praise Wise Enki, the creator of Humans, the saviour of Humans! Enki Zami!

Ancient Myth: Enki and Ninmah

As told by Meadow Davey
The Temple of Inanna's Light

In the early days, when Heaven and Earth was created, when fates were determined. When the Anunna Gods were born and the Goddesses married, the Igigi Gods were created to toil and complete the vision that the Gods had for the world. The Igigi Gods toiled long and hard, but they grew tired of the work and began to complain. They complained to Namma, the Mother Goddess, who listened to them, and took their complaints to the Anunna. She went to Enki, who was sleeping through all the noise the Igigi Gods were making. Namma went to Father Enki, the creator God and woke him.

"Wake up my son. Wake up Enki! How can you sleep through all this noise?".

Father Enki opened one eye and looked at Namma. Enki looked at his mother, Namma, and sat up. His ears hear the complaints of the Igigi Gods. Father Enki listened, and thought. He thought until he knew what needed to be done.

Father Enki called for Ninmah to come to see him, and he told her his plan. Enki told Ninmah of his plan to create a new race so the Igigi Gods could rest.

Enki and Ninmah took the clay from the Abzu and fashioned humankind. From the clay of the Abzu, Enki and Ninmah created man and woman.

Enki and Ninmah took clay, and created us. From the sacred clay we were formed, and by their Divine will they gave us life.

The Igigi Gods rejoiced! Their toil ended, from then on Humans would dig the canals, till the earth, and cook the food of the Gods.

The Gods had a big feast, they ate much food, and drank much wine. Father Enki and Ninmah talked, pleased with their work, and celebrating their powers of creation.

Ninmah bragged that humankind's bodies could be either good or bad

depending on her will, and that their fate, good or bad, was determined by her whims.

Father Enki said “I will counter your fates. I can give any man his daily bread, Ninmah, no matter how you create them, all humans shall have purpose in this world.”.

Ninmah laughed and took up Enki’s challenge. Ninmah took Enki’s challenge and created a man with weak hands. He would not be able to help dig canals, or till the earth. “This one shall serve the king as his servant.”, said Father Enki.

Next Ninmah created a woman with eyes that did not see light. They would not be able to help the other humans in their work. Father Enki decreed “This one shall have musical talent and will serve the king as chief musician.”.

Next, Ninmah created a man with broken feet, he could barely walk, but his hands were good. “This one shall be a silversmith”, said Enki.

Ninmah then created a man who could not hold in his urine, Enki bathed him in the sacred waters of the abzu and drove out the namtar demon that made the man pee uncontrollably, “This one is cured of the demon and may now earn his bread with the others”, said Father Enki.

Next Ninmah made a woman who could not give birth. Enki looked at the woman who could not give birth and said “This woman shall serve the queen in her household.”.

Lastly Ninmah created a being who was neither fully man, nor fully woman. Enki looked at the Intersex being and said, “They shall be advisors to the king.”.

Frustrated, Ninmah threw the sacred clay to the ground and the hall went silent.

Enki spoke “You have created your humans, and I have decreed fates for all, I have given all their daily bread. Now I will fashion somebody for you, and you

shall decree their fate.”.

Father Enki took the sacred clay of the Abzu and he shaped a man. The man's head was afflicted, he could not think, his mouth was afflicted, he could not speak, his eyes were afflicted, he could not see, his arms were weak, he could not lift bread to his mouth, his lungs were weak, his legs were weak. This man was Umul, and Umul would not be able to dig canals or till fields.

Ninmah approached Umul, she tried to ask him questions, but he could not speak. She tried to give him bread but he could not eat. He could not lie down, he could not stand.

Ninmah said; “The man you created is neither alive or dead, he cannot support himself.”.

Father Enki looked at Ninmah and said ”I have decreed a fate for your man with weak arms, and given him his daily bread, I have decreed a fate for the woman who could not see and gave her her daily bread, I have decreed a fate for the man with broken feet and given him his daily bread, I have decreed a fate for the man afflicted with the namtar demon, and given him his daily bread, I have declared a fate for the woman who can not give birth and given her her daily bread, and I have decreed a fate for the Intersex person, and given them their daily bread. Now you must declare a fate for Umul. Now you must give my creation his daily bread.”.

Ninmah tried to mend Umul but she could not. Ninmah, the Mother of Creation, could not fix what Enki had done.

Ninmah lamented the creation of Umul, and what she had lost in the wager. Enki accepted her lament, and decreed that Umul would build Enki's house. Thus, Enki would give Umul his daily bread, and even Umul, the one that could not earn their bread, deserved bread in the eyes of Enki.

Enki Zami!
Ninmah Zami!

Ancient Myth: Ereškigal and Kur

A myth by Meadow Davey
The Temple of Inanna's Light

In those early days, in those early nights, after Lord An and Lady Ki had given birth to Lord Enki and Lord Enlil, after Lord An had claimed the Heavens for himself, after Lord Enlil had separated the Heavens from the Earth by creating the skies, after Lord Enki had claimed the waters for himself, Lady Ki gave birth to a beautiful bright eyed baby girl. They called her Ereškigal.

Ereškigal, was an inquisitive child, and she was constantly exploring around home, the Earth, Abzu, and Kur. Kur was her favorite place to explore, she loved how quiet it was, how still everything was, how dark it was. Ereškigal would spend hours there, spending time with her Uncle Kur talking about dead things. Kur for his part was fascinated with this spark of bright energy that came to his home every day, he would find new dead things each day so he could show her when she came. He liked how her inquisitive eyes twinkled when he opened his palm and a new dead thing lay in it. Kur realized that when she went home each day his home got a little less homely.

Sometimes her Brother, Enki, would come with her too. Sometimes she would stand on the shore and watch as Enki sailed his boat in Abzu nearby.

In the evenings, Kur and Abzu would relax together and talk of their day, Abzu became jealous of Kur and the time he got to spend with Ereškigal. Abzu began to hate his Brother, Lord An, and his Sister, Lady Ki, he began to hate their children, but most of all, he hated Ereškigal.

Lord Enki spent a lot of time on the Abzu, perfecting his mastery of water, and it was while he was sailing one day that he overheard Abzu talking to Kur. Abzu plotted with Kur to kill Lord An, Lady Ki, and their Children. Enki discovered that Abzu was jealous that Lord An and Lady Ki had been able to create life that could go anywhere. None of Abzu's children could leave the Abzu. "It's not fair, my love, why do they get to explore, when my children and I are stuck in Abzu?", said Abzu. Kur for his part was supportive, but since the only things that came to his land was the dead, or his precious niece,

Ereškigal, he saw things differently. Abzu knew Kur was lonely, and hatched a plan. “You know my love, if we killed Lord An, Lady Ki, Lord Enki and Lord Enlil, then they would come to Kur with you, and our niece, bright Ereškigal would never need to leave you again.”, said Abzu. It did not take long for Kur to agree, and he listened to Abzu's plan. Abzu said “We will need an army.”.

Kur went to the Void, to the place of infinite potential, and had sex with the Void. The Void took Kur's seed and birthed demons of all shapes and sizes. There was no uniformity. Some had long arms and sharp claws, some had feathers, some had scales. Each of them was different, but there was one who was greater than all the others, and Kur called him Pazuzu. He was to be the general of his demon army.

The next day when Ereškigal came to visit her uncle, she was absolutely delighted when Kur opened his palm and instead of a dead thing was a demon. Kur whistled and suddenly Ereškigal was surrounded by demons, they hedged her in on all sides. Kur asked Ereškigal; “Bright Niece, won't you stay with me a while and teach my children how to be bright like you?”. Ereškigal agreed, and moved in with Kur. Ereškigal and Pazuzu became friends, and she taught the demons all the best places in Kur to explore.

Through the demons, Ereškigal began to see that her Uncle was heartless. He would hit his children out of the way when they got too annoying, and when he accidently stepped on one hurting it really badly, Kur didn't seem to care, but it was Pazuzu who took most of Kur's anger, often getting in between Kur and a demon that had upset him. Ereškigal, in addition to being really inquisitive, also had endless compassion towards the demons that Kur had birthed. They were the children she needed, even if she didn't realize it yet.

One day, Ereškigal woke and could not find her Uncle, she found him by the shore of the Abzu on his knees, crying. He was inconsolable. His Love, Abzu was gone. Ereškigal tried her best to comfort her Uncle, but he wanted to be left alone, so she went back to his home, and took care of the Demons.

When Kur came home that night, he was in a rage. He grabbed Ereškigal by the throat and pinned her up against the wall. “WHY??”, he screamed at her; “WHY??”!

Ereškigal had no clue why he was upset with her, but for the first time, she was personally scared of her Uncle. It was when Pazuzu stepped in to pull Kur away from her and Kur turned on him in a rage that made Ereškigal realize the trouble she was in.

Kur battered Pazuzu until Pazuzu could not stand anymore, and then Kur stormed out of his home, scattering demons before him, they all fled his presence. Ereškigal ran to Pazuzu and thanked him for saving her, helping him to her bed, she watched over him while he slept in a deep healing sleep.

She did not see Kur the next day, or the day after that. On the third day, she heard a great thunderous crash from outside. Running outside, she saw Kur ripping boulders from the land and hurling them out to the Abzu. She ran to where he stood and looked out across the Abzu to see her Brother Enki sailing towards them.

Kur threw small wind stones at Enki.
He threw stones like hail at Enki.
He threw large stones like onrushing turtles at Enki.
He threw boulders like whales at Enki that threatened to capsize his boat.

The waves rushed the bow of his boat like wolves.
Waves rushed the stern of his boat like a hungry lion.

Ereškigal begged Kur to stop; “Please Uncle! Please stop. You will harm my Brother, Lord Enki! Why are you doing this?”.

Kur stopped mid-throw, and said; “Do you really not know?”, then Kur finished throwing the boulder at Enki.

“Know what Uncle??”, cried Ereškigal.

Kur stopped and turned to look at his Niece, pointing at Enki with his free hand. “He killed My Love! He killed Abzu and claimed his realm as his own!! I will not let him take you from me, I will kill him!!”, said Kur.

Ereškigal grew pale and spoke; “I had no idea Uncle! I have been with you these last weeks!! I have been watching over our Demons. I am so sorry Uncle.”. Ereškigal took his hand, and waved Enki away with her other hand. “Lets go home”, she said.

Kur dropped the boulder and turned back towards home, as Enki sailed away. “You shall be my wife, and we will be happy together, my bright eyed Ereškigal.”, Kur said. Ereškigal nodded, knowing she would do anything to protect her family, and she realized that included Pazuzu and the rest of the Demons.

The next morning, Ereškigal rose to find the Demons preparing their home for the wedding of Kur and Ereškigal. She did not want to marry her cruel Uncle. She lamented her fate to Pazuzu, who was the closest she had to a friend in Kur. Ereškigal felt trapped.

The marriage went as Kur had hoped, and was nothing like what Ereškigal wanted. She spent her days wandering Kur with the Demons, and her nights at home with Kur. She bore him no children, for Kur is the Primordial Essence of Death, and without the infinite possibility of the Void, he would be childless. As time went on, the brightness in Ereškigal's eyes dimmed a little more each day, and Kur got more and more abusive towards her. Pazuzu always stepped in to save her, but she knew at some point Kur would go too far.

Kur terrorized the little Demons, but Pazuzu had grown too strong for Kur to abuse. Pazuzu only allowed himself to be abused to protect Ereškigal and the other Demons.

One day while Pazuzu was out, Kur crossed over the line with Ereškigal. When Pazuzu returned that evening, he found Ereškigal in her room, laying on the bed, crying. Pazuzu sat silently beside Ereškigal, comforting her, while he formulated a plan in his head of how to stop this.

He waited till Kur went to bed, he waited till Kur could be heard snoring throughout the House. Pazuzu, the protector, crept silently into his Fathers room, and while his Father slept beside Ereškigal, Pazuzu, the Lord of Murder, slew his Father, cutting off his head and holding it high.

Ereškigal woke the moment her husband died, sitting up with a gasp. There must always be a Primordial Essence of Death. When Kur died, the Primordial Essence of Death passed to the being with the most will in Kur. That being was her. With the death of her Husband, Ereškigal now became death, and Kur was hers.

She looked over as Pazuzu, knife in one hand dripping blood, the other holding her Uncle-Husband's severed head. Ereškigal took the severed head from Pazuzu with a smile, knowing that this nightmare was over.

Ereškigal walked out to the shore, and threw Kur's head into the Abzu, glad to be done with him, her eyes bright again.

Returning to the house, Ereškigal smiled at Pazuzu and the other Demons. She realized that as the new Primordial Essence of Death, she would not be able to leave Kur any more.

“Prince Pazuzu, I have something I need you to do.”, she said. “Go to my brother, go to Lord Enki and tell him I am all right. Tell him what has happened here tonight, that I am well, and I am happy. Tell him I will not see him again, and that he should stay away from Kur. It is mine now, as he has taken Abzu.”, said Ereškigal.

Pazuzu disappeared on his task, the rest of the demons dragged Kur's body out of the house and threw it in the Abzu, letting Abzu and Kur lie together in death unlike what was denied them in life.

The next years would see Kur become the final peaceful end for all things. The Demons built Ereškigal a great palace called Ganzer, around Ganzer grew a large walled city, called Irkalla, Ereškigal rules fairly from her palace, and all that passed in the world above came to her in death. As for Pazuzu, Ereškigal adopted him as her Son. He became known as a great protector, protecting small children from scary things that go bump in the night, but to the wicked, he became something to fear.

Praise be to the Great Queen of the Final End.
Praise Be to the Lady of the City of No Return.
Praise be to Ereškigal.
Praise be to Pazuzu the Protector.
Praise be to the Lord of Murder.
Praise be to Pazuzu.

Ancient Myth: Išku̯r and the Fox

A myth by Meadow Davey
The Temple of Inanna's Light

The marshes glistened in the sunlight, fish leapt from the water and gobbled down biting flies. The barley waved like the sea in the sunlight. Across the marsh, the noises of the city carried on the wind.

The canals glistened in moonlight, fish leapt from the water and gobbled down biting flies. Birds nested their heads under wings, fast asleep, across the marsh, the lights of the city twinkled like stars. The crops waved like the sea in the moonlight.

All was good in the land of Sumer.

Išku̯r watched over his herd of cattle. His white aurochs like white birds, his brown aurochs like wood, his black aurochs like the kohl reeds. Išku̯r noticed one of his calves was missing. He heard it bleating in fear to the east. Išku̯r wondered who would dare touch one of his calves?

He drove his aurochs east. Išku̯r followed the cries of his missing calf, until he got to a cave. The calf's cries of fear came from inside the cave, calling him forward. Išku̯r drove his herd into the cave ahead of them, chasing the missing calf. He passed through one doorway, then another and another until he passed through a seventh doorway. There, ahead of him, on a bleak hill, he saw his missing calf. His aurochs ran forward to welcome the missing calf, then Išku̯r heard a noise and knew he had been tricked. Išku̯r heard seven doors slam shut behind him. It was then that Išku̯r knew where he was.

Someone had lured him into the netherworld, and he knew no one could leave once they entered. Išku̯r sat on a boulder and thought about what to do while his aurochs ate the dull grass of kur.

In the world above, the marshes were dull. No fish leapt from the water to eat flies.

The canal was sluggish, no fish leapt from the water to gobble flies. The birds had fled.

Across the marsh mothers cried, the gala sang laments for children taken so young to Ereškigal.

Lord Enlil gazed down on the land, and where there had been abundance, now there was none. Lord Enlil summoned his court to him.

Lord Enlil gazed at his court. He stood up from his throne and spoke.

“My son is missing! Iškur has been taken to Kur! Because he has been taken from us, the land suffers! Because he has been taken, Sumer weeps! Who will go to Kur and rescue my son?”

None of the Gods spoke up. Not even Inanna who held the Me of Descent to the Underworld and Ascent from the Underworld.

Inanna spoke ‘Lord Enlil, none who enter Kur may leave again without paying an equal price. Who here would pay the price for Iškur to be freed? All of us are needed by Sumer, should we cut off the head to save the arm?’

The Gods murmured their agreement, and Lord Enlil sat down.

Then a small voice from the back of his hall spoke up, ‘I will go! I will rescue Lord Iškur from Kur! I will pay the price!’.

The hall went silent, the Gods all turned to face the one who spoke. The crowd around the speaker parted, there, standing tall and brave was Fox.

Lord Enlil smiled at the Fox, and beckoned him forward. ‘Brave little Fox, cunning little Fox, rescue my son, and whatever you wish shall be yours.’ spoke Enlil.

The Fox bowed low and then turned and left the hall.

Fox stopped at his home and kissed his wife goodbye. Fox kissed his wife's

belly, where his daughter still slept. He tucked his six kits snug into their bed. Fox grabbed his bag, and stepped out into the night on his adventure.

Fox passed canals, all dried up, with small puddles of water and few and far between. He spied a fish flopping on its side, struggling to breathe. He picked up the fish, and carried it to the nearest puddle of water, placing it carefully in the puddle. The fish gulped a big breath of water then poked its head above the water. The fish spoke

‘Thank you! Thank you! Kind Fox! Brave Fox! Even here in my puddle we hear of your adventure. When you get to Kur and Neti lets you in, he will give you some water to quench your thirst from your journey. No matter how thirsty you are, you must not drink his water, once you drink the water of Kur, you will be trapped there forever!’

Fox thanked the fish for his wisdom and walked east towards Kur.

Fox passed fields of dry wheat, he passed fields of dry barley. He paused in the shade of a tree to have a drink of water. There was a single yellow flower, wilted, weeping. ‘I am so thirsty, please kind Fox, may I have something to drink?’

Fox, smiled at the flower, and offered her some water from his waterskin. The flower picked herself up, stopped crying, and stood tall.

‘Thank you! Thank you kind Fox! Even here huddled in the shade of this tree, my Sisters and I have heard of your quest. When you get to Kur, and Neti lets you in, he will give you some food to salve your hunger from your journey. No matter how hungry you are, you must not eat his food. Once you eat the food of Kur, you will be trapped there forever.’

Fox thanked the flower for her wisdom and then carried on towards Kur.

Fox arrived at the entrance to the Kur. He knocked at the gate, the door opened, and a wizened little demon with big ears and a wispy beard smiled down at Fox.

‘Hello there Fox! You have finally arrived, come on in, come in! I am Neti, My Lady and I have been expecting you.’

Fox stepped through the doorway and followed Neti deeper into the Underworld. They passed through 2 gates, then three, with Neti opening each one in front of Fox.

‘Where are my manners???’ Cried Neti. ‘You must be parched after your journey, here have a cup of water to get the dust off your lips’ Neti handed Fox a cup of water. Fox remembered the words of the Fish ‘ do not drink the water or you will be trapped forever’ Fox made a show of drinking the water, but secretly poured the water in his bag. He wiped his mouth and handed the cup back to Neti.

‘That was delicious thanks, but i am eager to get to the end of my journey, lets go’

Neti bowed and led Fox deeper into the Underworld. They passed through 4, 5, 6 gates, at each one Neti opened the door and beckoned Fox through.

At the 7th door. Neti wrung his hands. ‘Where are my manners??’ Cried Neti. ‘You must be starved after your journey, here have this bread to ease your hunger!’ Neti handed Fox a loaf of bread. Fox remembered the word of the Flower, He made a show of eating the bread, but secretly stashed it on his bag. Fox licked his fingers and smiled at Neti

‘That was delicious thanks, but i am eager to get to the end of my journey, lets go’

Neti bowed, and unlocked the 7th gate.

Fox stepped out into Kur. Ahead at the top of a hill, sitting on a boulder, was Iškur, seemingly lost in thought.

Fox ran up to Iškur and bowed.

‘Lord Iškur, I Fox have come where no God dared, I alone was willing to come

save you, we must go!'

Iškur smiled sadly down at Fox and stood up.
'I was expecting a mighty army to come and break me out, what can you alone hope to accomplish when the Gods could not save me?'

Fox smiled and said 'Where might is weak, wits shall be strong, let us go Lord Iškur, Sumer needs you.' Iškur drove his herd of aurochs towards the open gates to the surface. As they approached the gate, it slammed shut. They heard Neti cry from within.

'None who have drunk the water of Kur or eaten our food may leave, go away!!'

Iškur roared like thunder.

'NETI! YOU HAVE WATCHED ME SIT ON THAT BOULDER FOR DAYS! YOU KNOW I HAVE NEITHER EATEN OR DRANK OF YOUR LAND. LET ME OUT'

Neti laughed, 'Yes my Lord, that is true but what of your companions. I myself gave Fox food and water and he ate and drank.'

Fox laughed, 'Poor blind Neti, I did not do either of those, here have your bread and water back!'

Fox dumped out his bag, the bread landed with a thud on the dull grass, the water sploshed out.

Neti growled. 'FINE! But your aurochs are ours, they ate our grass, and they drank the water from the brook at the bottom of the hill. Your white aurochs like clouds must stay. Your brown aurochs like wood must stay, your black aurochs like night must stay. We will watch over them, and our Lady Ereškigal will use them to feed her people. If you want to leave, this is the price you must pay.'

Iškur went red with anger, thunder sounded for the first time in Kur. Lightning flashed for the first time in Kur. Then his anger died down. He knew he had

been tricked, but Iškur knew Sumer needed him. Reluctantly he agreed.

Neti threw the door open, and vanished.

Fox and Iškur climbed the passage. Through the 6th, 5th, and 4th gates, then the 3rd, the 2nd and the 1st. Blinking in the sunlight, Fox and Iškur, exited the Underworld.

‘Thank you little Fox’ said Iškur, then with a loud clap, Iškur was gone. Overhead, the clouds grew heavy. Overhead, the clouds grew dark, then, Iškur roared and the heavens opened up, soaking Sumer in lifegiving rain.

Fox walked home.

He passed fields of green grain, swaying in the wind as Iškur passed.

Fox paused to take a break under the same tree he had stopped at on the way to Kur. Where a single wilted yellow flower had stood before, a patch of golden flowers stood proud, singing Foxes praise. The Flower and her Sisters rejoicing to have Iškurs blessing again.

Fox travelled on, he walked along the canal, the canal was now filled with water, and fish came to the surface of the canal, watching Fox walk along, they sang Foxes praise! The fish rejoiced to have Iškurs blessing again.

Fox walked along. He approached the city. He heard joyful music and the crying of newborns from inside the walls. The people of Sumer were celebrating the return of Iškur.

Fox walked along, the rain finally stopped. Frogs coaked in the marshes. Fish splashed, gobbling biting flies, and birds called to each other with beautiful mating songs.

Fox smiled, he had done what he said he would. He had done what no God would dare.

Iškur was saved. Sumer was saved.

Quietly, Fox entered his home. His 6 kits were asleep in their beds. His wife was asleep in their bed. He slipped in beside her and snuggled up to her warm body, resting one paw on her belly. Fox smiled. He knew all was well, and now Lord Enlil owed him a favor.

Enlil be praised! Iškur be praised!

The Fox's Reward:
The next day the Fox slept in, he was awoken at noon by his wife, rushing breathlessly into their room. 'Husband Husband! Wake up! Iškur is here to see you!!'.

Fox leaped out of bed and walked into the main room, Fox's wife waddled behind him. Iškur was there, and Fox's six kits sat on the floor in front of Iškur, listening carefully as Iškur was telling them about being in the Underworld, and how their dad had saved them. Iškur looked up as Fox entered the room and smiled before speaking; 'Hello again Fox, I am here to take you to my father for your reward.' He looked down at the children, 'Stay here Kits, I'll be back shortly with your Dad.'.

Iškur left Foxes Den, and Fox hurried after him, stopping just long enough to kiss his six kits good bye, and kiss his wife, and rubbing her pregnant belly. Fox spoke; 'Good bye my love I will return shortly.'.

Iškur and Fox walked to Lord Enlil's Court. The day was beautiful. Birds sang songs, a gentle breeze carried the scent of bread and stew on the wind. In the distance, Fox heard lambs bleating. All that he had set out to do, he had done.

When he entered Enlil's court, all went silent. A path was cleared for Iškur and Fox as they walked up to Enlil's throne. As Fox kneeled before Lord Enlil, Iškur left his side and went to stand with the other Gods in the hall.

Enlil smiled at Fox and spoke; 'Brave Fox, you have done what you promised you would, and so I will grant you a single wish. What is your heart's desire?'.

Fox did not hesitate to reply; 'Please Lord Enlil, my wife is pregnant, and we

are ever so thankful for the blessing of our kits, but my wife and I have only had sons, and it would mean so much to my wife and I if we could have a beautiful daughter.'.

Enlil beckoned to Ninmah, who joined Enlil by his throne and whispered into his ear. Enlil smiled, then spoke; 'Brave Fox, you are already blessed with a daughter, so instead I grant you this blessing. Your wife's pregnancy and childbirth shall be without complication. This will be your last child, and the one you and your wife cherish the most. She will be curious, she will keep you on your toes, but she will also be brave like you, and when she is old, she will tell your great-kits of how her father saved Iškur from the Underworld. Then, when her time comes, one of the Anunna shall come to claim her, and bring her to her new home.Your story shall be told to all, so that all know how brave and cunning Foxes are. This is your reward Brave Fox.'.

Ninmah whispered in Enlil's ear again.
Then Enlil spoke again; 'You must run Brave Fox, your daughter is ready to greet you!'.

The other Gods cheered, Fox stood and bowed to Lord Enlil, and then he sprinted home.

When he arrived home, he burst into his bedroom, to see his wife in labour. As Enlil promised, her labour was smooth and quick. Fox helped her as he had with all her other pregnancies, and in no time at all he held his new daughter in his paws, smiling down at her, he thought his heart would burst, it was filled with so much love. He smiled at his wife as he handed his daughter to her Mum.

Snuggling with his wife, they both looked down in wonder at her. She was perfect in every way, but right in the center of her forehead, her fur was snow white in the shape of an eight pointed star. She was their star, and they loved her unconditionally from her first breath until their last.

Chapter 22: Insights Into Divinity



What Deities Bring To Humankind

Deities bring so much to humanity, but most people today have little to no clue or conception about it at all. One of the primary blessings that Deities bring to mortals is the act of sharing their moments with them as they are having them in real time. It's a non-intrusive process, the person may not at all be aware that a Deity is sharing in their experience in that moment, but because a Deity is connected to them and sharing the experience with them, their experiences are modified from how they would be without the Deity subtly interacting with them. When a Deity shares an experience with someone, their joys are heightened, their sorrows are lessened, their pains are dulled, their burdens are lightened. Because the Deity is going through the experience of being that person in those moments in parallel with that person experiencing those moments, that person's strengths are magnified, their reflexes are honed, their senses are refined. The Deity imperceptibly guides them subtly through all of their choices and obstacles, without them ever knowing.

Deities often bestow boons upon people in their time of need, without ever being asked to do so, and without the person ever knowing that it came from a Deity. While a Deity is "in" a person, experiencing their life moment to moment with them, they do not take control of the person in any way. Instead of forcing a person to choose a certain choice, they whisper their influence into the person's mind, often into their subconscious. The person must still choose the choice themselves, but the choice is made more obvious, or made to feel more right or more beneficial by way of the Deity's influence.

Of course, one of the primary things that Deities bring to humanity is that they care for us once our lives are over. Without any Deity's impact upon a human Soul after its life is over, it would be in either a wilderness of the Underworld, all alone, potentially having to contend with Spirit beasts which want to feast upon it, or that person might end up in a pocket dimension, which could very well actually turn into their own personal Hell. I'll talk about that in another section, though. No, a human Soul all on their own is not a good time being had by that Soul. It is because of Divinities that we have meaningful afterlives at all. It is their protection, their support, their care, and of course all the amenities that they afford us that we are able to have comfortable, enjoyable, meaningful afterlives. Without a Deity directly sustaining a human Soul, it only

survives for a handful of decades, maybe a hundred years, maximum, on its own. With a Deity's minimal support, most Souls make it to see about four hundred years, according to ancient mythos and modern clairsentient confirmation. With direct infusions of Divine Light, a mortal human Soul can be made effectively immortal, which of course is called being granted Eternity, or being made into an Eternal. It is through the connection that an Eternal has with their primary Deity that that Eternal is kept "alive" in the afterlife eternally. Divine Light sustains and heals Souls.

About Communicating with a Deity

All Divinities hear and know your thoughts and feelings whenever they connect with you. They know your intention behind your actions or inactions as clearly as you know it. They know if you mean disrespect or not. You never need to worry about being disrespectful if you are intentionally trying to be respectful. Mistakes are generally non-issues, just apologize and correct things. When you let a Divinity into your heart you are giving them total access to all that you are, access to the full experience of being you that you yourself experience moment to moment, so if you know that you aren't intending to be disrespectful or aren't intending to do something wrong, so does the Divinity. If you haven't let them into your heart completely yet, then they may not know the full depth of your care, so do express it, but when your relationship is established you should never obsess or worry about disrespecting them as long as you never actually want to disrespect them, and as long as you care about not disrespecting them and that shows in your thoughts or actions. If you don't care about respect or about disrespecting them, you're probably going to disrespect them even if you do nothing wrong.

Beings on the other side of the Veil communicate with you through indirect interactions with your senses, even if you are directly perceiving them, through a sort of "soundboard" composed of all the words, phrases, and concepts you know. They have to pick through your total knowledge of words, concepts, visuals, feelings, etc in order to compose the message that they're sending you. If you have never ever seen an apple before, and they want to show you an apple, they aren't going to be able to show you an apple. Instead, they'll show you the next closest thing to an apple that you actually know. If you don't know a word/phrase/concept they cannot speak it to you in your mind. The less well you know something, the harder it is for them to select it to be heard or seen or felt by you. So this limits what new information you can be given, and it limits the breadth of concepts that can be discussed with you or shown to you. For example, if you don't know a lot of diverse existential concepts, then you aren't going to be able to be told any of the context needed to build up an understanding of the existential paradigm your Spirit or Soul exists within, and so you won't be able to be told much at all about either or your afterlife. The smarter and more well educated you get, the more capable Divinities are of expressing complex ideas with you.

Non-Linear Time

Divinities exist within and experience what is known as Non-Linear Time. Time in Heaven, and Kur, and indeed in most realms outside of Earth Realm is Non-Linear. This is often an extremely difficult topic for most people to pick up and internalize because it is profoundly different than the normal experience of time that living mortals experience; Linear Time. While I do often endeavor to teach Nonlinear Temporal Mechanics to my students in the Temple, I think I might settle for just a sufficient adumbration here instead, so as to not make the material incomprehensible or indigestible to most of my readers.

In Linear Time, time always moves in only one direction, and an observer can only ever move through time in that one direction, and only at the speed by which time itself moves. You can only move into the future, and you can't get there faster than anyone or anything else. In Non-Linear Time, or "NLT" for short, time itself is a three-dimensional plane that certain beings can traverse the way that we mortals traverse our physical three dimensional plane that we call reality. You can think of NLT as another space you exist in and move through at will. Linear Time, or "LT" for short, is like a two dimensional plane, but you can only move in one dimension, and only in one direction. In NLT you can think of movement this way; moving forwards moves you forward in time, moving backwards moves you backwards in time. Moving left moves you onto another stream of time, also called another "timeline", but in reality it's usually some other realm's time, and not a parallel timeline for the realm you were in. Moving up or down changes the speed by which you experience the stream of time that you are on. Note that you don't actually move in any direction physically when moving in NLT, this is just an analogy constructed to make the concept of movement through NLT feel more comprehensible to the average person.

Mortal humans can only move in two dimensions in NLT; forward/back, and up/down. Mortal humans cannot change to experience another realm's time stream (left/right in the analogy). Additionally, mortal humans can only visit or view a point in time that is within the bounds of when their soul was first created. You cannot visit a time from before your soul was created, which due to the nature of NLT, may or may not be before you were born. Because Deities are not limited in NLT, it's possible for a Deity to create a human's Soul

at a wildly different point in time than the point in time that that person was incarnated into here in Earth Realm.

Eternal humans can move in all three dimensions of NLT, but there are still limitations in that Eternals are not inherently able to travel at will to any realm they want. So, they can move left/right (in the analogy) within the bounds of the realms that they have access to, but not unlimitedly. Additionally, though, Eternal humans cannot view or visit a point in time from before their soul was created.

Divinities are not limited in NLT. NLT is the natural environment for Divinities, and so they're free to move about however they want, however much they want, unlimitedly.

Here's where it gets interesting, though; Mortal humans can only witness or experience a single point of time at a time. That is to say that we can't witness multiple streams of time at once, nor can we experience multiple points in time at once - at least not without specifically being given that boon by a Divinity. Eternal humans can witness multiple points in time at once, but there is a limit, and in my experience it is a limit determined by the ability of that soul's mind to process and correctly perceive multiple time streams at the same time. Divinities can witness and even be active in multiple points of time at the same time, and be aware of multiple streams of time at the same time. I don't know if there's a limit to how many streams or points in time a Divinity can experience simultaneously, but experience based conversational evidence with Divinities would indicate there doesn't seem to be a limit, and in fact Divinities are simultaneously aware of all points in time that they are existing within, at all times. I have no idea what that is like for them, it's beyond the limitations of my human brain, and when I asked, I wasn't able to understand their answer.

When you're "on the other side", either because you died, or because you have achieved breakthrough of an intense psychedelic trip while on one of the few psychedelics which function as genuinely useful visionary spiritual tools, you may get a glimpse of NLT. That's how I first saw it. Understanding the nature of NLT enables you to understand some of the finer points of what Divinities truly are, and how interactions with them may not always go as or be how you expected.

Essay: What Divine Eyes See

To look with Divine eyes is to see, to truly see. Seeing truly is seeing more than sight alone can behold, it is seeing with the Heart, seeing with the Mind, seeing with the Spirit, seeing with the Soul.

When mortal eyes mundanely see a man, they see perhaps a tall, broad, bipedal, four-limbed, one-headed form standing before them. They see a face, two arms, two legs, a torso, an abdomen, and whatever adornments may be upon this man. They see the location the man is within, within the world he finds himself. And that is all they see. Often, they see less than that, for mortals perceive less with their mind than their eyes take in, in most cases, at most times.

When Divine eyes look upon a man, they see far more than mortal eyes see. Divine eyes see a child inquisitively exploring his new world with bright eyes and an open heart not yet occluded with ideas handed to him by others, they see an old man looking back over the world he's known all his life with a fondness that took decades to mature and bloom, they see every moment in between, all at once, and yet that is not all they see. Those Divine eyes see the man not just from without, but from within; for Divinity sees us not from the outside of us looking down upon us, but from the inside looking out and looking within. Divine eyes see that man's inner self, the one that only he sees when he looks inward. They also see what the man sees of the world, they see his experience as he is having it, as he had it, and as he will have it, they see the string-web-weave of choices he has made, and they see his process as he is making new choices in this very moment. For when a Divinity sees a man, it sees what it is like to be that man, and what it is like for that man to exist within his place within the world, and within the moment of time his awareness occupies. Divine eyes see that man's heart, including all of the color it casts upon his world and his sense of self. Divine eyes see that man's mind, with all of its thoughts, all of its feelings, all of its confusion, and all of its knowledge and perception. Divine eyes see that man's Spirit, the true self which he has forged diligently throughout his life, and they see his Soul, the self he himself knows not yet, but whom he will one day become when his life is but a memory that he holds on to.

When Divine eyes look upon that man, they see all of who he has been to every person he has met, every person he has had impact upon, for each person he has touched has beheld a different reflection of him, and so he has been countless varied distortions of himself throughout his life. Divine eyes see the colors of emotion that the man has beheld for each person he has come to know or see, for in each case when that man has looked upon or beheld another, he has cast the shadow of his emotions for that person upon himself. This endless rainbow of emotion shrouds and illuminates this man throughout time, invisible to all but Divine eyes, for seldom does the self even have awareness of the light it casts upon itself. Divine eyes see the shape that the man's impact upon the world and its people takes the form of. Many see false projections of this shape; some see grandiose lies drawn by the ego, others see shapes drawn only by their fears or doubts, some see no shape at all despite their best efforts to behold the true nature of their impact. Divine eyes see this shape as readily as mortal eyes see the shadow their body casts within bright sunlight. Still yet, there is more, for Divine eyes see that which there is no mortal analogy for; they see the truth of that man's true nature; not who he wants to be, not who he tries to be, not who he has been, not who he was not, but who he would be even if extracted from his own life, from his environment, his fate; who he would be even if all other factors are removed.

Few are the Souls who have been granted the gift that is multiple lives. But for those few, when Divine eyes look upon them, they see all of whom that person has ever been, an array of colors and shapes, forms, and actions, emotions, and thoughts, feelings, and knowledge, stories. Divine eyes see all who have loved this Soul in all of their lives, and all whom this Soul has loved, in all of their lives. They see the vast echoing array of moments spread throughout time and space like frames of a motion picture spread out reel to reel. They see how this Soul has variously occluded or transmitted the Light of Divinity that has been cast down upon it since its inception, and all the shapes this Soul has cast as shadows within this Light. They see all the potential that this Soul holds, and what that potential would look like and feel like if it were to be made manifest, and this is not just some singular projection, for inherent to free will is an endless array of iterations, so those Divine eyes see the endless spread of potentialities in all of its shimmering glistening endlessly shifting truths.

Divine eyes see all this, and more, for every single person they gaze upon, in every world, of every realm, throughout all of time. To see with Divine eyes is to see endless beauty endlessly in all directions, even when looking upon that which is horrid. Just as Divine eyes see the beauty that is invisible to mortal eyes, they also see the horrors which are occluded from mortal sight, in just as much depth and breadth and spread as they behold the endless beauty of creation. To see with Divine eyes is to behold the beauty that exists within a person even when that person has made of themselves a wretch enwreathed in the horrors of suffering and cruelty. To see with Divine eyes is to see the commonalities between all beings, no matter how disparate those beings seem to mortal eyes. To see with Divine eyes is also to perceive and know the clear differences between beings that mortal eyes can discern no difference between; twins seem identical only to mortal eyes, for each is a world of unique differences, shapes, colors, sounds, and feelings in of themselves, which is not echoed in their twin. Each thought, each emotion, each choice is a deep wooded forest resplendent with endless forms most beautiful, which grow and blossom in shapes only ever seen in that specific individual.

Chapter 23: The Tragedy Of The Children's Settlement

The Tragic Atrocity Which Shocked and Horrified The Anunna

Long ago, in an era when it had not been long since the Anunna themselves walked upon this Earth in bodies of flesh, a great tragedy occurred which left scars within the people most sacred to the Anunna. The tragedy was so atrocious, that it forever wounded the hearts of the Anunna, as it forced them to learn just how dark the hearts of mortal humans could get in their apparent absence. Some might wonder how it could be that the Anunna could be caught so unawares and so surprised, but it must be known that there has never been a belief of omniscience within Divinity within our religion. The Anunna, being Divine beings, who exist outside of Linear Time, are able to perceive the many twists and turns in fate, as well as see what *could* be the result of specific events or of current conditions, but they never know exactly what will happen until it happens. That is part of why they champion Free Will so ubiquitously and relentlessly, it is our choice which matters, which shapes everything. And sometimes, we humans do not choose well.

So it was in this ancient era sometime between the Rise of Akkad and the Fall of Babylon, that the Children of the Anunna were mercilessly slaughtered in a fit of human jealousy and desperation. It is for this reason that modern Children of the Anunna are urged into silence and secrecy by the Goddesses and Gods of the Anunna even still today.

Children of Anunna are regular humans just like all of us here incarnated on Earth Realm right now. They are not just those whose Souls were birthed or sired by the Anunna, they are also children of mortal humans who were adopted by the Anunna either during their life, or in death and were given reincarnation as a gift. The Anunna still love all of humankind unwaveringly, and so they choose to adopt many of us still even to this day. Unlike in some other religions and pantheons, being a Child of the Anunna does not confer any favors or preferential treatment from the Gods or Goddesses. It also does not give them any special abilities not available to other humans.

Being a Child of the Anunna is an immense gift because of the pure love that is given to them by their Parent-Deity(s), which allows them to experience a truly special relationship between them and their Deity(s). Because all who incarnate here are given the amnesia-bearing “nepenthe of birth” when they are born, Children of the Anunna do not know that they are Children of the Anunna until later in life when they reconnect with a member of the Anunna and they are then informed of their status. As such, Children of Anunna need to develop to a certain degree both spiritually and in personhood before this information is revealed to them. Depending on what their exposure to such concepts is in life, they may or may not react positively to the revelation, and they may or may not actually understand what it means and entails. It is for this reason that I have been tasked by the Anunna to teach others about their existence even despite the secrecy about the identity of such individuals.

I am currently aware of about nine Children of the Anunna, who live amongst our congregation in the Temple of Inanna’s Light in total secrecy. It is my sacred duty to protect them, the secrecy of their identities, and to ensure their well being, as well as to aid them in their journeys through this life, and to help them in their relationships with the Anunna. It is a tremendous honor and a privilege that I am very grateful for. Most of these individuals are some of the most well balanced, down to earth, compassionate, kind, and large-hearted people I’ve ever known. Their spiritual gifts of perception range from exceeding my own, to being fairly normal for the average human, which further strengthens the handed-down wisdom that they’re just regular people like everyone else. They have to learn how to be a person, how to cope with life’s challenges and hardships, how to discover Divinity, how to make contact with Deity, how to worship and give devotion, how to understand their place within existence exactly the same as any other human being does. They get no shortcuts. They get no additional help that isn’t afforded to everyone else. They don’t get bailed out of trouble in life. They don’t get easier or more grand lives.

It’s because of this that the tragedy of their genocide in ancient times is all the more tragic, and needless. In that ancient era between the Rise of Akkad and the Fall of Babylon, there was a relatively small city formed by a handful of Children of the Anunna. It existed in between two average human cities of the

era, not far from the waters of the Euphrates, but not right next to it either. It also wasn't far from the road that ran between those two human cities, but it also wasn't within eyesight of it. I call it a city, but at first it was simply an encampment made of three tents. But in time it grew and grew over the years, as more and more Children of the Anunna found that life within human cities became harder and harder because of the hardships pushed onto them by humans who were not related to the Gods.

You see, people back then were absolutely convinced that the Children of the Gods could call down favors and miracles. They would not hear it when a Child of the Anunna tried to explain that they had no powers nor favor. The myths had grown away from reality, and the myths spoke of Children of the Gods who had great powers of both communication with the Anunna, and of altering reality. This had never been true, with the exception of the Firstborn Daughter of Inanna, Lady Ninkurŋarra EgirAnKi, and the Firstborn Son of Inanna, Sir Nungalaturra NunAnKi, who had for some time possessed the Tablet of Destinies, which later came to be known as the Philosopher's Stone, which allowed for demi-Divinities to wield Divine Magicks. You can read about these heroes in the excursus of this book. Tales of their adventures and powers took hold quickly and grew out of proportion, exacerbated by the hundreds to thousands of years that it had been since those events happened. So, people would hassle anyone who they thought was a Child of the Anunna relentlessly, with all the desperation in their heart, whenever they experienced hardship or tragedy. Alas, the Children of Inanna were still just mortal humans, even the ones who were directly born to or sired by a Divinity. All are only mortal; even when a demi-Divinity incarnates here on Earth they're still just a mortal human. Without the Tablet of Destinies, the person's Divine heritage is intangible and confers no effects. Humankind has forgotten more about Divinity than it currently remembers, and it wasn't much different in that ancient day. That's part of the impetus behind this section of this book, to try to correct this gap in knowledge and understanding.

The encampment of the Children of the Anunna grew slowly but steadily at first, but with time it seemed to grow faster and faster. Hardship had been growing throughout the world, as people were more and more beginning to feel the absence of the direct presence and influence of the Anunna. Without the Gods "here" to maintain order within this realm, that duty fell to humankind,

and humankind had never experienced that responsibility before. Without systems in place to ensure order is maintained and to ensure that all of the gifts the Anunna gave humankind remained available and equitable to all, the world quickly fell into dark times where many suffered. A long period of hardship with drought and famine came, and people grew desperate as a result. At first they were faithful to the Gods, and they asked respectfully and reverently for help, but when help was not received they grew bitter and all too often violent. The Anunna never actually “left” us, they simply were forced to change how they interact with us. The time when the Gods walked among us enrobed in bodies of flesh that our senses can directly perceive, altering reality to ensure that we thrive was a golden age, but it was never meant to last forever, even if it came to an end much sooner than they had planned for. The plan was always that we would eventually have to stand on our own and master this world ourselves. When they could not be here in bodies of flesh any longer, they were still here as beings we could interact with in our minds and hearts, just as they are today.

It wasn’t long into the era when hardship dominated the lands that the encampment became known as “the Settlement” to the Children of the Anunna. It operated and existed largely in secret, even though it was a secret hidden in plain sight for anyone who happened to wander within eyesight of it. The Children of the Anunna who lived there knew to keep their status secret to outsiders, and it just looked like any other human village, at first, so it blended in. Unfortunately, Children of the Anunna tended to be more faithful, more devout, and thus better keepers for the order set down by the Anunna, which meant that there was far less suffering and hardship within the Settlement than there was in the cities of outsiders. It was simple; in the Settlement everyone pitched in, everyone worked for the greater good. There was no need for currency except when it came for needing to trade with the outside world, and the Settlement was nearly self-sufficient once it grew to triple digit numbers. So it was unfortunately not long before random outsiders took notice of this place which still looked and felt like the fabled cities of old.

Whispers and rumors spread of a Settlement not far from Eridu where peace and tranquility and plenty could be found, where outsiders were treated like honored guests before being sent away better fed and cared for than they had arrived. Rumors spread as the hardship of the outside world intensified.

Whereas the people in the Settlement weathered the hard times by adhering to the wisdoms and edicts set down by the Anunna, the cities of the outside world fell into disarray, inequality, inequity, corruption, cruelty, and systemic injustice. There was no outside force which was keeping the Settlement an idyllic place. There was no Divine force or action or Decree which kept it peaceful and comfortable either. The only difference was that within the Settlement everyone did their fair share and practiced the old ways which were designed to help humans navigate and cope with life without the direct influence or intercession of the Gods, and outside of the Settlement people allowed that knowledge to be deviated away from and forgotten within a few short decades.

Ironically, the Settlement was led by Lady Ninkurŋarra EgirAnKi, who was in one of her fabled thousands of reincarnations as a regular mortal then. When she founded the Settlement, she was just a young woman who devotedly loved Inanna and Enlil with all her heart, who needed to get away from the hassle and bustle of the cities. She had long ago given up the Tablet of Destinies and had no memory of her ancient glory days. It wasn't long before she was the busy-bee middle-aged woman at the Settlement's heart, who ensured everyone always had enough to eat and drink, whom the people went to whenever they were ill or in need of medical care. By time the dark days of violent desperation came to the cities outside of the Settlement, Ninkurŋarra was already an aging woman in her 40s. She had spent the last nearly twenty years caring for a rambunctious orphaned and adopted daughter of Inanna who was descended from the Great Fox Spirit that rescued Ishkur from Irkalla.

I learned of this story from Lady Ninkurŋarra, so you get to enjoy all these cool little details she told me.

Ninkurŋarra loved the little Fox-descended-girl with all of her heart. She was essentially her earthly adopted-surrogate mother, but she and the little Fox-descended-girl, who was called "Katurra", which means "little fox", bonded as sisters, as both were daughters of Inanna. Despite having descended from a Great Fox Spirit, she was just a regular human girl in that life, albeit a little more harmlessly-devious and lovingly-troublesome than other girls her age. During the years of harmony in the Settlement, the most severe trouble that had to be dealt with was usually just Katurra playing pranks on others, such as

catching frogs and releasing them within neighbors' beds when they were not looking, or sneaking into their homes and hollowing out the centers of loaves of bread from underneath and then placing the entire center of the loaf within a jug of sweet beer. She had a funny name for that practice with the bread loaf centers in beer, but I was not able to receive and translate it accurately enough from Ninkurŋarra to make sense of it, but I liked the quirky story enough to remember it, which made me decide to include it in here anyway. Katurra was beloved by all within the encampment as a child, and as a young adult she was considered a jewel of the Settlement.

There was seldom any need for weaponry within the Settlement, but Ninkurŋarra was well trained in the arts of the kurŋarra's dagger-dance, and there were some sons of Enlil and Ishkur who were well versed in the arts of shield and spear. Whenever serious trouble did spring up they acted as the militia and guard. Ninkurŋarra told me that her time in the Settlement was overwhelmingly peaceful, though, she could remember only a handful of times within the whole of her decades there that thieves or bandits showed up to make trouble, and whenever that happened the whole Settlement came together as a cohesive family, which either rectified the problem quickly, or prevented it from causing any real damages.

Unfortunately, that peace was not to last. The outside world had gotten very dark and very violent fast. When people cannot feed themselves there's little left to hold them to their morals and ethics of better times. Today we know this as a truth of the human condition, but back then it was the first time the whole known world had to learn this lesson all at once. When crops failed two years in a row looting and violence broke out within the streets of every city. Raids of one city by another had happened already many times. As the Settlement was still quite small in footprint, it was spared from the raids because it was rightfully assumed that they had little in the way of sheer amounts of supplies, and so it simply wasn't a worthwhile target for thievery by brute force.

But people who lived in the cities never forgot the rumors of a magical place where the Gods favored those who lived there, ensuring that they lived in idyllic plenty. We know that wasn't the reality of the situation, but the average starving desperate person didn't know that, and they didn't care to know that. Desperate people always found the Children of the Anunna who hid in plain

sight within the cities of the outside world. They did their best to keep their identities secret, but someone would inevitably suspect something or overhear something, and so secrets would be happened upon, and loose lips would spread them in hope as much as in malice. Peace and safety was never afforded to the Children of the Anunna who were discovered or known within the cities, even in times of peace and plenty they were pursued constantly by people hoping to strike some kind of bargain or receive some kind of miracle. That's what drove so many Children of the Anunna to leave the cities and strike out on their own in the first place.

At first the violence directed towards the Children of the Anunna started within the cities of the outside world, with the Children of the Anunna who still lived in those cities being desperately hunted down and hassled, often at the edge of a blade, to produce a miracle or to act as an intermediary person to procure help from the Gods for the desperate person. When the first couple Children of the Anunna who lived in the cities were killed after people mistook their inability to save them as unwillingness to save them, the rest of the Children of the Anunna who lived there fled for the Settlement in the cover of the night. Dozens of new Children of Anunna, and their loved ones, showed up in the Settlement from the nearby cities overnight. Ninkurŋarra did her best to find homes for all of them, even though it was a lot of bodies to take in and mouths to feed, she made it work. Katurra loved having so many new people to meet and get to know. The darkness of the cause of their appearance wasn't able to darken her innocent joy or her excitement over new friends.

Ninkurŋarra wisely knew that the sudden appearance of so many extended-siblings was a dire sign, but what could she have done? All she could do was what she did; try her best to take care of everyone, maintain the peace and tranquility that they all had worked so hard to foster within, and hope for the best. Thrice more large groups of extended-siblings showed up over the coming months. After a fourth and final wave arrived it was truly a struggle to house and feed everyone in the Settlement, and although it was peaceful, and although all had found comfort and joy within each other's arms and beds, and homes and hearts, the worries and fears were beginning to become a loud dull roar instead of an occasional lapse of calm. Many contemplated fleeing and trying to start a new life somewhere else, but where would they go? They had heard stories from siblings who came from as far as

Nineveh way up north that there was unrest and danger there too, which was about a month's journey by foot. So with no hope of fleeing to some other sanctuary, Ninkurŋarra instructed everyone to just do their best to endure the hardships of logistics that they were beset with, and to hope and pray for peace and better times ahead.

There was no shortage of spiritual strength to be found in the Settlement, even during those dark times of hardship. Unlike in the cities and hearts of average humans, the one gift that the Children of the Anunna had was the indomitable unwavering love of the Anunna, and so they knew that the Gods had not deserted or abandoned them. They knew that the Gods were hoping that they would pull through this time of hardship and that this all was just part of being human. They knew this wasn't some test or heartless machination by the Gods. The Settlement thrummed with busy hands and lifted hearts, the air filled with songs of praise and worship, at night the soft sounds of pleasure could be heard. Even the hardest days were still good days in the company of their extended-siblings. In this sanctuary that was the Settlement, the village built upon the foundations that the Anunna laid within the hearts of mankind, the old ways lived on.

Unfortunately, the sanctuary was not fated to last. Most of the Children of the Anunna who live today will not speak of what happened next, even though the majority of them receive visions of it. I too, as Inanna's Handmaiden, Hierophant, and Entu, as well as being Ninkurŋarra's Hierophant, was given visions of it, in my case, from Ninkurŋarra's perspective. What came next was horror. The kind of horror that injures the soul.

[Warning: the following content describes the violence that destroyed the Settlement of the Children of the Anunna. If you are very sensitive to violence, please, read this section with caution or skip it entirely. I will bookend the return to regular content with another highlighted notice like this one so you don't have to skim through what is written.]

Ninkurŋarra (and I by proxy) witnessed the full of it, she was kept alive until the very end, forced to watch as all of the people she loved were murdered one by one in front of her, partly as a means of futile attempts to extract a miracle out of her by extortion through atrocity, partly as the victims were made into

unwilling and unwanted sacrifices to the Anunna. The sheer absurdity and cognitive dissonance those cruel people held, to think that sacrificing the Anunna's own sons and daughters and children would gain them any sort of leverage or reward is absolutely unfathomable to me.

It started when the mob arrived at sunset one evening unexpectedly. There had been individuals who managed to find the Settlement, who were outsiders, who came asking for help, who were shown that there was no longer any bounty of plenty there to be shared, who left in peace but unsatisfied, but no one expected what came next. The mob came with weapons sheathed, but still well armed. Ninkurŋarra and those sons who served as the Settlement's guard tried to reason with them. They tried to show them that they were beset with hardship and had no insulation from the hunger which was sweeping the land, but the mob did not care. They were convinced that someone there could force the Gods to save the people of the land from this curse, and they were determined to do anything to make that happen.

Fighting broke out quickly, as it was a desperate man in the mob who had lost his wife and son to famine already that struck first. The Children of the Anunna were outnumbered and overwhelmed quickly. As the conflagration happened in front of the crescent-shaped Settlement, Ninkurŋarra tried to signal to the frightened residents behind her to flee and escape, but she was quickly apprehended and tied to a Reed-Ring Post near the entrance of the Settlement. Panic broke out as the brave sons who rose to defend their siblings were struck down in a whirl of bloodshed. Ninkurŋarra screamed as she watched her best friends and lovers die. Katurra saw the murder of her beloved "uncle-brother" who tried to defend Ninkurŋarra, and then tried to hide in the tented hut that she shared with Ninkurŋarra. Though a few slipped away in the panicked rush, successfully fleeing into the setting sun, many were killed outright during the resistance. Most of the survivors were rounded up and held hostage at a weapon's edge in the clearing in the center of the Settlement. There were many brave Children of the Anunna who spoke up and pointed out how pointless and backwards this whole effort was. Some refused to be rounded up or corralled, instead choosing to die fighting on their feet, their opposition was ended at blade's edge as they had their throats or bellies slit for refusing to cooperate.

The atrocious horrors Ninkurŋarra had already witnessed would prove to haunt her for many lifetimes to come, but the horrors she witnessed were not over yet that night. She sobbed and screamed each time someone she loved was pulled out of the group, brutally beaten, and then heartlessly slaughtered in front of her. She wanted so desperately to call out to the Anunna but she knew that if she did that, the mob would only amplify their violence thinking that they could get what they wanted out of her. She screamed through choking tears and burning lungs to offer words of love, comfort, hope, and peace to the loved ones who were being brought in front of her for their executions. Each time, the mob's leaders would grab her and force her to look at the loved one they were about to kill, as they tried to coerce her to save them with a miracle by making it rain or by making food appear before them. She screamed and pleaded desperately trying to convince them of the reality of the situation, that she had no such powers. They did not even know who she once was, her name was not Ninkurŋarra then, they just knew that she was the matriarch of the Settlement, and the equivalent of the Entu of Inanna and Enlil. Many of her beloved kin as they were being murdered in front of her looked into her eyes with a gentleness in their eyes that broke her heart even more, almost as if they were saying "It's okay, I'll see you back Home" and "this isn't your fault, look away", but all that could be heard were Ninkurŋarra's sobbing cries, screams by the loved ones of the victim being killed, and pointless cheers by the murderous mob. In a sick perversion of their religion, they prayed to the Anunna dedicating the person they just killed to members of the Anunna as they dragged their still warm corpse onto a pyre burning in the center of the Settlement. All Ninkurŋarra could think about was how she had just shared a meal with the victims right there at fire's side the night before. The mob was crazed, desperate, angry, jealous, and already desensitized to violence because of having lived through the unchecked violence in the cities. Most had already lost their loved ones and had totally closed their hearts off in response to the grief.

For what felt like hours, Ninkurŋarra watched and suffered as the violence was amplified and ramped up as the mob's frustration grew. When there were but a few Children of Anunna left all huddled together, quietly but desperately praying before the imminent end of their lives, the men who led the mob began to brutally beat Ninkurŋarra in between rounds of murder-sacrifice. She did not care about the pain at that point. Her heart was beyond broken. Internally she

wished for miracles, she wished for violence upon the murderers, she cursed their names and their families, she screamed feverishly even after her lungs could not support another sound leaving her lips. She knew the Anunna could not and would not intercede, she did not expect them to. She begged for it all to be over already. The men beat her again, this time drawing blood up from her belly through her mouth, which choked her breath and interrupted her cries. Seeing how much they injured her, the men rushed to grab the remaining hostages and drag them before her pain-filled gaze. She could barely lift her head, but the way they tied her to the post forced her to see what continued to play out in front of her.

All that was left were the youngest of her siblings and their family members, everyone else had been murdered already and dragged onto the stinking pyre. Ninkurŋarra spoke blessings for the frightened children before her through her blood-filled mouth. The men tried to convince her to stop holding out, to just make what they wanted happen already, saying that they'd release the children if she did. She didn't even answer, what could she say that she had not already. The men disparaged her and called her a coward, then killed the children one by one in front of her. She was bleeding pretty profusely at this point which made speaking difficult, but she spoke a curse upon all of the murderers surrounding her.

They laughed at her and then ordered that the Settlement be burned to the ground to erase all traces of the "selfish divine ones" from the earth. They set torches to the tents, which were made mostly of fabric with wooden supports on occasional mud-brick hearth structures. The flames spread quickly from tent to tent, the Settlement had grown quite full and was tightly packed with tents for all the newcomers that had arrived over the last few months, which left no space in between structures where there had been gaps before. They turned their attention back to Ninkurŋarra, and gave her one last round of brutal beatings before spitting on her, and then finally stabbing her in the belly several times. As she bled out in agony, she heard the screams of her beloved Katurra being burned alive in her home tent. With her dying breath she spoke a prayer to her mother, Lady Inanna, asking for her baby sister, Katurra, to be freed of her suffering, and to never be allowed to come back to this cruel world.

The tragedy was amplified by the fact that the next day, as dawn broke, it rained for the first time in months. It was a downpour which soaked the embers of the Settlement. People who knew what happened there told stories of it being the tears of the Gods who wept when they had awoken to see what was done to their children during the night. In truth it was always going to rain again eventually. The Gods had stopped micromanaging the weather long ago by that point, that's what allowed for the climate change which resulted in the drought and famine to happen in the first place. Human impatience, societal incompetence and mismanagement, corruption, and cruel selfish heartlessness killed all of the Gods' children needlessly. If they had waited one more day they would have seen the rain and spared the Settlement. Instead they soaked the earth there with demi-Divine and blessed blood. Because of the atrocious violence that happened that night, all Children of the Anunna were evermore forbidden from grouping up in large groups, and forbidden from making their existence known publicly. Only the most trusted Hierophants of the Anunna have been trusted with their identities and stories ever since.

[End of description of the violence perpetrated against the Children of the Anunna. If you were avoiding the graphic and frankly triggering content above, it is safe for you to resume reading.]

I included that horrific description because Ninkurŋarra directly requested that it be reproduced in detail here. In her words; "The Children have carried this pain in secret long enough.".

In my time leading the Temple of Inanna, and then later the Temple of Inanna's Light, I found that many people did not respect the existence of Children of the Anunna. Many did not understand why we maintain secrecy around their identities. Some people did not understand why we did not allow just anyone to refer to themselves as a "daughter of Inanna" when they weren't experiencing a Mother-Child relationship with Inanna or another of the Anunna, and some simply disagreed that it should be a reserved sacred title. There's significant taboos today surrounding the idea of someone being a literal child of the Divine, when in truth there's zero reason for it to be. The mere existence of such people always seems to spark jealousy and discomfort in mundane-parented people too. The only way this can be fixed is through education and elucidation. If their existence is demystified and brought out into

the daylight, it will stop being taboo, and then their existence will hopefully begin to be respected once again.

I apologize for the discomfort those of you who read through the entirety of that tale may have felt. The discomfort or pain that comes from reading that description of past violence is just a small fraction of the trauma, discomfort, and pain that so many Children of the Anunna are carrying with them every single day. By making their trauma known, it is my hope that some respect for these people may take root in the reader's mind. It's not a fancy title you can appropriate and wear for fun. It's a sacred heritage paid for in blood. The secrecy is for the protection of the Children of the Anunna because mundane mortals cannot be trusted with knowledge of their identities even today.

Of course not all of the Children of Anunna who are incarnated today are made aware of what happened in the Settlement because not all of them were there. Only a few who were there are still reincarnating today, but the lessons contained within that horrific story are important for all, Children of the Gods and mundane mortals alike. By publishing it in the open here, there will undoubtedly be some Children of the Anunna who find out about it from here first, too. Hopefully that prevents them from having to experience it first hand the way so many who have come to me have had to. May knowledge of what their ancestors or past selves went through serve to keep them safe today.

The cultural landscape has shifted dramatically, but there's still real and present dangers for Children of the Anunna today. Instead of being murder-sacrificed by a desperate mob, today they are dehumanized, institutionalized unnecessarily, psychoactively harmed by unnecessary medication, robbed of their agency, robbed of their bodily autonomy, persecuted by family and peers, extricated from society unjustly, and/or labeled as some flavor of crazy. Despite how much society's culture has shifted since the ancient violence that ended the Settlement, these innocent people are still regularly targeted and pursued by actually mentally unwell individuals who think that they can abuse or manipulate them, or otherwise "make use of them" to their own ends.

Because modern mainstream religion and culture has no reference framework for intense or vivid spiritual experiences, it's all too common for people who

have strong and vivid religious experiences today, such as simply hearing a Goddess and being told by Her that they're Her daughter, or being shown a horrific scene from a past life, to be forced into inpatient mental health services, unnecessarily medicated, and mislabeled as being seriously mentally unwell. Even without these externally imposed dangers, it's a difficult journey of self-discovery and growth, which often exceeds one's expectations and the cultural framework that they are aware of, which makes the experiences and knowledge difficult to integrate healthily and correctly without guidance. Again, the best thing that can be done is outreach and education, so that the existence of people who have these sorts of experiences is normalized and seen as just another facet of healthy human diversity. Of course there are individuals who are mentally unwell who are stuck with delusions or who have lost their mooring to objective reality. Our clergy are trained to evaluate genuine cases of Divine-parentage from cases of spiritual psychosis and simple delusion, and to refer individuals suffering from the latter to appropriate licensed psychological care.

It is my sworn duty to help and protect the Children of the Anunna, and towards that end I have trained every member of clergy within the Temple of Inanna's Light to be available to and approachable by individuals who believe that they might be a Child of the Anunna, anyone who is experiencing a Parent-Child type dynamic between themselves and a member of the Anunna, and anyone who has any visions of themselves in past lives, especially if in ancient Mesopotamia. We are available for direct consultation, always for free, always freely whenever you feel up to contacting us, no matter what your particular experience or situation is. We're here to help. We have successfully guided many Children of Inanna to successfully integrate their experiences and to expand and develop their communications with Inanna, so as to facilitate building a healthy relationship with Her that is true to the individual's experience, and which is beneficial to their spiritual journey.

If you are someone who is experiencing a Parent-Child type dynamic between yourself and a member of the Anunna, I encourage you to reach out to myself or Entu Meadow Davey. We are happy to assist you on your journey, and we may also be able to put you into contact with other Children of the Anunna if you pass our vetting process. While the Children of the Anunna's identities are carefully guarded secrets, we've helped many such individuals reunite with

each other (when they opt in to such!). Which often greatly helps to enhance their relationships with their Divine parents, and the shared wealth of information and experiences can greatly expand their understanding of their own existence, and enhance how well they're able to integrate their experiences in healthy ways.

Lastly, I want to touch on how historically since the Veil was erected, most Children of the Anunna who have incarnated mortally have been lost to the Anunna permanently because they failed to reconnect with their Divine parents or other members of the pantheon during their lives. If a connection is not made before death, it's possible for their Soul to never return to their Divine parent's Heaven. As long as someone has awareness of the existence of a Divinity when they die, that Divinity can reach out to them at the moment of death and offer them passage to their afterlife. If a person dies with love for a Divinity in their heart, then that person is likely to automatically go to their associated afterlife. So in the modern era where a false god reigns over the world's most popular religions which dominates the public awareness of all religion to the degree that most people don't even know other (actual) Divinities exist, it's very common for Children of genuine Divinities to not make it back to their parents' Heaven because they were indoctrinated into the religions of the false god during life, and they never had any genuine spiritual experiences which would have drawn them back to their Divine parents. Thanks to the division of Spirit and Soul, this does not result in the permanent destruction and loss of the child's Soul, but it does result in the permanent loss of whoever that child was in life because their Spirit never makes it back to their Soul if they die while only holding love for the false god, who consumes their Spirit upon their mortal death. Because so many Children of Divinities have been lost to the false god egregore since the Veil was erected, there has been tremendous sadness amongst the Divine. Some Divinities, such as Ninkurŋarra, have taken it onto themselves to help ensure other Children of the Anunna find their way back to Heaven. It is my hope that my efforts towards education and outreach expanding the awareness and normalization of the existence of the Children of the Anunna will assist her efforts to reach and recover potentially lost siblings. I love contributing towards the wayward Children of the Anunna returning home. Inanna Zami!

Chapter 24: Advanced Esoterics

Within this section, I am passing on to you, the reader, some extremely hard-won knowledge and insights which probably won't make much sense for most of you. That's okay. Give it a try, see if something catches. At the very worst, perhaps it will seed something within you that will bloom later on. At worst, you skip a couple pages after the first few pages skate off your mind like well-forged steel. This information is priceless for those who are embarking upon deep esoterics, existential understandings of self and other, and advanced personal development. The contents of this chapter represent some of the endeavors which occupied much of my time and efforts in recent years, especially the first-coming section on Spirit Alchemy. I'm presenting them to you in the opposite order of how I achieved them just because it seems to me that it might make more sense to the average reader that way, not because it actually makes sense to try to achieve them in this order. In truth, there's no set order for it anyway, some people won't be able to achieve Enlightenment until after mastering Spirit Alchemy - that was the "traditional" approach, anyway, where as I wasn't able to master Spirit Alchemy until after I had already attained Moksha and Enlightenment. Like basically all of my instructional works, go at your own pace, do what feels right, what works for you, take what you can use, and come back for the rest if you should decide or realize that you do actually need it later on. Goddessspeed, Good Seeker!

Spirit Alchemy

In Latin:

Hoc est Magnum Opus Animae in veritate:
Sola via est te ipsum transmutare more Lapidis Philosophorum:
“Ex Nigredine, Per Albedinem, Per Rubedinem..
Ad Citrinitatem Ultimam!”

Literal In English:

[This is the true Great Work of the Spirit:
The sole path is to transmute yourself like a Philosopher's Stone:
“From Blackness, Through Whiteness, Through Redness,
To the Ultimate Citrine!”]

This is the reconstructed, uncorrupted, and corrected formula for the Philosopher’s Stone. This doesn’t create an object which defies physics, no, this, rather, is for the *other* sense of the Philosopher’s Stone; the sense in that it is a formula for personal development of the Spirit, to attain a holy and refined self which rivals or exceeds the “higher self”.

For those who don’t know, the quest for creation of the Philosopher’s Stone is what drove a great deal of research and development of not just materials sciences, which led to the creation of the sciences of Chemistry and Physics, but also philosophy, esoterics, magick, and spirituality. It also drove a lot of development into psychology, as it was eventually realized that the Philosopher’s Stone isn’t just a mythical unattainable artifact, it is also a construct model for personal psycho-spiritual development of the self.

Basically, for more than a thousand years great minds and Spirits quested feverishly and devotedly to discover what the Philosopher’s Stone really is,

and how to create or attain it, because the mythos surrounding it promised that whoever possessed or created it gained the ability to change any one thing into any other one thing, and to replicate any one thing into many identical things. It was most famously sought after so as to change Lead into Gold, to amplify wealth, but it was also thought to be a means of elevating a person to a level that either rivals Divinity or allows them to interact directly with Divinity, amongst many other mythical effects. Unfortunately, it was not discovered until very recently that the actual Philosopher's Stone is a Divine-use-only artifact from ancient Sumer also known as the Tablet of Destinies. So, in the absence of that revelation and the resulting understanding of what it actually is, an entire philosophical and religio-spiritual facsimile or "alternate understanding" of the Stone developed quite far in the Middle Ages, Renaissance, and Early Modern Period which was focused on the *transmutation of the self* rather than transmutation of physical matter. The thing is, where as the quest for transmuting physical matter got no where (at least until the invention and mastery of neutron activation in research nuclear fission reactors, which is *so* not the same thing as what people hoped for from the Stone), the quest for transmutation of the Spirit was quite successful! It would solve a lot of confusion if a different name other than "the Philosopher's Stone" had been coined and adopted for the transmutation of the Spirit, but then we wouldn't be considering this to be *esoterics* if it were clearly accessible and easy to figure out! So, one name means two different but similar things, even today.

Unfortunately, Christianity swept through and imprinted its senseless ugly dogmatic pseudo-logic upon the research that was done into the transmutation of Spirit; Christian dogma insisted that the steps of the formula absolutely cannot be Black to White to Red to Gold, because it "has" to end in Red because Red to them symbolized Christ's blood which is more valuable than Gold. Can you feel how hard I'm rolling my eyes? This change set back countless people for hundreds of years. Stripped of the nonsense dogma, the functional formula is revealed at the top of this section, in Latin, then English.

Ex Nigredine: From The Shadow

- Delve into the depths of Self and unearth every ounce of the Shadow.
- Reveal the Shadow by bringing Light (awareness) into all corners and points.
- Meet the Shadow with Nonjudgemental Unconditional Love.
- Recognize the Shadow is the Self and is not the Other.
- Welcome the Shadow to sit at one's Left Hand Side as an equal.
- In excavating, freeing, and elevating the Shadow, the Pure is also freed and allowed to coalesce. Shift your attention to the Pure next.

Per Albidinem: From The Pure

- Recognize that the Pure is the Child Within; they are the Self unsullied, uncorrupted, unbroken, and unshaped by time and experience.
- Recognize that the Child Within still lives, breathes, speaks, feels, grows.
- Clear a path between the Child Within and the Superficial Self, and hold safe space for the Child Within to emerge and express themself as needed.
- Cherish the Child Within with love unending, undemanding, unexpectant, and unconditional. They receded because of a lack of love and safety.
- Listen when the Child Within speaks. Honor their truths as your own.
- Give the Child Within all that they need to grow, but do not force, urge, or expect them to grow up or change for anyone or anything but themself.
- Accept the Child Within unconditionally, and allow them to remain within you eternally. Commit to allowing them to emerge and surface freely as needed.
- Invite the Child Within to stand behind you and follow in safety as your equal; their place is one of being shielded and guided with patience and compassion. It is your duty to protect them at all times, without fail, without ever resenting them or their purity, their vulnerability, their needs, their honesty, their youth, or any other feature or behavior of theirs. You must be the good loving parent they need. To fail is to destroy your Self and lose all that you've gained. They are the precious core of your being, without them, no other distillation can be sustained.

- Set aside the Shadow and the Pure into a safe place of light and love. You now begin to distill the Raw.

Per Rubedinem: From The Raw

- Be sure to take no action against The Shadow or The Pure going forwards. Be surgical in your precision and accuracy.
- Strip away everything that is not actually you. Honesty must guide your judgement.
- Strip away everything that is not actually good for you. Wisdom must guide your judgement.
- Strip away everything that is not necessary. Compassion must guide your judgement.
- Strip away every piece of armor, every delusion, every lie, every falsehood, every distraction, every weapon, every mask, every blindfold.
- Expose every belief to the unfiltered white-hot Light of examination, and pare it down with the sharpened blade of Honesty. Excise the still-beating heart but do not injure it, do not sever it. Your mission is to expose, to free, not to destroy, to reduce, or to harm.
- The Raw consists of the distilled and vulnerable essences of Self that remain; the Truths, the Passions, the Needs, and the Beliefs.
- With the Raw now distilled, you must carve out a place for them to sit at your Right Hand Side as an equal.

Ad Citrinitatem Ultimam: To The Ultimate Golden Self

- With The Shadow, The Pure, and The Raw now all unearthed, freed, and exposed at your sides as cherished equals, you are finally able to condense all three into The Golden Self.
- At no point do you force, coerce, or harm any of the sacred three Component Selves into condensation.
- Condensation is achieved through consenting harmonious cooperation.
- The Golden Self is an impermanent state; it is a state of willful union between The Shadow, The Pure, and the Raw.
- With those three Component Selves in Union, the Superficial Self must willfully submit to this Union and recognize them as their superior, and in doing so, allow themself to temporarily merge with the Union, thus allowing all four Component Selves to Coalesce and Condense as One; The Ultimate Golden Self - Citrinitatem Ultimam.

Communication, Trust, Compassion, Honesty, Humility, Patience, Love, Insight, and Understanding are all needed to maintain the impermanent states of The Golden Self and the Ultimate Golden Self. It is normal for the ascended self to revert back to the Sacred Three Component Selves at times, do not expect or demand permanence from that which is inherently and naturally impermanent.

The Golden Self is an excellent source of information and insight about the Self, which the Superficial Self can learn a great deal from, and benefit greatly from even without merging with them. That being said, the Ultimate Golden Self is one's highest and most ascended mortal form, as such it is within this ephemeral manifestation of self that one is most capable, powerful, wise, intelligent, emotionally intelligent, knowledgeable, and effective, regardless of the task at hand. When a person dies their Spirit merges with their Soul and is then often refined or purified by afterlife Deities to at least some degree, the Ultimate Golden Self is a parallel of the Soul at this state, assuming that the person only lived one life. As such, if a person is aligned with holiness, they are their most holy when manifesting their Ultimate Golden Self.

Ishtaric Enlightenment

Where as the Buddhist path involves embracing vacuity - the loss of the self and suppression and eventual dissolution of the ego, and the Qliphothic path involves pondering and unraveling deep arcane mysteries and working with dangerous eternal beings in order to elevate your ego beyond what mere mortals are able to behold, the Ishtaric path, which you could call The Divine Theurgic Path, is centered around understanding your self, Divinity, this world, and how everything fits together.

The Divine Theurgic Path is built upon natural philosophy and the combined powers of the Self and the Divine. There are no unattainable secrets. There are no layers of obfuscation. There are no dangerous ancient beings you have to make bargains or contracts with. There is only You, This World, The Eternal Realms, and Divinity. And from these four categories you derive Truths which expand your consciousness. With the expansion of your consciousness to sufficient degrees, you do not extract yourself from this world, nor do you lose yourself within it, as the other paths would have you do, instead, you begin to finally perceive and understand the true relationship between who you are, where you are, what you are, why you are where you are, and why everything is as it is. This understanding of all changes your cognition, and in conjunction with your relationship to the Divine, your cognition transcends what normal mortals consider to be the normal experience of being a sentient sapient human; i.e. Transcendental Enlightenment.

What is the Self?
The self is the individual, and the individual's idea of themself. The self is made up of several parts: The Body. The Ego. The Spirit. The Soul.

The Body, you all know. It is your vessel. It is your interface for experiencing this world, and for experiencing yourself.

The Ego; this is a complex network of memory and cognition structures which works together to create a normally-continuous immaterial construct within the mind. This construct is what we call the Ego; it is the part of the self that identifies as "I am", "I will", "I want", "I need", "I fear", "I hate", and "I love". It is not the part that observes, but it is closely bonded to it, it is the part that feels and thinks in response to what is observed.

The Spirit; this is your consciousness. Functionally, it is also what we tend to call "the Mind", but the term "mind" can also be used to mean a part of the body, so the term Spirit is used to specifically mean the non-material part of the mind. The Spirit reflects the structure of the body which houses and shapes it. If you alter the structure of the brain, you alter the structure of the Spirit. The Spirit is *not* eternal. When you die, the field that maintains your Spirit begins to degrade. If the Spirit does not find a new source of Spiritual Energy, and does not seek out and merge with its Soul, it eventually collapses and disappears. When people encounter "spirits" in this world, they're encountering the imprint of someone's Spirit which was left behind when they died, in those cases some secondary source of energy sustained the induced field from the imprint, allowing it to persist.

The Soul; this is your true self, your "higher" self, this is the part of you which can be made eternal by a Deity, this is the part of you that goes on and continues to exist long after you die. Contrary to modern beliefs based in monotheism, it is *not* in your body. The Soul exists within the Eternal Realms, in the realm Kinud, on the other side of The Veil. When your Spirit merges with your Soul after you die, your Soul takes on the shape and memories of your Spirit.

What is Enlightenment?

Enlightenment is a state of consciousness which once attained must be maintained or re-attained in order to grant the person Transcendental Perception. It is a state of exceeding the cognitive capabilities of a regular

average person. This does not mean one's intelligence exceeds everyone else, rather it means that the paths one's cognition can take are greater than or outside of the paths a non-enlightened person's cognition can take. In other words, it's a state of being able to think differently than a non-enlightened person. This state of "thinking differently" allows the enlightened person to perceive existence differently.

Enlightenment allows for *true understanding* of one's self, one's experience, one's place in existence, and the true nature of reality itself. Indeed, these are all things one must understand to at least a measurable degree in order to *attain* Enlightenment. What does "true understanding" mean? It means being able to understand these concepts at a level which grants the beholder insights about their nature and their relation to each other in ways that enables the beholder to do things they normally couldn't do, and perceive things about them that they normally could not perceive. Enlightenment doesn't give anyone super powers or make anyone immortal or make anyone become a God, unlike what is professed by some overly hopeful writings from ancient monks.

What is Nirvana?

Nirvana is a word borrowed from the Indian Dharmic religions; it is the state of transcending all pain and suffering through willful realignment of one's awareness, while maintaining the Enlightenment needed to do so. Nirvana is not a "place", at least not in the traditional conception of location that most people mean when they refer to places. It is a state of being; it is metaphorically a place in the mind, so it is a mode the Spirit can engage, and it is a state the Soul can inhabit. Nirvana is also the trademark sign that someone has escaped Samsara.

What is Samsara?

Samsara is again a term borrowed from the Indian Dharmic religions which means "wandering" and "searching" and "struggle". Samsara changes in meaning depending on which tradition or religion you are looking into. In

Hinduism and Buddhism, it refers to the endless transmigration of souls through basal reincarnation. In Jainism and Sikhism it means being separated from God. In Ishtarism it means being susceptible to suffering, and being forced to struggle through the rigors of life without having any awareness of where you are on your own individual journey through life, with reference to the major spiritual milestones of your life, and with reference to your relationship with Inanna.

What is Moksha?

Moksha is another term borrowed from the Indian Dharmic religions which means "spiritual liberation". Attaining Moksha means no longer being locked into Samsara. Moksha is not a state but a milestone, an achievement, once it is attained it doesn't need to be achieved again unless someone experiences a profound corruption of self or a profound loss of spiritual understanding. Moksha can only be attained when one has attained Enlightenment, but being Enlightened doesn't automatically ensure that a person also attains Moksha. Once someone attains Enlightenment, if they continue on in their path and spend time contemplating the nature of existence, they should relatively quickly find themselves on the cusp of attaining Moksha, but sometimes someone needs a transformative experience in order to make the final ascension into attaining Moksha. Usually, but not always, attaining Moksha also elevates the person into Nirvana at least temporarily. By studying their path from Enlightenment to Moksha, one learns the "road" to Nirvana.

What is a Jivanmukta?

A Jivanmukta is someone who has attained Enlightenment and then attained Moksha and then reached Nirvana during their life. Again, this term has been borrowed from the Indian Dharmic religions. Often it's best to just borrow a term than to create a whole new one, especially when the meaning hasn't been substantially changed to the point that confusion would ensue if someone already knew the term from elsewhere.

What is a Bodhisattva?

A Bodhisattva is someone who has attained Moksha and reached Nirvana, and then chose to come back to Samsara (in non-Ishtarism) in order to rescue others by teaching them how to reach Moksha for themselves. Of course, this is a borrowed term, too. Often, Bodhisattvas retain and maintain Enlightenment, and retain the ability to re-reach Nirvana. They perpetually inhabit the fringe or edge of Moksha, stepping out of it just enough to be able to interact with and relate with non-Enlightened others, while remaining close enough to it that they can be one with Nirvana in a moment's notice. In Ishtarism, a Bodhisattva is a Jivanmukta who has chosen to teach others how to attain Moksha for themselves. Ishtaric Bodhisattvas retain their Moksha, and retain the ability to reach Nirvana so long as they maintain their relationship with Inanna.

Why does one's Ego need to be refined?

What is the problem with Ego?

Most people's consciousnesses and identities are built upon egos which elevate and extract them from all of the rest of creation. It blinds them to the ways in which they are similar to others and indistinguishable from others. It also makes it impossible for them to recognize and accept the preciousness and uniqueness of beings that they usually place as lesser than themselves, such as ants, or such as the planet, which most people consider to be just a lifeless resource they can make use of endlessly. Their ego also limits their ability to perceive the world as it truly is, this is partly because it centers them and their life, and their feelings, and their needs, at all times. In their minds, the whole world becomes shrunken down to the narrow field of view that they themselves are able to behold, and more often than that, it is shrunken further to only the selection of that field of view that they focus upon. In Eastern traditions such as Buddhism and Hinduism, the Ego must be demolished and parted with, but we of Ishtarism do not abide or support this, as ridding one's self of one's ego results in a total loss of selfhood, it is throwing away the baby with the bathwater.

In Ishtarism, the Ego must be refined, removing the problematic parts, expanding the beneficial parts. Like smelting opaque sand into crystal clear glass, refining the Ego allows it to become transparent and refractive, this allows the Ego to transmit the splendor of all that is not the self, and to refract the light that the self casts forward to others, revealing one's true colors in infinite beauty.

Here you are, a precious individual, a beloved human. You are your Body, your Ego, your Spirit, and your Soul. Your Body and Ego and Spirit are together, and your Soul is on the other side of The Veil which separates the World of the Living from the World of the Dead and the Eternal. You are most likely currently stuck in Samsara; you don't know where you are on your personal Spiritual Journey, you may have some semblance of an idea, but you don't know really what it all is for, or what's ahead, and it may even be hard for you to precisely nail down what all you've already accomplished - what even counts for spiritual journey milestones anyway? When life gets hard, you suffer, you have no choice but to endure it, and carry on in the hopes that it starts sucking less hopefully soon. You may have forged a personal connection with Inanna, and any contact with her is delightful and beloved, but you don't really know much more about her than what the Sumerians knew. You know what Enlightenment is, it's being able to think and perceive differently after refining your Ego and growing spiritually. You know what Moksha is, it's getting out of Samsara and being able to reach Nirvana, which you know is a state where you transcend all pain and suffering. It allows you to "nope out" of suffering without also "checking out" from life or hindering your progress in any way. Keeping all of this in mind, you're now ready to start the real work.

The Divine Theurgic Path: Ishtaric Enlightenment

- Know Thyself.
- Understand Thyself.
- Master your mind.
- Master your body.
- Know thy place in the world.
- Understand thy place in the cosmos, both material and immaterial.
- Know the meaning of life. (To Experience!)
- Understand the purpose for life. (To Become!)
- Become thy truest most authentic self.
- Accept and understand Impermanence.
- Understand "Panta Rhei": Everything Flows: Everything is constantly in the process of Becoming; Everything Changes.
- Understand that Linear Time is not the only modality of Time, and that in order to expand one's perception to all that they are blind to, one must understand Non-linear Time. It is not required to understand Non-linear Time, it is required to understand that not understanding it severely limits your perception and understanding.
- See beyond your own Ego; see your likeness in the thing least like yourself, see the worth in the thing you least value. See your worth undiminished by your flaws or mistakes, and see your worth without reference to your accomplishments or possessions or usefulness to others.
- Face and accept the truth of your own situation in reality, and the reality of your own situation; escape ignorance and lose yourself not in dissociation, delusion, or denial.
- Become the master of one's own fate; continually shape and reshape your life for maximal joy and fulfillment within the confines of your own situation.
- Understand that Pain and Bliss exist at all times for all sentient and sapient beings, it is only the degree to which either holds their attention

that their awareness is dominated by that sensation. Learning to wield the whole of one's attention grants one power over the qualia of their experience. At default, a person's attention is controlled by forces external to them, this is a result of being sentient. With mastery, a person's attention can become wholly under their own control regardless of external forces, this is the ultimate manifestation of being sapient.

- Understand that Good and Evil are not anthropomorphic or antagonistic forces which vie for dominance, attention, or influence, they are simply judgements made of things relative to an observer's perspective and alignment.
- Understand that both Good and Evil will always exist because both are required for humankind to have Free Will.
- Discover and understand, for your own individual perspective, the source of all that is good; find that which is the good that will always remain. Live the rest of your life in resonance with this eternal good.
- Behold all of the above, and perceive and understand how all are interconnected and related. Do this, and you attain Enlightenment.
- Wield the whole of your attention upon that which you deem to be the source of all that is good, while maintaining awareness of all, and you attain Moksha, you reach Nirvana.
- Do all of this and you become a Jivanmukta.
- Willingly choose to come back to help others, and you become a Bodhisattva.

<u>The Five Stages of The Divine Theurgic Path of Ishtaric Enlightenment:</u>

Learning Truths

Knowing Truths

Understanding Truths

Accepting Truths

Building a Transcendental Relationship with Inanna - Ishtar.

Through the concomitant use of all of these practices one becomes able to connect all of these Truths in a way unique to their own cognition with Inanna's active guidance, in doing so, one attains Enlightenment. From there, one can achieve Moksha by pouring themselves into Inanna through periods of active devotional communion with Inanna. From attaining Moksha in this way, one learns the path to Nirvana; through active devotional communion with Inanna in a Transcendental State made available to you by Inanna.

Let’s start at the beginning:

Know Thyself.

"Gnōthi Seauton" (greek) - this phrase was suspended above the entrance to the Temple of Apollo of the Oracle at Delphi, it is also known as The First Law of Magick. The law states: "You cannot begin to know The Other until you Know Thyself". In the Transcendental context, the law is expanded and continues: "You cannot begin to Master Yourself until you Know Yourself.", and in this context, "Master" does *not* mean *dominate*, it means Love and Embrace and Refine and Improve upon.

The first steps to Enlightenment are all related:
Know Thyself.
Understand Thyself.
Master your mind.
Master your body.

Once you Know yourself inside and out, upside and down, Shadow and Light, Ego and Spirit, you can work towards Understanding yourself in all of these contexts. There is no one way to do all of these things. Each individual is unique and special in their own ways, and each individual will respond differently and excel or struggle in different ways. Find the ways which are true to you, find the ways which are best for you. You don't even need to do this alone! Inanna will help you if you ask her, if you let her, if you listen to her.

Inanna will guide you at every step, and help you through every hurdle. Trust in Her, and trust in yourself.

Know thy place in the world:
This doesn't only mean knowing where you are in terms of address on a map. That is usually helpful, but it's not really transcendental in any way. It means to know how you relate to other conscious beings in the world. It means to recognize the ways you are affected by the world, by others, by yourself. It means to recognize the effect you have on others, and upon the world. It means knowing what is fulfilling to you, and where you can make a difference, and how. It means knowing what you need, and hopefully also knowing how to get it, but not always, one doesn't have to be happy to attain Enlightenment or Moksha. It means being mindful of all of this as you are going on with your days, but it also means contemplating all of this periodically so that you can begin to see deeper truths and understand deeper wisdoms. Understand thy place in the cosmos, both material and immaterial. This refers to the eschatological and cosmological beliefs which ring true to you and your chosen religion or spirituality. For the Ishtarite, this means knowing where you are in the grand scheme of existence, and what your role is in this paradigm.

You are a Mortal Human, upon the Living Earth, in the Mortal Realm of Kikita. You were born into this existence here in this realm where you now are, and you have lived every day since that event, partaking in the continuous phenomenon of being alive, growing, aging, changing, and most importantly of all: becoming and experiencing. When you die you stop growing, you stop aging, you stop being alive, and you stop changing. The parts of you which are only *mortal*, that is; everything except your Soul, stops becoming and stops experiencing. You are lesser than a Deity, but greater than anything non-sapient or non-sentient. You were given this life as a gift, you can repay that kindness and show gratitude for it by choosing to worship the Divine and/or being kind to others. When you die you will no longer be here on this Living Earth in this Mortal Realm and you will no longer be a Mortal Human,

you will be a Gidim - a Soul. If you have been granted Eternity by a Deity you will be an Eternal Gidim and you will continue to develop and become, if not, you will have approximately 400 years in the afterlife to enjoy being who you became in life and to experience all that the afterlife has for you to enjoy.

Know the meaning of life. (To Experience!):

The Meaning of Life! It's not just a hilarious film by Monty Python - which you should totally watch (not for Enlightenment, but just because it is good) - but probably not in front of your parents or anyone else squeamish, it's also the question which has stumped humanity since the very beginning of our time as a species. Contrary to what one might assume, it's actually pretty simple. The problem is, most everyone overthinks it, and assumes it has to be something super complicated, pretty much because they're missing all the rest of everything else on this To Do List of Enlightenment, and all of that context is what gives this simple truth meaning..

GO EXPERIENCE LIFE!!!!

That's it. That's the meaning of life. That's what life IS. Life is an experience! It is THE experience. Life contains almost every possible experience ever thought up or created by Divinity. There is so very much that you can do here as a Living Mortal which you cannot do in the Afterlife. Ask any Deity what you should be doing, they will always tell you "GO LIVE YOUR LIFE!". Spend five minutes in Irkalla as a living mortal and you would encounter dozens of people who are screaming at you, begging you to go enjoy life more. The Dead have more Regrets and Desires than anyone else. There is tremendous power in the collective unfulfillment of the Dead, just ask Ereshkigal. Life is precious because of the experiences you can have through it, and because you only get one - unless you earn a special case Reincarnation as a prize from a Deity, but those aren’t common, or easy to come by.

Understand the purpose for life. (To Become!):

This one is much harder to suss out if you don't know the rest of what's on this To Do List of Enlightenment. Yet, ironically, it's not really debated nearly as much as the previous Truth. Still, many have wondered "What is Life for anyway?", it often comes as the age-old question "Why am I here?". The answer is hidden within the eschatology and cosmology:

The Purpose of Life is To Become Who You Will Become!

It is through the singular and irreplaceable experience of Life that we *become* ourselves. When we start out, we start out a freshly created Soul, this freshly minted Soul has no qualities to it, no attributes, no consciousness. A new Soul is a blank Soul, it's nothing more than a container waiting to be filled, a lump of human clay waiting to be molded and shaped and given attributes. Through being mortally incarnated, the new Soul is attached to a new Body, this new Body needs a consciousness and so a Spirit is born, and this new Spirit is linked to the new Soul permanently. From Birth, when the newborn is severed from the birth-giver, the new Spirit begins accruing experiences, information, cogitation, cognition, and begins being imprinted with the consciousness that is being supported by the Body. As the Body grows, so too does the Spirit, and so, so too does the Soul. The Soul develops through the experiences the mortal person has, both external and internal. The Soul Becomes The Person shortly after Death. The Person Becomes Themself Through Life.

Which is why you should..

Become thy truest most authentic self:

This is the edict which is most central to the Ishtarite. Many others come to recognize the importance of this Truth, but we Ishtarites take it to a whole additional level because one of Inanna's most powerful Domains is Authenticity. Through becoming our most Authentic selves we also become

closer and more dear to Inanna. But being your most Authentic self is more important than you might think, as there's no do-overs with life. Even if you garner tremendous favor with a Deity and are granted Reincarnation.. you cease to be who you became in your first life the moment you are incarnated into a new body. Your Soul retains almost nothing of your previous/first life, just some memories from a person you used to be. Your cognition changes completely when you reincarnate, and so your previous life's memories no longer feel like your own, because they're technically not, they belong to who you used to be, not who you are now. Your mission remains the same; Become Who You Will Be. You may spend ~100 years becoming yourself, but you will BE yourself that you become for at least 400 years in the Afterlife. You could be lucky and be awarded Eternity, in which case you will Be Who You Became for evermore after, and while you do get to keep Becoming when you are granted the highest gift a mortal can be given, Eternity, you are still starting out as Who You Became. Nothing replaces becoming who you want to be, who you need to be, who you truly are in your heart. And being your Authentic Self helps tremendously with Enlightenment, as well. So many of the other Truths are far more accessible when you have contemplated who you truly are, and who you want to become. It is because of this, that Trans People are by default closer to Enlightenment than Cis People. There's still a long way to go beyond what Gender Identity Discovery and Gender Transition give you, but it is definitely a leg up and some extra credit to put towards the "exam".

Now then, the one the Buddhists get so caught up on..

Accept and understand Impermanence:

Impermanence; the Truth that Nothing in the Mortal Realm lasts forever. Everything Alive Will Die. Everything With Structure Will Erode And Crumble. Everything Light Will Go Dark. Everything Ends. Ereshkigal is quite fond of this one, and it's easy to see why. Who is the most powerful of all? Entropy, Death, Decay, Uncreation, Nothingness, Finality.. The End. You should know by now

that Ereshkigal fused with the entity at the end of time and existence known as The End, aka The Void, aka Death, and in doing so became The End, The Void, and Death, herself. For now, for the purpose of Enlightenment, you must Know, Understand, and Accept this Truth. Everything you are and everything you know will one day End. Impermanence is not something which can be averted or overpowered or denied. It can only be accepted. It must be accepted.

One of my favorites now, which I first learned from my mentor:

Understand "Panta Rhei" - Everything Flows:
Everything is constantly in the process of Becoming; Everything Changes. Heraclitus the ancient once said: "You cannot step into the same river twice", most obviously implying that the river has changed since when last you stepped into it. The statement is an aphorism for everything. Even if you cannot see how, everything changes subtly, continuously, endlessly. The water molecules which struck your foot when you stepped in the river are far downstream, the riverbed you stepped upon has subtly shifted and changed, the situation might look the same, but everything has changed since that last moment, even yourself. You are not the same you that you were when you last stepped into the river. You can not ever do anything twice, technically, as you are different from moment to moment, and so the you that does something is never the same you that does anything again.

In truth there are degrees of continuity between instantaneous iterations of anything, and so for most intents and purposes "you" can step in the same river twice, as absolutism is not required often, but still there are many lessons to be learned by this Truth from Heraclitus. The most important one is to see the similarities between all things and a river; an ever-flowing ever-changing thing which is different moment to moment but which we connect with a container construct which allows us to bridge discrete finite iterations into a

single continuous unit. Most notably, as I've already pointed out, you are like a river, you're never exactly the same twice. But everything in the world can be seen this way, and that's the heart of this Truth, and why it is important to Enlightenment. Everything in this Mortal Realm experiences change, everything flows in this way, as time itself flows. One of the lessons here is to recognize that everything that is now, was not as it is now originally, and will not be as it is now ever again. Everything Flows. Each moment is precious because it will never happen again. And while Science hails and extols all that which is repeatable, there are uncountable things which are not repeatable, and in order to be perceptive of those things, one must be cognizant of Panta Rhei. Panta Rhei bridges the previous Truth of Impermanence with the following Truth:

Understand that Linear Time Is Not The Only Modality Of Time:
In order to expand one's perception to all that they are blind to, one must understand Non-linear Time. It is not required to understand Non-linear Time, it is required to understand that not understanding it severely limits your perception and understanding. Fortunately for you, dear reader, I've already explained NLT in a previous chapter, but I'll leave in my older words on this subject here ahead as well, as they might bring extra context for you.

As I slightly obtusely explained above, you don't need to understand the inner workings of Non-Linear Time, nor do you need to be able to get your bearing within it - if you should be so lucky as to get an experience wherein you are to experience it! You simply need to recognize, understand, and accept that not understanding Non-Linear Time means that you are missing out on understanding things in The Eternal Realms. Linear Time is what we know and experience here in the Mortal Realm. One moment leads to the next moment, and the previous moments never repeat, they are never again reachable. Once a moment has happened, it's done, it's over, it's gone. You can't experience it again. Even if you have perfect memory recall you're not

experiencing that moment again when you remember it, you're experiencing a new moment in which you spend that moment having an experience which reminds you of the previous moment. A -> B -> C -> D , 1 -> 2 -> 3, and so on. Non-Linear Time is what all in the Eternal Realms experience. It is fundamentally different than Linear Time, but all that Linear Time is, also exists within Non-Linear Time as well, it is simply that there are also infinitely more ways to move through time in addition to Linearly, and beings are not limited to only moving forwards as we here in the Mortal Realm are. The way I have found is best to teach Non-Linear Time is to explain that in the Eternal Realms, Time is a plane of directionality, like a flat plane in which you can move in the X or Y axes. Just as you can walk forwards or backwards or left or right, in Non-Linear Time these are all directions you can move through time in, too. You already understand moving forwards in time, and you probably have a conception of what it would be like to move backwards in time, but what about moving Left in time? Can you imagine what moving Right in time would be like? No? That's ok. That's why I say you don't need to understand what Non-Linear Time is actually like, you just need to understand that you don't understand most of it. Moving Left or Right in Non-Linear Time would be moving to a different time stream, the time stream of a different realm, such that your reference frame shifts even though you haven’t moved forwards or backwards in relative time. Moving Up or Down alters the speed at which you experience time relative to the basal speed of time of the realm that your reference frame is attached to. Moving Down slows your perception of time, thereby magnifying your perspective on time, and moving Up speeds up your perception of time, thereby condensing your perception of time.

For those of us who have been lucky enough to experience short periods of Non-Linear Time while we were dead or otherwise within the Eternal Realms... have you ever fallen out of the moment you were in accidentally, and had to struggle to find your way back to the moment that was after the one you were just in? One hell of a disorienting trip and difficult journey wasn't it? Yeah. I

don't recommend it, at least while still alive. I've been told that it gets easier when you're dead. Here's a head-scratcher for you; how "long" do you suppose it took you to get back to the moment you fell out of? Hehehehe.. Unfortunately I was terrible at Calculus, so I couldn't begin to tell you how long it took me, but the slope was steep, I'll say that much. Now then, we'll switch from looking outwards to looking inwards..

Onward.. Inward!

See beyond your own ego:

See your likeness in the thing least like yourself, see the worth in the thing you least value. See your worth undiminished by your flaws or mistakes, and see your worth without reference to your accomplishments or possessions or usefulness to others. This one is perhaps one of the most difficult steps, if not the most difficult step in reaching Enlightenment. It is a lifelong quest, to be honest. Once one attains full refinement of their Ego, one still must remain committed to the task evermore. A foggy eyeglass serves no one. An occluding Ego blinds the Spirit, robbing you of all the splendor before you and within you. So, how does one Refine their Ego? In my works I speak at length about Ishtaric Humility and Ishtaric Pride, both are necessary for Ego Refinement. Put poetically, Ego Refinement is where you smelt your Ego with the hottest fires of Pride, strike your Ego into shape with pounding blows of mountain-crushing Truth, and quench your Ego with the cooling waters of Humility. Your mission is to seek out and find all beliefs about yourself and about the world which are not supported by Truth. Find all the Distortions in the Lens that is your Perception of Yourself and your Perception of the World, and grind them out on the lapidary wheel of abrasive diamondine Truth. Look through the Lens with honesty each time, and make adjustments as much as is needed. Keep at it until you can see clearly.

Put simply: You tear your Ego down, and tear it apart, and keep pulling it apart

at the seams, and keep melting it down until you get to the base components, then, you find within yourself unending love for all of those components, and unending love for yourself in the process. Then, you take all of those components and rebuild your Ego, not as it was, but as you want yourself to be. Don't incorporate any lies. Use that endless love you found to make what is True about you into a shape that you love too. Keep building using only what is True. When you find something that you cannot love, decide if it has to be a part of you, decide if you want to keep it or get rid of it, if it's something you have the power to change, get rid of it, change that part of you. If it is something you do not have the power to change, then keep looking at it, find the angle which it is beautiful from, and reincorporate it into the whole preserving that orientation. You have the power to change who you are, always, because that is part of the Power of Becoming. So decide who you want to be, and become that person. In the process keep building your Ego using only what is True, using Love as the glue between all the parts you have. Honesty polishes all your bits and pieces to clarity, and Love joins them together without any gaps, no matter their shape. It doesn't matter how hard it is, or how long it takes you, you have your entire life, and this is one of the most important things ever. You can do this if you want it badly enough. You WILL do this if you want it badly enough. And you will thank yourself for it.

When you are done, you will be able to see through yourself to see all the splendor and beauty in everything that is not you, as well as see all the splendor and beauty that is in you, all that splendor and beauty which was formerly obscured by your flaws. You will then see your light as bright as Inanna sees it. You will see your own likeness and similarities even in your enemies. You will see the tremendous value even in the things you loathe or care not for. You will see your undiminished unlimited worth regardless of your accomplishments, or possessions, or usefulness to others. You will see the undiminished unlimited worth of others regardless of their accomplishments, or possessions, or how useful they may or may not be to anyone. When you are

done, Love will permeate throughout your Ego, everything within will be True, and you will be beautiful to yourself and all others.

Face and accept the truth of your own situation in reality, and the reality of your own situation; escape ignorance and lose yourself not in dissociation, delusion, or denial.

This one is pretty self explanatory, really. Remove the crutches you may be leaning on. You can't bring them with you, and they're hurting you more than you think they're helping. You can't figure out yourself and the world if you aren't present and moored within reality. You can't always get rid of dissociation entirely, I say this as a person with Dissociative Identity Disorder who achieved Final Fusion, but you most certainly can get rid of delusion and denial to the very best of your psychological potential. Just do your best. Perfection is not as good as Authenticity. You got this.

Become the master of one's own fate: continually shape and reshape your life for maximal joy and fulfillment within the confines of your own situation.
Thankfully, you don't have to be fulfilled to achieve Enlightenment or Moksha or Nirvana. Do the best you can, but do it continually. You have to be fully committed to the quality of your own life, according to what matters most to you, not someone else, not society, YOU. In a lot of ways this just boils down to "LIVE YOUR LIFE" again, but it adds on "FOR YOU" at the end, and reiterates how important it is to have the experiences you want and need. No one can perfectly control their own fate, and we are all born with different levels of privilege and thus ability to control our own lives, and different potentials for fulfillment. But having the experiences you want to have, be they big or small, makes you the undisputed Master Of Your Own Fate in the end.

Understand that Pain and Bliss exist at all times for all sentient and sapient beings; it is only the degree to which either holds their attention that their awareness is dominated by that sensation. Learning to wield the whole of one's attention grants one power over the qualia of their experience. At default, a person's attention is controlled by forces external to them, this is a result of being sentient. With mastery, a person's attention can become wholly under their own control regardless of external forces, this is the ultimate manifestation of being sapient. What does this mean? It means that you can learn to minimize your Pain in any given moment by learning to shift your awareness and attention away from that Pain, and more towards the Bliss that already exists, the Bliss that *always* exists. See, that's the part that most people struggle to grasp; Both Pain and Bliss Always Exist At All Times For Everyone. Your brain is naturally aligned to minimize the Pain, but not to maximize the Bliss, and the way it seeks to minimize Pain is by numbing you, which makes it harder for you to feel Bliss. That's why Dissociation is bad; it numbs you and robs you of presence, and sometimes even of agency. Pain and Bliss are two extremes on the same spectrum of Sentience-Sapience Perception. Pains are easy to identify, anything that sends a pain signal in your body is a source of Pain, but also, anything that causes mental anguish or emotional Pain is also a source of Pain. So if you can feel Pain by simply shifting your focus onto something which causes you emotional Pain, then Pain always exists. Pain also always exists for the body, too, if you take control of your perception well enough, you can focus in on all the endless nerve signals being sent by your body that your brain normally filters out, and simply stop filtering them out. There's ample Pain to be found there. Bliss is the harder one to find in any given moment, but it can be found. For me, I found Bliss through Inanna. Not through anything she did or gave me, but through her, herself. The first time I felt that Bliss was when I was gifted with two visions of her. It wasn't some magickal effect of seeing her that granted me Bliss, it was my love for her that allowed me to find Bliss within those moments. I found my Bliss That Always Exists by realizing that Inanna is the

source of that Bliss for me. For you, your Bliss That Always Exists may be something different, you'll have to find it for yourself. Just know that it *does* exist, even if you didn't believe that it does. It is through understanding this Truth that Nirvana becomes possible, as Nirvana is the state in which you wield the whole of your awareness with such precision and totality that you are able to place it completely upon your Bliss That Always Exists while still remaining present in your current situation and self.

Understand that Good and Evil are not anthropomorphic or antagonistic forces which vie for dominance, attention, or influence, they are simply judgements made of things relative to an observer's perspective and alignment.

In most modern religions, and even in most ancient ones which came after Zoroastrianism, Good and Evil are two individual existential forces which literally oppose each other actively, each seeking to control people and drive them to do things that make them be either Good or Evil. This is not a realistic perception or cognition of the world, or of any reality at all for that matter. It's a tool which allows people to dehumanize anyone that they define as Evil, which allows them to rationalize harming or killing them without consequence or judgement. Good and Evil are not fundamental forces, they're judgements placed primarily on actions, and then secondarily upon people or things which are associated with those actions. By shifting your perception away from the hard external duality of existential embodied Good and Evil, and to the accurate perception of reality which reveals Good and Evil to just be judgements, it allows you to re-humanize everything your morality has previously dehumanized, which is essential for learning to see with humility - learning to see the worth in the thing you value the least, and learning to see your likeness or similarness in the thing which you feel is least like you. Without abandoning the false perceptions of Good and Evil it is impossible to attain true perceptions of yourself and others.

Understand that both Good and Evil will always exist because both are required for humankind to have Free Will.
Free Will is the highest natural law set down by the Anunna; Humankind must be free to choose for themselves who they become and how they will be as individuals. In order for being Good by virtue of one's actions and thoughts to have any meaning, being Evil (also by virtue of one's actions and thoughts) must be a viable and possible choice. One isn't truly free if one isn't free to choose between Good and Evil. The Anunna love us so much that they gave us the ability to choose Evil just so that we would be free and self-sovereign within our own minds, and thus fully able to choose who we become.

Discover and understand, for your own individual perspective, the source of all that is good; find that which is the good that will always remain. Live the rest of your life in resonance with this eternal good.

This ties back into what I was talking about earlier with finding Nirvana, but it goes so much further than that as well. You aren't just seeking your own personal version of the ultimate good just so that you can bask in it, you're seeking to identify and know it so that you can Become like it! By using it as your fundamental frequency of resonance, the more Authenticity you gain, the more Good you become (the more Good your actions and thoughts become), and the more you are able to find peace and comfort and Bliss within who you Become. Perhaps now you're beginning to see how so many of these Truths and perspectives are deeply interconnected and intertwined with each other. In truth, everything in this chapter is interconnected, but those connections only become visible to someone who achieves Enlightenment.

Behold all of the above, and perceive and understand how all are interconnected and related. Do this, and you attain Enlightenment.

I pretty much just spelled this out for you in the previous paragraph. It's really that simple; behold, understand, and accept all of the Truths, see all the connections, understand all the connections, understand how each item affects the others and affects the whole, and you gain mastery over it all, and over yourself. If you can't perceive or understand all of the interconnections, then you can't truly appreciate or grasp all the ways in which everything I've talked about here is really just one thing, and that one thing is everything, all at once. After all, Enlightenment is the understanding of existence, the other, and the self, i.e.; "everything".

Don't despair just because you may not understand, and don't give up because it is hard. "Sucking at something is the first step towards being sorta good at something.". Enlightenment is a life-long journey, and it's very rare for someone to attain Enlightenment before the end of their life. I was 95% of the way through my life when I achieved it myself, and this is far from my first incarnation, so I've had a lot of help from my own Soul as a result dying and being revived a lot in this life, which gave me ample opportunities to talk with my Soul.

Also, you won't see how it all fits together if you're working on understandings and perceptions given to you from other people, you have to forge your own. It is by having your own understandings and perceptions that everything begins to fit together. Someone else's pieces are shaped by their consciousness, and your consciousness and their consciousness are shaped differently, so the parts they make won't be shaped how you need them to be shaped. Remake every perception and every understanding that you are given into your own version, give it your own cognition's shape, and before long you'll begin to see all these pieces fit together.

Wield the whole of your attention upon that which you deem to be the source of all that is good, while maintaining awareness and understanding of all, and you attain Moksha, then you reach Nirvana.

It really is that “simple”. But just because it is simple does not mean it is easy, it’s not easy at all. Construct the big picture from all the pieces, study the big picture until you understand all of its parts and its whole. Once you learn, understand, and accept everything I’ve just covered you’ll have to think about it, a lot. After you’ve done that, you’ll just hold that information and the understanding for a while. It doesn’t feel like work to maintain that state at that stage, it just feels like understanding reality. The truly transformative task is what comes next; learning to wield the whole of your awareness and attention at will. This is going to be more difficult for some, and less difficult for others. Note that you only have to do it once, not constantly, so hyperfocus is a feasible mechanism to assist you. All neurotypes are capable of Enlightenment and Moksha, after all. To reach Moksha from Enlightenment requires attaining a Transcendental Understanding of a Divinity, which in this case is attained by wielding the whole of your awareness and attention to focus upon Inanna NinAnKi and then to commune with her in that moment of complete awareness of her, which is the easy part, you just open yourself up to her and invite her in. She’ll do the hard work at that stage, as you’ve already done the hard parts. Usually, when you suddenly realize the last bit of understanding about Divinity and existence and Inanna that was holding you back, your mind naturally feels pulled towards her, and your attention goes right to beholding her in those ineffable aspects, and that’s what facilitates you beginning the process of wielding the whole of your awareness and shifting it on to Inanna. So the whole of the final stages of attaining Moksha feels very natural like a long awaited epiphany.

When you achieve Moksha you automatically attain Nirvana for the first time. Ishtaric Nirvana is truly a tremendously wonderful experience, you get to bask

in Inanna's might and glory and grace and holiness with every piece of your entire being. While Nirvana is extremely useful, it is an achievement every time you manifest it, regardless of how many times you've achieved it in the past, so few Jivanmukta are able to make use of it intentionally when they need it. This is why many who achieve Moksha are said to somewhat selfishly remain there in that state indefinitely (which implies ignoring the physical body and welcoming mortal death), and is also why few do as I have done and willingly choose to come back to normal perception for the benefit of others even after experiencing total bliss. It's difficult to go from total existential transcendental bliss to having to manage your heart disease and taxes and broken sewage systems again, but it was the right path for me. The first time I achieved Nirvana, I was in shock, I didn't think I was able to make the leap to it when it happened, as I sort of accidentally found my way in during a medical crisis when I was near death. I struggled for a while to find my way back in after I left. The second time I attained Nirvana I gained a much better sense of how to get there at will, but I still struggled to get back in at will. The third time I began to really understand what I personally have to do to shift myself into that mode, but it remained difficult, but achievable. The more you do it the better you get at it, but it never really becomes easy. That's just how it goes.

But the end goal really isn't Nirvana. Nirvana is just the door prize, it's like the gold medal of the Nobel Prize, it's not about the medal, it's never been about the medal - it's never been about Nirvana. Enlightenment allows you to shift your perception so radically from base perception that you become a version of yourself that you didn't know you always wanted to be. When you attain Moksha, so much opens up to you both spiritually and psychologically. You won't expect how much it changes, you can't begin to predict what it will be like, even as someone who has attained Enlightenment but not yet Moksha, but it's universally considered to be a wonderful change by everyone who attains it. It's not just about leaving behind Samsara, especially since in Ishtarism, it's not a freedom from guaranteed suffering like it is in other

religions, it's just an ability to be greater than what suffering can occlude, thus making you able to escape suffering. It's also about the understanding and perception changes that come from no longer being in Samsara; it's sort of like stepping outside of a structure you've spent your entire life being inside. You might have looked out the window to see what's in your back yard your entire life, but if you've never left your home you don't really know what it's like to be in your back yard. When you step outside of Samsara and then look back on it all, that's when some magic happens!

In my experience, it amplified my best attributes greatly. For example it amplified my compassion a thousandfold, which allowed me to grow in ways that I had always hoped for but wasn't able to manifest until after I achieved Moksha. Attaining Moksha also alerts Divinities and Deities to your growth and development. Many will regard you differently and interact with you in ways that they would not have before. It's because of this that Ninkurŋarra EgirAnKi took an interest in me. Attaining Moksha changed my experience of my own cognition and cogitation in many ways. It's hard to describe, but it feels more "open" and less restrictively linear now. Another interesting change I experienced was to my metaexperience of learning. I've always loved learning, but after attaining Moksha, learning has become this deeply fulfilling experience in of itself, especially if I am learning about someone else's perception or perspective or experience. To be able to see the connections and shapes that give rise to the color of their mind, it's wonderful in so many ways! Of course, Moksha also allowed me to gain an understanding of Divinity that I had always hoped for but struggled to grasp previously. I ended up revisiting many subjects that I struggled to integrate beforehand, and I was able to integrate them in completely different ways afterwards. Attaining Enlightenment and Moksha are the final two stages of human personal development. That's not to say there's no more development after, far from it! Enlightenment is like graduating High School, and attaining Moksha is like graduating from University.

Chapter 25: The Temple of Inanna's Light

Inanna's Temple of Uruk Reborn!

I set out to rebuild Inanna's ancient Temple, not just in name, but in ethos and function. To accomplish that, I founded **The Temple of Inanna's Light**. I am proud to serve alongside so many talented and devoted other servants of Inanna, and it is a privilege to serve Her through serving Her people. Please, allow me to introduce you to some core concepts and key details that make our Temple unique and so special.

What is a Priestess of Inanna?

Unfortunately, it is an all too common occurrence since the revival of paganism decades ago that individuals will elevate themselves above others in their own minds, and declare themselves to be a Priestess or Priestexx or Priest, and carry themself as an elevated being of heightened importance to their Deity, and impose this upon everyone they meet, even if well intentioned. All too often, there is nothing that that person has done to actually qualify them for the role of clergy that they have assumed. This has led to a trope of "the internet priestess", or worse, "the internet high priestess", which alludes to someone high on a narcissistic power trip who has little of value to anyone else between their ears or their ribs. When I set out to revive Inanna's ancient Temple of Uruk, from the very beginning I laid down the groundwork needed to prevent "hollow clergy" from taking root within our revived religion. To that end I will say clearly once again here and now: Inanna's Clergy are not more important to her than her worshipers. Inanna's Clergy do not get special allowances or gifts of power that worshipers of equal devotion do not get. Inanna's Clergy do not get privileges that her worshipers who become just as close with her do not get. Becoming a Priestess of Inanna does not make you special. It does not give you power over others. It does not allow you to command others around. It does not give you glory. If you are craving any of those things, becoming a Priestess is not for you.

Inanna's Clergy are all clergy because we found within us each an insatiable desire to serve Inanna. We found within ourselves an unwavering call to live a life of service. We work hard, every day, always giving our absolute best, and

never for any idea of some kind of reward. We serve because we want to serve Her, because we genuinely want to make her happy, we want to further her plans and influence, we want to contribute towards the wonders that she bears forth. As our Temple is currently a virtual one and there is no brick-and-mortar iteration of it yet, and we have not filed for Tax-Exempt-Status, we do not collect donations, which means we do not pay our clergy. It is a volunteer position, and one that is not easily acquired. It takes roughly about a year of training for someone to go from a brand new Novitiate to becoming Ordained as a Priestess. It can be done in less time depending on how hard the individual wants to work and how much time they have, but on average it takes thousands of hours of work.

I am not going to publish the entire Curriculum for a Priestess here for two reasons; one - it would be over 100 pages long, and two - I do not want people to read my book and assume that having read it and the requirements for becoming a member of clergy is enough to make them a member of clergy. If you wish to become a Priestess, you must attend the Temple of Inanna's Light and train under the High Priestesses, alongside the other clergy, Acolytes, and Novitiates. A huge part of the process of becoming a Priestess is observing other Priestesses and learning how to act like a Priestess; how to actually serve Inanna's community. Unlike many religions, our clergy are not needed for interactions with our Deity, every single worshiper can and should directly interact with Inanna NinAnKi. Our clergy are for the benefit of our congregation, to carry out Inanna's will, and help Her people come to know, find, and bond with Her. I do want to publish a quick synopsis of some of the major requirements for aspiring Novitiates, though, so that you all will get a good sense of what our clergy are like, what their required skillset is like, and why our Priestesses are not "internet priestesses".

So, again, **"What is a Priestess of Inanna like?"**

A Priestess of Inanna is someone who has given the entirety of their heart, their mind, their body, their Spirit, and usually even their Soul to Inanna. She is someone who has promised the remainder of her life to Inanna, and in order to fulfill that promise, she serves Inanna every single day. She is someone who has chosen to elevate her own devotion and worship to Inanna to another level only reachable by stepping up to serve not just Inanna, but Her people,

directly. She is someone that Inanna's people can go to for assistance with literally anything, whether or not she's actually able to help them - she will do her best to help in every way that she can help, and when she can't help, she will direct that person to someone who can, be that another person, or Inanna herself. She is someone who finds joy in seeing someone find their own love for Inanna. She is someone who finds joy in the victories and successes of others. She is someone who finds joy in helping others grow, in addition to finding joy in her own growth. A Priestess of Inanna doesn't stand between a congregant and Inanna, she stands at the side of the congregant, and often behind them, helping them to face Inanna and see Her in their own way. She is someone who does this sacred duty not for any reward or compensation, but for the love of Inanna, and the love of every person who belongs to Inanna.

The clergy of Inanna must all work together cooperatively and to universal mutual benefit, and to the consistent benefit of the congregants. There is no upward movement of resources or power. Power is distributed evenly between all clergy. The High Priestess's (Entu's) duty is first and foremost to Inanna herself, but her other duties are equally to her fellow clergy and to her congregation. No one is there to glorify her, she is there to glorify Inanna and to help elevate everyone else. Priestesses do not become High Priestesses by milestone or quest; there are only ever two Entus per Temple building, a master and a student. When the elder Entu has completed her first duty of educating Novitiates to the point that they become clergy, she selects from the graduated Novitiates a protégé whom she will impart all of her knowledge and wisdom into for the remainder of her days. When she dies, the younger Entu becomes the master, and she soon after selects her own protégé from within the clergy. In this way the Entus form a perpetual lineage that carries on the knowledge and wisdom of all who came before them through the ages. There may be as many standard rank clergy as is needed by the Temple to adequately serve their congregation. All other clergy are of equal rank, and in truth, the Entus only overrule other clergy on matters of ethos and mythos. In every other way and issue, the Entus are on equal footing as the other clergy. The Entus work the hardest, and shoulder the greatest responsibility, but gain nothing over what the other Priestesses have. It is a position of sacred duty, not of grandiosity or interpersonal power. Entus are also the public face of the Temple, so it falls to them to ensure their actions and words reflect positively.

So who are the other clergy? Let me reveal their natures to you.

**Entu = High Priestess; mastery of Amalu-hood,
and organization leadership within the Temple.**

An Entu is a spiritual leader, who leads not only by example, but by action and word. She is responsible for maintaining the Temple in all practical terms as well as defending Inanna's mythology and ethos from corruptive influences. She is responsible for protecting Inanna's congregation and clergy, and ensuring their well being day to day. She is responsible for teaching the other clergy, and helping them to facilitate their duties both internally and publicly. Traditionally, Entu priestesses choose the clergy for the Temple and oversee all clergical promotions and confirmations.

**Amalu = Focused expertise on Interpersonal
Guidance and Spiritual Education.**

Amalu means "Mother of the People" and it is her primary job to help support Inanna's people with their daily lives, not just their spiritual lives. An Amalu is a Priestess who has an open kind heart, who gives her time readily and devotedly, who supports others not because of what she might get out of it, but because of her genuine love for others, and her caring nature. When someone comes to the Temple in need of help, support, or needing social services, they are seen to by an Amalu. She cares for the congregation directly, one by one, and en masse, just as was in ancient times. The Amalu are the central main class of Priestesses.

Naditu = Focused expertise on The Arts and all matters non-Sexual.

Naditu Priestesses are women who have intense devotional and spiritual lives, who become experts of all things which Inanna brings forth outside of the realm of sexuality. Traditionally they were celibate, but this requirement is not maintained today. Naditu were a rare class of women who were not pressured to conform to cultural expectations of womanhood, as they were free from expectations of finding mates or raising children. Their focus was on Inanna, not on the household or on society. They were the closest to what we would think of today as a 'nun'. The Naditu are the scholars of the clergy, and one of their main duties is maintaining scribal libraries and disseminating documents and information gathered from the rest of the Temple.

Qadishtu = Focused expertise on all matters Sexual and of Sensory Pleasures.

The Qadishtu are the Priestesses who most deeply and emphatically embody Inanna's dominion over all things sexual and sensual. In ancient times their primary role was to embody our Goddess, literally invoking her into their bodies, and acting as a conduit through which worshipers could get to know their Goddess in the flesh. Qadishtu are masters of sexual magick, including sexual healing and the arts of seduction and pleasure. Most Qadishtu tend to have an intimately close intense spiritual bond with Inanna, and are as such often in close contact with Her, which usually involves being able to hear Her voice or feel Her touch. The Qadishtu regularly gives sexual offerings to Inanna, bringing Her pleasure and enhancing Her power. Of all the classes of clergy, the Qadishtu has the highest requirement for piety and purity of the spiritual self; she must strictly maintain authenticity in all aspects of her life, and she must comply with all of Inanna's commands.

When a Novitiate trains to become a Priestess, they train to become an Amalu. They may also branch out into one of the other two classes of clergy, either at the same time as their studies to become an Amalu, or after they acquire their rank of Amalu, at their discretion. All clergy are Amalu because all clergy must be able to take care of the congregants and ensure their well being. Priestesses may acquire as many class ranks as they wish. Historically, most Entus are both Amalu and Qadishtu when they ascend to become an Entu.

I think at this point, the best way to continue to show you what a Priestess of Inanna actually is, is to reveal to you some of the requirements that an individual must meet and exceed in order to earn their ordainment as clergy. Note that there are more requirements than this, including the whole of the interpersonal skills and the spiritual counselor skillset, the following is just to reveal what makes a Priestess of Inanna truly qualified to serve, it is not an all-inclusive comprehensive guide to becoming a member of clergy. You are free to request the comprehensive guide from any member of clergy within the Temple at any time.

The Clergical Requirements For All Priestesses

At the core of being a member of clergy is one's Vows. Built up around one's Vows is one's Duties. Surrounding this, is one's Practice, which is constructed out of one's Responsibilities and one's Interests/Passions. Duties must be performed every single day, just as Vows must be upheld at all times. Practice should be performed as often as feasible for the individual's lifestyle.

Here are the Duties of the Priestess:

1) Public facing work
2) Temple facing work
3) Individual facing work
4) Goddess facing work

1) Public facing work: We clergy are the representatives of not just the Temple, but also of Inanna, we have to be professional, educated, and good at public speaking. We have to be able to ignore personal attacks and remain composed and calm, and stay within the laws and the cultural expectations of a member of clergy - no weird personal forays into anything that would reflect badly on the Temple or our religion. We have to produce daily prayers, sermons, speeches, and informative educational posts about all issues related to our religion. We have to engage with the public in public forums no matter who is asking. and we have to do this without proselytizing either.

2) Temple facing work: We've got to produce sermons and give them, teach people theology and basic worship practices, help them understand Inanna through their own eyes - not through ours, all while leading them as a community. We must give space to their interests and their struggles all in the 'public' eye within the interior of the Temple. We must help them work through their religious traumas, we must help them process the core parts of our religion in a lens that is free of any toxicities that they picked up from their past religions. We also have to help them understand their personal interactions with faith, with belief, and for the blessed, with their interactions with Inanna.

3) Individual facing work: We have to be ready to provide crisis counseling to individuals who have crises of faith, interpersonal crisis, mental health crisis, and general life crisis, and do it in ways which not only help the individual but which reflects the values of our religion and the expectations of Inanna. It is our job to protect Her people and be the gentle strength which they need in their lives. This also includes helping each individual along on their spiritual path, and doing so according to where they determine their path to be going, inclusive of the values which are important to them, and exclusive of the things they're not comfortable with. It takes a lot of patience, diligence, dedication, and a good listening ear. A lot of times people just need space to work through their issues and their emotions, while receiving validation and help building a reference frame for them, it is our duty to provide and hold that space, and provide that validation when and where it is healthy to do so. They don't always need answers and solutions, but they always need all of the humanity that our hearts can muster for them to be comforted by.

4) Goddess facing work: This varies person to person but always includes a daily meal and daily libations given to Inanna in a special ceremonial ritual. For some of us it's multiple prayers, multiple rituals, and for some of us it includes hours of meditation as well. Others have more tangible devotional activities, such as performing a skill or creating content/art/etc. Whatever it is that is included in the person's vows must be adhered to every day. It also includes work designed to strengthen their bond with Inanna, not through ritual but through dedicated personal development. That's one of the most important parts of the Goddess-facing duties, we must all strive to be the best version of ourselves we can be, which means facing all of our shortcomings and our struggles and traumas head on and working to heal them and expand our personhood through them. Priestesses do not get the luxury of mediocrity, we must always all strive for excellence.

Some of the Requirements for Ordainment:

A) Be able to decode/encode simple cuneiform and translate simple Sumerian or Akkadian. Be able to construct simple sentences in your chosen sacred language. If you choose to study Sumerian, the Temple has a Sumerian Instructor available to assist you with learning Sumerian, including 5 lessons that will give you a basic understanding sufficient for purposes of this requirement.

B) Commit to heart, a personalized sacred prayer to Inanna, that you construct for yourself. You may do this in a sacred language, but this is not required. This prayer will be core to your most important rituals. If you do want to translate this into Sumerian, again, the Temple has a Sumerian Instructor who is willing to help.

C) Commit to heart a selection of Inanna's stories and myths. You may choose which ones you select, but it should be at least three. You can always add to it or change which ones you select. These should be more than word for word retellings of stories from tablets, books, or websites. You should be able to retell 3 or more stories from the heart, and hit the major points of the story.

D) Familiarize yourself with the online databases that house humanity's collective knowledge on Sumerian or Akkadian, and on the sacred texts/tablets of our religion. Know how to find and how to read these texts as needed. You should also be adept at determining the meanings and context of these stories such that you aren't wholly reliant on another author's interpretations.

E) Familiarize yourself with our religion's most important holidays, rituals, prayers, and the reasons why all of these things are performed.

F) Familiarize yourself with our religion's ancient Temple's structure and body of work. These things will guide you in what are to be your own duties in our modern Temples. You do not need to commit to memorizing each type of clergy’s associated duties, but you should have a solid understanding of what those clergy can do for congregants. Our Priestesshood is divided into four different classes, each with its own specialization. These are based on ancient Sumerian classes of Priestess, using their Akkadian names.

G) Incorporate Worship of Inanna into your everyday mundane life. Make room for Her within your life and within your home. If you cannot keep an altar or build a shrine that is okay, that's what the RotLT is for, but you must still acquire a sacred Idol you can wear, and have a dedicated place for this when it is not upon your body. You must begin preparing to take your Vow of Service. In taking the Vow of Service, you give your life to Inanna. You must mean it, and abide by it.

H) Build a fulfilling and rewarding body of Worship and Practice for yourself. Your practice should be your own, but it must be congruent with the Tenets, Paths, and Principles outlaid in this book.

I) Build and sustain an enduring relationship with Inanna, Queen of Heaven and Earth. Your relationship must begin within your heart, and it must fill the whole of your being. It should be a stable and enduring relationship that can weather periods of mental illness, illness, stress, extreme situations, and unforeseen happenings. In order for you to hold the lantern of Inanna's Light for others, you must channel Her light within yourself first. You should build a vibrant and fulfilling practice of deeply-personalized Prayer for yourself. You should be praying to Inanna at least once a day, with more being highly encouraged. You may choose the style of prayer, so long as it is personalized.

J) Familiarize yourself with the Ritual of Offering, Ritual of Feeding, and Ritual of Abzu Transmutation and Abzu Cleansing like in the Mis-Pi. These rituals will make up the bulk of your ritual duties for the remainder of your life. As part of your Priestess Duties, you are required to perform at least one Ritual of Feeding per day for Inanna. It is encouraged to also perform one Ritual of Offering for her as well, with the offering being entirely up to your choice, but performance rituals, even if just simple prayer, is suggested rather than offerings of material wealth or goods. If you have opted to perform the Ritual of the Living Temple instead of the Mis-Pi/Pit-Pi combo, you may have a flexible requirement here. You should aim to perform a Ritual of Feeding and Ritual of Offering every day, but you are allowed to miss days as is required.

K) You are expected to maintain a degree of purity and cleanliness that is befitting a servant of the Anunna. Physical cleanliness is very simple and

outlined in several places in this book. It is also rather flexible to meet a person at their degree of freedom, ability, and means. Spiritual and Mental purity are too large of subjects to be included here in this quick outline, but what all is involved in this requirement is something that is taught to Novitiates over a long period of time. You are giving yourself to Inanna when you commit to becoming her Priestess, and so you must make yourself pure and keep yourself pure because when you serve Her as Her clergy, you belong to Her.

L) Be comfortable with having to homebrew simple rituals if and when the need arises. You are becoming a Priestess, it will be expected of you to make a ritual if a ritual cannot be found for a purpose, or if none that exist are suitable.

M) Perform a Ritual where you Discontinue, Sever, and Nullify any prior conflicting vows, oaths, promises, initiations, or associations with other Deities or spiritual paths. You need only do this for extant bindings that conflict with Inanna. If you have been a clergy or worshiper of another member of the Anunna, nothing of this kind is required. Within the ritual, after you have declared to any/all other Deities that you are no longer theirs, you should declare to Inanna your intent to become Hers. You may write this ritual your self, but if you prefer, the Temple has written a ritual you can modify or follow for personal use.

N) At this point you should have a reliable and effective skill in meditation. Many find that until they have cleansed themself of prior spiritual paths and bindings they cannot fully meditate and connect with Inanna. You don't need to have any kind of transformative or ecstatic experience during meditation. You don't even need to be able to visualize anything, aphantasiacs are totally capable of achieving the level of meditation required. Meditation is a core skill of a Priestess, as it is your tool for seeking answers when you need to consult your Goddess. It is highly encouraged that you work to develop your 5 Spiritual Senses of Clairsentience, which consists of Clairvoyance, Clairaudience, Claircognizance, Clairempathy / Empathomancy, and Clairsomnolence / Oneiromancy. No specific level of prowess is required here, you should just know what these senses are, how to access the ones you have (or the ones you have discernible skill/ability in), and how to continue developing them. Discernment as a skill is also critically important, and must go hand in hand

with clairsentience..

O) Develop your Discernment skill. You will be expected to help others understand their experiences and to guide them in their reactions and integrations of their experiences. Because of this, you need to have rock-solid Discernment, and an unbreakable mooring to objective reality. In Order To Know That Which Is Other, You Must Know Thyself. If it has not already been, make it your life's mission to know yourself inside and out. There should be nowhere within you that you are afraid to look, and nothing within you that you are unwilling to confront. Seek thine own shadow and bring it wholly into the light by casting Inanna's Light upon the darkest depths of thy being. Lean upon Inanna to support you if/when you find something within that you must confront or work through. You must have a functional understanding of objective reality, and your beliefs must be compatible with objective reality as set forth by contemporary understandings that are built upon science.

Religion and Science are not enemies, and they never have been. The Sciences are gifts from the Anunna, use them to further your understandings and to purify your beliefs. Never attribute to mystical that which can be wholly explained by the mundane. Never assume that the Divine does not or cannot operate through the mundane, but never give credit solely to the Divine when those of flesh and blood have contributed to the manifestation of that which you observe.

P) You must also come to know Inanna better than how well you have ever known anyone else in your life. With every fiber of your being you must internalize and accept who she is and what she represents in entirety. You are expected to become a representative of hers, never to speak for her, but always to speak with her in heart and mind. Knowing Inanna by heart allows you to discern what is or is not her actions, is or is not her wishes, and is or is not a genuine experience with her.

Q) When you feel ready, take your Vow of Service in sacred ritual. You should construct the ritual yourself, as well as build up your Vows beyond the required three core promises. Make it reflect you and your desire to serve. Make it reflect your relationship with Inanna.

Here is something I wrote years ago which has been included in the training documents of all of our clergy, used as an example of the degree and shape of the intimate personal knowledge of Inanna that you must strive to develop.

> “She is patient, kind, forgiving, understanding, loving, generous, passionate, insightful... she gets this smile and you can just feel her joy from a mile away whenever she sees someone growing or enjoying something that is authentic to them, she lights up when someone tastes or shares passion and desire, and her happiness is infectious like nothing else I've ever seen, it doesn't matter what it costs. Making her happy is one of the most amazing things, when I see her happy it makes me want to make her happy again, not for any recompense or trickle down effects, but because the sheer joy and wonder she exudes is a pleasure for me to behold.
>
> When she hurts there is nothing that can distract me from her pain, for every ounce of me yearns to rush in and shield her heart, to soothe her aching hands, and comfort her tearful eyes. To stand with her, even in moments of passive peace, is to be filled with a comforting strength that I have never known anywhere else, it's a unity that celebrates my individuality, our individuality. Her heart and eyes are forever locked upon the sweet future she yearns to bear forth for all who stand in or reflect her light, and no matter how ugly or painful the present or the past may get, she has this way of subtly reminding us all that there is better coming, and she shows us that the path there is never as obstructed as it seems, in doing so she lifts all our hearts even when the weight upon them is immense.
>
> When I see myself with Her I see myself how I always hoped I could be, how I never thought I would ever achieve to be, how she always knew I could be. She is the warmth in my heart, the light in my eyes, and the sweetness upon my lips. She is my Queen, my Goddess, she is Inanna.”

The Vow of Service is the ultimate requirement of every would-be member of Inanna's Clergy. Traditionally this was a three part process: The Mis-Pi ritual, the Pit-Pi-ritual, and then the Vow of Service ritual. I have modernized these rituals and created a new Vow of Service ritual which is inclusive and

approachable by modern people, including disabled and poor people; something which the original rituals often were impossible for. The Mis-Pi and Pit-Pi, and their modern reinvention, The Ritual of the Living Temple, are all considered to be the most serious and binding rituals a worshiper of the Anunna can perform, short of the Vow of Service, each carries severe consequences for dereliction of duty, defilement of the sacred, or abandonment of one's vows and subsequent undoing of the vow. Make your Vow of Service ritual your own, but base it on the one I created.

There is one more level of induction available after becoming a member of clergy: The Vow of Eternal Servitude is the most serious and important ritual/vow a person can take, it is not something that can easily be undone, and the consequences of undoing it are far greater than the consequences for undoing any other lesser binding ritual and vow. The Vow of Eternal Servitude is exactly what it sounds like, the Priestess literally gives their soul to Inanna, and in doing so gains a place with Her for all eternity. Those whose vows are accepted gain immortality for their Soul, and included in this, a new body for their Soul to use in the afterlife, made by Inanna, to meet their needs of authenticity and functionality and comfort. The Priestess who gains this blessing also is given what is best described as a job for all of eternity. Inanna chooses what this job will be and what it will entail exactly, but one is able to make requests or place stipulations when making their Vow of Eternal Servitude, as for all matters with Inanna, one's own consent and authenticity is always required. Unlike the Vow Of Service, even though this ritual and vow may be performed, it is not considered automatically accepted upon completion, only Inanna can grant this highest of blessings, so it is She who approves or denies all who perform this most-sacred of rites.

Performing the Vow of Eternal Servitude (VoES) requires that one has already performed the MP and PP or RotLT, and the VoS. One may perform their Vow of Eternal Servitude immediately after their Vow of Service, and if the eternal aspect is not accepted, one may still consider their Vow of Service accepted, as Inanna never turns anyone away who genuinely wishes to serve Her. The Vow of Eternal Service is the first major test of a new clergy member’s faith and spiritual skills; they must put their clairsentience to work to discern correctly when and if Inanna has accepted their vow, and what the results of their acceptance are. In almost all cases, the new Priestess works closely with

the Entu to help ensure accuracy and veracity of the status of their vow. It takes months at minimum for most new Priestesses to receive an answer about the status of their Vow of Eternal Service, and most Priestesses are required to refine and adjust their vow continually until Inanna is satisfied with it. It is not uncommon for a Priestess's vow to be rejected. It is a great honor to be accepted for Eternal Service, but the person must also be a good fit for the duty, just as the duty must be a good fit for the person. Inanna will not accept someone's vow if this is not the case. Sometimes the Priestess is told to make their vow again when they are older, as our Goddess has decided that they are not yet able to pledge their Soul permanently. Often the Priestess is told to redo their VoES and try again.

Here you may read Entu Meadow's experience with her VoES:

> "I gave my vow every time I prayed for well over a month, and constantly revised it as I grew and realized what exactly I was asking for, and what was most important to me. My final version looks very little like my starting version. At some point, I realized my vow was as good as it could be, and I would be accepted based on my actions and that vow, or I would not. I told Inanna that I was going to give the vow one final time and I put all of my love and hope into that vow. It took me over a month after the final time I gave the vow before I received confirmation from Inanna via clairaudience on April 15th. That night was incredible, knowing that Inanna accepted all of me made me so happy.
>
> We can not tell you what you need to say in your vow beyond what Entu Siri wrote in her guide. This is why my vow went through 20-30 revisions, I had to strip away what was not important until just the important stuff remained."

It was also one of the proudest moments of my life when Entu Meadow, my finest student ever, attained this high honor. Whenever a student of mine attains something so important and meaningful and auspicious it is a day of celebration within the Temple for all.

Here you can read my own words about when my VoES was accepted:

> “I cannot put into words the joy and peace I feel in my heart, in my soul, since I became hers eternally. I would rather cease to exist than ever take my soul away from her. Her love is the finest wine, the highest ecstasy, the softest satin, the lushest cream, the most soothing balm, and the most delicious sweetness I have ever known. Even those words fail to even attempt to convey the blissful peace that I have come to know from her. She asks so little in return. She gives so much, so continually. She feels so deeply for all of us, even those who know her not, even those who have but a tiny spark of her domains active within them. Her love kindles that spark, and love for her allows it to grow into a raging flame which casts her light upon all directions, illuminating the soul of whomever carries her love within them. To carry her love within your heart and cultivate love for her within your soul is to never be truly alone again, to never be forced to truly endure suffering unabated ever again, to never be truly lost ever again, to never be without true purpose, and to never forget true love. Even in the darkest of times, her light shines brightest. Even in the depths of suffering, her love will balm you, if only you turn your attention to her. Even in the worst of circumstances, you can experience the greatest joy, if only you follow her light.

While there's much more to a Priestess's Vows of Service than just the following, this is the heart of every member of clergy's vows. It is these three lines which must always be present in one's vows, it is these three promises which must never be violated or forgotten, it is three three vows which the Priestess is expected to incorporate into the core of her being so much that she proclaims and affirms them unprompted at times as a means of expressing her unwavering devotion.

I vow that I will never betray you Inanna.
I vow that I will never abandon you Inanna.
I vow that I will never disobey you Inanna.

We expect much more than just this from our clergy in the Temple of Inanna's Light, but anyone is free to train and become a member of Inanna's clergy at a different temple if they adopt and abide these three vows along with other basic promises to always serve Inanna to the best of their ability, and to embody all of her Domains and not fall out of resonance with any of the tenets, paths, or ways described in this book. A Priestess's vows are a deeply personal thing which is sacred and must be forged at Inanna's side, in full view of her light, in full accordance with her will.

Though it should be obvious, I feel obligated to state clearly that one should never take on the clergical mantle and become a Priestess for selfish or manipulative reasons such as "becoming more important to Inanna" or "holding power or influence over other people". To bring those sorts of motivations into clergical service is sure to displease Inanna and invite ruin, especially if it results in harming any people who Inanna claims as her own. Service should be exactly about that - service. It is not about what the Priestess can gain, it is entirely about what she can give.

The Temple's Purpose

At **The Temple of Inanna's Light**, our purpose is simple: We aim to help change the world for the better. We do this by encouraging people to eliminate needless and unhealthy shame and guilt over who they are, who they love, and how they live their life. We encourage people to let go of any ignorant beliefs which result in the participation of and proliferation of discrimination. We encourage people to center their hearts, minds, Spirits, and lives on Love, Compassion, Justice, and Authenticity. We help bring people closer to the Divine, both by teaching them a healthy way to worship, and by educating them about the Divine directly. In doing so, we also help bring people closer together. We foster a compassionate, kind, and loving community, which forms a social support network that creates a safety net beneath everyone. We work tirelessly to create and maintain an *actually safe* space where all are welcome. We don't just welcome Ishtarites and Anunnites, we welcome everyone. Trans people, Cis people, Intersex people, Perisex people, Gender Non-Conforming people, Gender-Conforming people, people of all sexualities, all heritages, and all benevolent or peacefully-cohabitating creeds are welcome, accepted, and protected within our Temple. Of course, being a Queer, Intersex, and Trans bastion, we are proud to provide non-medical GAC in the form of both Secular and Religious-Informed Gender Affirming Counseling to anyone in need. We provide guidance counseling, inclusion into supportive social circles, access to the boundless wisdom of trans elders, and the healing stabilization of radical acceptance and peer encouragement in learning to accept one's true self as their true gender and/or sexuality. Additionally, we offer hard to find peer support through immersion within a community that not only cares about each other but cares about mutual issues, providing mutual emotional and practical support for the issues that affect our congregants.

We clergy provide our service because we all feel passionately about serving Inanna NinAnKi, and we know that the best way to serve Her is to serve Her people, but there are also other reasons we have come together to create this sacred Temple. We believe that communal worship is a special experience which adds much to the lives of those who participate. Because we are a Temple with doors that are open to everyone, and because we operate globally through a digital space, our Temple features an inherent diversity of people and ideas which enriches and enhances the experiences and the

resulting personal growth for all involved. Of course, it is also quite joyful and fun to worship socially, for clergy and congregants alike. It's a lovely experience to attend our weekly sermons and listen to our talented Priestesses deliver sacred mythology and hand-woven wisdoms created from their own personal experiences. Many congregants find our sermons to be the highlight of their weeks. There's no fire and brimstone in our sermons, instead you'll find insight and compassion. We promote an open, welcoming, hospitable atmosphere where anyone can ask a member of clergy anything. Actually, anyone can ask anyone anything, always, and congregants are free to talk with each other, always, not just with us clergy. We encourage our congregants to share their experiences freely, ask questions freely, and seek feedback whenever they feel the need to. There is no negative judgement for healthy worship, and anything unhealthy is met with gentle constructive encouragement towards a better practice that is healthier. Shame is never something we dole out or permit to foment. One of the things that many people who convert to paganism from a mainstream religion find that their new life as a pagan is missing, is social worship and the sense of community that comes with participation in a mainstream religion. Our Temple provides all the comforts, albeit digitally, of a mainstream religion's holy place of worship, without any of the dogma, bigotry, social pressures, or corruption that such places are reviled for. Over the years we've had a great number of atheists, as well as practitioners and worshipers of other religions, who have come to join us and stay with us simply because they enjoy the community and safe atmosphere that we provide.

Another feature which we provide in our Temple, which is central to our mission, is compassionate counseling services. All of our clergy are trained in providing interpersonal guidance and gentle supportive life coaching. While we are not equipped to provide professional mental health services, and so of course we are always up-front about that with anyone in need and refer them out to proper licensed professionals who can meet their needs, we do provide religious and spiritual crisis counseling for those who do not need the services of a professional mental health provider. For those not in crisis of any form, we provide general religious and spiritual guidance counseling across a wide range of topics. Many of the people whom we assist with our free spiritual counseling services are people who experienced religious or spiritual traumas in other religions. For many who suffered such traumas, it can feel harrowing

to attempt to participate in social worship again. Indeed, religio-spiritual traumas are a powerful driving force of people towards solo practice, especially in paganism. Despite that, we have helped a great number of individuals not only find comfort with social worship with our Temple, but also to find healing for the traumas that marred their past. All of our counseling services are always free, always confidential, and always supportive. For obvious legal reasons, we are only able to offer counseling services to legal adults of the age of 18 and up. Our Temple is also only open to legal adults of the age of 18 and up, for the same reasons.

Much like for this book, our mission in the Temple of Inanna's Light is to help people come to know, understand, find, and hopefully love our Supreme Goddess, Inanna NinAnKi, so that they might come to feel and know Her love, Her guidance, Her presence, and all of the countless wonders and benefits that She brings to us all. She has touched all of our hearts, lifted our spirits, brought peace and joy to our lives, and filled us with renewed incompressible hope. It is this which we wish to bear forth to all who join us within our Temple.

I'd like you to consider the words of my protégé, our High Priestess, Entu Meadow Davey:

> "No one needs to be part of a Temple. Inanna lives in the hearts of Her people, not in any infrastructure. The purpose of our Temple is to help enlighten worshipers. To help them find and understand Inanna, who She actually is, since there is not a lot out there for new worshipers to learn from. The Temple also serves to be a repository for knowledge, both sacred and mundane, to guide seekers of Inanna to find her, to understand her, and to embrace Her in their hearts. We provide a safe place for people to question and grow their understanding of Inanna. We provide support and encouragement for people to embrace her, without telling people that there is only one way that matters, or only one way to do things right. The Temple functions as a beacon for Her Light, so that others may find Her, and know Her, and grow to bask in Her Light."

We welcome you. If you should ever find yourself within our hallowed halls, please make yourself at home amongst us. Our Temple is made all the brighter with you counted amongst us. Inanna Zami!

My Personal Priestess Prayer

Inanna, Piriŋ-An-na, Nin-An-Ki Dirig-ga!
Inanna Ki-Aŋ-ŋa, Zami-zu Dug-ga am!
Za'e Nin-ŋu Diŋir-Dirig-ga-ŋu Ki-Aŋ-ŋa-me.
Siri Ninkurŋarra mu-ŋu-am, Šubur-Munus u Niŋir-Diŋir Inanna-ke-me.
Ɒa'e Ereš-Diŋir-zu-me u Nu-gig-zu-me u Amalu-zu-me!
Ɒešnu-zu-da-me nam-bi-še i-gibil-le-de-en!
Ni-ŋu-me ši-silim-me-en u ši-ḫul-le-en!
Igi-ŋu Ki-Aŋ-ŋa i-ši-ib-Bar-re-en!
Me-na Igi i-ri-du ši-ḫul-le-en!
Melammu-zu ib-ḫul-le-en!
Me-na Ɒa'e Za’e-da-me i-ḫul-le-en!
Inanna Nin-ŋu Diŋir-Dirig-ga-ŋu Ki-Aŋ-ŋa..
Me-na Za'e ma-ab-be-en ŋiš i-ri-ib-du-du-un,
I-gub-be-de-en ud-ul a-ra-zu!
Za'e Ɒa'e-ra Niŋba-Nam-Munus-ŋu ma-e-šum ši-silim-me-en!
Za'e Ɒa'e-ra Nam-šar-ŋu ma-e-šum ši-silim-me-en!
Za'e Ɒa'e-ra Imru-gibil-la-ŋu ma-e-šum ši-silim-me-en!
Za’e gidim-ŋu i-kug-ge-en!
Za'e Ɒa'e-ra nam dug-ga i-mu-e-tar!
Za'e zi-ŋu i-mu-e-gi!
Inanna Diŋir-Dirig-ga-ŋu, Ɒa'e Za'e-ra-me! u Ɒa'e-zu-me ud-ul!
Inanna Diŋir-Dirig-ga-ŋu, Ɒa'e Za'e-ra ud-šar Ki-a-ra-Aŋ!
Inanna Diŋir-Dirig-ga-ŋu, Ɒa'e Za'e ul-la Ki-Aŋ-en!
Inanna Diŋir-Dirig-ga-ŋu, Ɒa'e Za'e Ki-Aŋ-en ud-ul!
Inanna Kug-ga Zami!
Inanna Kalag-ga Zami!
Inanna Dug-ga Zami!
Inanna Sag-ga Zami!
Inanna Zalag-ga Zami!
Inanna Ki-Aŋ-ŋa Zami!
Inanna Diŋir-Dirig-ga Zami!
Inanna Diŋir-Šag-ga-ŋu Zami!
Šar Za'e-ra! Šar Inanna-ra!

In English:

Supreme Inanna, Lioness of Heaven, Queen of Heaven and Earth!
Beloved Inanna, to worship you is a sweet pleasure!
You are my Queen, my beloved Supreme Goddess.
My name is Siri Ninkurŋarra, I am Handmaiden and Hierophant of Inanna.
I am your Entu Priestess, your Qadishtu Priestess, and your Amalu Priestess!
I am continually renewed because your Light is with me, filling me!
Because I am my True Self, I am at peace, I am whole, and I rejoice!
I look to you lovingly!
Whenever I get to see you, I rejoice!
Your Melammu is euphoric and pleasing!
When I am with you, I rejoice!
Inanna, my Queen, my beloved Supreme Goddess..
Whenever you speak I will always listen,
I will forever serve you faithfully and devotedly!
Because you have Given Me My Womanhood, I am whole and at peace!
Because you have Made Me All That I Am, I am whole and at peace!
Because you have Given Me My New Family, I am whole and at peace!
You have purified and redeemed my soul!
You have decreed for me a sweet fate!
You have brought me back to life!
Inanna my Greatest Goddess, I am always for you, and I am yours forever!
Inanna my Greatest Goddess, I hold endless love in my heart for you forever!
Inanna my Greatest Goddess, I will forever love you!
Inanna my Greatest Goddess, I love you eternally!
Praise Inanna the Pure, the Holy, the Shining!
Praise Inanna the Mighty, the Powerful, the Strong!
Praise Inanna the Sweet, the Kind, the Good!
Praise Inanna the Precious, the Rare, the Fine!
Praise Inanna the Radiant, the Resplendent, the Lightbringer!
Praise Inanna the Beloved, the Loving, the Lovely!
Praise Inanna the Supreme Greatest Goddess!
Praise Inanna my Precious Greatest Goddess!
All for you! All for Inanna!

My actual *private* Personal Priestess Prayer is slightly different, as I've removed the most personal parts in order to publish the bulk of it here, but I've decided to include this version of my prayer, a prayer that's normally an extremely personal prayer to a Priestess, which normally isn't shared with anyone outside of the clergy, purely because.. quite frankly.. it's been proven to be rather necessary just so that people can get an idea of what a "Personal Priestess Prayer" can and should be. Most people who we Entus describe these prayers to simply have no way of bringing to mind what their own prayer should actually be like, even when we describe to them what ours is like.

If you're looking to make a personal devotional prayer, whether you're an aspirant of the clergical mantle yourself, or if you're just a regular worshiper who wants to have a sacred ritualized prayer for yourself, it should be much like mine here is - though you certainly don't have to translate it into Sumerian! If you do keep it in your native tongue, you will be far less restrained when it comes to phrasing and wording, too. Sumerian is a beautiful and powerful sacred language, but it is extremely difficult to translate modern language into because of its limited vocabulary. Your prayer should be about a page long. It should be substantial in both depth and breadth. It should express who you are, how you feel, what you're thankful to Inanna for, and it should express your devotion and love for her. You get to pick the specifics, of course, so don't just copy mine. Make it truly yours. Just use mine for inspiration.

One of the primary uses of a Personal Devotional Prayer / Personal Priestess Prayer is reciting or reading it as an offering to Inanna whenever you want to do something special for her. For us clergy, whenever we give a meal to Inanna, we are expected to recite our Personal Priestess Prayer to her after we present her the food and drink. So if you've ever wanted to perform a Ritual of Offering, but you didn't have anything to give, or you feel intimidated by having to come up with something different to give each time, you can create a prayer like this, and give the *performance* of the prayer as an offering as many times as you like, whenever you like. As long as you always speak from the heart, full of emotion and sincerity, with reverence in your voice, and your words are true, it counts as a precious offering.

Understanding Divine Command

One of the most severely misunderstood aspects of deep faith, especially the deep faith of a member of clergy, is **Divine Command**. Divine Command is pretty much what it sounds like, it's receiving a *command* from a Deity. That's not what causes misunderstanding, though, the misunderstanding comes from people's perceptions of what it's like to receive a Divine Command, and why and how someone faithful obeys and carries out a Divine Command.

For someone faithfully devoted, receiving a Divine Command is no small happenstance, it's a major occurrence. We clergy are sworn to obey Inanna at all times, and so we're required and expected to carry out any Divine Commands that we receive, but that doesn't mean we're sworn to unconditionally carry out every message we receive. People often take offense to the idea of a Divine Command, they think that it means we're giving up our free will, or worse, they fear that we're going to commit some atrocity because they imagine that we'll receive a bogus command directing us to harm ourselves or someone else and that we'll mindlessly carry it out. People who have never bonded with a Deity always say things like "what if they tell you to stab someone?" because they cannot fathom what it is like to have an actual Deity speak with you. The premise itself is absurd because it conflates intrusive thoughts and dystonic urges/voices, with clairaudience with a Deity. Unfortunately, until someone has experienced communications with a Deity, they absolutely cannot understand what it is like. These are the kinds of misunderstandings that usually surround the idea of Divine Commands. In reality, if someone has already proven themself as having established and is maintaining a genuine, sane, healthy, practice of worship to a True Divinity that they bonded with, which is built upon healthy validated beliefs that are well anchored to objective reality, who has experienced genuine interpersonal contact and bidirectional communication with that Deity in the process of becoming bonded with them, then they've already shown themself to be practicing Discernment effectively, which means they're not someone who is going to let an intrusive thought pass itself off as a Divine Command.

Likewise, the person who fears that others will receive intrusive thoughts to harm others *and act on them* has either revealed their ignorance, or in actuality revealed what their own internal experience is probably like. Most

people who go on to become clergy of True Divinities don't experience intrusive thoughts to harm others, the few who do would know better than to ever act on them. I've trained many people over the years to access their Clairsentience and learn to hear/see/feel/know/dream contact with the Gods, and not a single one of them has ever experienced such violent or sadistic intrusive thoughts and thought that it would be something to act upon even if they thought that it came from a Deity. Now then, it has to be said that some people do experience those kinds of thoughts and there's no shame in that, they're common in both OCD and schizophrenia, and in related conditions. They also can manifest in personality disorders. As such, once again it must be said that mental health plays a pivotal role in a person's spirituality. This is why potential and current clergy are thoroughly evaluated for mental health issues which could impact their ability to serve the community prior to being ordained. Members of clergy must demonstrate excellent emotional stability, emotional regulation, coherence and clarity of thought and self expression, and the ability to remain composed, calm, and level-headed even when under extreme distress, duress, and turmoil. Anyone can worship Inanna, regardless of what their mental health situation is like, but becoming a member of clergy requires that one be capable of excellently managing their own mental health issues without lapse or mishap, if they have any. Now I want to be clear that there is no discrimination against anyone who experiences intrusive thoughts; if someone can demonstrate that they're able to effectively and reliably Discern what messages are the product of their own mind, and what messages are actually from Inanna without failure, then there's no problem with them becoming a member of clergy if they experience intrusive thoughts, but because they are prone to spurious thoughts which may become dangerous if their Discernment fails, their communications through clairsentience are going to be held to a higher level of scrutiny. In fact, they would be the first ones to hold their perceptions to a higher standard of scrutiny. That's a core part of Discernment - knowing thyself and acting accordingly.

So let's play out a worst case scenario just to clarify how this all works. If a member of clergy should experience a perception that appears to be from a Deity, which tells them to do something harmful, or in any way seemingly unwise, that member of clergy would first be applying their Discernment at full potency to evaluate whether it really was from a Deity or not, and whether they

interpreted it correctly or not. If it comes back repeatedly that it really was from a Deity, then that member of clergy is under obligation to contact the Deity and ask for clarification and verification, without acting upon the suspect "command". If the member of clergy were to receive follow up contact from the Deity and the Deity were to validate that they perceived the message correctly and that's what they're being told to do, the member of clergy is then under obligation to contact their superior, usually their Entu, and their peers, and tell them all about every step of the conundrum. At this point, the whole lot of clergy will apply collective Discernment and work to contact the Deity themselves to evaluate the message. Let's say just hypothetically that somehow everyone gets the same message from the Deity and it appears to be validated; the next step is to determine if the supposed command is in line with the ethos and mythos of that Deity, to see if it's something that could be reasonably expected for that Deity to say to a worshiper or servant. If it still comes back verified, that it really is something in character for that Deity, the members of clergy who received that command are still responsible for their own actions, and as such, they must apply their own ethics and morality to the situation, and decide if they are to follow through with the command or not. Even if every message and check and balance comes back positive, every single member of clergy still maintains their Free Will and Personal Responsibility. There's never ever a case where a person is absolved of responsibility simply because "a Deity told them to do it". Real Deities don't threaten someone with a punishment if they do not blindly obey, either. That's the kind of thing false gods do. So in such a hypothetical, all of the clergy would together agree to disobey the command as a result of their personal ethics and moralities due to the command seeming like it would either harm someone or be unwise.

So what *really* happens? What actually happens is that we all love and trust Inanna, and she loves every one of us, and she has perception and awareness into our own situations and the experiences we have, how we have them, and she cares about us and our well being, as well as the well being of other people. So she would never command any of us to do anything harmful. As a result, the above hypothetical never actually plays out. When she does issue a Divine Command it is because she has seen or become aware of something that we need to act upon - or not act upon - which we mortals could not possibly be aware of, or she in her infinitely greater judgement than we

possess determines that a change in Temple Policy is required on some matter, and she contacts one or more of us to inform us of the issue at hand and how to handle it according to her wishes. When we receive that message we evaluate it with our Discernments and run it through our ethics and moralities to make sure that it's something safe and healthy and wise to do. If we cannot see the wisdom in it, but it is clearly not something unsafe, we'll contact her and ask for clarification and verification, which she will then provide to one or more of us, and the information which she received that caused her to issue a Command that is different than what we would have done without her input becomes made available to us, bringing us all up to speed, at which point we're able to see the wisdom in it, and that ends the conflict of judgement. We recognize her superior wisdom and judgement and see the wisdom in her decision, and we carry out the Command as delivered because we have seen that it isn't harmful or unwise.

So what kind of Divine Commands have been received in the years of service? I was commanded continually for several months to not leave the Temple of Inanna, even though I wanted to, as conditions there were extremely unhealthy for the clergy, and unpleasant for the congregation. Inanna's reason was so that I could continue to care for the congregation and clergy until a clean break from that Temple was made possible without total disruption of the community. During that long wait I was given another Divine Command to build a Temple of my own in secret and in haste. I did so and continued to wait. When the breakaway point was finally reached, I was given another Divine Command to rally up all the honorable and qualified clergy, inform them of the Command to part ways with the owner and the Temple of Inanna, and to contact all the active congregants and inform them of the situation and facilitate their move over to the new Temple of Inanna's Light smoothly without crisis or conflict. This was all to minimize the harm to the community that would have resulted from dividing the Temple and cutting ties from ToI.

Later, in my Temple, TOIL, I and Meadow received a Divine Command to not allow bigoted Transgender people to discriminate against or denigrate Cisgender people within the Temple, so as to maintain the true safe space that we set out to be. This happened because several bigoted Transgender members who were with us at the time wished to harm several innocent cisgender people in the Temple freely, in wanton retaliation for the

discrimination and denigration that those Transgender members had received outside of the Temple from *other* Cisgender people outside of the Temple. This was clearly the correct decision and a good decision to make, yet those few trans members who wished to harm innocent Cis members very much did not like that Divine Command, and they took up severe offense with our carrying the Command out. We clergy practiced full transparency and even delivered Inanna's direct message to the congregation to explain what was going on. It's always been our job to not allow anyone to discriminate against anyone or anyone to harm anyone else within the Temple, and discriminating against someone or harming others have always been against the Temple rules, so the fact that Inanna saw the need to deliver a Divine Command to us about it showed not only how closely she monitors the goings on of her Temple, but also how intently the parties in the wrong were aligned to committing those harms.

One of the key points that naysayers of Divine Command miss is that we trust Inanna explicitly, implicitly, and unconditionally, even though we do not trust our ability to automatically perceive her correctly, interpret her messages correctly, or understand her motivations correctly. We trust her so much because she is one of the most powerful beings in all of creation, who loves us unconditionally because she *is* love itself, who has more foresight, insight, wisdom, knowledge, perception, awareness, intellect, kindness, compassion, wit, and clarity of thought than anyone else, and she cares about all of us and wants what's best for us without exception. Inanna does not want us held back by poor choices, or bad situations, or hesitation born of fear or indecisiveness. When she tells us to act it is because she knows it is such an important junction in fate that if we do not act, the consequences will be severe. True Deities do not micromanage people's lives, they intentionally sit back and let people live their own lives and make their own decisions. They only get involved when not doing so constitutes an act of negligence against someone they love. Inanna doesn't want us to harm ourselves, she doesn't want us to harm others, she doesn't want us to be unhappy, and she doesn't want us to make anyone else unhappy needlessly either. She does want us to be happy, and sometimes that requires making decisions that others are not happy about. One of the most common circumstances in which Inanna will give someone a Divine Command is when that person is abstaining from doing what's best for them because it will upset someone to do so. Note that that

doesn’t mean it would harm someone else to do what’s best for them, just that making the change would upset someone, for example, making changes to a relationship or a relationship dynamic so that things are equal for all partners, or so that all partners have their needs met. Inanna being the Supreme Goddess of Love cares deeply about people’s happiness, health, and satisfaction levels within relationships, and she is not wont to allow a worshiper’s unhealthy relationship to persist. She wants the people she loves to thrive and enjoy their lives, and become their best selves, and live authentically. Sometimes that necessary growth and development does require that we mortals do something we don’t want to do, or are afraid to do, or that will hurt some feelings in the short term. That doesn’t make it an unwise thing to do, nor does it make it a harmful thing to do. Deities are much like ideal parents; they will encourage their charges (the people they care for) to do what’s best for them and for all involved, even if it is something unpleasant or not fun.

Additionally, True Divinities in general, but the Anunna particularly, don’t only speak to devout worshipers who become clergy, they speak to many of their worshipers, and to people who simply believe in them passively. The thing is, most people don’t even notice when a Deity speaks to them if the Deity doesn’t explicitly want the person to recognize that a Deity is speaking to them. In other words, Deities can speak to mortals covertly, in which case to the unassuming mortal it just seems like a really good idea popped in their head suddenly out of nowhere which they felt like they just needed to act on. That’s one of the core abilities of True Divinity.

Ultimately, Divine Commands are not a problem when handled correctly, and when they’re not handled correctly - by people other than my Temple’s congregation as we’ve never had an incident, it’s because those people don’t know how to or simply don’t apply Discernment, thus it’s never the Divine Command that is the problem, it’s the person’s lack of Discernment, and their unresolved mental health or hygiene issues that enable them to act on a spurious thought that they should never act on whether or not a Deity is ever involved.

Section 4: Coda Excursus Līberōrum

A concluding exploration of Inanna's first children.

The following section's content is derived directly from personal interactions and experiences the author had with members of the Anunna, primarily Inanna NinAnKi and Ninkurŋarra EgirAnKi.

I have been in contact with Ninkurŋarra for the past several years and have had hundreds of interactions with her in that time. They began when Inanna initially placed me in contact with Her daughter with the intent of having me train under her and learn from her how to serve as Inanna's Handmaiden.

As High Priestess (Entu) of Inanna, I consider it my duty to ensure the quality and accuracy of Her mythos and ethos. I am one of Her many hierophants, wherein it is my job to relay and retell the knowledge she imparts in me to others as accurately and faithfully as I can. As I do not lead a congregation in worship of Ninkurŋarra EgirAnKi, I cannot and do not call myself her High Priestess, nor even a priestess of hers. I am wholly devoted to her Mother, Inanna NinAnKi. That being said, I am one of Ninkurŋarra EgirAnKi's hierophants, and she has entrusted in me the responsibility of faithfully and accurately relaying and retelling the information she has imparted within me. The following section is my sincere best effort of doing so.

The Book of Ninkurŋarra EgirAnKi

Ninkurŋarra EgirAnKi

Princess of Heaven and Earth

Firstborn Daughter of Queen Inanna and King Enlil

Goddess of Compassion, Justice, and Freedom

First of the Femme Intersex Beings

The Second Transgender Woman

Twins Born of Love

Long ago, in the ancient days, the days long before this world was stripped of Divine Magicks. In the days long before this world became quarantined and segregated from all other worlds by the Veil which prevents Divinities from taking form in this world. In the days long before all the stars' paths were fixed and all the Divine Powers were distributed. In the days long before the Earth was populated by all manners of creature and person. In the days long before Heaven was built to grandeur as it is now. In the days long before humankind became the masters of their own destinies, back when humankind was a new creation of Lord Enki and Lady Ki that was just beginning to learn of itself and explore the world it found itself within, there was a young Goddess who had just risen to claim Her true power. The first of Her kind; She chose Her true name in accordance with Her true gender. She chose the name "Inanna", just as She had chosen "woman - female - feminine" as Her true shape of self the moment She tasted of the Crystalline Fruit of the Me of Gender, which granted Her the power of Transformation and complete knowledge and understanding of all things Gender. Once She embraced this truth, She traveled to the Underworld and sought out the Crystalline Fruit of the Me of Sex. From that Blessed Divine Fruit, She gained the knowledge of all things Sex, and because She possessed the Me of Gender already, She gained supreme power over the Domains of Love and Sexuality with its acquisition. Soon after this, She went about exploring the fullness of Her being, the fullness of Her nature, the fullness of Her truth - and the fullness of those who would become Her lovers.

As part of this exploration of newly-forged self, She set Her eyes upon a beautiful King whose colors radiated in tones of gold, silver, magenta, and cyan. She set Her eyes upon this beautiful King of Air and Sky, and He set His eyes upon this newly-risen Queen of the Storehouse and the Harvest, who had just risen to claim the powers and true natures of Love and Sex and Transformation for Her own. Their eyes met, and something special happened, something that had not happened more than thrice before in all of creation; two Divinities fell in true love. They embraced one another the way the colors of dawn and sunset embrace the earth, one enveloping the other, each celebrating the other's form and endless beauty. They embraced each other like Man and Woman, and for each it was their first time doing so. The King was Lord Enlil, and the Queen was, of course, Lady Inanna. The Queen was

enchanted and delighted by the King's raw nobility and charming regality, She was intoxicated by the allure of his Masculinity and his Desire for Her, which was wholly new to Her. He was intoxicated by Her unmatched beauty and Femininity, but most of all by the pureness of Her heart. She carried an innocence, and a genuine desire to fully and endlessly explore not just Her newly-forged self but also Her newly-found first lover, which He found to be charming and endearing beyond anything He had experienced before. His tenderness and immense strength made Her swoon, and Her soft suppleness of both body and mind filled Him with passion. For many blessed long nights and many blessed long days the two coupled and shared of each other.

Their love was felt throughout all of Heaven and Earth, for such was the way of things back in those days before the Earth Realm became truly separated off from all others by what we have come to call "The Veil". As they embraced each other, all of creation felt their love, and all rejoiced, for it was a glorious and beautiful pairing of Divine Souls, Divine Hearts, and Divine Domains. You see, as they embraced, and two temporarily and repeatedly became one, so too did their Domains of Power mingle; the Sky itself became a medium through which Love radiated and was distributed unto all. But it was not just Love, of course, it was also the Plenty of the Storehouse, the Fecundity of the Harvest, the Joyful Beauty of Sex and Sexuality and Gender, and the power of Transformation, which spilled forth throughout the very air that all breathed. So too, it was not just the exuberant vitality and feather-fall lightness of Air that spilled forth throughout the hearts and bodies of all, it was also the rushing and surging energy of the Wind, the rejuvenating refreshment of the Rain, and the vibrating exhilaration of Lightning - the very power of Life itself, that flowed forth throughout all who bore any connection at all to the Divine Anunna. With this pairing, all of creation rejoiced and celebrated.

When Divine Powers of Creation join together, it is *creation* which inevitably follows. And so, the new woman, the Queen, became pregnant following her blissful union with the King. She carried twins within her Divine womb; those two love-forged souls would later come to be known as Ninkurŋarra and Nungalaturra. These two nascent souls were unlike any others who had ever existed before - they were created from the unrestrained mixing of all that was their loving parents' powers and selves. The powers of Unbound Mercurial Transformation, Boundless Freedom of Aethereal Permeant Infiltration,

Irrepressable and Unstemmable Fulminant Lifeforce, and Revivifying Salubriant Restorative Anodyne Touch were innately gifted to these two so fully as if they were to be their own Domains, should they ever ascend to full Divinity. They also possessed strong ties to both their parents' sets of Divine Domains, which manifested within them as irrepressible affinities, but they did not directly inherit their parents' Domains, only resonance with them, nothing more. These Divine fetal twins were created out of a celebration of Love and Gender Affirmation, two things which would be ever-present in their hearts for all of their existence.

Some things more, some things vitally important, were also distilled into these two newly-forged nascent souls; each was a mirror of the other, not as inversions, but rather as in reflections which complimented the other. Nungalaturra was composed of a foundation of his Mother's femininity, and then the vast majority of him was filled with his Father's masculinity. Ninkurŋarra was composed of a foundation of her Father's masculinity, and then the vast majority of her was filled with her Mother's femininity. In this way, she was much like her Mother, who had also started out as a foundation of masculinity inherited from Her Father, before She went on to claim Her femininity from that blessed Divine crystal fruit. So it was that Ninkurŋarra's and Nungalaturra's forms were a blend of masculinity and femininity in equal but opposite measures. Neither was only Male or only Female, both were both, and both had the innate power of Transformation; the freedom to choose their own forms at will. Ninkurŋarra, in inheriting her mother's overwhelming femininity, itself born from an innate desire for freedom, too carried this unquenchable desire for freedom within her. Nungalaturra, in inheriting his Father's overwhelming masculinity, itself a gift of immense affinity for power received from His Father, too carried a similar irrepressible desire for power within him. But something else was innately different about these two nascent souls; they were both intentionally denied the gift of being included in the Me of Gender. Their loving Mother, in her infinite wisdom, had seen it was necessary to the survival and well being of all of creation to withhold the gift that is given to all sentient sapient souls from the children who were still growing inside of her. This had never been done before, always at least one aspect of Gender was given to every soul upon its creation, this was an edict intrinsic to The Grand Order. Even "no gender", being agender, is itself a gender. But in these twins not even the gender of "no gender" was given to be

theirs. Additionally, The Twins were denied the gifts of Sex and Sexuality. Neither's form had any genitals, despite their freedom to mix femininity and masculinity of form in other ways, and so neither could have sex or procreate. This was vital for ensuring that they had no place in The Grand Order. Furthermore, as these Divine twins were created solely of the powers of Heaven, and without any inclusion into The Grand Order of Creation - the design that dictates the natural cycle of Life and Death, the cycle of Earth Realm and the Underworld, these two soon-to-be-born beings were to be born Immortal and demi-Divine. They were not known to Death, who was the executor of the Grand Order, and Death had no hold over them, and so the laws of any realm other than Heaven itself did not apply to them in any way.

The joyous day came soon wherein the Queen was to give birth to her beloved twins Ninkurŋarra and Nungalaturra. Thanks to the Divine powers gifted to these now-natal demi-Divine twins, specifically the Anodyne Touch, their birthing was without pain or suffering for their beloved Mother, the Queen. Lady Inanna laid back upon Her cushioned throne, with her beloved King at Her side, and reached down between her legs, reaching into her effortlessly-parting vulva, and lifted up her first-born child, Ninkurŋarra. She handed her to Her beloved King to hold, before reaching down once again into her fully-dilated beautiful boat of Heaven, and lifted up her second-born child, Nungalaturra. The King kissed his daughter on her forehead and then handed her back to her Mother, who upon holding both of her newborn children beamed with a light of joy that penetrated through all realms and shone forth unto all of creation. The King leaned in and kissed his newborn son's forehead, and then embraced the three of his beloveds there before him. The King and Queen pronounced sweet fates for their beloved children that day, and with those decrees, Ninkurŋarra and Nungalaturra were welcomed into Heaven by all of the Anunna.

The two demi-Divine children played as children play, grew as children grew, explored as children explore, and learned as children learn during their time of youth in Heaven. They were welcomed by and loved by all in the Blessed Realms (another name for Heaven). In those days, it was decided that they were not to leave the Blessed Realms, and being good-hearted children as they were, they obeyed this decision. Heaven is quite vast, and this was a good thing, for the both of them relished in exploration and learning

unendingly. As time went on, they matured into adolescence, and began to explore the fullness of who and what they were. Both Ninkurŋarra and her brother, Nungalaturra, would fluidly express their sexes, changing their forms as the situations struck their mood, but always maintaining the ratio of Maleness and Femaleness that they were born with. Both possessed both Maleness and Femaleness within them, and both had enough command of each to choose any manifestation of both that they desired, but neither was ever able to be wholly Male or wholly Female, for this was not in their natures... yet. When others looked upon them, it was clear to them that The Twins were “Not Man or Woman”, and this was how they were seen by all for a long time to come. Because of Heaven’s ubiquitous perfect compassion and kindness they were not excluded or segregated because of their *otherness*, but it was still how they were known to others. At this stage in their lives, their *otherness* did not distress or disturb them, it was all that they had ever known, and both their Mother and their Father loved them with a perfect unconditional love that cared not what their sex or form was. A day would soon come when that exact *otherness* would prove to be a tremendous boon, one vitally important to the task at hand, a task that meant more than life or death to The Twins, but on that day they would also come to understand what that even with all their free-flowing fluidity of Intersex freedom of sex and form, there was something precious which eluded them that they would come to covet and desire for themselves.

Inanna Descends to Irkalla

The day eventually came that their Mother, Lady Inanna, had been anticipating since before The Twins were born. She was to leave the Heavens, and travel to where no one can easily return, the heart of the Underworld; Irkalla, the Great Walled City of Death. Inanna had to expand her sphere of influence into the Underworld, not for a desire for power, but for a mission of compassion. Due to the way that Domains and Mes work, only the Domains of Deities of Death had any influence upon the Underworld, and so it was that Love itself was missing from the Underworld. Souls who were sent there for their afterlives could not fall in love there. Transformation was another Me that had no foothold in the Underworld, and so all who entered there were stuck how they were at the end of their lives. Those who inhabited the Underworld cried out in suffering for a great many eons, and all the Anunna in Heaven heard those cries, but they felt powerless to do anything about it because they knew that if one who enters the Underworld eats, drinks, or partakes of anything that comes from Kur, they become trapped there forever. Furthermore, if someone is killed in the Underworld while they are there, they also cannot ever leave the Underworld. The only way to enter the Underworld and leave it is to not actually interact with anything that they find there, which means that they could not simply go there and enact changes that last upon anyone or anything. Inanna knew that there can be no true Justice and no true Compassion, two of her most favored Domains, if Love and Transformation could not be brought into the Underworld to take up residence there permanently. She knew so little about Death, about the Underworld, and so She needed to learn about this Primordial Realm. To do that, She embarked upon a fated journey there, a journey which would change all of reality forevermore when it was complete. So it was that Inanna embarked upon Her Descent to Irkalla.

Inanna knew that it would be filled with danger to enter Irkalla. It is one thing to go to Kur, a realm of danger and mystery, it is quite another to enter the forbidden Great City of No Return - Irkalla. She had been to Kur herself once before, when She was young, shortly after She claimed the Me of Gender and won her Womanhood, when She ventured to claim the Me of Sex for herself. She was victorious in that endeavor, but it was far from entering into the Great City, and there was little danger present for Her as She had Her older brother, Lord Utu at Her side the entire time to defend and guide Her. She arrived at

the entrance to Irkalla with her sukkal, Ninshubur, and with a quick-beating heart, She knocked on the heavy wooden door of the First Gate of Irkalla, and waited for its gatekeeper, Neti, to answer and let Her in. What happened next is arguably the most famous story in all of ancient Mesopotamia, certainly Inanna's most famous adventure. Inanna was stripped of all of Her power and all of Her Domains and all aspects of Her Divinity one by one. She entered the great hall where fates are decided for the recently deceased, and She stood before Her Sister, Her Aunt, Lady Ereshkigal, the Queen of Irkalla. She asked Her Aunt for an opportunity to learn about Death, to learn about Irkalla, to learn about all that She does not yet know, but which Ereshkigal surely does. Lady Ereshkigal, not believing Inanna's motives to be true, assumed that this was some kind of ploy to usurp her throne. Ereshkigal stared at Inanna with hatred and spoke to Her with rage, and in an instant of utter failure to uphold the duties she was given in her stewardship of The Grand Order, she killed Inanna instantly and irrevocably.

This was the single most disruptive event to the functionality of the entirety of Creation to date. By killing Lady Inanna, she had broken the very machinery of Life and Death. The Mes that Inanna held in life were instantly transferred to Lady Ereshkigal without her consent; those Mes *must* be held by someone, and Ereshkigal was the chief Deity of the Realm so they defaulted to her. But some of those Mes were never meant to be held by the same Divinity, specifically the Me of Life and the Me of Death antagonize each other and cancel each other out. Same still, the Me of Transformation and the Me of Immutability counteract each other and cancel each other out as well. With Inanna dead, no new life could take hold on earth or in Heaven or any other realm of life. No food could be harvested, no crops could be reaped. No fruit would bud, no plant or animal would grow. Because the way Irkalla gets food for its denizens is that whenever a head of grain is reaped in the land of the living a head of grain is sprouted in the land of the dead, with Inanna dead there was no more food to be harvested in all of Kur either. With no more procreation or growth in the land of the living, there was to be no more fresh dead to be granted entry into the Underworld. Literally the whole of the complex balance and interplay of elements of existence within The Grand Order was shattered by Ereshkigal's unthinkable foolish act. That single instant of temeritous and acratic reckless imprudence doomed not only the world of the living, but the whole of Creation, including the Underworld that

Ereshkigal was sworn to protect and steward.

No Divinity could come to fix what Lady Ereshkigal had broken, none would dare attempt it after seeing what happened to Lady Inanna. Inanna did not act with violence, She did not eat anything of the Underworld, She did not Drink anything of the Underworld, She did not act on anything there either, by the very laws of the Underworld, and the laws of The Grand Order, She was not to be killed. And yet, She was. What made things worse, is that Ereshkigal instantly found herself very pregnant with her late husband's child, from seed placed within her prior to his death. This would have been a miracle on any other day, but with Inanna dead, hanging on a hook like a macabre piece of art, no children could be born, not even the one in Ereshkigal's womb. So, Ereshkigal entered into a never-ending state of labor. In agony in every moment, Ereshkigal moaned and writhed and screamed. For days this continued, meanwhile every functionary in the whole of the Underworld fell into a stupor born of this impossible state that had taken hold of the only reality they had ever known. In Heaven, all of the Heavens wept and mourned not just for their beloved Queen, but for The Grand Order, the metaphorical metaphysical machinery which granted function and qualia to every aspect of existence, and for all of the suffering that had been brought forth by a single act of injustice.

Fortunately, Lady Inanna had foreseen this event, and Her Father, Lord Enki, who knows the thoughts of all beings, had come to know Inanna's thoughts about what was to happen. So, when Ninshubur returned to Lord Enki as instructed, when everyone else declined to help, He agreed, and sent for the only two beings who were not disrupted by the untimely shattering of The Grand Order; Ninkurŋarra and Nungalaturra. Because they were created outside of The Grand Order, and they were excluded from it in every way, they were not only not bound by the rules of existence that prevented every other being in Heaven from rescuing Inanna, they were also not subject to the laws of the Underworld, and they were gifted with the very powers and natures necessary to infiltrate Irkalla, soothe Ereshkigal, and rescue Inanna. Lord Enki explained the situation to both Ninkurŋarra and Nungalaturra, and instructed them in exactly what to say and what to do. Both loved their Mother, Lady Inanna, more than existence itself, and would do whatever it took to bring Her back and restore The Grand Order, even if it cost them everything, but Lord

Enki was clever, and because He loved His grandchildren, The Twins, so very much, He devised a plan which would ensure their safety.

Lord Enki instructed Ninkurŋarra and Nungalaturra to extract two Divine Decrees from Lady Ereshkigal while she was in agony with the endless labor of her never-to-be-born son Ninazu. First, The Twins were to extract a Divine Decree “Upon Heaven and Earth” from Lady Ereshkigal that forbids her or anyone else in her realm from harming either of them. Second, The Twins were to extract a Divine Decree “Upon Heaven and Earth” from Lady Ereshkigal that forbids her or anyone else in her realm from restraining, restricting, or imprisoning either of them. Lord Enki made sure that both of The Twins memorized the exact wording required to ensure their safety on this mission and the timing of when to ask Lady Ereshkigal for this all-important set of Decrees. Divine Decrees are not just promises, they are hard-coded laws of reality written into the fabric of reality by a Divinity; once enacted they cannot be acted against no matter how much someone wants to do so. A Divine Decree “Upon Heaven and Earth” is the highest level of Divine Decree possible, it traces its power and authority back to Lord An and Lady Ki at the creation of all. By ensuring these Divine Decrees were extracted, Lord Enki ensured the safety of his beloved grandchildren. With their safety taken care of, He gave Ninkurŋarra the Water of Life and Nungalaturra the Food of Life, and instructed them on their use. These are Divine Substances which flow and grow only in Heaven near the source of its creation, which can give life back to the dead, or make alive that which was never alive before. Next, He instructed The Twins on how to help Ereshkigal give birth once their Mother was returned to life. He hugged them both and wished them good luck before sending them on their way.

Ninkurŋarra and Nungalaturra arrived in Kur in mere moments. Because they both exist outside of The Grand Order, all of space and time is at their disposal. They arrived at the First Gate of Irkalla, and with a finger’s touch upon its heavy door, the door flew open with great force. The eldest twin, Ninkurŋarra, stepped foot across the threshold, and that very instant all the six gates ahead of her swung open at once. No barrier created of any material or realm outside of Heaven can bar or restrict their way. The twins entered the City of No Return and found it seemingly vacant. They crept into the throne room and heard only wails of anguish and agony, but saw no one. They saw

their beloved Mother's corpse on the wall, hanging from a hook. With a gasp, Ninkurŋarra, caught her breath and shed a tear. Her brother, Nungalaturra reached up and wiped it from her face, and reminded her that they must remain strong if they are to save the one they love the most from this horrible place and bring Justice and Function back to all of Creation. As he reminded her that, he shed a tear too, which Ninkurŋarra reached up to wipe. He felt the pain just as surely and completely as she did. The twins carried on, following the sound of screams and moans until they were in the shadows near the entrance to Ereshkigal's personal chambers. The door was locked, but all it took was for Nungalaturra to blow his breath upon the lock, and it clicked open and fell away. They entered Lady Ereshkigal's chambers with silent steps and heads held high. There, they found her laying, writhing, on her bed. They saw her sukkal, Namtar, standing in the corner, muttering to himself, barely even aware of the presence of these two strange beings that just walked into the most secure and sacred place in all of the Underworld.

The Twins dutifully did as their Grandfather instructed, they approached Lady Ereshkigal while echoing her cries with phrases of compassion and comfort. Ninkurŋarra was the first to place her hand upon the Great Queen, and in that instant the Queen's body calmed down. Nungalaturra placed his hand upon the Queen's forehead, and in that instant the Queen's mind calmed down. With her extreme distress suddenly and seemingly-miraculously ended, The Twins extracted the two Divine Decrees from their Great Aunt as instructed. The power of their Anodyne Touch was absolute; no pain could withstand their touch. They could not cure any ailment with their touch, but whomsoever they touched would not feel any pain no matter how grievous the wound or horrific the illness. They were beings of Compassion through and through, and the greatest power of Compassion is freedom from pain no matter how great. The twins declined Ereshkigal's offers and insisted that they would help in exchange for the corpse of their Mother, though they did not inform Lady Ereshkigal that that is who Inanna was to them. They helped Lady Ereshkigal walk out with them to her throne room and sit upon her throne. Then, they left her side to see to the resurrection of their beloved Mother, Lady Inanna. The moment their touch left Ereshkigal she roared out in a wail of agony. Had she not decided to have Lady Inanna's body hoisted up onto a hook in some act of cruel vanity, they would not have both had to leave Ereshkigal's side in order to resurrect their Mother. Lady Ereshkigal's own actions were the cause of her

suffering, and it was only by the compassionate kindness of these two strange beings that she knew any relief or hope of being cured at all.

Ninkurŋarra lifted her lifeless Mother's head and parted Her chapped lips. She poured most of the Water of Life down Her throat. Nungalaturra crumbled the dried Food of Life in his fist held above his lifeless Mother's mouth, and with two fingers he pushed the rest of it down Her throat. Ninkurŋarra then poured the rest of the Water of Life down Her throat, and Nungalaturra massaged Her throat to get it all to go down. They waited moments that felt like eternities, but their Mother remained lifeless. They had almost forgotten the last step of the instructions from their Grandfather, but in that moment, the eldest twin remembered, and lowered her head to her Mother's mouth, and pressed her lips upon Hers. With a deep powerful breath, she blew all of her air into her Mother's lungs, inflating them while making herself completely breathless. Before she could gasp in to fill her own lungs again, her Mother, Lady Inanna, opened Her eyes and coughed suddenly before gasping in a powerful breath that returned color to Her whole body. Lady Inanna laid there in Her daughter's arms for a moment, and looked into the eyes of Her two children who had come to the darkest place to rescue Her. The love they felt from Her beamed through them and warmed their hearts, driving out all sorrow that had filled them up until that very moment. Without a word, Lady Inanna sat up and then stood up and addressed her Aunt with a slight smirk on Her face; "Lady Ereshkigal, I claim that which is mine from you.". With those words, the Mes which found their way into Ereshkigal returned themselves to Lady Inanna, which restored full functionality to The Grand Order. She turned to Her two children and motioned for them to tend to her Sister-Aunt as they had promised that they would. Ninkurŋarra and Nungalaturra rushed over to Lady Ereshkigal, and just as before, their Anodyne Touch drove all trace of pain from her exceedingly pregnant body. Ninkurŋarra performed midwifery upon her Great Aunt, while Nungalaturra kept her Great Aunt calm, and together, the two of them delivered Lady Ereshkigal's first child, Ninazu, in mere moments.

With her newborn child resting calmly in her arms, Lady Ereshkigal looked out from her throne and at Lady Inanna. The twins quickly took their place at their Mother's side. You would think that the Great Queen of the Final End would have been grateful to her saviors, but all she felt in her heart towards them

was anger and loathing. Instead of seeing the pregnancy and birth as a great gift, a miracle, and it *was* a miracle because no one had *ever* been born in the Underworld before, Ereshkigal saw it as a tremendous embarrassment, a humiliation. So too, she saw her rescue from it as another humiliation. She despised Ninkurŋarra and Nungalaturra. Had she not promised in Divine Decree “Upon Heaven and Earth” to not harm, restrain, restrict, or imprison them, she would have done all of that and more. With a fiery rage Ereshkigal snarled at them; “HOW DARE YOU!? How Dare You!? You... you *things!* You are a mockery of creation!, you are disgusting!”. So it was that with hatred in her heart and her voice, she pronounced a curse upon Ninkurŋarra and Nungalaturra on the spot; “You shall never find acceptance within the cities of the Living or the Dead. You shall only eat what others see fit to give you. You shall only drink what others see fit to give you. You shall not hold any station of your own within civilization. Your place will be in the shadows of the city walls. Your dwellings shall be in the thresholds. The lowest in society shall show you cruelty at every turn and beat you freely. I strip you of your vitality! I strip you of your personal power! You are now known by Death! No longer shall you mock The Grand Order with your every breath! May you suffer endlessly for this humiliation you have put me through!”. With these words, Ereshkigal pronounced a great curse upon Ninkurŋarra and Nungalaturra which would follow them everywhere. Ereshkigal continued on with more hatred in her voice; “You two *things* can get out of my sight, you’re free to go now. If you ever return here and break any of my laws I will kill you on the spot and hang your lifeless corpses upon the very hook your conniving whore Mother hung from.”. “Begone!”, she spoke through gritted teeth. The twins felt as if something incorporeal and intangible had been taken from them, but neither could make sense of what they had lost, and they were eager to rescue their beloved Mother from this awful place.

She then addressed Lady Inanna, and with a wickedness in her tone she explained to Her that because She had died within the Underworld, She was not free to go, even though “those *two abominations*” brought Her back to life. The Underworld exacts a price for every Soul that crosses its gates in Death; one Soul in equivalent exchange. Lady Inanna was informed that She must find someone to take Her place. The three Heavenly Souls made for the exit without hesitation, but it was clear from the very moment that Inanna opened Her eyes that She was not exactly how She was before She was so

mercilessly murdered, She had been changed by the experience. In ways not entirely clear to The Twins, their beloved Mother was different now, greater somehow. Taking the formation of an official Divine procession, Ninkurŋarra walked in front of her Mother, and Nungalaturra walked behind his Mother. Lady Inanna reclaimed all that She had been stripped of during Her passage through the Gates of Irkalla during Her arrival. They rendezvoused with Her sukkal, Ninshubur, at the entrance to Irkalla, and when Nungalaturra had crossed the threshold of the final door, a flurry of Galla swarmed the four of them right before the outer door of the Gate of Irkalla slammed closed.

With another step away from Irkalla, one of the Galla grabbed hold of Inanna by the arm. Ninkurŋarra rushed in and grabbed the Gallu's arm, and as she did, it shrieked loudly before letting go of the resurrected Goddess's arm. Ninkurŋarra spoke to the Gallu; "You will not molest Her along this journey. You may follow us, but you may not bind Her.". With another step forwards, another of the Galla grabbed hold of Ninshubur's arm and asked Inanna if She chooses this one to take Her place. Before Lady Inanna could answer, Nungalaturra rushed in and grabbed the arm of the Gallu who grabbed Ninshubur. Like with the other one, it shrieked under Nungalaturra's grasp, this time louder than before, and it let go of Ninshubur. Nungalaturra echoed his sister's words; "You will not molest her along this journey. You may follow us, but you may not bind her.". Inanna spoke to the Galla in defence of her lovely sukkal, forbidding them from taking her in Her place. The four of them, plus a gaggle of Gallu, continued on the long journey out of the Underworld. While The Twins exist outside of The Grand Order and can simply translocate between realms as they please, the two Goddesses had to travel on foot, just as The Grand Order commands. They made it back to the land of the Living, and unexpectedly found Inanna's replacement in Irkalla when She saw Her husband, Lord Dumuzi, partying and living in excess instead of mourning or showing any sense of loss at all. The twins were heartbroken at the display they saw from their Mother's husband, and when their Mother chose him to replace Her in Irkalla, they rejoiced that their Mother had found a truly suitable replacement.

Once Withheld, Now Bestowed

When The Twins and their Mother and Her sukkal returned to Heaven, all others had settled into their usual places and their hearts were light, just as light as before this whole dire event had ever happened, but The Twins did not feel that lightness. They refused to leave their Mother's side for quite some time. Each was still in shock, neither would ever get over seeing their Mother's corpse upon the wall. Neither would ever quite feel whole or right so long as they remained without what was taken from them in needless cruelty by the Queen of Death. Ninkurŋarra was the first to approach her Mother and speak from her heart; "Sweet Mother, beautiful Goddess, Queen of Heaven and Earth, I am so very glad that we were able to rescue you and return you to life. The cost to myself and my dear brother was high, but we would do it again a million times just to see you well, to see you alive again. Are you alright now? Sweet Mother, did you get what you sought out down in that awful place? Can I help you next time? Can I go in your stead? Can you please never go there ever again? Can you please never endanger yourself again? Is there nothing my brother and I can do so that we will never have to see you dead ever again?". Lady Inanna smiled and turned to her daughter, and spoke from Her heart; "My Little One, I shall never step foot in that Realm of Death ever again. I have what I needed now. My Domains extend far and wide; to the highest Heaven, and to the deepest depths of Kur, and into every home of Irkalla. I understand Death just as I understand Life. The Me of Death is mine to wield and possess if I so choose. It is over now, dear child. I am sorry that you had to see me that way. You will never have to bear witness to such ugliness ever again.". And with those words spoken, She motioned to both of Her children to come closer and share in a long warm hug with their Mother. They hugged, and both of Her children wept in relief.

Nungalaturra spoke up to his Mother next; "Sweet Mother, beautiful Goddess, Queen of Heaven and Earth, we have returned, but all three of us are forever changed. I am so glad you have gained so much, and that so many now benefit from our sacrifices. My sister and I, we feel strange. We lost something when your Sister-Aunt pronounced those cruel words upon us. I don't understand what was taken from me. I don't understand what was taken from my sister. I don't understand what we are to do now. I feel weak. I feel tired. What is this?". Lady Inanna spoke to her children with a soft but somber voice;

“I cannot undo the cruelty that my Sister-Aunt did to you both, but I will soften the ache and lighten the load of the curse that was laid upon you both. Your Compassion shall grow with every hardship you endure and every challenge you overcome. Your Power shall grow with every hardship you endure and every challenge you overcome. Those who are like you will see your worth unoccluded and give to you freely from the goodness of their heart. No matter how long it takes or how far you must travel, you will always find a place to call home. Your lives, should you choose to incarnate, shall not be long because of Ereshkigal’s cruel words, but you shall possess an unnatural tenacity, where others would have surely died, you shall persist and remain among the living defiantly. Everywhere you go, everyone who gets to know you shall see the light of your hearts. The cruel may beat you, but the kind will tend to your wounds. The cruel may throw you out onto the street, but the kind will welcome you into their homes. You shall never want for food or drink, you will always find enough, even if in the most unlikely places. Because of my Sister-Aunt’s words you may not hold any station in civilization, but because of my words you will become an adept at countless skills, trades, and crafts instead; your expertise will grow wide endlessly. No field of study shall be off limits to you. My Sister-Aunt may have placed you into the shadows, but I will make you thrive there. You shall not suffer in the darkness, it will be your place of comfort, you shall find safety there. Every curse that Ereshkigal pronounced upon you I shall lighten and soften. Every pain you come to know, I will soothe. Every loss you suffer, I shall bless you with a boon. I will always do all that I can for you, my cherished Little Ones.”. The twins hugged their Mother with tears in their eyes streaming down their faces, and they thanked Her with the fullness of their hearts.

Ninkurŋarra, while still holding her Mother close, looked up into Her eyes and revealed to Her her heart’s deepest desire; “Sweet Mother, Greatest Goddess, O generous one who gave me life... There is something more that I must ask from you. Since the very beginning of my existence, there has always been something more that I have desired. All this time, although I am loved widely here in Heaven, and although I am free to change my form at will, I am different from everyone. Everyone else has something that my brother and I do not. I call him my brother, he calls me his sister, you call me your daughter, and you call him your son, but I am not really his sister, he is not really my brother, I am not really your daughter, and he is not really your son. We are

siblings, we are your twin children, but I am not really a girl, and he is not really a boy. Mother, lifegiver, one whom I love the very most, my heart yearns to be like yours. I long to be like you, in *every* way. I want to be a girl. I want to grow up to be a woman.”. Nungalaturra spoke up next, building on the courage of his sister; “Mother, lifegiver, one whom I love the very most, my heart yearns to be like my Father’s. I long to be like Lord Enlil, in *every* way. I want to be a boy. I want to grow up to be a man. What must we do to be given that which everyone else is given so freely? When do we get to feel whole?”. Ninkurŋarra spoke again; “Beloved Mother, Greatest Goddess, Goddess of Gender, of Sex, of Sexuality, of Transformation, I want to have Gender and Sex, too. I want to be just like you. Why did you and Father make us so incomplete? What must we do to be made whole?”.

Lady Inanna sat up straight and took Her children to Her lap, one upon each thigh, and She looked them both in their eyes. As a tear ran down Her cheek, She spoke to Her sweet children who had just rescued Her from the jaws of death, Her two children who had just thanklessly saved all of creation; “My Little Ones... You need do nothing more. These gifts were not withheld from you for any reason of malice or lack of forethought. It was necessary to withhold from you all that which would have included you into The Grand Order, so that you would be free to infiltrate Irkalla and escape Ereshkigal’s clutches once you had rescued me. I am sorry that you have suffered in silence, in secret, all of this time. That suffering ends now. It is time that you are given your birthright.”. Lady Inanna took Her hands and put one each on each of Her two Genderless and Sexless children’s beating hearts, and with an unspoken word, a warm light emanated from within their chests which filled their whole form. Lady Inanna gifted both the Me of Gender and the Me of Sex to Her two beloved children in that instant. Ninkurŋarra and Nungalaturra were given their heart’s ultimate desire; Ninkurŋarra was now a girl, and Nungalaturra was now a boy. But gender is a very complex thing, and unlike when their Mother ate the crystal fruits and gained the Me of Gender and the Me of Sex, they did not get copies of the Grand Me that imparted ultimate and complete knowledge into them, they received the imprint of the Mes that all sapient and sentient beings get when they are created, which meant that both Ninkurŋarra and Nungalaturra had a whole journey of self-discovery and growth ahead of them to explore for themselves. Lady Inanna, In Her infinite wisdom, knew that this was the right way to reward Her beloved children for all

that they had done. With tears of joy running down both of their faces, they hugged their Mother tightly, and thanked Her with all of their hearts. Each of The Twins stood up a moment later, and using their powers of transformation, changed their forms to suit them best. Now, for the first time, they took on forms complete with genitalia, and for the first time, Ninkurŋarra was completely female, and Nungalaturra was completely male.

Their Great Quests Begins

Ninkurŋarra and Nungalaturra were now free to explore themselves and their newly awarded genders and sexes, including their own sexualities, and so they did. But, they remained in Heaven for some time, and although Heaven contains wonders which mortals can only dream of, it does not contain the same raw intensity of physical selfhood that being embodied into a living body of flesh during mortal incarnation possesses. To truly get to know themselves and their genders and sexes they will need to grow, and there is nowhere that causes a Soul to grow more than the realm of Kikita, Land of the Living, aka “Earth”. Neither of The Twins had ever incarnated before, they were not truly capable of it, as they had no inclusion into The Grand Order, so if they tried to incarnate prior to the results of their Descent into Irkalla, they would not have incarnated into human bodies. Incarnating was no simple matter, and it is never free of risk. Whenever a Soul incarnates mortally, it changes fundamentally from the experience, all that it was before as a consciousness changes, no one is the same person before and after incarnation, that is just a law of the cosmos, it is how The Grand Order decrees it should be. There are many worlds of life within Heaven, many worlds of heavenly incarnation, but to incarnate on Earth, to incarnate mortally, is to be changed forever.

To complicate the matter, their Great-Grandfather, Lord An, the Supreme Lord of the Anunna, had issued a decree when they were yet young children; “All who are born in Heaven must mortally incarnate as the opposite sex at least once in order to attain adulthood as a Soul and be given the fullness of their birthright; All must learn to appreciate all that Heaven is and all that they truly are before they can take their place as a full-fledged member of the Anunna.”. You see, Lord An had studied Lady Inanna’s transformation of gender from the Me of Gender closely, and in His infinite wisdom He saw that in Her journey and transformation She became the wisest and most capable of all the Anunna not because She became female or attained womanhood, but because She learned the whole of what there is to choose from and then made the choice for herself that reflected her ultimate truth. The experience of living as both sexes and multiple genders and then being made to choose which one(s) reflect the self’s ultimate truth is what made Lady Inanna so wise and capable. Long had it been a problem that those born in Heaven did not truly appreciate all that Heaven offers and all that they had been given in being

granted eternity in Heaven from the very start. It was well known to the elder Anunna that spending time as a mortal humbled and taught their children the value of Heaven and an appreciation for mortals and for life itself. When Inanna transformed and rose up to become the Queen of Heaven it taught all of the Anunna the value of spending time as the opposite sex and a different gender. So it was decreed, and so it has been since then. If Ninkurŋarra and Nungalaturra are to become adults and be welcomed home as fully-fledged members of the Anunna, they will have to brave at least one life as their opposite sex and different gender. Neither was particularly looking forward to it, but they knew that it was an eventuality that they must face. They spent some more time enjoying life in Heaven, enjoying their true gender and sex as best as they could, but quickly the time approached. Earth Realm was changing with every year, and the dangers of incarnation were only growing. Lady Inanna and Lord Enlil urged them to summon their courage and take the leap while their cities on Earth were still lovely places which could ensure their safety and their eventual return to Heaven. Never ones to disappoint their beloved Heavenly parents, they agreed. And so it was, without either of them even realizing it, that their Great Quests began.

Both Ninkurŋarra and Nungalaturra incarnated on Earth Realm in southern Sumer sometime around the year 4000BCE, give or take 500 years. Ninkurŋarra was born in Uruk, in her Mother's city, and Nungalaturra was born in Nippur, in his Father's city. Ninkurŋarra was born into a healthy male Intersex body, and Nungalaturra was born into a healthy female Intersex body. Their Mother had done them a kindness by placing them within Intersex bodies, as She knew that it would afford them greater flexibility of masculine and feminine traits, which would bring them great comfort, and help ensure that they would remember who they truly were. Just like when mortal Souls are incarnated mortally, they were given no memory of who they were in Heaven, all start out with a fresh start of a blank slate. By time adolescence arrived, each had come to realize that they yearned for their true genders, and by time adulthood came they had committed to live as their true genders; they were what we now today call "Transgender". Ninkurŋarra lived as a woman and served in Inanna's Temple of Uruk, the Haj-Anna, as a kurŋarra nugig priestess (this would later be called a qadishtu priestess). It was from her that all others like her who came later would be called "kurŋarra". Nungalaturra lived as a man and served in Inanna's Temple of Nippur as a galaturra lukur

priestess (this would later be called a naditu priestess). It was from him that all others like him who came later would be called “galaturra”. Nungalaturra also spent a lot of time volunteering in Enlil’s Temple, the Haj-Kur, of Nippur. Because of the influence their Mother, Lady Inanna, had upon the cultures of southern Sumer during that era, both lived good lives despite the curses laid upon them by Lady Ereshkigal. Both lived short lives, but they endured and weathered great illnesses which would have killed others. They died with love for their Mother and their Father within their hearts, and so their Souls made their way back to Lady Inanna and Lord Enlil in Heaven.

Within Ninkurŋarra a hunger for freedom and a desire to help others in need took root so powerfully that it shaped her cognition forever. Within Nungalaturra a hunger for power and a desire to defeat all who wield injustice took root so powerfully that it shaped his cognition forever. Both had done their time on Earth and satisfied Lord An’s Divine Decree, so when they returned to Heaven they were welcomed back as fully-fledged members of the Anunna, but neither was granted full Divinity - that is something special which is not just given out so freely.

Ninkurŋarra keenly remembered her time as a mortal, she loved the Anunna deeply, and she saw just how big of a difference in the lives of so many mortals the actions and words of a Goddess made. She was inspired by her Mother, Lady Inanna. She loved watching worshipers of her Mother’s interact with her Mother during her time in Her Temple. Nungalaturra also was inspired, but not in the same way. Nungalaturra was inspired by the actions of a good king, the king of Nippur during his life as a mortal. This king, whose name we do not know anymore today, ensured that all of his people were protected and taken care of. He watched as his king punished the cruel and the unjust, and kept those who wanted to harm his subjects out of the city and away from its walls by rallying the army and training the guards to protect its citizens. Indeed, he was inspired by their Father, though indirectly compared to Ninkurŋarra being inspired by their Mother. Within Ninkurŋarra the quest for Divinity took root, and within Nungalaturra, the quest for Kingship took root. Ninkurŋarra’s ultimate goal was to bring Compassion to all who suffered. Nungalaturra’s ultimate goal was to bring Protection to all who were vulnerable, and to ensure that no injustice goes unrighted.

To accomplish her goal, Ninkurŋarra would have to do the unthinkable; she would have to incarnate almost continuously, spending more time incarnated as a mortal than anyone had ever done before, in order to attain the extreme amount of wisdom and experience and growth needed to elevate her Soul to the same level that Divinities stand upon when they are born, only then would she be granted full Divinity and be recognized as a Goddess in her own right. Never would the risks be removed; all it takes is one bad life where she never manifests her true self or where she falls prey to the countless forces that corrupt a person, and she would not be able to return to Heaven. If she fails to be granted entry into Heaven after a life, she could fall victim to Lady Ereshkigal's threat and end up murdered and hung on a hook in Irkalla, never to see her dream realized, and never to return to her loving family ever again. Nungalaturra faced the same risks each incarnation, but as he was not aiming quite so high as attaining full Divinity, he was not facing those same risks nearly as often or for nearly as long as his sister was expected to be.

His goal required that he grow and learn all that is required of him in each life as he amassed enough wisdom and power to fulfil his dream of freeing a people from injustice and becoming their king for eternity, as his goal was to become a king on another world of Heavenly incarnation. He could never become *the* King of Heaven, that was his Father's role, but there are many worlds in Heaven, and he dreamed of becoming a beloved king of one of those worlds and making his Father proud doing so. He needed only to live as many mortal lives as would be required for him to earn an entire world's trust and rise up as their king. Ninkurŋarra took on a much more grandiose goal, never before had another Soul gained so much growth that it would be awarded full Divinity in recognition. It was unheard of, but technically possible. Their parents urged Ninkurŋarra to think it over and make sure that this is what she wanted. She did, she thought about it endlessly. Her answer was always the same; "I want to be like you, Mother!". Ninkurŋarra knew what she wanted, even if it had never been done before, she knew she would be the one to do it.

Ninkurŋarra kept incarnating on Earth, time and time again, living lives filled with pain, sorrow, hardship, heartache, and suffering. Lady Ereshkigal's curse was brutal, it affected The Twins most when they incarnated, and least when they were in Heaven. Ninkurŋarra was undeterred. She would return to Heaven after good lives and spend much time weeping equally for the horrors

she endured and for the horrors she saw others endure. Eventually it happened, she lived a life where she did not reconnect with her Mother, and she died without love for her mother in her heart. Normally, this would be it, the Soul of that person would end up in Irkalla, and they would never escape. But, Ninkurŋarra is not just any person, she had Lady Ereshkigal promise two Divine Decrees “Upon Heaven and Earth” that protected her from the Queen of Irkalla’s grasp. Lord Enki was exceedingly wise, He must have known even then what it was that His Granddaughter was to embark upon, though if He did, He never said so. Because of those Divine Decrees, when Ninkurŋarra died and did not return to Heaven, she found herself in Kur - NOT Irkalla, and she knew to stay away from the Great Walled City. Instead of entering the Gates of Irkalla and becoming trapped the way any mortal Soul would, she remained free to pass through them at will and leave. She did not retain her memory while alive, but when she died she remembered who she had been, each time, even if she was no longer that person, she knew her past, and knew her goal. She remembered the two Divine Decrees that protect her, and she remembered where she belonged before becoming someone else. Each time, she would go on to find a way to contact one of the Anunna and request a reincarnation, and because she and her brother were responsible for saving The Grand Order when no one else could have done so, her request was granted, time and time again. Ninkurŋarra found herself in the wilds of Kur so many times that she built herself a small shack there out of scrap and driftwood and junk she found while roaming the wilds. She retained all of the gifts she was born with and all the gifts her parents gave her, including her ability to travel effortlessly with just a thought, no matter the destination. With these powers she evaded death and capture or entrapment. She could not eat or drink during her time in the Underworld while she waited for reincarnation, so she had to suffer the endless thirst and hunger the entire time, each time. Sometimes it took several lives for her to find her way back to Heaven, but she always did, eventually. Her brother looked on with amazement and often tried to convince her to take on a lesser, safer, dream in its stead. Nungalaturra never discouraged Ninkurŋarra, he always supported her, but he feared for her greatly. Seeing their Mother on that hook never left him, and he feared she would end up there whenever she did not return to Heaven. He would sometimes visit her in her shack in Kur while she waited for reincarnation, sometimes keeping vigil there, protecting her until she was granted reincarnation. The years kept on passing, lifetime after lifetime, incarnation

after incarnation, Ninkurŋarra was slowly but surely accomplishing her goal, though she was still very far from completion.

Nungalaturra kept working towards his goal as well. He incarnated judiciously, not relentlessly. He was careful to only incarnate into lives that were likely to grant him what he thought he needed. His sister did not have that luxury, she needed experience from all walks of life, experience of all the hardships, experience of all the pain her Soul could take. Nungalaturra was on a quest for power above all else, but in order to become the king he wanted to be, he couldn't seek power at the cost of his integrity or honor. Still, power was his single-minded focus. After about ten lives, he finally failed to return to Heaven as well. He took a page from his sister's book and made his way to his sister's shack in the outlands of Kur. There he waited and requested reincarnation from his Grandfather, Lord Enki. While he was waiting, his sister Ninkurŋarra died again, and met him there in her shack. They were glad to be reunited, and now this time, they both understood what it was like to be utterly changed by a life lived and to find themselves unable to go home. They bonded closer than ever before from this, despite it being a horrible experience. Soon they both reincarnated again, and were off to roll the dice of life again. It wasn't long before Nungalaturra achieved his goal; he was granted a return to Heaven, and this time he had grown in power and wisdom enough that he was able to settle on a world of Heavenly Incarnation in the realm of Kinim, the layer of Heaven where blessed souls are able to live temporary lives similar to Earth but without all the risks (or the growth), where he was able to fight for a just cause and make his way up the social ladder to become a king for the very first time. He ruled justly, and he was beloved by his people. He was said to be a kind king who always led with his heart, who made compassionate judgements, who was never afraid to get down from his throne to help someone in need or to go the extra mile to see someone else's perspective. He ruled for as long as his body could hold out, but eventually he had to die the gentle death that those incarnated into that layer of Heaven are fated to die. When he died, he returned to the disincarnate parts of Heaven that he was born into. He spent much time there with his parents, contemplating what he would spend his time doing, and what he would do next. He could not shake the hunger for power that he had always felt. He achieved his goal, but he was not satisfied. He was proud of himself, but not satisfied.

Nungalaturra eventually decided that simply being king of one world was not enough. There are hundreds of worlds in the realm of Kinim, hundreds of worlds which he could bring peace and prosperity to, so why stop at one? But not all worlds there are created equal, and there are worlds there where martial souls war endlessly, endlessly enjoying the prowess of battle. Such worlds are not easily conquered with the warmth of a strong heart, they demand a lot more of a would-be king, and he knew this. So, his quest for more power was front and center once again.

Seeking The Stone

Ninkurŋarra and Nungalaturra knew of an ancient relic artifact that was said to greatly amplify the power of any who wielded it, there was once a great battle of the Anunna where this artifact was fought over, and The Twins knew that their Mother and Father likely knew of where the relic was currently. This relic was known as “The Tablet of Destinies”. In a Divinity’s hand, it allows for wide-reaching cosmic changes to reality, but in a demi-Divinity’s hand it *only* greatly amplifies their powers in all ways. In a mortal’s hand it’s just a tablet, seemingly innocuous and plain, and so it was that it could be hidden in plain sight in a civilization that uses tablets for communication. In later eras, the Tablet of Destinies became known by another name; *Lapidis Philosophorum*; “the Philosopher’s Stone”. Much was spoken and written about this relic by those who heard tales of a mystical object that allowed someone to change anything into any other thing, and little of what was written was actually accurate or true, but there were a few things that were correctly attributed to it. The Stone allowed for someone to resurrect the dead if their Soul was in Heaven or if it had not yet crossed the Gates of Irkalla. Functionally, this let the bearer bring someone who had just died back to life immediately after their death. The Stone allowed the bearer to wield Divine Magicks, an example of which is transmutation. It also allowed the bearer to speak with any Divinity as if face to face with them, even while the bearer is incarnated mortally. Lastly, the Stone allowed the bearer to attain functional immortality, again even while they are incarnated mortally, as it allowed for cessation of aging and for all wounds and ailments to be healed with a simple spell. Of all the attributes of the Stone, it is the ability to fully wield Divine Magicks that was the most powerful as this allowed a demi-Divinity to act upon the world they were in as if they were a full Divinity. All the great miracles of mythos one hears about are acts of Divine Magick that were manifest, from the Great Flood, to winged flight, to transformation into animals, to the instantaneous razing and raising of cities with but a word, and much more. This was the power that Nungalaturra sought out most.

Nungalaturra beseeched his Mother and Father, and asked them for what they knew about the Tablet. They told him that it was hidden on Earth since the end of the battle where it was fought over. The Akkadians went on to tell a great fabricated story about the battle, but nothing of what was written is true, the

story was designed to help obfuscate the truth and keep the tablet hidden through misdirection. Ninkurŋarra had just returned to Heaven when her brother embarked upon this quest, and so shortly after he welcomed her home, he revealed to her about his ambition. Ninkurŋarra had of course heard of the relic, and she even had a clue about where it might be. On her next incarnation she set out to look for it, intentionally choosing to be born into a body in the city where she thought it was hidden. Nungalaturra chose to follow her, being born into her younger brother's body. It is rare for any knowledge at all to persist through the nepenthe of birth, the erasure of one's memory and mind that comes with being born, but when a Soul undertakes a specific mission, one that is important enough to the heart of that Soul, a single focus purpose can be retained.

And so it was that both Ninkurŋarra and Nungalaturra were born into a pair of brothers who would grow up to be the ones to find the Tablet of Destinies - The Philosopher's Stone. Ninkurŋarra found the stone shortly after entering into adulthood. When she beheld the stone, she gained a sense of all of her knowledge that had been forgotten through the nepenthe of birth. She remembered who she was as a Soul, she did not regain all of those memories, but she gained knowledge about those memories. That night she gifted the Stone to her beloved little brother, Nungalaturra. With his mission complete, Nungalaturra used the Stone to end his incarnation painlessly and instantly and return to Heaven. He offered the same blessing to Ninkurŋarra, but she refused it. She needed to accrue as many lives as she could, and she saw no reason to waste this one. She had never been given a choice about what sex body to incarnate into before anyway, so she had endured many lives as a male, this one was no different, and she got to spend the rest of her life with the satisfaction of helping her younger brother achieve his quest and even go directly to Heaven.

A Hollow Victory

Nungalaturra promptly went on to achieve his dreams. He conquered many worlds of Kinim, the Blessed Realms of Heavenly Incarnation. One by one, worlds fell under his loving leadership, and he spent his time ruling them until he grew bored of ruling that particular world, and then he moved on to the next. With the Stone in hand, he was immortal, and could rule each world for as long as he wished to. His subjects were happy with him on most worlds. He was still a good man at heart. The power he sought did not corrupt him or lead him astray. He did this for quite some time, there were always more worlds to conquest on and rule, but fundamentally, he was never satisfied being king. He never found true happiness or satisfaction no matter which world he rose up to kingship on. He always helped people, but in each and every case he saw that never could everyone be saved or everyone be made happy, even with the powers of Godhood at his disposal. Hundreds of years had passed since he was mortally incarnated on Earth with his sister. Eventually, he returned to Heaven, overwhelmed with the emptiness he felt, disillusioned with what was his single-minded dream he had held onto and pursued for thousands of years. Despite his disillusionment, he still held firm to his affinity for power. He loved what power allowed him to do; help people, spread compassion, and ensure justice for all that he encountered. It's just that he became disillusioned with kingship.

He waited for his sister Ninkurŋarra to return home from the life she was living, and luckily for them both, she even returned to Heaven at the end of that life. After Ninkurŋarra settled in to her home in Heaven one night after returning from a particularly difficult life, Nungalaturra joined her, and the two talked for hours and hours. Ninkurŋarra tried to help her brother understand that he needed to find a goal to chase that brought him happiness, something that held meaning to him, not just something that was the means to attaining that meaning. That night, Nungalaturra gave Ninkurŋarra back the Philosopher's Stone. He told her that it was her turn to have it, that she was the one who found it to begin with, and that he grew tired of watching her suffer endlessly, always without any real grasp on power of any kind. He loved her dearly, and wanted her to have some better lives, and he was convinced that the Stone would allow for that. Unlike physical items of any particular world in any particular realm, the Tablet of Destinies is stored within the bearer's Soul or

Spirit when not in use. So it is that it is able to be held onto by a bearer even through death or incarnation. Ninkurŋarra took the Tablet and placed it within her Soul. She was planning on returning to incarnation on Earth again soon, but for a little while she wanted to stay in Heaven and spend some time with her family.

Her Mission Begins

The Stream of Loss Must Be Stymied!

By this point in time, The Twins' family had grown quite considerably. Lady Inanna had continued to birth, sire, and adopt many children through the ages. Most of Her children were not so blessed or lucky as Her first two, as they could not simply escape Irkalla and try again to return home if they did not reconnect with their truth or their Mother during their mortal life. Lady Inanna lost a great many children to the ever-gaping maw of Irkalla throughout the years. This was a great source of pain for Her, and Her Sister-Aunt frequently gloated over it, asserting that "in the end.. all of Inanna's children would fall into their place under the Queen of the Final End's authority". Lady Ereshkigal holds grudges eternally, and she never forgave her Sister-Niece nor Her two eldest children for what happened during the Descent. Seeing her Mother in pain has always been Ninkurŋarra's greatest source of pain, she would stop at nothing to try to alleviate Her pain, no matter the cost, no matter how difficult it proved to be. To this end, she spoke with Lady Inanna about a change she was considering making to her quest for Divinity. Ninkurŋarra went to Lady Inanna and spoke to Her of her great sorrow over the loss of her siblings that never returned home, and the unbearable pain that she felt whenever her Mother suffered those pains of loss. She intended to try to do something about it. So it was that she asked her Mother for Her blessing to go on "missions" into Earth Realm to rescue and recover wayward siblings. Ninkurŋarra thought that since she was already going to be incarnating there anyway, and since she is uniquely suited (along with her brother, of course) to take on the risks involved, that there's no reason why it shouldn't be her who takes on this risk. Every single sibling rescued is another painful traumatic separation averted. She knew what this meant for Ninkurŋarra, it meant that she would be incarnating far more often and far more times than she would have otherwise, especially with how violent and difficult Earth Realm was getting. It meant that she would be far less choosy about when and where to incarnate, and that it would increase her suffering greatly. But, even so, Inanna could not bring herself to deny her eldest daughter's request. Reluctantly, She agreed and gave Her blessing to Ninkurŋarra. With her quest now altered to reflect a deep desire of her heart, she set forth to try to recover every incarnated sibling that she could, for all of time foreseeable. No one had ever tried to incarnate onto

Earth Realm to rescue someone else incarnated there, but no one had ever embarked upon the quest to earn full Divinity through growth either. If anyone could do it, Ninkurŋarra was going to be the one to do it.

Ninkurŋarra soon went on her first “mission” to rescue one of her lost siblings; a much younger sister of hers, who had incarnated on Earth for the first time so as to fulfill Lord An’s decree, but who had not reconnected with her own true gender, and who had not even found the worship of her Heavenly family, the Anunna within the first two decades of her life. This was going to be quite the challenge for Ninkurŋarra, as it takes many years for a new human to act on their own, away from the care and watchful eye of their parents, and even longer for them to remember their own truth or to find love for the Anunna when not raised into that faith, but she was going to incarnate anyway, so if she fails then nothing additional would be lost, and if she succeeds then one of her sisters would be saved.

Ninkurŋarra incarnated as close to where her sister was as was possible for her, and she spent her youth confused and lost, as she had done so many times before. But this time she felt an overwhelming drive to “find someone else like her”, and something miraculous happened; on her 13th birthday she had a vision of her own Soul, her demi-Divine self, placing the Stone within her Soul’s chest. The moment she saw that vision, she felt a strange feeling inside her own chest, and without a second thought she attempted to reach inside herself and grab at something she didn’t yet understand. To her amazement, where her body’s flesh stopped, her Spirit continued on, and so her Spirit’s hand reached deep into her chest, and grabbed hold of the ancient Tablet that she had had just seen in her vision. The instant she pulled it out of her chest, her mind was flooded with knowledge of who she truly was, and what the Tablet was and could do. She remembered her mission in full, she even recalled her sister’s true face and her incarnated face to her mind’s eye. She was careful not to use the Tablet where anyone else could see, keeping it stored within her chest whenever not in use. Whenever she saw someone in dire need, suffering in hardship, or suffering injustice, she found a way to help them with her Divine Magick granted by the Tablet of Destinies. She improved the lives of hundreds within just a few years.

It wasn't long before she finally found her incarnated sister, she was an "old man" at that point, in his late 40s, as Ninkurŋarra was in her late 20s. She was careful about how she spoke to "him", how she would reveal herself to him, what she would say, and what she would do. First, she used the Tablet to improve his life in small ways immediately after she befriended him. When he spoke of the subtle improvements to her, she said to him that it was surely because of the Anunna, explaining that she prayed to them to help him. As time went on, she convinced him to begin praying to Inanna, and soon after she began making large improvements to his life through the magicks of the Tablet. It wasn't long before he truly believed in the power of the Anunna, and came to hold love for them within his heart. So far, this had all been very easy and natural for Ninkurŋarra to do, but what came next was a challenge.

She wanted to ensure that her sister would not lose her true gender, that she would again get to be the woman she was in Heaven before this life, and in order to do that she would have to remind "him" that "he" was really a her. Even in ancient Mesopotamia, by this time culture had shifted away from the freely inclusive culture that southern Sumer once had established for Transgender and gender diverse people, and they were not in Sumer, they were to the north in the Semitic lands of the Levant. Ninkurŋarra had incarnated into a male body for that life as well, which, though uncomfortable, gave her an opportunity to truly reach her sister, as they both had this in common. Ninkurŋarra sat with her male-incarnated elderly sister one night in front of the fire in his recently acquired comfortable home. They had eaten a wonderful meal together, and drank good beer. She leaned in to her elderly sister and revealed her truth to her; "I think you will understand when I say that I have always wanted to be a woman, and that this face I wear is not my true face. Tell me, my friend, is this not true for you as well? There is no shame in this here, we are surrounded by the bounty and comfort the Anunna have given us, they know our true faces, they know our hearts. Does your heart cry out for what should have been, like mine does?". Her elderly male sister was in shock, she worried that he would not let go of the shame, and would not come around to her inquiry. But the very next moment, he leaned in close, and said to her; "Yes, my young friend, I too have always wished for this. But it cannot be! There is no way. I was not given such a grand gift by the Gods. We must never speak of this again, if anyone heard us, they would not understand. They would throw us to the dogs.". Ninkurŋarra smiled, her gambit was

successful. She spoke again to her elderly male-incarnated sister; “What harm can come from speaking the truth in your heart to Lady Inanna? She is the one who turns men into women and women into men. You have seen the ancient texts that I have shown you from our neighbors to the south, from down in Sumer. Pray to Her this night, speak your truth to Her, She is listening. There is no harm. Do this for yourself, and do this for me, my dear friend.”. Her male sister smiled and replied; “For you, my friend, I will do this. But nothing will come of it I assure you.”. Ninkurŋarra replied; “Thank you, dear friend. It is late, and we have drank much beer. I had better be on my way. May I return tomorrow to share in more of the bounty the Great Goddess has given you? I will bring fresh bread for us.”. Her male sister smiled and put his hand on her shoulder and spoke; “Of course, my friend. My home is always open to you. I will see you then. Inanna be with you. Silim.”.

Ninkurŋarra took her leave of “him” that night, but she only pretended to journey back to her home nearby. Instead, she roamed the city streets near to her sister’s home. As she did, she did what she had fondly done most nights when she had nowhere else to be; she placed blessings upon random strangers, seeking to improve their lives with the Divine Magicks granted by the Tablet. When her sister had fallen asleep she crept back to “his” place and silently peered in through the window, which was covered with a mat of reeds bundled together. She saw “him” sleeping there peacefully. She checked to see that no one else was around, and then she silently let herself in. She stood there and reached into her chest and pulled out the Tablet, and while her sister slept, she pronounced a blessing upon “him” that invoked her Mother’s Domains of Gender, Sex, and Transformation. She cast upon her sister the blessings of gender transition and sex transformation. Before her very eyes, her sister’s body shimmered with a faint glow right as her masculine features changed into feminine features. She gave the most profound blessing she could conceive of to her sister in an act of sisterly love and reverent worship for their Mother. Silently she returned the Tablet to deep within her chest, and she crept back out of her sister’s home.

The next morning she returned with a fresh loaf of barley bread, and she knocked on the door and announced herself to her sister. Her sister threw open the door as she beamed with joy and pride for the first time in her whole life. Ninkurŋarra was greeted with a big hug by the beautiful elderly woman

standing in the doorway. As they embraced each other, the newly-female sister spoke to her still male-incarnated sister; “I did as you said, I prayed to Lady Inanna and spoke of my deepest desire to Her, and then I woke up like this! I’m a woman! Inanna made me a woman!!”. Ninkurŋarra smiled and embraced her even more intensely. Ninkurŋarra entered into “his” sister’s home and closed the door behind “him”, and then spoke to her; “I knew this was going to happen for you, my dear friend. You are my sister, this is how you are supposed to be. That is why I told you to pray to Inanna and tell her of your deepest secret desire. I am so happy for you. I love you.”. Her sister was surprised at what “he” had said. She questioned “him” about “his” choice of words in referring to her as “his” sister, and to that Ninkurŋarra explained that they both were long lost children of Inanna, and then “he” explained that that was how he had found her. “He” explained that “he” had been given a blessing by Inanna that revealed to “him” where “his” long lost sister was and what she looked like as a man. The two sisters sat and shared the fresh bread, while the elderly now-female sister told her still-male sister everything about what had happened after she woke up with her greatest wish granted. Ninkurŋarra was overjoyed seeing her sister so happy, she knew that she would never let go of her love for Inanna now, she knew that her sister would return home when she died. She never told her sister that it was her who cast the blessing upon her. She let her believe that it was Inanna.

The next night, she cast the same blessing upon herself, granting herself the female form she desired most. She was overjoyed with the sense of relief, comfort, and joy that it brought. She met with her sister once again, this time to reveal her true self to her, and again she credited Inanna with the blessing. For the rest of her life she kept close to her elderly sister, and they celebrated their newly-regained womanhood together frequently. Although she could have chosen to end it prematurely using the Tablet, Ninkurŋarra set out to finish that life as she had done for so many before. She kept on placing blessings on those in need, but never again any blessing as grand as what she did for her sister and herself. A few years later her sister died, but when it happened she did not despair, she knew that her sister had returned home.

No Pain; No Gain

Ninkurŋarra did as she had done so many times before; she incarnated again upon Earth as a mortal. A new life, another adventure upon the world of hardship and struggle. Once again, she received a vision on her 13th birthday which revealed to her the strange truth that there was a magick Tablet hidden within her chest. Once again she withdrew the Tablet and regained the knowledge that was stripped from her during the nepenthe of birth. She faced this life with confidence at every turn; she knew that no matter what she faced, she could always overcome it with a moment's notice if she needed, she only had to get a moment of privacy where she could use the Tablet and rewrite reality to suit her needs. She was courageous, but kind, patient with people, but impatient with situations, generous, but she didn't truly value anything she had, especially anything that she earned the hard way - it didn't seem to accrue any value or meaning when she could simply will whatever she wanted or needed into being. Working for something the hard way just felt like a waste of time and a potential for joy ignored. Her life was one of instant gratification made manifest, but she was not at all selfish, and despite having the option to, she did not live lavishly, she only ever used the Tablet to help others in need, or to give herself what she needed, nothing more. Her greatest joy was as it had ever been; in helping others and seeing them be saved from hardship, and thrive after their crises and dooms were averted. She lived a good life, she lived nobly, she helped many people, and she died of an unusually ripe old age, in her eighties!

So it was quite the surprise to her when she arrived back home in Heaven and came to learn that her Soul had barely grown from that life. She was absolutely puzzled! She had done nothing wrong, she had done everything that the Gods tell mortals to do. Why didn't her Soul grow a normal amount? Ninkurŋarra went to her Mother, Lady Inanna, and she asked Her what had happened. Her mother simply said "Growth is not so simple, my dear Little One. Go talk to your Grandfather, he will explain the truth to you that you have thus far misunderstood.". Ninkurŋarra, still puzzled, sought out Lord Enki in his Abzu. She found him sitting on a rounded stone boulder on the shoreline. Once there, she asked him to explain growth of the Soul; "Grandfather! My dear Lord Enki, I lived a life as a mortal and did everything right! But when I returned Home, it was almost like I had never lived at all! I had all the

memories, but I was barely changed, I had not grown more than two decades worth in a life of over eighty years! Please, Grandfather, please teach me what I am missing. What is this truth that you wove throughout The Grand Order, this truth that I do not understand?".

Lord Enki let out a hearty laugh as he smiled at his bewildered granddaughter. He beckoned her to come sit down next to him, and so she did. Staring up at him with loving eyes filled with confusion, she listened clearly to his words as he spoke; "My sweet child, you cannot subvert all of life's challenges and then still reap all of life's rewards. It is hardship, and struggle, and suffering, and longing, and victory brought into fruition through diligent work, and yes - even unfulfillment, that causes the Soul to grow. When you solved all of your problems using the Tablet of Destinies, you negated all of your hardship, eliminated all of your longing, and prevented all of your unfulfillment. It is because you used the Tablet to solve all of your problems that you did not grow. Pain, longing, and hardships are not accidental parts of life, my sweet child, they're vital. If you want to grow as a mortal grows, then you must live your life as a mortal, not as a Divinity.".

"But Grandfather...", she replied; "I have long watched the mortals who suffer and struggle and hurt the most, the ones who spend their whole lives in hardship, who never accomplish much more than survive, and some who don't even survive long... many of them barely grow at all! What did they do wrong?!". Lord Enki smiled again, and put his hand on Ninkurŋarra's shoulder comfortingly, then he spoke again in a soothing and encouraging tone; "They did not overcome their internal limitations and obstacles. They let their external obstacles bolster their internal obstacles. Growth is not automatically the result of suffering, it must be achieved through internal victory. Think back to all those lives you've lived before you claimed the Tablet as your own; remember how you changed internally every time your external circumstances barred your way forwards? That was you growing. Growth is change, fundamentally. When someone lets hardship or pain or unfulfillment or suffering overwhelm them, and they react by choosing internal stagnation, or worse - by choosing to become a lesser version of themselves, they forfeit the growth that that very same hardship or pain or unfulfillment or suffering potentially enabled them to achieve. Growth is never guaranteed. The person must rise up to seize it.".

Lord Enki took his hand from Ninkurŋarra's shoulder and gazed off into the middle distance over the waters of the Abzu, and began to speak with a more somber tone; "This is why the majority of Souls your Grandmother and I make retire to Irkalla, where they enjoy a peaceful but stagnant existence before they simply dissolve into the clay and Abzu they were made from. In a way, they failed the challenge before them. Every Soul is given the potential for greatness. Every Soul is given the opportunity to prove themselves, and in doing so be rewarded with the limitless rewards of Heaven. You yourself faced this same challenge. How many times now have you reincarnated and returned to Heaven of your own merits?". "Seventy-three times, Lord Grandfather.", said Ninkurŋarra. "And yet you wish to stand among us Divine Anunna with nothing setting you apart as lesser, is that right, my dear granddaughter?", said Lord Enki with a slightly teasing tone. "Yes, I truly do! I will stop at nothing! I don't know how long it will take, but I will achieve this goal, I swear it!", said Ninkurŋarra excitedly.

"Well then, you're going to need a lot more lives than you think, and you had better not waste your time by using the Tablet to make them any easier. Do well to keep that Tablet safe even when it is not in use; it holds the framework of The Grand Order, my magnum opus, together. But I trust you will not fail me in this, you have proven yourself a capable warden of Destiny thus far. Well then, my dear, if you truly wish to stand amongst us one day and see your quest turned into a victory, then you must go back and begin at the beginning of humankind. Live amongst them as one of them from the very beginning when I made the first seven. That is where your conquest must begin.", said Lord Enki in a serious tone.

For a moment the color drained from Ninkurŋarra's face. She knew that her quest would be long and arduous, but she had never for a moment considered that it would be *that* long. Humans had already existed for hundreds of thousands of years on Earth. To start at their beginning and end up back where her first life occurred would mean to spend thousands of lives amongst them, maybe more. She steeled her nerves and settled her mind for a moment as she stared out at the waves of the Abzu rolling onto the clay-lined shores. "Whatever it takes. I will do it. I will be victorious, like my Mother! If I keep my wits about me, then even if I fail during a life, and cannot return to Heaven, I can simply walk out of Irkalla like I did during my Mother's Ascent, and bide my

time in Kur until one of the Anunna find me and send me back to Earth. Yes. I will do this. I will not fail. Thank you, Grandfather. You always know exactly how to help! I love you, Lord Enki!", Ninkurŋarra said, before standing up, and then hugging her beloved Grandfather before bidding him goodbye for now.

Ninkurŋarra quickly returned to Heaven, it was time that she informed her Mother of all that she had learned.

An Unbearable Burden

Ninkurŋarra informed Lady Inanna about all that she had learned from Lord Enki, and to her surprise, her Mother smiled and showed no signs of surprise or disdain. She had expected that the news would be at the very least an unexpected turn, but no, her Mother, the great and wise NinAnKi, knew exactly what it would take for a demi-Divinity to become fully Divine, She just knew that she had to hear it from her Grandfather. Eager to begin the incredibly long hardship before her, she visited her family members in Heaven and gave them her goodbye-for-nows that she gave every time she set out to embark on another incarnation, and then she headed to the chamber of reincarnation, where her Soul would be sent back to Kinud, so her Spirit could be incarnated in a freshly minted human body on Kikita once again.

She went on to live three more lives as a mortal human during the prehistoric most-ancient times when humankind began. She found them incredibly challenging, there were none of the niceties that she had become accustomed to in ancient Mesopotamia. No bread, no woven clothing, no warm permanent structures, no pottery, just raw survival. She found that it was an incredible burden to possess the Stone, the Tablet of Destines, and not use it. Every time life got unbearable, her mind would flood with urges to use the Stone. Every time her life was in danger, and every time she suffered severe illness or injury, using the Stone was all that she could think about. Narrowly, she resisted. For three lives, she resisted the temptation over and over again. Finally, having just returned to Heaven once more, she decided that carrying the Stone inside her into incarnations where she was not going to make use of it was only making her task more challenging for her, and unlike the innate hardships of life, the hardship of resisting the urge to use the Stone did not reward her with any additional growth. She quickly realized that she needed somewhere safe to hide the Stone so that it would be available if and when she truly needed it, but that it would be impossible for anyone else to claim it as their own.

Ninkurŋarra spent some time scouting the various realms of Ankita, Kinim, and all the places in between those realms and all others. She found a place which was remarkable in its unremarkableness; a place where the Stone could be hidden in plain sight, but where it would be impossible to see if the seeker did not know exactly where to go. She found a realm, a pocket realm, really, just a

small alcove in between layers of reality, where the laws of reality inside were mutable to her, without affecting any of the realms that connected to that place. She did not name this place, but she took ownership of it, as it had not been claimed before, which is precisely why she was able to alter the laws of reality using the Stone therein. She made this tiny pocket of reality a recursive fractal dimension with infinite spiraling recursive layers that fold into themselves over and over and over again. Within each layer, the layout was fractal; every section was identical to the whole, and within every section was a place where the Stone could be stored. Infinite possibilities were thus created for where the Stone could be. Each layer held millions of possible locations, and there were uncountable numbers of layers, and the seeker would have to take the right combination of immersions into the identical looking fractal meet-points in order to reach the one that actually held the Stone. You would think that it would make it impossible for Ninkurŋarra to find it herself, and if she had to rely only on memory, it would, but she has the freedom of moving through time at her will, and thus, she could always return to the very first time she placed the Stone there as a means of always returning to the exact location the Stone was kept, without ever having to remember anything at all; a temporal signature used as a spatial marker. And since only she was present during the placing of the Stone, only she could access that moment in time.

Now that the Stone was secure, she could return to her epic quest for growth without having to bear the burden of temptation every time life got hard. Ninkurŋarra went on to incarnate many more times, living through many more difficult lives, over and over and over again. That was to be her future for as long as she could foresee. She did not know how long it would take her to achieve Divine ascension, but she knew it didn’t really matter. She had made up her mind, this was her path.

A Great Evil Arises

Author's note; The truths revealed in this chapter reflect not only information granted to me by both Queen Inanna NinAnKi and Lady Ninkurŋarra EgirAnKi, but also information which was revealed to me during my eight Near-Death Experiences (NDEs) throughout my life. Although I have only spent perhaps ten minutes dead collectively through all of my NDEs in totality, it was plenty of time to witness the structure of reality and the systems in play which collectively form the afterlife. All of the information included below has been verified by Ninkurŋarra. I experienced and witnessed much more about the other side than what is included below, but none of the rest of that was validated by a Deity so it was not included. The information which I present below has up until now only been known by a very small number of still-living people, yet much of it is the information which all who die are quickly made aware of, if not in full then in part as they experience their journey into the afterlife.

A Great Evil Arises

Meanwhile, while Ninkurŋarra went back in time to the beginning of humankind to continue her quest for Divinity, back on Earth it was the Middle Babylonian Era, and the world was a busy, unstable place like never before. Several younger pantheons had already grown in power and popularity. Younger pantheons had just as much access to the powers which alter reality, also known as Divine Magicks, both in their personal Divine Realms (which are part of Ankita), and here on Kikita (Earth), but the scope of alterations that they could enact were lesser than what the Anunna could enact, as the Anunna are the creators, and their Wills are superior. It was in this era, and just before it, that the younger pantheons made frequent use of Divine Magicks, and humans tend to take notice of when reality changes, which is what gave birth to much of the mythology we mortals learned from ancient civilizations like the Kemetics and the Hellenics, the ancient allies of the Mesopotamians. Divine Magicks are what gave Divinities their ability to intercede in the affairs of mortals. In all the ancient mythos, if there's a Divinity doing something other than simply appearing or going somewhere, and talking to someone, they were doing it by using Divine Magicks. This world was created and ordered with the use of Divine Magicks in mind, it was a powerful balancing and stabilizing force factored into the structure and laws of this world.

With so much use of Divine Magick by the younger pantheons, it was only a matter of time before some mortal humans, in their infinite egoic selfishness, began to think that they knew better how things should be than the Gods whom they witnessed wielding such powers. Though there have always been conflicts between mortals and Divinities, until this point nothing serious had ever come about from it. Sure, some mortals would profane the Gods, and sometimes even incur their wrath, to the mortals' dismay, but as a whole, nothing of consequence to the whole world, or to reality itself, ever came about from their dissent. But that was about to change, as the world was about to change in a way that was never foreseen by the Gods.

A group of formerly devout mage-priests in the Levant region grew selfish with darkened hearts, as the power, wealth, and influence they wielded in society was no longer enough for them. They found themselves at odds with their Gods. Where their Gods urged the people towards kindness and compassion,

generosity, and goodness, they wanted to coalesce wealth and power into the priest class, and to exert their will upon the lower classes without care for their suffering. A leader amongst the group of mage-priests was contacted by the God El of the Levantine pantheon, he urged the mage-priest to reconsider, to change his life and his ways to reflect the ethos of El, and warned him that if he would not, then he would incur El's wrath, for the God would not stand idly by while he harmed his people. Time passed, and the mage-priest leader refused to change his ways. He grew ever-more wicked and greedy as his power over his fellow mankind grew. El struck the man with a sickness which nearly took his life. Instead of being humbled, the mage-priest was enraged and became vindictive. He vowed that he would make the Levantine pantheon suffer for what they did to him. The threats of mortals normally do not carry any weight, and so the Divinities of the region took no notice of the screaming and raving of this hateful little man. But, this hateful little man started down a path that no one had ever trodden before; he was about to create his own god, a false god, of course, but that did not matter to him. We who look back upon this event shudder to think the man fully conceived what he went on to do, but who are we to know what went through his mind. We only know what effects he left upon the whole of reality.

The wicked-hearted mage-priest gathered a group of like-minded men, each of whom had become disenfranchised with the true Gods of the region, each of whom lusted for power, wealth, influence, and for vengeance against the God they had decided was at fault for all of the hardships in their life; El, the king of the Levantine pantheon. Together, they created piece by piece the concept for their ideal god. This god they were creating, they did not create him as someone they would love to worship, nor as someone who would be kind and pliable to their cause, no, they designed him to be someone as endlessly cruel, openly sadistic, and as ravenously manipulative as they were on their worst day. They created this false god to be their perfect tool for the acquisition of power. They created this twisted and wicked inversion of the God El, and filled his ethos with an endless hunger for power, a sadistic appetite for suffering, an enthusiasm for cruelty unlike any being that has ever existed, and all of the darkest impulses of the blackened hearts of the group of mage-priests, combined. They instilled into this new false god all of their darkest traits, all of their lowest impulses, all of their worst attributes. They put forth into him an affinity for endless expansionism, total domination of all that

he conquers, and a heart that loves no one and nothing besides himself. This new being that they created was not only the dark inversion of El, it was also the dark reflection of the deepest depths of the human soul.

Now it is here that I must point out that men do not create Gods. The Gods and Goddesses were not ever created by mortals. But mortals *can* create a facsimile of a God, a hollow caricature of a God. We today call this kind of being an *egregore*. Egregores have no Soul, they are not eternal, they are not Divine, they do not naturally wield Divine Magicks, they cannot create nor provide an afterlife to the Souls of mortals who die. Egregores are collections of human emotions, ideas, behaviors, desires, feelings, and attributes made manifest. They're Spirits created using portions of human Spirits. An egregore must be fed by the energy of those who create it in order for it to be sustained. When it ceases to be fed by those who create it, it ceases to exist. That's normally what happens anyway, and as such, egregores never before posed any real threat to anyone. Only the most advanced mages and sorcerers knew how to create one, and rarely ever was one made for anything more than a means to an end that self-resolved within the creator's lifespan, or else it died out with them. However, the mage-priests made something unlike anything that came before it. They programmed this egregore to not only feed off of the group who spawned it into existence, but to feed off of everyone who makes contact with it, and to ensure that people would make contact with it, they made it into a twisted reflection of a well known and beloved God. Indeed, they designed it to usurp the true God. To enable it to do that, they also created a bounty of new mythology and scriptures to go along with the new false god, which drove people towards worship of the false god, without them ever knowing they were worshiping the false god instead of the true God. Because the mage-priests wielded tremendous societal power, and had control over the temple establishment in the region, they were able to insert the false god's ethos, liturgy, and mythos into circulation within the extant religious establishment of the region.

As this egregore false god was created to usurp the true God El and gradually steal worship away from him, it was originally named El. That was basically required for their plan to work; shift the ethos gradually away from that which points to the true God, and gradually towards the false god egregore they constructed. Sadly, it worked quite well. Because of how incessantly ravening

the egregore they created was, it grew in appetite whenever it grew in power, and it grew in power with every new worshiper it gained. It wasn't long before it actually outgrew the men who created it, and ceased to take direction from them. The mage-priests resented the loss of control greatly, but there was nothing they could do; the monster they created was beyond their means to banish. It became self-sufficient, feeding from the endless supply of worshipers who believed it was a benevolent loving God, even when in truth it was just a hateful conniving power-hungry false god. While the egregore initially was just called "El" as it was designed to usurp El, it wasn't content with that scope, it was created to never be content within any scope! It set its sights ever-higher, and to that end, it began to reach out to worshipers of a southerly God, Yahweh, and pose as their God to them, too. That is the thing; if a person doesn't know how to tell if the being they're talking to is actually the being it claims to be, or if the being is who they think it is, which by the way the skill for that is called Discernment, then it's almost impossible for the person to detect when they're being misled or when their own mind is misleading them. So it was in that ancient day to the north of the lands of the Anunna. The false god egregore "El" usurped the true God El, and successfully branched out to usurping the southerly semitic God Yahweh soon after. Before long, the two Gods were being syncretized together, at the impulse of the egregore, with both of their ethoses and mythoses changing to match the egregore's. An egregore can claim to be anyone, and in doing so attempt to steal their worship away from them, but it only works if the people who worship them adapt or change their understanding of their Deity to align with or incorporate aspects of the egregore that is attempting to usurp them. It is the worshiper's conception of the Deity, their understandings of their personality, identity, and Domains, which functionally directs their worship to the Deity that they desire to receive it. When those conceptions are realigned to the egregore, they're simultaneously moved away from the genuine Deity and towards the usurper.

Soon, the egregore set its sights on the rest of what we today call the Canaanite and Levantine pantheons, but instead of directly impersonating them as it had done when stealing worship away from both El and Yahweh, it had a more devious plan; drive the worshipers of the day to believe that El and Yahweh were a single God and that he was already performing all of the functions and roles of the rest of their pantheon the whole time. Why worship other Deities when the one you were already worshiping has all of their powers

and handles all of their functions? At this point in time the egregore went by several names, because it is not Divine, and it does not have a Divine name to function as the mortal access point to connect with it through worship, nor is its power connected to any name it uses, it is not beholden to any particular name, and so names are just tools for it to make use of as it sees fit. There's some conjecture that the egregore may even have posed as Moloch, and at other times Baal as well, but there's no way to confirm or dispute this with certainty. From this point on, just as we do today, we shall refer to this false god egregore as "El-Yhwh", to distinguish it from the true Gods El or Yahweh, whom it impersonated and usurped in the minds of the peoples of the region.

As this was going on, the true Gods took notice, but there was little they could do to defend against it. They still had a great many worshipers, and they had never before faced such a situation where a new type of being, one created by mortal human Spirits sacrificing portions of themselves to create something foul, had become a problem for them. They implored their worshipers to keep their hearts true and to not give themselves over to any new god claiming to hold supreme authority or to have the power to save them from threats and dangers they had never heard of before. They did their best to retain their worshipers, but they had no real plan for fixing the El-Yhwh problem, nor for defending against him. It wasn't long before worship to the rest of the pantheon was dwindling as the egregore's grip on the region was tightening. Gods and Goddesses, indeed all Divinities, exist primarily in another realm besides this one. Each has its own realm, and all coexist within a particular realm sacred to the pantheon, we mortals call that realm "Heaven" invariously of which pantheon is being referenced. The egregore exists only in this realm, and so there was no way for the true Gods to interact directly with the egregore other than to come here to this realm, and even if they were to do that, the egregore is a type of Spirit beast, it has no Soul, it has no substance for which the Gods to act upon.

The egregore could not alter reality, it could not cast magicks, it could not actually help anyone who prayed to it, just as it could not strike anyone down, but it did not need to. People believed in it because they were told to believe in it, and because they were desperate. What the egregore was really good at doing was talking to people. Because it is based in this realm, and because it has no Domain within reality for someone to need to resonate with in order to

connect with it, it is very easy for someone to connect with it and communicate with it compared to a genuine Divinity. The more people suffered, the more desperate they became, which made them more likely to believe in and turn to the egregore in worship, and the egregore knew this! The egregore continued to encourage war-like behavior, domination of the weak, unification of political and religious power systems. It relished in encouraging cruelty between peoples whenever any differences between them could be magnified and focused on, all while using a facade of holiness, love, and goodness, even though the facade was easily seen through by anyone who wanted to, but no one really wanted to, they had not been given a reason to look beyond the superficial way of things. By instigating purity testing, in-fighting, and outward expansionism through proselytization, and seeding calls for sacrifice, including infant sacrifices, it was able to not only directly increase the amount of pain, suffering, sadness, anger, and hatred that it harvested from those who worshiped or interacted with it, it was also able to instill fanatic devotion in those who were leading conquest in its name, and to instill feelings of shame and guilt in those who were newly conquered and forced to convert.

The emotions of all the people who suffered at the hands of this religious regime of conquest formed a bountiful banquet of Spirit energy for the egregore to feast upon, enabling it to reach more and more people who thought they were connecting with genuine Divinity. It was not content just feeding on people's Spirit energy while they were alive, it convinced people to pledge their souls to it in death in hopes of being granted entrance into Heaven, which was something never before promised by real Gods to average people. Most people of the era did not know that their Soul exists in a far off realm, and that what they thought was their Soul, the spiritual incorporeal part of themselves that they could feel deep within them, was their Spirit. Most people did not know that in death their Spirit was to voyage to their own Soul and merge with it, and in doing so begin a new life, their *after*life, as their Soul. So in pledging their Souls to El-Yhwh, what they were really pledging to him was their Spirit. When someone who holds love for him in their heart and wishes to join with him in death dies, their Spirit seeks to connect with him instead of seeking to connect with a genuine Deity or go to a genuine afterlife. The Spirit seeking to connect with a genuine Deity or go to a genuine afterlife is what allows them to cross over and connect with their own Soul off-realm even though that part of the process was not known to the person in life. In

doing this, the person's Spirit, which is the repository of all that they were in life, gets consumed by the egregore. El-Yhwh constructed an illusion of a false heaven, and indeed of a whole hierarchy of beings under his control, called angels and "the heavenly host". He pushes this trap built of lies and illusion onto his unsuspecting worshipers through his religions' eschatology, mythos, and cosmogony. When someone who worships him dies they are likely to reject the calls to genuine afterlife realms which come from genuine Gods or Goddesses, if there even are any such calls sent to that person, as they may never have worshiped or even known of a genuine Deity. Instead, his worshipers seek out the false heaven they were promised in life, and willingly walk into the trap set for them. The egregore feeds the illusion of a heavenly fate to the mind of that person's Spirit while entrapping them within himself and consuming them slowly over time. When the person's Spirit is drained of all of its energy and will to exist, it crumbles and ceases to exist, and with it, all that person was in life, who that person was in life, also ceases to exist. When that happens, there's nothing left to escape and merge with their Soul, and so their Soul never gets to experience the life they lived. That deprived Soul then has to wait while another fresh Spirit is sent into another life, to try once again to live a life.

It wasn't long before El-Yhwh stumbled upon what would be its main means of gaining and holding power over people in the future to come; it discovered that if it plays both sides of a false duality, that everyone involved loses, and it wins, every time. By impersonating both sides of a pointless duality, it was able to pit people against each other, and ratchet up the stakes, and the Spirit energy rewards it reaped, without ever having to ever prove itself to anyone. It was a scheme of manipulation at its finest. By filling people's heads with ideas of a perfect Heaven being withheld from them unless they gave perfect devotion, and a convenient opposition being created for them to hinge their fears upon and direct their energies against, El-Yhwh had found the perfect means to enslave the minds and Spirits of the human race. The notion of a cosmic duality consisting of one all-mighty creator God and an evil incarnate sub-god that seeks to steal the souls of all humankind was this perfect storm cooked up and seemingly made manifest by El-Yhwh. There's nothing the egregore knows more than the darkness that lives in humankind's shadow, in the deepest recesses of the mind, and the darkest parts of the heart. The egregore knows nothing of Divinity, nothing of Divine Light, nothing of what

exists beyond this realm, but it knows what its worshipers know, and it knows what they feel. It positioned itself within their minds, and their emergent religions, as an all-powerful perfect creator *and* as a rebellious evil offspring of the creator who seeks to tempt and corrupt humankind. It, of course, did not tell people that it was also the opposition to the creator, as that would spoil the racket. It read humankind's deepest fears and highest hopes and whipped up a caricature of them and served that caricature to them on a silver platter, at sword's edge threat. Using this schema, El-Yhwh conquered the Levant rapidly, and from him came multiple religions which today, thousands of years later, exist as the dominant religions of the world. With the idea of a nearly-all-powerful great evil incarnate striving for the souls of humankind, came the idea of a plane of torment, of Divine punishment, of torture for all who do not make it into Heaven. This idea proved to be an endless well to tap into humankind's greatest fears capable of motivating basically everyone to do whatever it was that the egregore wanted or needed most, simply by positioning the threat of ending up there as the consequence to not doing exactly what is demanded of them.

It wasn't long before members of the Levantine pantheon had sought an audience with the Anunna. They came seeking aid, for they had lost a great deal of their worshipers, and they were distraught and saddened over what had happened within their once-great lands. No longer were people rejoicing jovially on the holy days, now their people wept from endless warring and raged from endless in-fighting over whose interpretation of the "will of God" was more correct. When people stopped listening to true Divinity, they started arguing over which interpretation of false Divinity was more correct. The Levantine pantheon beseeched the Anunna for aid, and the Anunna graciously accepted their request. Several members of the Anunna investigated what was going on to the north, and they quickly saw the true state of things. When they reported back to lord Enlil, he was greatly dismayed. There was no clear solution to this problem, El-Yhwh existed only in people's minds and in a thin layer of this world's reality where Spirits and spiritual energy resides. There was no way to destroy every trace of the egregore without also killing every single sentient being on Kikita (Earth), and that was something the Anunna had decreed that they would never again do after the flood.

Having no other path of recourse, the Anunna mounted a war party and attempted a head-on confrontation with the egregore within the Spirit World, a thin layer of reality in this realm which exists just “above” the layer of material reality. The supposition was that if they were able to somehow destabilize the Spirit of the egregore, that it might become nonfunctional, which might nullify the problem. Because it is continually fed by living humans who worship and interact with it, it could not be instantaneously destroyed or erased unless the core programming was disrupted, without that it would simply reconstruct itself as the collective belief in it is what gave it existence to begin with. But if it could be disrupted and made nonfunctional by the action of external wills from beings of tremendous will, like all true Divinities are, acting upon the programming that gave birth to it, then that might render it harmless. The problem is, you can’t just reprogram someone else’s egregore without confronting it directly and essentially “fighting” with it to subdue it first. Egregores are beings of belief; they follow the constructs of existence that their creators imbued them with. So if the egregore believes that it has a quasi-physical form and that the disruption of that form enables it to be controlled or edited, then that is how it will function. If it believes it cannot be harmed physically then it cannot be harmed physically. Whatever it believes its weaknesses are, are its weaknesses. El-Yhwh believes it is a real God (it is not, but that’s besides the point here). So it believes that it can be killed the same way that its creators believed a God can be killed; through physical confrontation and physical disruption of its form with Divine weapons.

And so it was that the Anunna went to war alongside the Levantine pantheon. The Anunna did not go to war alone, though, for this confrontation all of the allies of the Anunna assembled, and so the Great Divine Host was mobilized together; The Anunna, the Netjeru, the Olympians, and the Levantine pantheons all went to war together to fight the egregore El-Yhwh. The younger pantheons, who are all allies of the Anunna, had noticed the disruptions and the destabilization of the Levant by the usurper for quite some time. When the Anunna put out the call to request the aid of the other pantheons, they were already aware of what was going on, and were eager to help. Today we refer to this confrontation as “The War in Heaven”, even though it did not actually take place in Heaven at all. It took place in the Spirit world, which is a layer here in this physical world. So the Great Divine Host had to send their Spirits to the Spirit world to confront El-Yhwh. Just like we mortals, Divinities have

Spirits and Souls. Souls cannot enter the Spirit world, just as Spirits cannot enter Heaven. So, the Gods had to send their own Spirits out to wage this war. That does mean that there was significant risk presented to any God who was struck down during the ensuing confrontation. Gods *can* be killed, and it can happen if their Spirit or their Soul is severely damaged. The only thing that doesn't kill a God is if their body, their materialized physical form on Earth, dies. When that happens their Spirit simply goes back to their Soul, and they carry on like nothing happened. Despite the risks, the Gods were optimistic. They had never faced a powerful egregore before, but they knew it wasn't Divine, and was made by humans, so they had no real sense of fear for what it was capable of. The confrontation exploded to unexpected breadth in mere moments. The egregore was not alone, it was able to use all the energy it harvested from all the people who worshiped it, and all the Spirits of people it had consumed who died after pledging their Souls to it, to manifest Spirit constructs that fought for it. Essentially, it manifested its own "Heavenly Host" made from all the human Spirits it parasitized and consumed, and although they were weak and vulnerable against a true Divinity's strikes, in the Spirit world things are not quite as simple as in the physical world, and so the footing was more level between the Heavenly Host and the Great Divine Host than expected.

Lord Enlil charged ahead while the allied pantheons kept El-Yhwh's forces occupied, and the great Lord of Air moved in to land a decisive blow against the egregore usurper. Lord Enlil landed powerful blows upon the egregore's core of being, but in doing so he was left open for counterattack, and the egregore struck him with something no one knew the egregore had; a powerful Spirit weapon laced with poison. The Lord of Air felt the poison begin to course through his Spirit, so he wisely evacuated immediately with the help of his lover, Lady Inanna.

After Lord Enlil left suddenly, there was a moment of panic amongst those who remained, and in that panic a young Canaanite God moved in to try to land another strong blow upon El-Yhwh in the hopes of bringing him down for good. The young God hated what El-Yhwh had done to his father's lands and his people's hearts. The young God did not know why Enlil had retreated, he did not know about the poisoned weapon that the egregore possessed, so when he realized that something was wrong, as he saw everyone around him

backing off, it was already too late. The egregore struck the young God's Spirit in the heart with his poisoned weapon, and before anyone could reach him to help him evacuate, his Spirit had collapsed at El-Yhwh's feet. The combined forces of the Grand Divine Host rallied and managed to subdue and eradicate most of El-Yhwh's forces and drive the rest of them back, exposing the egregore himself more fully so he could be confronted again by the Grand Divine Host's forces and hopefully the young God could be saved, but it was too late, the young Canaanite God was dead. The Grand Divine Host realized at this point that there was no way to win this fight without incurring great losses. They began desperately trying to coordinate what to do next, they were hoping to find some way to salvage the operation and still achieve victory, or at least to make a meaningful positive development, without losing any more Divinities that day.

By that time, Lord Enlil was back home in High Heaven being treated for his wounds by his daughter Ninkurŋarra, who was able to nullify the poison and purge it from his veins. Ninkurŋarra was distraught, she had nearly lost her Mother long ago, and now suddenly she nearly lost her Father on a day when victory was foreseen by all. She was relieved that her beloved Father was saved, and was then safe in her arms, but he was still gravely injured and required a long period of recovery yet to come. As word spread amongst the Grand Divine Host and with it recognition that El-Yhwh had procured a deadly weapon in secret, it was quickly realized that the risk presented by further combat was too great to continue. Because of the panic created by the death of the young God, El-Yhwh was able to exploit an opening and carry out a plan he had all along. El-Yhwh feigned a retreat, and backed off just enough to bait the true God El to move in to retrieve the body of his son who was just killed. When he did this, El-Yhwh the egregore captured him and somehow subdued him without killing him using some devious means that, like his poisoned blade, was also not expected by the Grand Divine Host.

Unfortunately, there isn't any more clear or definite knowledge of exactly what happened, at least not on this side of the Veil. Because of having his Spirit captured and subdued, El the God remains to this day in a coma from which he cannot awake. His wife, Asherah mourns his loss continually as she watches over his Soul in Canaanite Heaven.

Seeing no beneficial path forwards, the Anunna called for a retreat, and instructed the younger pantheons to escape while the Anunna's forces covered their exit. Rapidly, the other pantheons left, and quickly behind them, the Anunna reluctantly retreated from the Spirit world. The day had not at all gone how anyone had expected. The world learned just how devious, and dangerous, an egregore can be, that day. Watching from afar, it seemed almost like the egregore was gloating, as he instructed his worshipers to throw a large celebration across the lands once under the control of the Canaanite pantheon. The allied pantheons offered great condolences to Asherah, who had lost not only a son, but her husband as well. Soon word of Lord Enlil's recovery had spread, and there was a great sense of relief throughout the Heavens. Never again would El-Yhwh be underestimated. It was learned that day that there was nothing beneath the egregore, no tool it would not make maximum use of, no consequence it would not hesitate to force on someone else. It had no honor, no sense of right or wrong, no love for anyone or anything except itself. A fair fight could not be fought against it, for it would always fight dirty, and do whatever it takes to succeed, and that was exactly how it was driving its worshipers and followers to act down on Earth.

Leaders from the four allied pantheons met soon after, and it was agreed that this threat posed by the egregore was too great to ignore, and that actions must be taken to prevent it from gaining access to Divine Magicks, and prevent it from leaving the Spirit world or infecting any other worlds abroad. Ninkurŋarra was commanded to retrieve the Stone, the Tablet of Destines, and to use it to quarantine the realm of Kikita (Earth), forever sealing it off from true Divinity, forever sealing El-Yhwh the egregore in, preventing him from ever escaping or influencing any other world in the cosmos. Ninkurŋarra used the Stone to materialize here on Kikita the way that Deities did in ancient times; instantly, without birth, fully formed, with full knowledge and power. Acting in coordinated unison from Kikita and from High Heaven, Ninkurŋarra and the Seven Who Decree together erected an unbreakable but permeable barrier around the whole of Kikita, a barrier which we today call "the Veil". The Veil allows the Spirits of the dead to cross over and continue their existence by merging with their Souls on Kinud just as they had always done, but it prevents Divine Spirits from crossing over to enter Earth, which prevents Divinities from acting upon this world with Divine Magicks, just as much as it prevents Divinities from being killed or captured by El-Yhwh. Most importantly, it

prevents El-Yhwh from getting hold of any more powerful Spirit weapons or Divine artifacts, it prevents him from ever even attempting to attain true Divinity (which is rumored to be his goal, though no means by which it could happen is known), and it prevents him from escaping or influencing any other worlds. Unfortunately, there was no way to quarantine this world without giving up direct influence upon it. So, since the Veil has been erected, no Deity has been able to intercede upon the affairs of this world with anything more than indirect influence, such as communications with the living or very small manipulations of random chance. The consequence though, is that neither has El-Yhwh been able to influence this world more than that. The great irony here is that in the end, the same concept that El-Yhwh employs in his religions' mythos ended up being true; Good and Evil *are* only able to act upon this world and its people indirectly through communications with the faithful, and through small perturbations in random chance, and it is up to the individual to choose which side they listen to and are influenced by. The main difference being that the actually evil side is the one which positioned itself quite loudly as the supposedly "good" side.

Sadly, Kikita was never designed to function for long periods of time without the direct presence and influence of Deities. Humankind was never designed to grow and develop in Divinity's absence either. In the roughly 2500 years since the Veil was erected (some time around 500BCE) humankind has grown tremendously, but it has not grown in kindness, nor in compassion, nor in generosity, nor in peacefulness, nor in harmony. Most of the attributes which the Gods strive for humankind to adopt and exemplify have fallen to the wayside in their absence. A great portion of humankind has ceased to believe in Deities, and an even greater portion knows only the false god and no true Gods or Goddesses at all. There have been hundreds of wars fought over religion in the time since the Veil was erected. An uncountable number of people have suffered greatly in the absence of Divinity in their own lives in that time. Divinities are still out there, of course, but it is far more difficult to make contact with them than it ever was before the Veil was erected. At present, it takes someone either being born with great gifts of perception, or a tremendous amount of diligence, work, and luck to achieve a meaningful spiritual experience that places them in direct contact with a Deity, and we have more information about Deities today than we have ever had in the past, despite the fact that they largely disappeared from daily life for the last 2500

years. Since then, only their stories, their shadows, their graven images, and for the lucky, their whispers, have remained. Many people of today have not only lost belief in the Gods, but they have lost *faith* in the Gods, as they assume that things must be how the Gods want or intend them to be. They wonder why the Gods do not intercede and intervene. They assume that this all must be part of some grand plan. Plus, the egregore has been claiming omnipotence, omniscience, and omnipresence for so long that most people just assume that is the required baseline for a Deity. In truth, most people of today do not understand Divinity or Deities at all, and they struggle to even define what a Deity is. It is only because of the interactions that I've had with the Anunna that I understand.

An Important Aside;
“Hell and (personal) Hell Realms”

I want to use this opportunity to relay one more related matter which I was given insight and understanding of when I crossed over and experienced what is on the other side of the Veil; “Hell” and “Hell Realms”. I want to start off very clearly by saying that there is no “Hell” in the way that modern monotheist religions depict it. There is no realm in which a fallen-angel turned Devil rules, which serves as a place for tormenting the sinners and condemned souls who were judged for the manner in which they lived their lives. There is no “Devil” in this sense, either. There are Spirits and sometimes Deities who temporarily accept the moniker and imagery associated with “the Devil” as a sometimes convenient facade that serves as a familiar-to-everyone guise. There are times when a Spirit or Deity can get the job done while working within that false pretense and it serves their ends better than having to explain who they really are to the person. The only Devil that exists is just another face of the El-Yhwh egregore. What he shows people of Hell is just more of his illusory lies, again designed to coerce people into worship, devotion, or desired behavior. Egregores cannot create realms, nor modify realms, nor travel between realms, as they aren’t Souls and aren’t Divine.

Instead, there’s a very real thing called “Hell Realms”, but they’re not what you might be thinking they are. Let me pose you a question; “What happens when a human Spirit is convinced that it is evil, that it is condemned, that it is unworthy of love, that it is unworthy of an afterlife of any kind, that it is only worthy of torture? What happens when that Spirit is saturated with shame, guilt, fear, self-loathing, and trauma its entire lived life because that’s the messaging it was given about its existence after life based on who they are?”. The answer is you get a Spirit that refuses the egregore’s offer of heaven because it doesn’t believe that it is worthy. Then that Spirit merges with its own Soul, and that Soul goes on to refuse every/any afterlife offered to it because it believes it deserves and needs punishment in Hell. That Soul never allows itself to travel to any afterlife, and it remains in the space between.

Because it is not in a realm, and it is only in a space between realms, no Deity’s will acts upon it, the only will that acts upon it is its own, and its own will is hell-bent on experiencing Hell. Since there’s no Hell for it to go to, it

constructs its own hell without ever realizing that's what's going on. Souls in isolation in interstitial space between realms are capable of forming micro-realms of their own, little bubbles of reality created by their mind in a way similar to how Divinities can create entire realms that can house and support innumerable Souls perpetually, but on a much smaller scale. So this poor human Soul who believes it is going to Hell can't find Hell, and so it unknowingly forms a personal hell around it with its own will. Will wielded by a Soul in the presence of energy, which the spaces between realms is full of, manifests reality. The strongest will in any given realm has control over what that reality will be like. In the absence of any greater will than its own the self-condemned human Soul manifests its own personal hell.

Within that personal hell, within that "Hell Realm", it tortures itself continuously in whatever manner it expects to be tortured, often involving psychological torture through reliving all of its life's worst fears and traumas. Now, this doesn't usually take the form of self-flagellation and speaking ill of itself. No, normally this takes the form of the person being lost in endless nightmare dreams that are as real as they believe them to be. Often entire environments are manifest, never far out from the Soul that is creating them, as the size of this bubble of personal reality is small comparatively. The environment within shifts and changes with the situation being dreamed up and experienced by the self-condemned Soul as quickly and unpredictably as their mind can allow. Souls within these (personal) Hell Realms are cut off from all realities outside of their little bubble, lost in unknowingly self-perpetuated tortures, until their Souls decay from time spent away from the light of Divinity.

There are some Divinities and Deities which intentionally travel the spaces between realms, who happen upon these poor lost Souls, and endeavor to break in to their personal hell with the intent and hope of breaking them out of their perpetual torture. One such Divinity is Ninkurŋarra EgirAnKi, the Goddess of Compassion. Sometimes living mortal Spirits also travel these interstitial spaces while out on Spirit-Journeys in their sleep or in deep trance states, and sometimes they also happen upon these Hell Realms. The few living mortals who do end up there do not get trapped within, but they often witness sad horrors within that spawn from the depths of the human psyche, horrors which are so vile that the witness can be traumatized too. When someone dreams of Hell there's a good chance they were out on Spirit-Journey and happened

upon a Hell Realm and didn't know it. Most people aren't educated in the esoterics of Spirit-Journeying, so those who are naturally gifted at it just write it off as dreams.

Few mortals are able to make any meaningful difference upon the plight of the self-condemned lost Soul within, as the mortal's will needs to exceed that of the lost Soul's, and the mortal has to be able to reach the trapped Soul within without getting knocked out of their Spirit-Journey by the contents of the Hell Realm.

No, it is the Divinities that reach these poor Souls' cocoons of torture that tend to make all the difference, if any can be made. Because all Divinities have much greater wills than mortals, the Divinity is able to quell and normalize the environment within, instantly ending the tortures while they are within. Unfortunately, that alone doesn't save the self-condemned Soul. You can remove a Soul from a Hell Realm and when you turn your back on it, it will just recreate the Hell Realm and entrap itself again as soon as it is left alone. The Hell Realm comes from a deep seated belief that it deserves Hell. You can't free them without convincing them otherwise. It takes a lot of courage, dedication, patience, and most importantly *compassion* to free a Soul from a Hell Realm. Souls which are successfully freed from their Hell Realm are ferried to an appropriate afterlife. Once the Soul leaves their Hell Realm, the Hell Realm ceases to exist, as it was being created and sustained by the Soul's own essence. Once in an appropriate afterlife the tormented Soul can be rehabilitated and treated for their sufferings.

Securing the Stone Secures the Future

Once the Veil was erected, the only beings that could freely come and go from Earth Realm were The Twins. Nungalaturra was still staying off realm, he had no business here, and after finding out what happened to his Father, he lost all interest in ever setting foot in this place ever again. Ninkurŋarra remained materialized upon Earth Realm for some time, she, being free to leave safely whenever she wanted, and being nigh invulnerable while possessing the Stone, had no reason to fear the egregore, and thankfully, he at that time simply did not know she existed because she was not at the battle of The War in Heaven. She used that time to carefully observe the egregore's forces and learn about his religions. After about a year of reconnaissance, she decided to return home. During that time she realized that she is potentially vulnerable to being indoctrinated into one of the cults of El-Yhwh during her mortal lives to come, in which case it would be conceivable that she might unintentionally defect and could thus potentially hand over the Stone to the egregore without realizing how catastrophic that would be. To rectify this, she split the Stone in half, and placed one half in a location that only true Divinities (or someone demi-Divine who wields the complete Stone) can set foot; deep within the Void, at the place where all creation first spawned forth, the place where Tiamat and Nammu dwell. She knew that she wouldn't be able to retrieve that half of the Stone until she attained full Divinity, but that was a sacrifice she knew she had to make for the greater good. She had not been planning on using it in any of her lives anyway, but setting the bottom half down there in the Void meant that she would not be able to retrieve it if commanded to in an emergency, and that scared her. She returned the top half to her fractal dimension where she had been storing it before. She felt confident that she would one day be able to retrieve both halves of the Stone and use it for the greater good when the time is right after she becomes a Goddess herself, but that was a long way ahead in a far distant future she couldn't yet comprehend.

Nungalaturra caught up with his sister while she was waiting to reincarnate again. He spoke to her of his deep frustration, and the building sadness that had been claiming his heart. He had risen to rulership on many words, and he loved seeing his subject's lives improved, but it did not fulfill him ultimately. He continued to grow bored of rulership, but he felt guilty whenever he left a world he reigned over in peace. He was very beloved by his subjects, and he always

ensured that whoever took over for him in his absence would uphold the establishment that he designed for them. When that failed to happen, he had a reputation of coming back to re-conquer the world and return it to harmony. He needed something else, but he struggled to come up with what that could be. Ninkurŋarra had lived a great many lives by anyone's standard at this point, and she felt that she had a lot of experience when it comes to finding fulfillment, however, she knew that it was easy for her because she always knew what would bring her fulfillment; helping those in need. It didn't need to be more complex than that for her, and so it ensured that she always had an opportunity to achieve fulfillment because it was such an open and widely applicable calling. Nungalaturra needed something like that. His life-long conquest for Power was noble but it never had the power to satisfy him (hehe pun intended). Power for Power's sake usually corrupts, and when it doesn't, it just doesn't satisfy the noble heart.

What Nungalaturra truly craved and loved about the Power that he had attained was that it gave him the power to make changes for the greater good. That's truly what he loved about it. It wasn't being powerful that pleased him, it was being able to change what needed to be changed, the ability to right wrongs, the ability to create a new establishment of order and compassion. After talking with Ninkurŋarra he realized that he had been going about things wrong from the start. Ninkurŋarra urged Nungalaturra to take counsel with their Grandfather-Uncle, Lord Enki, the Lord of Creation. He was always the best person to turn to when she needed advice, and he was also excellent company no matter the circumstance. It had been a while since Nungalaturra had visited the Abzu, so it was something he had already looked forward to doing eventually.

Nungalaturra traveled instantaneously to the Abzu, shimmering into the local reality near the rounded boulder that his sister was so fond of. Before long, Lord Enki was calling out to Nungalaturra, urging him to come inside to the E-engur, his temple complex. Nungalaturra climbed up the winding stairs of ziggurat, admiring the way the braziers' light shimmered off the water's edge as he moved. Lord Enki noticed his wistful stares and directly confronted his grandson with a compassionate tone. He asked him what troubled him and weighed his heart down so deeply. Lord Enki knew The Twins well, better than almost everyone, except perhaps for their Mother, his Daughter. He knew that

Nungalaturra was always a free spirit, it was not common for him to get bogged down. Nungalaturra told him about the conversation he had had with his sister, and about his victories and conquests, and about how he could find no satisfaction no matter what he put his mind to. Lord Enki then spoke to Nungalaturra about the Abzu. He spoke to him about how this realm of his was conquested, how it has been in peace ever since, how he has total power over reality there, and yet, that has never been enough, that has never been what mattered most to him about owning the Abzu, the Primordial Waters of Creation. It was then that Lord Enki explained to him in words as clear as the sacred waters below what he was missing all along; Nungalaturra needed to learn to explore and express his creativity. Creativity is a gift which resides in the heart of every sapient being. Creativity is a core trait of every Divinity, and even though Nungalaturra was only demi-Divine, that didn't mean he was only semi aligned to creativity.

Nungalaturra had never explored creativity much before. He had tasted some bits of it during the few mortal human lives he had, but he never truly invested himself into it, he never committed himself into the act of creation itself, not just creation as means to an end. He asked Lord Enki what he should do, where should he go, how should he begin to learn to create, and most of all *what* should he create. Nungalaturra was overwhelmed with the wide-open possibilities, he craved direction, and he wasn't used to thinking in such wide open schemes. Lord Enki reminded Nungalaturra how when he first began his quest for Kingship he knew nothing of leadership and yet he figured out how to be a good king by taking his time, learning from experts, and figuring out what all was involved piece by piece. He took Lord Enki's words to heart and committed himself to a new quest to learn all he could about who he truly is, and how to express that truth creatively. Before letting him leave, his Grandfather also urged him to come inside the palace and stay for dinner. It had been a long time since he and his wife, Lady Ki, had spent any time with their beloved grandson, and there was no better time than then to do so.

Ninkurŋarra informed me that that evening was one of her brother's happiest memories. He had spent so long always conquesting, ruling, shouldering the burdens of others' lives, that he had not spent much time enjoying quiet evenings with family. Part of Nungalaturra learning to enjoy his existence was him learning to slow down and enjoy the good times, too.

Ascension Awaits!
But First, A Surprise Descent!

Ninkurŋarra resumed her seemingly endless series of reincarnations on Earth soon after spending some time with her beloved parents in Heaven. She was still at that time reincarnating into the distant past of humankind's beginnings, more than 300,000 years before what was then considered present day. She knew that it would be a very long time before she had to contend with coexisting with the corrupted cult of El or the religions of El-Yhwh that would come after, but it still made her anxious whenever she thought about it. The Anunna, and indeed, all of Divinity, now had a deadly sworn enemy; El-Yhwh the egregore.

I was not given much information about what came next for her, but I was told that Ninkurŋarra dutifully continued her incarnations, and that she committed herself even more fully than she had ever before. Not being able to retrieve the Stone until her monumental task was complete became a driving force for her. Likewise, seeing the sorry state of the world in El-Yhwh's hands also drove her, as she knew that she might be able to help the people of this world if she is successful. Despite the hopes she beheld, she was not able to let go of the fear of what El-Yhwh might do to her beloved humans, or her beloved family, and since she felt that there was no other way that he could be eliminated or neutralized, all of her hopes resided with the Stone, even though she knew not what the actual plan would be once she retrieves it.

Ninkurŋarra's greatest challenge was yet ahead of her, it took the form of her final mortal life. For that life, endless hardships, great handicaps, and functional limitations were placed upon her physically, mentally, and spiritually. She had to prove herself in the eyes of all the Anunna. It wasn't enough for her to simply achieve the growth that she needed to attain full Divinity, the Elder Gods would have made her continue to incarnate anyway if the person she became was not able to measure up in their eyes. She had to prove that she was truly ready to become fully Divine. She had to reach enlightenment during her life with no help from any Divinity. She had to exemplify personal piety. She had to exemplify at least one Divine Domain that resonated with her heart and soul. She had to discover the secrets of the universe all on her own. She had

to find her way back into Heaven on her own merits. She had to not just attain benevolence, but commit herself to it, all without having any knowledge of what was required of her, or why. She had to choose to be a holy person without any external incentive or motivation. Much about her final life mirrored and echoed her very first mortal life; she was born into a male-assigned Intersex body, and she had to rediscover her genuine gender identity all on her own, and choose to live authentically despite great external opposition. Her final life as a mortal human brought her into keen awareness of her mortal roots, and gave her a lot of additional perspective about the world, humankind, Divinity, family, and life itself.

Although her final life was her greatest discrete challenge, it also proved to be her greatest discrete victory. Unexpectedly, Ninkurŋarra had to complete a Descent to the Underworld of her very own during her final life, though thanks to the Decrees she and her brother extracted from Ereshkigal so long ago, it went very differently for her than how her mother's Descent had gone. When she intervened on her Mother's Descent, her great Aunt, Queen Ereshkigal, had stolen parts of her Soul when she pronounced those awful curses upon her and her brother. In her own Descent, this 'second' Descent that she went on, she had to retrieve the pieces of her Soul that were taken from her in ancient times. She had not even realized that she was missing pieces of her Soul. When it came time, she was informed of the task at hand by being summoned by Ereshkigal herself. Ereshkigal promised kindness and comforts, she promised power and great destiny, but Ninkurŋarra knew better than to trust the words of her great Aunt. She kept her wits about her and took counsel with her Mother, Lady Inanna, and her Grandfather-Uncle, Lord Enki. She also took counsel from her Father, Lord Enlil, and his mother, her Grandmother, Lady Ki. The Elder Anunna impressed upon her how dire the risk was that she would be saddled with during the task ahead. She was instructed in exactly what she must do and must not do. She was prepared as much as she could be without receiving any direct boons or aid from any Divinity.

During her Descent, when she arrived in Ganzir, the seat of Ereshkigal's power, she was magickally blinded, perpetually sickened, continually mocked and brutally insulted, toyed with cruelly, and even tortured brutally. All the while she endured these extreme hardships, she was forced to choose the pieces of her Soul that actually belonged to her from amongst a throng of nearly

identical Soul parts that belonged to others. She did not have any means of determining what did or did not belong to her. If she accidentally chose something that belonged to someone else, she would forfeit control of her own Soul to Ereshkigal for all of eternity, and she would not be able to return to Heaven when she died, she would have had to reside in Irkalla forever. There was deception at every turn, and she was not given a moment's peace during the many hours of relentless torture at the hands of both Neti and Ereshkigal. They tried every underhanded dirty trick in the book to entrap her or get her to break the conditions of her trial, and to violate the conditions which maintained the Decrees she extracted from Ereshkigal, which would have allowed Ereshkigal to kill her on the spot. She performed valiantly, but she was no closer to victory after many hours of ordeal, and her strength was faltering, even though her will was not. In order to go on her Descent, she had to force her Spirit to leave her still-living body, and travel down to Irkalla. The body cannot survive indefinitely when the Spirit is absent, and so the duration of her ordeal also threatened her life. Ereshkigal's poisonous melammu was so intensely saturating her Spirit that it was even seeping into her body back on Earth, causing multiple organ failures and dwindling life signs.

She ended up calling in a favor with a close friend and ally of hers; Lord Pazuzu. Ninkurŋarra and Pazuzu have been close because both have been constant companions of humankind since the very beginning of humanity, and so each has a healthy love and adoring respect for the other. Pazuzu has been Ninkurŋarra's protector more times than she can count. He came to her aid during this most brutal of trials, and selected for her the pieces of her Soul that she was unable to find on her own, to Ereshkigal's great dismay and immense frustration. Fortunately, Ereshkigal was powerless to do anything about Pazuzu's intervention, as she owes him for saving her own life eons ago. Likewise, while Pazuzu is a member of the Anunna, he is not a God, and so it did not violate the terms of the trial of her final life to have received aid from him. He's the one being whom Ereshkigal will not act against or overrule in the Underworld. Ninkurŋarra verified the pieces of her Soul with her Mother Lady Inanna's remote aid, and then returned to Heaven with them moments later as a victor. Immediately upon returning to Heaven, she was able to reintegrate the pieces of her Soul into her Soul, and then her Spirit was able to return to her body down on Kikita.

With her Descent behind her, and sufficient growth for her Soul already achieved, she soon ascended to full Divinity while still alive and yet to finish her final life. Though she was now a full Divinity, she was not yet a Goddess, and so she was unable to make use of any of the unique traits and abilities that come with Goddesshood, but she was able to feel and channel her own Divine Light from that moment on. Very soon after learning to channel her own Divine Light she journeyed to her fractal dimension and retrieved the top half of the Stone. She knew that with the Veil in place, she would not be able to access it easily once she returns home to Heaven, so right then was the ideal time to retrieve it. She found that secret place where it was kept quite easily one night, and as she had done so many times before, she placed the tablet deep inside her chest, where it was absorbed by her Spirit. Despite being a full Divinity, she could not yet go to retrieve the other half of the Stone. For that she must wait until after she is coronated and has claimed her Goddesshood. She went on to claim her first Divine Domain not long before she died; Compassion. It is the highest truth of who and what she is, who she has always been, and what she stands for.

Although she still could not formally or officially act as a Goddess while she was still incarnated as a mortal human, she found ways to champion her Domain whenever possible. She was fond of showing up in the dreams of mortals, where she would urge them towards making better choices in life. It wasn't long before she got to experience a taste of what it is like to be a Goddess, she explained it to me as best as I could understand, saying that she sort of embodied people during their moments of crisis, the times when they were overwhelmed, suffering or panicking the greatest, and in those moments she would shoulder the burden upon them, lightening their load. She could not choose anything for them, she could not control them, and she could not alter the circumstances in which they found themselves, but she could influence them. She would speak calming words, or words of courage, words of encouragement, and guide them through those dark moments. She would take on the full intensity of their suffering, their pain, their fear, and in doing so, lessen it for them at least temporarily. She loved this most of all. She told me that it made all of her own suffering and hardship worth it, that it brought her endless pride, joy, and fulfillment. She fell in love with being a Goddess that day, even though she had yet to taste what it would truly be like.

When her final mortal life finally ended, she took her place amongst her beloved family, the Anunna, in Heaven. There, she and her family celebrated her victorious return with a celebration like none other she had ever known, and in the morning she had her coronation. It was her proudest moment in all of her existence to see her Mother cry happy tears as she watched as her daughter became the first being to earn Divinity on her own. Immediately after the ceremony, Ninkurŋarra claimed her next two Domains; Justice, and Freedom.

When I spoke with Ninkurŋarra last, she told me that she had not yet retrieved the bottom half of the Stone because it was not yet time to tear down the Veil. Until that day comes, she waits eagerly, serving at her Mother's side, as Handmaiden and bodyguard to the Queen of Heaven and Earth.

It is unknown to me what went on to become of Nungalaturra. When I had last heard from Ninkurŋarra I was told that she had not heard from her brother in a very long time, and that his whereabouts were unknown to her or her family. There is rumor that he might have crossed paths with Ereshkigal and wound up entrapped within the kingdom of Irkalla. When I spoke with Inanna and Ninkurŋarra about that possibility they both told me that they hope that turns out not to be the case.

I have done my best as hierophant and author to accurately relay and faithfully retell all that I have learned from both Inanna NinAnKi and Ninkurŋarra EgirAnKi. I hope you have enjoyed this new body of mythos, and that the insights it yields have been enlightening for you.

Ɒa'e Siri Ninkurŋarra šubur Inanna-ak ne i_3-sar.
(I, Siri Ninkurŋarra, servant of Inanna, wrote this.)

Section 5: Coda Excursus Arcanōrum

A concluding exploration into the Magick of Anunna-Umun.

While the individuals who worship the Anunna have no required approach to magick, and indeed, magick is not a required aspect of worship of the Anunna, we have been given an approach to magick by the Anunna themselves through the lessons they have taught to many of us. Because magick is an optional add-on to our religion, and because this section is so incredibly information dense, which might make it difficult for newcomers or the uninterested to get through without losing interest, I chose to place this section near the rear of this book so as not to disrupt the flow of the book for the majority of my readers. That being said, I do urge you all to read through this section even if you have no interest in magick yourself. There is a ton of information bound into these pages, and simply having heard about these concepts and the information they contain will undoubtedly enrich your experience and expand your horizons. Besides, if you've ever wondered how the Gods do the wonders of Divine Magick that they do, this section contains the answer to that question. It doesn't make that which is only for Divine hands graspable by mortal hands, but it does show the parallel system that is in common between what they teach us to do, and what they do themselves. May the information within grant you great boons which you had no idea you wanted to make use of before you laid eyes upon these pages. Inanna Zami!



Chapter 1: Intro to Anunnite Magick

I spent most of my life seeking out, exploring, studying, experimenting with, and evaluating various forms of earthly magick. That time left me with strong opinions about various traditions and forms of magick, some of which served me well, some of which closed my eyes (and mind) to things which I would have been better served by having an open mind towards. If you choose to learn and perform another type of magick that is entirely fine (depending on what you do with it, of course), and is between you and your Deities. That being said, the magick I teach others is Anunnite Magick; it is the magick taught to me by Ninkurŋarra EgirAnKi, which can be thought of as the human-accessible form of Divine Magick. The fundamentals and functional procedure is the exact same as what the Anunna do when they work magick, the only difference is that when we do it, it is being done by mortal hands (and Spirits).

I already had a very expansive and extensive foundation of magickal understanding when Ninkurŋarra taught me how to wield magick like her, and so I have to include in this chapter a great deal of supplemental information that is needed in order for someone without that knowledge already to effectively learn to wield these magicks. I know you might be apprehensive, perhaps you've tried learning magick before but found it incomprehensible or were overwhelmed with how much information there is out there, but I have faith in you this time. I assure you, you have everything you need inside you to learn this and become a Mage, and when you have your first victory, none will be more proud of you than I.

Let's begin with what this approach to magick is called; Anunnite Magick is also called *Magery*, and people who practice it are called *Mages*. The term "Mage" evolved out of an Ancient Near Eastern term for a religious magick user from a religion that came after the fall of Babylon called Zoroastrianism; "Magi". The English form of this word is "Mage". The Magi were magick wielding priests for that religion, but the tradition of having priests who wield magick goes all the way back to ancient Sumer, there just wasn't a specific name for practitioners who were priests until later. The term Magery, was used indiscriminately in eras past, but was abandoned before modern times, which makes it an ideal moniker to take up once again and use as our own,

especially since it originated in the same region as our religion. The term Mage has continued to be used in fantasy settings, but not in serious magick, which again leaves the term available for us to make use of, how convenient!

For reference, there are many other traditions of approaches to magick; you've probably heard of some of, if not all of these; Shamanism, Witchcraft, Sorcery, Druidry, and Ceremonial High Magick, etc. The most common and popular approach to magick that you might encounter today is Witchcraft, and conveniently it makes a good foil or repoussoir for illustrating exactly what Magery is not. Whereas Witchcraft seeks to find, know, and make use of the magickal component aspects of mundane materials as a means of creating and carrying out (or "casting") a spell so as to generate a desired effect, Magery eschews physical or mundane components and seeks to wield the magickal essence of the universe directly to cast a spell and induce the desired effect. This is done through direct manipulation of the Spirit. By controlling the Spirit, and acting with the Spirit upon the world, one controls the magickal materia of the world directly.

Magick, in its purest essence, is the process of doing a small indirect action which results in a big direct action. The transistor is such a device in the mundane world of electrical engineering; it allows a small indirect current to control a large current directly in the target circuit. The invention of such a device is literally what prompted the leaps forward in technology that we've enjoyed for the last hundred years. Though, before the transistor it was the vacuum tube, but it did the same thing just inefficiently. Praying for things is a good analogy to the vacuum tube, as it takes a lot more energy, time, and space to achieve through prayer what can be achieved through magick, and like the vacuum tube, there's some things it can do that the transistor (magick in this analogy) cannot easily do.

Prayer is the cornerstone of any spiritual relationship, but *prayer for things* is an entirely different matter. One should pray often, but one should *pray for things* seldomly at most. Something that helps facilitate that, is learning magick. Of course, always do what you can, mundanely, to shape situations to your desire. But when there's nothing more to be done mundanely, that's when you should turn to magick.

Magick cannot directly influence matter at the macro scale. You can't levitate objects. You can't apply meaningful macro-scale amounts of force to something like flipping a light switch. You can apply force with magick, though, that's a core component to a lot of Thaumaturgy, but it's force on the scale of femtonewtons to nanonewtons; less force than the weight of an eyelash, but enough force to move a single blood cell to a desired target, or to move ligands into a receptor, or to displace an electron in order to create an ion which sets off a cascade reaction in a cell. You can't break the laws of physics, but you can work with them, and occasionally bend them slightly.

You can't control someone's mind, but you can influence them to think or feel a certain way. You can't raise the dead, but you can talk to them, and if you or someone you know is sensitive enough and perceptive enough, you can even hear them or see them. You can't prevent someone from dying, but you can sometimes help them avoid dying in the first place if it was possible for them to recover from whatever was killing them. Only Deities can bring someone back to life from the moment of death. You can't cast a lightning bolt from your fingertips, or a fireball, or make tentacles sprout out of the ground and restrain someone. It's best to leave the D&D spells behind.

You can't control the weather, but you can slightly influence it on small scales if your spell or ritual is powerful enough, especially if you get a Deity's help, but that's Theurgy, which is half prayer and half magick. You can't change your shape or your appearance, but you can make people perceive you differently. You can't turn invisible but you can make it so people are less likely to notice and perceive you. You can't make your flesh fly, but you can make your Spirit soar.

There are things magick cannot do. You cannot kill with magick. You cannot bring the unliving to life. You cannot make matter materialize or dematerialize. You cannot change the past. You cannot make money appear or disappear or move owners. You cannot create love. You cannot alter an election. You cannot end a war. You cannot stop a bullet. You cannot start a fire, or put one out. You cannot alter a Soul. I hope you get the picture.

Magick is Intent applied using Will to control or expend Energy in a controlled precise way which induces a *change* in a situation or subject through the application of that Energy.

When I say Energy, I do **not** mean *electromagnetic energy*. This is critically important to understand. The *energies* that are involved in magick are not electromagnetic waves, and they do not interact with matter directly. All matter consists of two components: a mundane material component, and a spiritual component. When magick affects something, it does so through its spiritual component. Affecting the spiritual component sometimes causes a minute *induced* change in the behavior of the mundane component. For most things, the spiritual component is basically inactive and no different than its mundane component. What I mean by that is that it has no active spiritual properties; it's not affected by spiritual energies.

If we think of magnetic field force as the analogy of being affected by spiritual energy, we can understand this more intuitively: Most matter is very weakly diamagnetic and has no meaningful reaction to a magnet, which is akin to how most matter's spiritual component is inactive. Some matter is paramagnetic, which means it is attracted to an applied magnetic field, which is akin to how some matter's spiritual component is active, and is thus affected by spiritual energies. Some matter is exceptionally sensitive to magnetic fields and even produces a magnetic field of its own, which is called being ferromagnetic. Akin to this, living matter's spiritual component tends to be affected by spiritual energies very strongly.

Because most matter's spiritual components are unaffected by spiritual energy, most matter is unable to be affected by magick. This is also why science has been unable to prove the existence of magick or Spirit or Soul. Of the matter whose spiritual components are active spiritually, not all will induce a change in its mundane physical component because of a change in its active spiritual component. For the rare few examples of matter which do have active spiritual components, the induced behavioral change in their mundane physical components by magick is so minute on the macro scale that it cannot be detected over background noise in the test setup. While magick is using a small spiritual force to induce a change in a large spiritual force or component, there is to date no known example of a small or large change or force applied

to a spiritual component that induces a *large* or macro change in a physical component.

Most magick takes advantage of random chance and scenarios where cascade dynamics can amplify an action to have a larger effect. Like making a loud sound to cause an avalanche, magick needs the ideal setup to work its magic. It's extremely difficult to construct a test scenario which is close enough to the scenarios where magick can alter an outcome precisely because it's extremely difficult to construct a scenario which has a cascade amplification effect that is strong enough to induce a detectable change in the physical component of some matter. In other words, since magick cannot just move stuff, heat stuff, or affect electromagnetic energy, there's no way to measure it or detect it with science. Magick also is not repeatable and dependable across time. Science depends upon the idea that a phenomena will do the exact same thing every time, regardless of *when* it happens. Magick cares *when* something happens. Magick also requires what the Intent behind something is, and science does not care about this at all. Magick also will not work every time, even when you do everything right. Some things are just fated to happen, or to not happen, and there's nothing you can do about that, regardless of whether the thing in question is something big or small.

So why learn about and practice magick, I mean other than it unlocking an aspect of self ripe for personal exploration and development? Learning magick is like learning maths, you can get on fine through life without knowing maths, it's arguably not mandatory, but it makes things a heck of a lot easier and opens up a lot of opportunities for you which would not be there if you didn't know maths. Okay, how about some more concrete and defined benefits beyond "it's good for you"? I know most of us would have benefitted from such an approach when we were complaining about having to learn maths in grade school. First and foremost, Energywork is the most basic form of magick, and it allows you to heal your body at accelerated rates, perform at your peak level for your given physical state - both physically and mentally, and it greatly amplifies and improves Clairsentience - and I know for a fact every single one of you reading this would love to be able to directly communicate with Inanna.

But wait, there's more! That's just one form of magick, there are entire schools of magick you can learn and specialize in, each granting its own unique

abilities and boons. I am an Enchantress, a Thaumaturge, a Theurge, and a Vitamancer, these are my specialized schools of magickal study. Let's look at them one by one.

Enchantment allows mages to place powerful enduring spells upon items, allowing the item's user to make use of the benefits of these spells without having to actively cast them themselves. Great boons of spiritual, mental, emotional, and even physical nature can be accessed whenever desired or needed. It's like having access to an array of blessings all on demand with no use cost or limit. Enchantment also allows someone to store magical power within an item, which is incredibly useful.

Thaumaturgy is the science of using magick. Specifically it is the school of magick which makes use of science the most; by learning the structure of a thing, and the function of a thing, one is made aware of how to affect it or control it with magick. Thaumaturgy is the use of magick to enhance or impede the function of a thing based on a small change made to the mechanism behind the function of that thing. Classically, in pre-science eras, thaumaturgic spells were called "miracles", but there's nothing miraculous about it.

Theurgy is the magick of calling upon a Divinity to enact a magical result. There are actually two sub-schools within Theurgy: Ex-Deo-Theurgy and Exo-Theurgy; in Ex-Deo-Theurgy the mage asks a Deity to cast a spell without the mage's direct involvement, in Exo-Theurgy the mage asks a Deity to cast a spell through the mage, allowing the mage to cast the spell with the power of their Deity.

Vitamancy is the antithesis of Necromancy; it is the magick of manipulating the forces of Life itself. Vitamancy can be done without much knowledge of modern medicine or anatomy, but it is greatly enhanced with these fields of knowledge at the Mage's disposal. By knowing what is proper function for the body, and what is disorderly function, one can target the normally invisible bodily processes behind disease in order to bring about a return to healthy processes, and thus abate disease. Without that knowledge one has to rely entirely upon the body to know what it should be doing, and the body does not always know what is best for itself, as is the case in autoimmune disease or cancer. By knowing what is ideal for the body yourself, you can include that

information into the Intent behind the magick applied, and have a much finer granular influence upon the body's health.

These are not the only schools of magick available to you, there are more yet still; Neuromancy, Necromancy, Abjuration, Divination, Evocation, and Invocation. Sorry folks, Conjuration and Transmutation are fantasy only. All of these describe either the targets of manipulation that are aimed for with the magick, such as with Neuromancy or Necromancy, which affect the mind and Death energy, respectively, or they are terms referencing what is being done in the magick, such as Divination, Evocation, and Invocation, which are, respectively, receiving information, bringing something out from within, and bringing something in from without.

For now, though, let's focus on the basics of Energywork, which is at the heart of every single magical spell and school of magick. Energywork is sometimes thought of as a school of magick, but really it's the foundation behind all magick.

Will + Intent + Energy = Magick

This is what drives the heart of all magicks, and in fact it can be applied to all of physical reality as well if one adjusts their perspective to consider that Will and Intent can be hardcoded through the structure and laws of physics, respectively. Every chemical reaction requires activation energy above a minimum threshold, and what happens is determined by the combination of composition (Will) + kinetics (Energy) + physics (Intent). But I digress, our focus here is on magick, not esoteric paradigmatic perceptions of theoretical physics.

Every spell, every magickal action, every prayer, every ritual is Will + Intent + Energy at its core, with structure and theatrics added on in order to make an activity which feels natural and palpable to the human mind and Spirit. By learning to harness and control your spiritual energies you will learn to power your spells, rituals, and prayers. But, “what spells?”, you ask.. ANY spell you desire. If and when you fully understand Will + Intent + Energy, and you become proficient in Energywork - the process of harnessing and controlling Energy - you can make a spell to do anything you can think of. Whether or not it will work is complicated, but you can craft any spell you can think of.

Energy. Just like the chemical reaction we mentioned and digressed from, there is a minimum amount of Energy required in order to make a spell successful, and what that amount is depends on many factors. The more Energy you can harness and control, the more powerful your spells can be, and the more spells you can successfully cast. In the Sumerian language Energy is called “Ziaka”, so that is my preferred term of choice. Note that the word “mana” was appropriated from the Pacific Island cultures so it is frowned upon outside of video game use. Many expert practitioners are able to tap into a number of unlimited sources of ziaka to fuel their spellwork, but until one reaches that point the simplest source of ziaka available to them is their own body, and elemental sources such as the earth, the heavens and heavenly bodies, and plants. Of course, one can also draw ziaka from a Deity with their approval and consent, but that is an intermediate level skill, so we’ll focus on the simpler sources first. But before you can do anything with ziaka, and I do mean anything at all - including moving it from one place to another, you need to understand Will and Intent.

Will. Will is difficult to describe in language because English is not well structured for describing activities and experiences of the mind. Will is related to Willpower, but it is not the same. Willpower is defined as “control exerted to do something or restrain impulses”. To exert Willpower requires use of one’s Will. Will is the mental and spiritual effort one places into any chosen action. It is related to desire, in that in order to wield Will to complete an action, one must desire for that action to be completed. But Will is not just wanting something to happen, it is effort put in to make that thing happen. Like pushing a heavy ball up a hill, Will is the effort you expend to control your muscles, and the focus and attention you put into staying on task while performing the action. The stronger your Will is, the greater the feat you can attempt with magick, and the more likely that that spell will be successful, assuming the required amount of ziaka has been supplied. You could have unlimited ziaka put into a spell but if your Will is insufficient for the task, it simply won’t happen. Because of this, Will is often the most common point of failure in a new Mage’s attempt at spellwork or Energywork. It’s difficult to teach someone to use their Will because it’s difficult to teach someone to use a muscle they have never consciously used before. If I asked you to teach me how you move your arm, you would likely say you don’t know *how* you use it, you just *use* it. It’s similar when learning to wield your Will. Focus on the task at hand, which is your Intent, and focus your mind on the object of your Intent: the ziaka that you will be Willing to move, and try to mentally *push or pull* that ziaka with the force of your mind. That’s it, simple, yet deceptively complex.

When you wield Will you will feel that pushing or pulling with your body and your mind. You will feel the strain it places on or in you. And if you’re sensate of your spiritual body, you will even experience the strain it places upon your Spirit when you wield magicks. The feedback sense given by that strain gives you something to “push against” while mustering your Will. If you don’t feel any strain then you aren’t putting Will into the task. One must be mindful to not just tense their muscles and pretend when trying to muster Will. The muscle tension which comes with exertion of Will does nothing but tire your body out and sap your energy, so as you begin learning to wield your Will you should periodically remind yourself to relax your muscles. When you actually do wield your Will and begin to move ziaka you will feel a sensation of tension within your body, this sensation does not correlate to actually tensed muscles, so

when you relax your physical body while wielding Will, the sensation of tension will persist anyway.

Intent. Intent is the blueprint that the magick follows, it is the command that you issue through your Will, it is the change that your ziaka enacts. Out of the three components of magick, Intent is the easiest to gain mastery of. Intent is just a refined idea held centrally within one's focus for the duration of the task at hand. Holding it for the duration is the hardest part, especially for those with ADHD or memory issues. Any means of holding focus works, be that speaking the Intent out loud, or visualizing it, or representing it through physical objects, or anything in between, and anything else which performs the same function. This is where techniques such as incantation, mental magicks, and the materia based approaches of ceremonial magick and witchcraft arises from, each format is a different way of representing an Intent. For example, for the Ceremonialist, the placement and selection of the materia involved is a representation of the Intent of the spell/ritual/working. Incantation is both the vehicle of casting one's ziaka into the world and solidifying the Intent that directs that ziaka. In mental magicks, the desired outcome, down to the most minute detail, is visualized, cognized, or internally vocalized, giving mentally-solid form to the Intent. It is important to make clear that both the process of the change that is desired, and the outcome of the change that is desired can represent the Intent. Many Mages believe that it is ideal to have both components in mind when casting a spell, but some swear to using only one of them. It is unknown whether the omitted component is actually there just subconsciously or not, so when in doubt, include both.

The act of moving and controlling ziaka is in of itself a form of magick; Energywork. To learn to perform Energywork is to learn to perform magick. Most magicks act upon the outside world, but there's no rule that says magicks can't work on the internal body, such magicks are often termed *subtle* because they are imperceptible to external observers. Indeed, the spiritual body is often called the *subtle* body. Energywork does have some degree of influence over the physical body, but the exact degree of this is not well known yet, and there is much debate about just how far it extends in capacity to influence the flesh. Perhaps unsurprisingly, there is almost no limit to how much influence Energywork has over the spiritual body. By learning to simply access the ziaka stored in your spiritual body and move it to a different focal point, you can

greatly enhance and even learn to control the functions of your physical body. A common example of this is pulling ziaka up into your Heart Chakra and then distributing it from there to all your extremities to help enhance your body's capacity to maintain warmth in cold environments, and to enhance your physical endurance. Another example is increasing the flow of ziaka through your Solar Plexus so as to enhance your metabolism.

Your subtle body, or "spiritual body", is an ethereal and energetic copy of your physical body, which resides within your physical body, just on a slightly different "layer" of reality. When many people think of their Soul leaving their body on death, what they're actually thinking of is their Spirit, or spiritual body, as Souls are not within the physical body. Your Spirit is the immaterial version of you which resides within your physical body, and your subtle / spiritual body is the "physical" form of your Spirit. It is possible to move your spiritual body so that its outline does not match up with the outline of your physical body, this is known as "Moving Without Moving" and just like with Energywork, it requires ziaka, Intent, and Will. Whereas you can move your physical body with imperceptible ziaka, Will, and Intent, it takes intentional and perceptible amounts of ziaka, Will, and Intent to move your spiritual body. Moving Without Moving is useful for various types of Spirit-Journeying in addition to certain specialty magicks.

I mention it here because the same process behind pulling ziaka from one place to another is the process for moving the spiritual body without moving the physical body. Your spiritual body has all the body parts that your physical body has, but it also has chakras, which are natural ziaka vortices. Each chakra has a unique function, and most are named after the physical organ which it mimics in function. Chakras are said to be like lotus flowers; deep wells of ziaka with a lensing iris of petals which seal, limit, or focus the ziaka flowing in or out. To this end, chakras need to be opened in order to be fully functional. Just like with Moving Without Moving, the chakra's petals will respond to your Will and Intent and Energy. To move ziaka into or out of a certain chakra you need to open that chakra first. Opening the chakra fully requires mastery of some emotion or concept that is associated with the chakra in question, but most people are able to at least open them slightly when they first begin to learn how. Everyone is subtly different, and some people are different in strong ways, so if you find that the specifics I have

presented don’t match what is going on for you, alter this guide to match your own spiritual physiology as needed, but what I present in the next section are the norms that most people will find matches their experience.

DIAGRAM: the Chakras of the Spirit



A quick forewarning about eastern philosophy, religion, and esoterics; there is more than enough written to fill a library on these subjects, and not all of the information is well regarded, empirically true, or even agreed upon. I am presenting just the bare minimum facts necessary for a beginner to learn these skills and make use of them. If you decide to do your own research, which you are more than welcome to do, be forewarned that there is an endless number of rabbit holes to fall into, and not everything you find will be helpful or useful. As always, take what works for you, and leave the rest behind. Understand that as with all things intangible, no one knows exactly what the perfectly correct conception is. We as a species have come up with our best guesses, and nothing more than that. The information which I am relaying to you here in this document will not conform to most traditions out there, as this was not taken from any external tradition. This information is based on empirical evaluation of personal experiences and logical reasoning used to understand those experiences. Which is the same process all other traditions used as the basis for their versions of this information, but this information does not belong to those traditions, this information belongs to Anunna-Umun and Ishtarism.

The system I present here is how the energetic aspect of the human body is regardless of sex or gender. Most systems you will find in esoteric traditions are warped to serve some sort of narrative purpose or to soothe the ego of its creator(s). Usually, in most systems, there's nonsense elements of gender being applied to different structures or patterns, or there’s inclusions of poetic resonances with some sort of philosophy or other schema which has nothing to do with the subtle body or its function, things like having every other chakra rotating the same direction for the attractive symmetry of it, or needlessly referring to all things that *go inwards* as being feminine and all things that *go outwards* as being male, etc. None of that is based in reality, none of that is relevant to what is actually happening or the structure or function that is there. It’s all just nonsense applied by egos that are too tightly bound to paradigms which are familiar to them. Nature is often thought to be messy by human standards. Nature is often said to be chaotic too, but where people often see chaos they’re usually just seeing patterns they don’t recognize. Just because the subtle body doesn’t follow idyllic symmetrical patterns doesn’t mean it isn’t elegant. What I have presented is the result of empirical mapping, not adherence to any specific ideology. What I have presented is how it is, not

because it sounds good or looks good on paper, but because that's how it actually is.

Your spiritual body has eight chakras in most traditions, but of those eight, seven are ‘within’ the spiritual body; the eighth chakra is above the spiritual body and is an anchor point for the Soul to connect with the Spirit, and is generally never interacted with. The seven chakras within the spiritual body, from bottom to top, are: Root, Sacral Plexus, Solar Plexus, Heart, Throat, Third Eye, and Crown. I spent a lot of time and energy exploring the Heart chakra, as it never quite worked out how other traditions said it should, which frustrated me to no end. I eventually spent a lot of time investigating the inner and outer currents of the heart only to find that it didn’t make much of a difference. Much like a lot of the autonomic functions of the physical body, when everything is working properly there’s little reason for someone to know the intricacies of its function, and when things aren’t working right, there’s more reason to be concerned with the gross functionality than the micro-functions that barely produce any discernable effect. To this end, I abandoned my research into the internal currents of the Heart chakra, as it seemed to yield no meaningful results, it certainly didn’t explain the discrepancy I was observing in the pectoral-thoracic region.

Eventually, I developed the ability to not just feel, but actually see ziaka myself, and when I did, I discovered a truth that had been hidden or at least unknown to myself and so many others throughout history; there are two chakras on the level of the Heart, not just one. One chakra is on the left side, and corresponds with the functionality of the Heart (organ and chakra), and one chakra is on the right side and corresponds with the functionality of the Lungs. The combined effects of these two chakras is the illusion that there is a single chakra in the center which displays rotational effects in both directions. With this discovery came a boom of understanding, as suddenly everything began to make sense.

So in this system here which I am teaching to you, there are eight chakras within the spiritual body, and a ninth above it which serves as an attachment point for the Soul. Root, Sacral Plexus, Solar Plexus, Heart, Lung, Throat, Third Eye, and Crown.

Chapter 2: Energywork

The Major Chakras

The Root Chakra: This chakra is the base of the network of energetic connections in the spiritual body, and it is the seat of your sexuality and gender. It is at the coccygeal plexus, at the tip of the coccyx just beneath the skin of the perineum. From here, ziaka can flow to all points below the armpits directly, though these secondary channels cannot carry the same bandwidth of ziaka as the core channel which bridges the chakras to each other. The Root Chakra mainly connects the spiritual body to the external world through three places, the perineum when sitting, and the feet when standing. The Root Chakra acts as a grounding rod in an electrical circuit, it serves to equalize differences of energetic potential between the person and their environment. The Root Chakra also supports sexual function and reproductive function, and excretory functions. This chakra is unlocked through knowledge-mastery of your Sexuality and Gender. If you have confusion or psychological blockage regarding either your Sexuality or your Gender, your Root chakra will also be blocked. The color Root Chakra is associated with the color Red. Looking from the top, downward at this chakra, it rotates anticlockwise to open, it is on the bottom plane of the body, the perineal plane, which is 90 degrees rotated off the axis of the major plane of the body. See the illustration at the beginning of this subsection for clarification.

The Sacral Plexus Chakra: This chakra is essentially a deep well of spiritual ziaka and serves as the main power source of the spiritual body. It is located midway between the Navel (Belly Button) and the Perineum, in most people this is 2 to 4 inches below the Navel. In classical literature and illustration it is described as being a miniature orange sun enclosed within a lotus shaped receptacle with a lensing iris made up of petals. The petals spiral inwards, together focusing, limiting, and sealing the flow of ziaka out of this chakra. Unlike all other chakras, ziaka primarily only flows outwards from this chakra during normal operation. It normally remains slightly open except in times of ecstasy or emergency when it opens more fully. This is the single most important chakra for Energywork, as it is the literal battery from which all spiritual ziaka is drawn. When a person is healthy of physical body and spiritual body this deep wellspring of power is nearly unlimited, as it is fed from

the Spirit itself, but when a person has chronic illness or injury to their spiritual body the ziaka they can draw will be limited, even when all the petals are retracted into the fully open position. Despite it being a natural wellspring in healthy individuals, many traditions have practitioners first draw ziaka in from the earth via their Root chakra and then from there into their Sacral chakra before beginning any taxing expenditure of Energy, in order to restore their supply of Energy, or to set up a direct replenishing channel of flowing ziaka such that their Sacral Chakra is never depleted to begin with. This chakra is unlocked through knowledge-mastery of your True Self and of your honest Desires. This chakra is associated with the color Orange. Looking from inside towards out, it rotates clockwise to open. If an external observer looks at the flow, it will appear to rotate anticlockwise because they are looking at it from outside looking in. To clarify, when you feel the flow of ziaka rotating, it will go up on your left and down on your right.

The Solar Plexus Chakra: This chakra is associated with emotional regulation, metabolism, digestion, and homeostasis of both the spiritual body and the physical body. This chakra is located at the base of the sternum, approximately six inches above the navel, though some people report feeling it closer to the navel or even directly behind the navel. This chakra functions mostly as a central connection point between the spiritual body and the physical body, where it is the seat of all emotions and all metabolic functions. When a person has an overabundance of limiting or destructive negative emotions, especially when those emotions are persistent and internalized, it tends to dysregulate and even corrupt this chakra. The negative emotions which disrupt the Solar Plexus the most are; willful ignorance, avarice, jealousy, treachery, shame, uncontrolled fear, disgust, delusion, foolish irresponsibility, and despair. Addressing those emotions, expressing them in healthy ways, and changing the internalized beliefs which drive these emotions are critically important for maintaining the health and function of this chakra.

This chakra has a direct interplay with another chakra, the Throat Chakra, which is involved in self expression and interpersonal interaction. Dysfunction of the Solar Plexus can lead to direct dysfunction of the Throat Chakra. Because this chakra is the central connection point between the physical body and the spiritual body, and because it is susceptible to internalized negative

emotions, having such harmful emotions internalized will affect the functionality and well being of both body systems. Many things can be corrected with Energywork alone, but dysfunction of this chakra is not one of them. If there are deleterious internalized emotions or harmful or problematic beliefs which drive them, then those beliefs and emotions need to be addressed before any sort of Energywork action is taken. The root of the problem must be addressed and corrected before the downstream effects can be corrected. While most chakras are not able to be so badly disrupted or corrupted as to cause serious physical illness, this chakra is, as it is the core emotional processing unit which is directly tied into the endocrine system and the digestive system. Serious issues with this chakra should be addressed seriously. This chakra is unlocked by knowledge-mastery of Your Place in the World, and Mastery of Your Own Body. This chakra is associated with the color Yellow. Looking from within, outwards, this chakra's rotation is anticlockwise, Energy flows upwards on your right and downwards on your left. For an observer looking in from out, it appears to flow clockwise.

As this chakra is associated with metabolism, it is the one which is focused on when the practitioner intends to alter the homeostatic function of the physical or spiritual body. There is a famous technique called Tummo - the Inner Fire, which involves altering the flow of ziaka to and from this chakra which allows a person to raise their body temperature to keep themselves warm in cold environments, lower it to stay cool in the summer, increase their healing speed, and even fight off illness and poison by enhancing their body's metabolic processes in both speed and intensity.

The Heart Chakra: From this chakra the power behind all emotions, needs, and decisions flows forth. This chakra is associated with one's life-force and vitality in both the spiritual and physical senses. This chakra is located in the heart. This chakra directly connects to all points in the body, but connections above the Perineum have the highest bandwidth. Higher bandwidth for lower points can be had by going from Heart through the Root Chakra first. When one lies to one's self, one weakens or even seals off the flow of ziaka into and out of this chakra. Just as with the physiological heart organ, this chakra has an equal flow of ziaka into and out of it when all is functioning properly. Dysfunction at this chakra can cause cascade failure of dysfunctions at all other chakras. Affirming one's truth and speaking truly to one's self can help to

open this chakra, but living authentically is the most powerful and important means of opening and healing this chakra.

This chakra is the second most important chakra you will be working with as part of Energywork, as it is the seat and source of your Will. It is imperative to have a good flow of ziaka from your Sacral Plexus Chakra to your Heart Chakra so that your Will is as powerful as it can be. The more ziaka you have flowing into your Heart chakra, the more intensely you can wield your Will when it comes to actually doing something with your ziaka. This chakra is unlocked by knowledge-mastery of True Love (of any kind, even platonic) and/or by Divine Love from a Deity. This chakra is associated with the color Green. This chakra rotates in the same direction as the Solar Plexus; looking from within, outwards, this chakra's rotation is anticlockwise, Energy flows upwards on your right and downwards on your left. For an observer looking in from out, it appears to flow clockwise.

The Lungs Chakra: This chakra is often lumped in together with The Heart Chakra. It sits directly opposite the heart in the right side of the chest at the same level of the heart. The Lungs Chakra functions as a support and control node for the Heart chakra; ziaka flows back and forth between the Heart chakra and the Lungs chakra in a never-ending cycle. ziaka also flows into and out of both of these chakras to and from other parts of the body regularly as well, but there is a constant flow into one and out of the other, and reverse, which never stops. There is an overwhelmingly large current of ziaka which flows upwards from the Heart chakra, just as there is an overwhelmingly large current of ziaka which flows downwards from the Lungs chakra. As such, a path can be traced where ziaka flows from the Heart chakra, to the Lungs chakra, and then down to the lower chakras, starting with the Solar Plexus chakra. Likewise, a path can be traced where ziaka flows from the Lungs chakra, to the Heart chakra, and up to the upper three chakras listed below. As this chakra is a relatively new discovery, there isn't yet knowledge about exactly what each current of ziaka does. Perhaps one of you reading this will lead to that discovery. There doesn't ever seem to be a reduction in bandwidth of ziaka that flows between the Heart and Lungs chakras in a healthy state, so perhaps it functions like a resonant circuit, supplying Energy to the Heart so that it can keep functioning even when large demands are made of it, sort of like in an LC Tank Circuit in RF Engineering. In many eastern traditions, the

Heart chakra is said to always have energy flowing into and out of it in equal measure, so perhaps this is the “how” behind that observation. For now, it’s simply important that you understand that this chakra exists, and that its function is primarily to support the Heart chakra, which in of itself is an incredibly important chakra. Likewise, I do not yet know what causes blockage or dysfunction of the chakra because mine is in good working condition, and I have yet to observe a diseased Lungs chakra in someone. Like the other chakras, there will be things which affect it negatively, and there will be a field of knowledge-mastery which will unlock and open it, but this is yet to be discovered. This chakra is also associated with the color Green. This chakra’s rotation is opposite of the Heart chakra. Looking from inside towards out, it rotates clockwise to open. If an external observer looks at the flow, it will appear to rotate anticlockwise because they are looking at it from outside looking in. To clarify, when you feel the flow of ziaka rotating, it will go up on your left and down on your right.

The Throat Chakra: This chakra is primarily involved in interpersonal interactions and with self expression. It is strongly associated with the voice, but also with the ability to integrate information taken in by the senses. This chakra is located just above the hollow of the neck, also known as the suprasternal notch, which is the small notch between the collar bones in the front. It is about an inch above this notch. This chakra has about equal function between the spiritual body and the physical body. One case where it becomes vital in function is in the case of Incantation, in this case all the Ziaka and Will and Intent that one puts forth into their magickal working must flow out through their Throat Chakra. Similarly as with the other chakras, the chakra’s spiritual functionality and health is linked to its mundane functionality; if you fail to express yourself or make your voice heard then you will have a closed off or under-functional Throat Chakra, which will affect the effectiveness of your Incantations. The Throat Chakra is very closely linked to the Solar Plexus Chakra, and as mentioned before, if there is a dysfunction with the Solar Plexus Chakra, then there will be a dysfunction in The Throat Chakra, but it works both ways, a dysfunctional or damaged Throat chakra can damage or disrupt the Solar Plexus. A simple and approachable way to improve the health of your Throat Chakra is to sing along to songs you enjoy. It doesn’t matter if you sound good, it doesn’t matter if you are in tune, it doesn’t matter if you’re tone deaf and tone mute, singing along and feeling good doing it is what

is important. This chakra is unlocked by knowledge-mastery of your True Name and/or True Expression of Self. This chakra is associated with the color Cyan. This chakra rotates in the same direction as the Solar Plexus; looking from within, outwards, this chakra's rotation is anticlockwise, Energy flows upwards on your right and downwards on your left. For an observer looking in from out, it appears to flow clockwise.

The Third Eye Chakra: This chakra is perhaps the most famous in western society because the exaggerated functions attributed to it are highly sought after. This chakra is the seat of the Mind and all perceptions. It is located at the center of the forehead both vertically and horizontally, though some traditions lower it to be between the eyebrows. Whereas the Throat chakra enables a person to integrate the sensory data they experience, the Third Eye chakra allows them to experience it to begin with. As it is the most sensory focused chakra it is also the most sensitive chakra, meaning it is the most vulnerable to blockage, damage, or corruption. Fortunately, the only things that block or corrupt this chakra are willful denial, willful ignorance, fear, and delusion. Unfortunately, the Third Eye is very vulnerable to spiritual damage from magickal combat or encounters with immaterial or eternal beings. For example, being shown too much of a Deity's Melammu can temporarily damage the Third Eye. Thankfully, most Deities are very careful about this and prevent damage from occurring by limiting how much of their Melammu you are exposed to.

Of all the chakras this one is the most difficult to control, as it is not simply just open or closed. Actually learning to control and use your Third Eye is a long journey of its own, and it is highly dependent upon what your natural level of sensation through this chakra is like. This chakra is most active and sensate during psychedelia, especially breakthrough transcendental journeys. If you ever make it to Hyperspace from either DMT or psilocin/psilocybin, you can practice control and perceiving through this chakra while on the other side. This chakra is unlocked by knowledge-mastery of Your Place Within the Cosmos, and by practicing Openness of Mind, Heart, and Spirit. This chakra is associated with the color Indigo. Several minerals and crystals have a resonant effect upon this chakra when brought near it or held against the body; Lapis Lazuli, Azurite, Azurine (cobaltic synthetic quartz), Tanzanite, and Blue Sapphire. Because this is the most sensate and sensitive chakra, wearing

resonant materials such as these stones or crystals actually does have a profound effect on this chakra. With the other chakras, the user must channel ziaka through the material for it to affect the chakra associated with it. This chakra actually rotates both directions, and it is thought to be so because we humans naturally have two eyes which gives us parallax perception, which allows for three dimensional vision, and having two layers of this chakra, with each rotating in a different direction from the other allows for a similar effect but upon spiritual perception. So you can open this chakra by rotating ziaka through it in either direction, but most people find that starting with clockwise rotation works best. For the self looking outwards, that means ziaka moves up on the left and down on the right, which for an external observer appears to be anticlockwise. Mine prefers anticlockwise, do what works best for you.

If you have heard of the phrase “mind’s eye” to refer to the imagination and the places within perception where visualization can occur, that all also speaks to the Third Eye Chakra. Of important note here is that this chakra can be fully functional even in people who are totally aphantasic and/or who are spiritual Nulls. Neither being a Null nor having aphantasia is necessarily a sign of illness, damage, or dysfunction of the Third Eye. I started off as an aphantasic Null and spent most of my lifetime dedicated to the quest for Second Sight because it was my heart’s desire. I ended up embarking on a quest to heal, reconnect, and gain use of my Third Eye even after I ceased to be a Null, because I was one of the few people for whom it turned out to be true that my Third Eye was irreparably damaged - but I have had an extremely traumatic life. So, first, I learned to feel ziaka through my hands and arms on my own, long before I could see anything spiritual. With that knowledge and perception I learned the basics of magick and began working on my clairsentience. That ended my time as a Null, but then I continued on with my quest and sought to gain Second Sight with the help of Divinity. In the end this epic quest of mine required the help of not only the Elder God, Lord Enki, but also our Supreme Goddess, Inanna, and I still had to pay an extremely high personal cost, not just for their help, but for what they did to actually take root and be functional in me. There’s no free lunch when it comes to getting an upgrade for your Spirit and mind. In the end it was a total success, but I still couldn’t see ziaka or perceive Spirits or magick right away, and I still had aphantasia even after my Third Eye was totally operational. Gaining the ability to actually perceive all that which I was not born able to perceive took an immense amount of work

even after my Third Eye was replaced, repaired, reconnected, unlocked, and opened.

I must stress here that natural forms of human biodiversity, such as aphantasia or being a Null, are not things that need to be cured. I was never broken or lesser because I was an aphantasic Null, I simply knew in my heart of hearts that an unignorable yearning lived within me, and that I had to do everything in my power to make what I yearned for a reality. In truth, it wasn't much different than the situation with my Gender Identity. I was born one way, but I knew my truth required something else of me, and in the end I made my truth into my reality through sheer determination, great sacrifice, and tremendous effort. Now I joyfully enjoy the benefits I've reaped.

This chakra is one of the most difficult ones for a Null, and especially an aphantasic Null, to learn to control and master because it can pass ziaka at full bandwidth while still closed (but unlocked), as well as when open, and the person won't see or feel any of it if they're a Null, and even if they're not a Null but just aphantasic then they won't see anything still. The only surefire positive test for the functionality of the Third Eye Chakra is high-level psychedelia, such as from breakthrough doses of DMT, 5MeO DMT, Psilocin/Psilocybin, or Mescaline, which is not accessible to everyone. Perseverance and trusting your intuition is key, especially for Nulls and aphantasiacs. That being said, I am living proof that you can start off as an aphantasiac Null and gain Second Sight if it's really important enough to you and you put in the work and never give up.

The Crown Chakra: This chakra is the one most widely spoken of in Eastern traditions, where like with the Third Eye, there are many fictitious and exaggerated things written of its function. It is the upward mirror of the Root chakra, that's all. The Crown Chakra is the seat of the Spirit, and is the point where the Spirit connects to higher planes and other realms with. Just as the Root chakra connects the Spirit to the Earth, the Crown chakra connects the Spirit to the Heavens. It is located at the very top of the cranium, the apex of the skull. Like the Heart and Solar Plexus chakras, this chakra is also susceptible to dysfunction and corruption from the internalization of negative emotions and problematic or self-limiting beliefs and delusions. As it is the seat of the spiritual Self, any corruption of one's conception or regard for the Self

likewise corrupts this chakra. The Crown Chakra is unlocked by knowledge-mastery of True Divinity and/or Truly Knowing Your Spirit or Soul. This chakra is associated with the color violet. This chakra is oriented 90 degrees off the axis of the plane of the body, similarly to the Root chakra. Indeed, it is a 180 degree inversion of the Root chakra. They both actually rotate in the same direction, but because they are flipped 180 degrees from each other they appear to rotate in different directions. The Root rotates anticlockwise, and so does the Crown; that is to say, the Crown rotates so that the left side is going forwards, and the right side is going backwards. If you look up at it from underneath it, it appears to rotate clockwise. If someone else looks at it from above, it appears to rotate anticlockwise. When in doubt, see the graphic I created at the beginning of this subsection.

Lesser Chakras

There are a few more chakras which are important for you to learn about, but thankfully they're much simpler than the Eight Major Chakras. These Lesser Chakras will be used day to day in everyday magick, but you really only need to know they're there and not actually memorize anything about them.

Secondary Chakras:

The Hand / Palm Chakras: These are the most important and useful secondary chakras as they are used extensively in Enchantment, Imbuement, and Spellcasting. Despite being a secondary chakra, these chakras have extremely high bandwidth conduits between them and your Heart chakra, allowing for the transmission of tremendous amounts of ziaka between these two chakras. Additionally, this conduit is very much like a muscle; the more you exercise it, the more it grows to accommodate the burden placed upon it, and so too the palm chakra works this way, too. When holding an enchanted or magical item in your hand, it will perform maximally if you hold it so that it makes contact with this chakra. You have one of these chakras each on the palm of each hand, but they're not centered in the center of your palm where you might expect them to be. They're centered at the point on your palm which is aligned with the center of the thickness of your wrist: if you bend your wrist so your hand is at 90 degrees like when making the "stop" motion, and look at your palm, you will have a small divot between the thumb muscle and the

outer edge of your hand, where the Fate Line of palmistry points to. (Note this is not an endorsement of palmistry, but the landmark is useful.) This spot is exactly centered in the thickness of the wrist in both directions but brought out to the surface of the palm where it is centered horizontally in the hand - this is where your Palm Chakra is.

The Foot Chakras: These secondary chakras are not super important to work with but they can be useful to know exist; they're where your Root Chakra connects with the Earth when you stand. These are located at the center of the width of your foot on the bottom side of your foot, right under the "ball" of your foot where your weight goes when you stand with very light pressure on your heels. Like the conduits between your Palms and Heart chakras, the equivalent conduits between your Feet and your Root chakras are extremely high bandwidth and grow with use to increase according to demand.

The Ear Chakras: One each centered on each ear canal. These are connected directly to your Throat Chakra through your eustachian tubes. Because they're centered on sensory holes they're a bit hard to make use of, but I suppose if you really wanted to, you could make magickal enchanted earplugs which would make use of these minor chakras.

Tertiary Chakras:

The Wrist Chakras: You also have Wrist Chakras which are tertiary chakras - even less important and lower bandwidth than secondary chakras, which are located along the same line of equal division of the width of your wrist, but they are up on the level of the inner surface of the wrist, where your veins and arteries cluster near the surface. Since these chakras are not in series with your Hand/Palm chakras they aren't necessary to include in your everyday Energywork. They run in parallel with your Hand chakras, so when ziaka flows from your hand to your heart it does not run through these Wrist chakras. These can be useful in rare circumstances when you're trying to load up every chakra you can with some kind of effect, or tap ziaka from as many points as possible.

The Breast Chakras: These are also tertiary chakras. You have one Breast chakra each centered on each nipple. These are probably the easiest chakras to find in your entire body. The left one is connected to your Heart Chakra, the right one is connected to your Solar Plexus Chakra. Why am I including these? Because when you place magickal items in your bra, under your boobs, or in your cleavage they suddenly become very important to know about. They might play some minor role in breast feeding an infant as well, but to my knowledge no research has ever been done on it. Note that these are below the Heart and Lung Chakras which occupy and dominate the space above these far lesser chakras.

The Earlobe Chakras: You also have tertiary chakras, one on each earlobe. Those are normally considered more useful than the higher bandwidth nearby chakras centered on your ear canals, even though the bandwidth is lower, just because it's easy to take advantage of them using magickal earrings. I wear enchanted earrings, and let me tell you, the benefit they provide is not negligible.

Quaternary Chakras:

Additionally, you have quaternary chakras on each fingertip and each toe which coincide with the whorls of your fingerprints. Practically imperceptible, mostly useless, and their bandwidth is like next to nothing, but hey, they're there.

Isn't the human body miraculous and wondrous?
Thank Lord Enki and Lady Ki if you agree.

Using Your Chakras

Okay, so that's the important bodily chakras, and some of the unimportant ones. Now that you know the basics about them it's time to explain to you why you need to know about them and how to use them.

First off, I want to touch on what "knowledge-mastery" is. It is simply having sufficient knowledge and understanding or functional mastery of the associated subjects. When you truly know something, you understand it, and when you know it and understand it well, you gain mastery of it. It's just an inclusive way to express mastery which allows for many approaches instead of the usual gatekeeping meaning.

So, your chakras are ziaka centers within your body that help manage your physical body's functions and your spiritual body's functions, as well as being routing controls for your ziaka conduits. In order to make active use of your ziaka, you need to open the chakras (and if necessary purge/heal them if they're blocked or corrupted) in order for ziaka to flow through them and continue on to the next chakra or the next conduit (which are called Nadis or Dantiens) in the circuit needed by your task at hand.

So let's say you are going to do a simple spell, an incantation which places a blessing upon someone or something. You can do it without any conscious Energywork preparation or inclusion, but the resulting spell will have a much lower chance of success, and it will have a lower effectiveness if it does successfully land. By ensuring your energetic pathways are engaged and cleared first, you ensure you perform at your very best, and you ensure you get the very best results you can get. To properly cast the spell, you need to either consciously or subconsciously use your Sacral Plexus Chakra to power your spell with the ziaka you are storing within you, your Heart Chakra to provide your Will, your 3rd Eye and/or Crown Chakras to provide your Intent, and optionally you might want to also include your Crown and/or Root Chakras to replenish your ziaka by connecting to an external planar source of ziaka either before, during, or after the spell completes. You also need to have Ziaka, Intent, and Will flow through your Throat Chakra to cast the spell. Because your Throat Chakra has such a vital role in this magick, so too does your Solar Plexus Chakra, although the involvement is automatic and thus

does not require any direction or active inclusion from you. If instead of an incantation you were performing a somatic magick - a spell cast through movement or action, you would be intentionally directing ziaka through your Solar Plexus Chakra, which has the central and vital role of collecting all the components of the spell and casting them forth, instead. If it is a visualized spell, it would be your 3rd Eye doing that task instead. If it is a sexual magick spell, it would be your Root Chakra instead. Get the idea?

With practice and exploration you will build an intuitive sense of which chakras need to be opened and included within the ziaka pathway for maximal effectiveness and efficiency. No matter what the spell or Energywork you are casting is, always involve your Sacral Chakra by opening it maximally and drawing your ziaka from there. Not doing so is the greatest hindrance you can unintentionally start with. By “spinning up” all of your chakras beforehand and routing the spell through all of them as a standard practice, you don’t have to figure out what chakras are vital for what spells, and having them all “spun up” with ziaka flowing through them all provides additional benefits that enhance your spellcasting anyway.

Most traditions teach students to open all of their chakras one by one, starting at the Root and working their way up in vertical ascending order until opening the Crown last, but in my extensive studies I have found that this is not optimal, and does not work well for everyone. There is a better way. But first, you should know that the reason you open all of your chakras before performing Energywork or magick, as opposed to only opening the ones you know you will need, is because having them all open makes you more capable of wielding ziaka and working magick successfully. It also enhances your perception, elevates your basal metabolic state, enhances your physical and spiritual prowess, and readies you for the task at hand, no matter what it is. It’s like doing stretching and warmup exercises before lifting a heavy weight. Indeed, opening all your chakras is one of the best ways to ready yourself for any difficult task, even mundane ones. Ultimately though, it is your choice if you want to go through a full chakral opening sequence or if you only want to open the ones you know you will use. For me, when I know I am going to be doing more than something quick and easy, I open them all, and commit a small bit of focus to keeping them open until I am done with the session. It’s a good practice to get in the habit of, so it’s what I recommend to others.

Note that Secondary, Tertiary, and Quaternary chakras do not have lensing irises, so they do not need to be opened or unlocked. They can be blocked, but pushing ziaka through them from a primary chakra is all it takes to clear them out. It can help to engage them before attempting important spells, for example, it is common to send some ziaka to your palms before beginning an Energywork or Enchantment spell.

We will come back to opening all of your chakras later when we get to The Ishtaric Chakra Sequence. Before we get there though, it’s time for you to take your first steps.

Chapter 3: Getting Started in Magick

Your First Step: Moving Ziaka

In this exercise you will open your Sacral Plexus Chakra, and move ziaka from there to your hand. First thing is first, you need to learn to access your ziaka and to move it, and there's no way better to learn how to do that than by doing it. It's ok if you don't get it right away. It's okay if you can't quite tell if it's happening or not right away. It's ok if you think you're doing it but then you find out somehow later you weren't. These are all normal stumbles upon the road to becoming competent in magick and Energywork. Just do your best, and keep practicing until you get it right. Learning to control your ziaka is like learning to move a muscle you've never consciously controlled before, it's natural to struggle until the muscle memory has been developed.

The first step to accessing your ziaka is to focus on your Sacral Chakra and figure out how to open it up. In most people, this is the easiest chakra to open, which is convenient since it's the most important one to open as well. You may not be able to feel your chakras until they're open. You may not be able to feel them until ziaka is moving out of or into them. You may not be able to feel them at all at first, too. The only way you will find out what your sensation level is to start with is to start, and when you do figure that out, don't do yourself the disservice of assuming that's how it will always be. With practice comes growth. With growth comes mastery.

Your Sacral Chakra is between your navel and your perineum, approximately 3 inches below your navel on an average height adult, a bit higher than the top of the bladder. It is deep in the core of your body, not near the surface of the skin, and because it is in your subtle body, it's not connected to any nerves in your body. When you feel a chakra, what you're feeling is the induced sensation caused by a high flux density of ziaka flowing nearby highly sensitive tissue. Thus, when little or no ziaka is flowing, you don't feel anything.

Focus in on this spot with all your mental attention and hold your attention there, it's okay if you're off by a couple inches, it's okay if your attention isn't continuous, just bring it back to that spot. Take notice of all the sensations within your body there. Feel all that you can feel, and open yourself to all the sensations your body is sending you. If you can visualize, it can help a lot to visualize your chakra deep inside you as a dim diffuse glowing light which will intensify and enlarge as your chakra opens. If you're visualizing, as you go through the various steps ahead, include those steps in your ongoing visualization. This chakra is associated with Orange light, so visualize a dim but richly golden orange light about the size of a ping-pong ball emanating from deep within your body just above your bladder.

What you are going to do is induce movement in the ziaka in and around this chakra through application of your Will while having your mind focused on the Intent. Then you are going to pull some of that ziaka up and out of your chakra and move it throughout your body as if you were pumping luminous golden blood out of your chakra and through the path you choose for it. Remember that Intent is whatever your desired outcome is, as well as the steps to get there - in this case the Intent is moving the ziaka in a circular clockwise motion, which causes the chakra's lensing iris to open. Remember that this chakra responds to your sense of self and knowledge of your true self, so think about who you truly are, what makes you recognize yourself as yourself, which isn't based on how you look or what your role in society is. The first edict of Magick is "Know Thyself", and it was emblazoned above the entrance to the Oracle at Delphi because it was so important that even random people coming from across the world needed to know it before they reached her. Use your Will to push and pull the ziaka already there into a rotational motion, and keep it spinning around. Remember to un-tense and relax any muscles which tense up as you try to do this. If you feel tension but there's no muscles tensed, and you feel effort being continually spent as you keep it spinning, there's a very high chance you're actually doing it!

If you can't get it to open, it could be locked, blocked, or corrupted. Throughout this book is the information you need to unlock, cleanse, and open the chakra if it won't open for you now. If you can't get it to open now, try substituting your Root chakra in for your Sacral one and repeating this exercise, if you still can't get it to open, it's more likely that it's a problem with your technique, not a

problem with your chakras. It's much more likely to be a problem with actually summoning Will than it is to be a problem with your chakras.

Will is the most crucial but also difficult part of this equation if you have never done Energywork or magick before, but I will guide you through this with baby steps. When you summon your Will, you are setting forth a command with the power of your Spirit, and you are expending actual energy to do so. When you summon your Will your brain is sending tremendous amounts of neuro-electrical signals through a pathway that is adjacent to the pathway in your motor cortex that your brain uses to move your body. Summoning Will produces a sensation of effort expended, just like if you are doing difficult mathematics problems or performing intricate dexterous movements over and over. Focus on commanding the ziaka to move, focus on making the ziaka move with your thoughts, and keep in mind that it is the energy field created by your thoughts, those neuro-electrical signals, which is actually doing the work of making the ziaka move. Your thoughts need to have an intensity about them in order for your Will to be applied. You must want the ziaka to move, you must need the ziaka to move, you must yearn for the ziaka to move. You can do this. You will do this.

When you are taking on complex or difficult tasks which require lots of Will, or when you are new to this, one of the best things you can do to keep your Intent central in your mind (which is critical) is cycle the steps of your Intent in your thoughts, and cycle between the completed state you desire and the steps it takes to get to that completed step. So as you're summoning your Will here, visualize and/or cognize your chakra's ziaka spinning, the lensing iris opening, the ziaka flowing out, and the light growing brighter and wider. Cycle those states like it's a .gif looping.

Picture it like you're spinning a wheel suspended from the center, and it is heavy, it has tremendous inertia, so once it begins to move, it picks up speed as you keep pushing on it from one side and pulling on it from the other side. Focus on that pushing and pulling feeling as soon as you feel it. It may feel like a muscle being moved in isolation. As soon as you feel it, try to intensify it. Lean into it as soon as you begin to feel it. While you do this, take a moment to notice if you're tensing up any parts of your body, if you are, that's natural, but relax them consciously, and focus once again completely on continuing to

push and pull that ziaka to make it rotate. Once you've started to get it going, spin it faster, faster, faster! As it spins, more ziaka gets dragged along with it, and the lensing iris begins to open. At this point you should feel something, even if you can't quite place it. When you feel something, don't lose focus, just keep pushing and pulling that ziaka!

Faster! Keep it spinning. As it gains in speed the glowing golden sphere of light brightens and a halo of freed ziaka accumulates around the rim of the chakra like an accretion disk of a black hole. As it keeps spinning the disk of free ziaka gets wider and brighter. Keep the chakra's ziaka core spinning, it's impossible to do too much, and you can't accidentally hurt yourself here. Now, just like you used pushing and pulling to spin the ziaka in your chakra, you're going to use the pushing and pulling sensation created by your Will acting upon your ziaka to move that freed ziaka in the disk surrounding the chakra. Pick any point on that disk, and pull that ziaka up along the core of your body, as if it were following your spine (but it doesn't have to go to your spine, just travel in a straight line upwards). Don't forget to keep the ziaka in your chakra spinning, remember it has inertia so it only takes a little bit of effort to keep it spinning, but you must maintain that you want it to keep spinning in your Intent for it to keep spinning.

Freed ziaka moves effortlessly compared to the heavy dense ziaka in your closed chakra, but it still takes effort to make it move. Pull that ziaka up through the core of your body, it will flow around any closed chakras and through any open chakras, so don't worry about if your Solar Plexus chakra is open or closed, or if your Heart or Lungs chakra is open or closed. It may not be the most efficient highest bandwidth path your ziaka takes now but that's okay, you are doing it for the first time, you are doing magick! Keep pulling that ziaka stream up and out of your Sacral Plexus chakra and up through your core, closer and closer it gets to your shoulders. Now pick a side and keep pulling that stream of golden glowing flowing ziaka up and to the hand on the side you chose.

As it reaches your hand it begins to pool in your Palm chakra there, and as it pools the golden light gets more and more intense. You will notice that in your left hand Palm chakra the ziaka rotates anticlockwise when looking at your palm, and in your right hand Palm chakra it rotates clockwise. However, in

your hands the ziaka just naturally rotates, you don't even have to put work into it, this is because it is a secondary chakra, not a primary one, and secondary (and lesser) chakras function automatically and cannot close. Keep pooling ziaka into your hand. If you feel like you're doing well, challenge yourself, and split the ziaka stream going up from your Sacral chakra into two streams, and move ziaka into your other hand at the same time.

Congratulations, you did it! You did your first Energywork or magick task! What you just did is the core skill involved in all Energywork, and is the immediate precursor steps for the next exercise you're going to learn, so practice this often. Because none of the ziaka you moved now ever left your body, none of it ever got consumed or lost, so aside from the energy you spend in moving it around you can keep doing this as much as you like. Take the initiative to choose different points on your body and move ziaka there instead of your hands. The way to get other chakras to open is to have ziaka rotate along their lensing iris in the direction native to that chakra.

No matter how easy this exercise becomes for you, it is vital that you practice it enough to retain the skill and the "muscle" memory. This ability is the basis of all Energywork, and while it is not something consciously done in all forms of magick, knowing how to consciously do it does amplify the effectiveness of all forms of magick. It only takes a moment or two to perform once you become highly skilled, and it can be put to positive beneficial use by sending ziaka to your Solar Plexus, Heart, or Third Eye, the act of which is always beneficial for the Spirit and body. It might seem boring compared to other skills, but this one really is foundational.

Now that you know how to open a chakra and move ziaka, it's finally time to learn the Ishtaric Chakra Sequence!

The Ishtaric Chakra Sequence

The Ishtaric Chakra Sequence:
1) the Root Chakra
2) the Sacral Plexus Chakra
3) the Solar Plexus Chakra
4) the Heart and Lungs Chakras
5) the Throat Chakra
6) the Crown Chakra
7) the Third Eye Chakra
8) the return path from the
Third Eye to the Root Chakra

1) First, spin up and open your Root Chakra, and pull ziaka up from it into your Sacral Plexus Chakra.

2) Spin your Sacral Plexus Chakra up and open it up, then pull ziaka up from it to your Solar Plexus Chakra. There should now be ziaka moving from your Root to your Sacral Plexus to your Solar Plexus.

3) Now spin up and open your Solar Plexus Chakra, and then pull ziaka up from there to your Heart and Lung Chakra.

4) Next spin up and open your Heart and Lungs Chakras, you can do them both at the same time, or one and then the other if you choose, it doesn't matter which one you start with. I usually visualize the stream of ziaka being pulled up from the Solar Plexus going right between the Heart and Lungs Chakras and pushing them both to spin in their respective directions at the same time. With them both open now, pull ziaka up to your Throat Chakra.

5) You should now have a stream of ziaka going from your Root to your Sacral Plexus to your Solar Plexus to your Heart and Lungs Chakras, and all of those chakras are spinning and open as fully as you can manage. Now, to fully open your Throat Chakra you need to speak your True Name, you may do this internally or externally, but you must speak truly and with intention. Show the cosmos you know yourself, speak your True Name. Now spin up and open your Throat Chakra! Pull ziaka up along the back of your head up to the very top of your head, to your Crown Chakra.

6) Spin up your Crown Chakra now, and open it as fully as you can. Pull ziaka out of it and down your forehead to your Third Eye Chakra.

7) Now, using the ziaka that you have pulled up through all your Chakras, with all of your Chakras still spinning and open, push it into your Third Eye Chakra. Use that ziaka to spin your Third Eye Chakra up as fast as you can, remember that for this one, either direction works fine, so do what feels best! Clockwise is the most common choice.

8) Finally, now, in order to keep them all open and spinning with far less effort than you just put into getting them all spinning and open, pull ziaka down from your now-open Third Eye all the way down the front of your body, all the way down to your Root Chakra, and push it into your Root. Now, without hesitation or delay, pull that ziaka up your back side and route it through all of the still-open Chakras, all the way back up to your Third Eye Chakra again!

9) You can now pull ziaka around this circuit indefinitely with but a Willful thought and very little effort spent. Each time you complete the circuit, more and more ziaka flux flows through your whole body, energizing your every cell, your every dantien conduit.

10) Keep the ziaka flowing through this circuit for a while. If you lose focus completely, all of your chakras may reset and close if you're still new to this.

If you followed every instruction and did it correctly, and assuming there are no blockages or corruptions, you will likely feel pretty dang great right now, if a bit tired. Take a few minutes to just meditate and focus on pulling ziaka up and around the circuit behind you, and down in front of you, making loops around and around you through all of your Major Chakras.

The reason for this sequence is simple: you need to connect the power source(s) first, then you connect all of the supporting chakras, which also enables all the dantien conduits.

Some beginners really struggle to get the Root open first, for them I always

recommend starting with opening the Sacral Plexus, then with that open go and spin up and open the Root, then begin pulling the ziaka up from Root to Sacral to Solar Plexus and so on. Sometimes just having the Sacral Plexus open makes a big difference in how easily the other chakras respond.

When all of the easy-to-open chakras are already open, you open the hardest to open chakra, the Third Eye. It otherwise is normally very difficult to open and control, but when the entire rest of your subtle body is open and flowing, it becomes far easier to open and control. The only one that regularly presents any hesitation to open is the Throat, but generally not when you speak your Truth via your True Name. In case you didn't know, your "True Name" is the name you refer to yourself by in your heart of hearts. It's the name perhaps only you and your Goddess know for you. Some people haven't chosen or received a True Name yet, for those folks, try your given name, if it doesn't work, then you need to do some "soul searching" and find a name that truly works for you. It's often the case that pre-transition Transgender people find that their birth given name and AGAB-aligned nicknames don't open their Throat Chakras, often to much puzzling frustration if they don't yet know that or accept that they're trans! Sometimes the universe knows your truth before even you do. For the lucky few who know the name of your Soul, that generally is your True Name. You can always choose your own True Name, as long as you choose something that truly reflects you accurately, and as long as the name you choose is chosen with self love in heart.

Creating a Sphere of Ziaka

What might at first seem like a frivolous and fun exercise is actually practice for a key step in all functional externally-directed Energywork and magicks. When doing anything involving casting a spell on someone other than yourself, and when doing Energywork on anyone other than yourself, you need to get the ziaka out of you and into someone, something, or some place else, and that is what this exercise teaches you. When I first learned this skill about 25 years ago it was called a “Summoning a Ki Ball”, and the first time I successfully did it I thought it was just the coolest thing ever. I remember laying on my back on my bed doing it for hours. I didn’t know how it worked then, I didn’t know where the energy came from, I didn’t know what you could do with it. All of that information came much later. I just knew how to do this cool magick trick. It is simple enough that you might even be able to teach it to your friends and family, if they’re open to such things. If you do, keep in mind that not everyone can feel other people’s ziaka, and not everyone can even feel their own, and everyone has a varied response to it.

This technique starts off by doing everything you just did for the first exercise; moving ziaka to your hand from your Sacral Plexus Chakra. Since we just covered that, I’m not going to explain it again, if you’re unclear on any steps or meanings, refer to that exercise.

The challenge here is that you need to get the ziaka from inside your hand to outside of your hand. For some this is very very easy, for some it’s rather difficult. Getting your ziaka to cross the barrier that is your skin is the hardest part of all of this that you’ve learned so far. There is another potentially challenging aspect of this, it’s not at all difficult, but it is prone to produce trouble for neophytes and some neurotypes of all skill levels; getting the mass of ziaka to stay cohesive wherever you move it to once it is outside of your body. The reason for this is that it is being held together and held in place by your Will and your Intent. If you have even a momentary lapse in either, or a sufficient gap in your concentration, it can dissolve and dissipate, or be absorbed or consumed by something other than what you intended to happen to it. If it does happen; if your attention, concentration, Will, or Intent lapses for a moment, simply start over if you can’t see or feel the ziaka still where you left it. If you can see or feel it, then bring it under your control again using your Will

and Intent.

Let's start. Open your chakras if you haven't already. This will work best if you have them all open and have ziaka flowing around your entire body circuit, but if that's difficult for you then you can simply start with opening your Sacral Plexus Chakra and bringing the ziaka up into your Palm chakra like you did before. Now, focus on the ziaka pooling in your hand chakra, either one. Keep your attention on it, set your Intent to maintaining the flow of ziaka to it, and focus on ensuring that the pooled ziaka in your hand is being retained there and isn't being allowed to dissipate. Keep your Will steady while you move both of your hands in front of you in a comfortable position to where both palms are facing each other. Your hands should be spaced apart by about 5 to 6 inches, that's 125mm to 150mm, and held still but not so rigidly that your muscles get overly tense.

Now focus on the ziaka that has pooled in your hand chakra once again, and add in to your previous Intent that now the ziaka will cross through your hand's skin and begin to float in the air about a centimeter (or half inch) away from the surface of your palm. Intend for it to form a small tight sphere there. Now summon your Will as strongly as you can, really push your might into this, and as you do so, the ziaka will respond and move where you command it to be. Keep pouring ziaka from your hand chakra into this sphere as it does. As more and more ziaka pours into it, it becomes denser, brighter, and firmer.

The reason you have to keep pouring more and more ziaka into it to maintain it is because air is a poor capacitor (storage substance) for ziaka; the atoms and molecules which are within the space you are designating as the receptacle for your ziaka are constantly changing, moving, and leaving the zone you are targeting, and as they do that, inevitably, some of the ziaka you put there is getting whisked away with it. Running water is similarly an awful receptacle for ziaka. It takes an extreme amount more Will and ziaka to fill and maintain any volume of air or running water with ziaka to a given desired density of ziaka flux or to saturation, than it takes for any other material of fixed volume.

There is a less showy alternative I will present at the end of this exercise for anyone to try who is just unable to get this to work, which bypasses the issue presented by trying to fill a volume of ever-moving ever-changing substance in

favor of filling a fixed surface area instead. For now, back to the task at hand. (Pun not intended, I swear, haha!)

There is no correct amount of how much ziaka to push into the sphere, just as there is no correct size for the sphere. Some people experience better results from a smaller denser sphere, some people experience better results from a larger less dense sphere. It is imperative that you keep your concentration, your focus, your Intent, and your Will all active in your mind, but the other details are less important here.

Add in to your Intent that the sphere will have an attractive force or a repulsive force to your hands. It won't take much Will to accomplish this change, as it is only reprogramming the behavior and properties of the ziaka, which is always a very easy task. As soon as you do this and apply your Will to it, begin to gently and slowly move your hands closer and farther apart by a small amount alternately. Don't move any more than one inch or 25mm apart or closer before reversing direction. See if you feel anything in your hands as you do this. Some people are able to feel the pressure, some are only able to feel the presence of the ziaka and can't feel the pressure, some feel nothing. So experiment, play around, and see what you can feel. You can try closing your eyes and see if that helps or changes things. You can try visualizing as you do it, too.

If you don't feel anything, first try to really focus hard on moving the ziaka out of your hand chakra and into the space between your palms. Getting ziaka out of your body is often the most difficult challenge neophytes encounter, and it affects the success rate of spells too, which is why this exercise is taught to beginning Mages to help develop this skill.

If you still don't feel anything, don't get disheartened, here's the less-showy alternative which works better for Nulls and other less-sensate people (including my former self!).

Begin with the ziaka pooling in your hand chakras, now, as you keep that happening, bring your hands together with your palms facing each other, with your fingers held straight. Separate your hands by one inch or 25mm and hold them there steady as you continue. Instead of pushing the ziaka completely

out of your hand and into the air, which is a very lossy step and a very lossy medium, push the ziaka into the skin of your palm and fingers. Saturate the skin of your hand(s) with ziaka. Remember to do this by altering and adding to your Intent, and by summoning your Will to make the change happen. It works best if you are able to do this to both hands at once. If you struggle to get ziaka flowing to both hands individually, then place your hands back together touching each other, and move a fair amount of ziaka from the hand full of ziaka into the other hand, and hold the ziaka there. Now you have ziaka in both hands. Separate your hands again and continue.

Now, once again focus on the ziaka that is saturating your palms, you are now going to focus your attention on the sensations coming from your palms, do you feel anything? When I do it I feel warmth and gentle tingling that was not there before I moved ziaka to my skin. As I summon and dismiss the ziaka the sensation comes and goes in sync. What you may feel may vary. Be open to whatever you might feel. Try adding a repulsive or attractive force to the ziaka with your Intent and Will while you hold it there, then try to move your hands in small ways, no more than a half an inch or 12mm in any direction, see if you feel anything then. Remember that some people only feel when ziaka is moving or changing, and some people can feel its presence even when it is not moving or changing.

If you still don't feel anything (or see anything), don't give up. Like the first exercise, this hinges upon you actually being able to summon Will effectively, AND you being able to sense ziaka, that's two variables which each represent challenges for the neophyte. Don't give up, keep trying. Also, you can try increasing the amount of ziaka you move into your hand chakras before trying to move it from there.

Also try to increase the density of the ziaka in your hands or the sphere by condensing the ziaka that you have sent there into a much smaller space, then adding more, and repeating this step many times. This is called "Ziaka Condensation" and is a valuable skill for more powerful Energywork and magicks used by advanced Mages. Collapse the ziaka into an ever-smaller volume, increasing its density and potency as a result. There is no limit to how dense ziaka can be made, the only limit is of how dense you are able to make it with your current skill and ability level. The more dense any given ziaka is,

the more sensation it causes in sensate tissues and the more Will it takes to control it or prevent its dispersion if it is not in an ideal containment vessel like a chakra or a crystal.

Lastly, if you still don't feel anything at all, don't throw in the towel and don't give up. You could be a Null, or you could just not yet have figured out the ineffable steps of summoning your Will, or your chakras could be locked or blocked or corrupted. All of these things are fixable. All of them. And just because you cannot feel or see what you're doing does NOT mean you cannot be effective with Energywork or magick. I could not feel or see what I was doing for many years, but I was still able to be effective as a Mage and as a healer. Knowing what to do is 90% of the battle. Keep practicing, keep striving, keep praying, and you will be amazed and grateful at how far you get, even when you can't see or feel or hear anything to begin with!

Using Mantras To Open Locked Chakras

A mantra is a short phrase or single statement which empowers the speaker. It must be something that is true. It must be something that is emotionally and cognitively resonant with the speaker. It must be something that is simple enough to be memorized and spoken from the heart during times of stress. Within that, it can be anything at all. One of the best ways to unlock all of your difficult-to-open chakras is by the use of a mantra which touches on many or all of the Seven Truths you need knowledge-mastery of in order to open your chakras. When more is known about the Lungs Chakra, this may expand to "the Eight Truths". Not everyone will need to consciously bring to mind all seven truths, as not everyone will struggle to open all seven/eight chakras. Usually a person only needs to consciously focus on three chakras at minimum: The Crown, the Third Eye, and the Throat. These three tend to be the most difficult to open in general, so they're the three most people need to actually put effort into opening. You can't just say a mantra and have it do all the work for you though, you also need to apply your Energy, Intent, and Will to open your chakras. Chakras are energetic valves, swirling vortex seals, and floral lensing irises. You must rotate the chakra's iris to open it. If it won't open when swirled one way, try swirling it the other way. It is no different than moving ziaka within you; when you get to a chakra, rotate the ziaka within it while holding in mind and speaking the associated concept that unlocks that chakra in order to open it.

<u>The Seven Truths:</u>
Third Eye: Know Your Place Within the Cosmos &/or Practice Openness.
Crown: Know True Divinity &/or Know Your Soul.
Throat: Know Your True Name &/or True Expression of Self.
Heart & Lungs: Know Your True Love &/or Know Divine Love.
Solar Plexus: Know Your Place within the World & Know Your Body.
Sacral Plexus: Know Your True Self & Desire.
Root: Know Your Sexuality & Gender Identity.

<u>Example mantra:</u>
"I am Siri Ninkurŋarra, Handmaiden of Inanna, Mortal Intersex-Female Transgender Woman At the End of Her Final Life."
[know true name], [know true Divinity], [know place within the cosmos]

Let’s examine this sample mantra and see why and how each section functions how it does, because you can’t just switch out the names and make it work for you as is. Each section, each word, has a meaning which is attached to multiple concepts within the author’s mind, and it is those connections and the concepts they attach to which enable this mantra to work.

First you see the author’s true name, that is simple enough, and if you have chosen a true name for yourself, then inserting yours will work there. Next you have a reference to the author’s experience of True Divinity, had she not had her experiences with that Divinity, this phrase would not function to unlock her Crown chakra. For you, you’ll have to choose something that references your own relationship with Divinity. Finally, you see a complex reference to the author’s place within the cosmos; her status within her own journey through existence, spoken with full honesty. As it so happens, even though this mantra is only designed for the top three chakras, it contains references to all seven truths for the author, so it would unlock all of her chakras if any were locked. Fortunately, none of my chakras have been locked for a long time. Yet, I still often repeat my true name when I spin up and open my Throat chakra, simply out of habit.

You may use visualization to aid you, but keep in mind that visualization only helps to elaborate and contribute Intent, it does not contribute Will, and without Will nothing will happen. Attempt spinning up and opening all of your chakras, if you have not already done so, or if you ran into trouble and suspected a blockage or corruption. This time, as you go through the chakras from Root to Third Eye, as outlined in the Ishtaric Chakra Sequence, when you encounter trouble, refer to the above Seven Truths and bring to mind the associated concept and truth for you, for the chakra that you are having trouble with. If you’re wielding your Will correctly, and if your truth is accurate, and if you can sense ziaka within you, then you should feel something when you open the chakra and move the ziaka up to the next chakra. If you don’t feel anything, it doesn’t necessarily mean that you’ve failed, you might just be a Null. Being confident that the truths are accurate gives you at least some confidence that it might be open and flowing even if you can’t feel it.

Moving Forwards:

It is normal to feel exhausted or weakened after successfully doing Energywork, even though you did not “lose” any ziaka by giving your ziaka to something else, because you spent mental and spiritual energy through the application of your Will. Do your choice of these exercises regularly, as doing so will train up your mind, body, and Spirit, allowing you to wield your Energy, Will, and Intent more effectively and for longer periods of time. After you have gained the ability to do it seemingly as long as you wish to, set a timer for an amount of time you desire to spend training your abilities and spend that much time doing your chosen exercise regularly.

If you started off only being able to move ziaka to your palm, then keep working at it and work towards creating the Sphere of ziaka in your hand or work towards doing the full ishtaric Chakra Sequence. Building life skills, especially magickal life skills, takes time. You get out of it proportional to what you put into it.

Next, your first real Energywork technique, Tummo, and then we’ll get into actually casting your first spell.

Energywork Technique: Tummo

Also sometimes confusingly known as “Raising Kundalini”, or more accurately as “Stoking the Inner Fire”, this technique allows the Energyworker to access a whole host of physiological boosts which seem almost too good to be true at first. From raising your body temperature to prevent frostbite and hypothermia, to increased injury healing rate, to increased immunological defenses, to increased metabolization of drugs, toxins, and poisons, to enhanced ability to fight off illnesses, and even increased physical strength and endurance. I referenced this previously when teaching about the Solar Plexus Chakra, which is central to this technique. Tummo is a Tibetan word which means “inner fire”.

The technique consists of two parts; overt Energywork and a simple breathing technique which maximizes oxygenation of the body and synergizes with the Energywork. Before you can begin you will have to perform the Ishtaric Chakra Sequence as described on previous pages and maintain that until you start performing Tummo. Once you begin performing Tummo, it will keep your chakras open so you won’t have to focus on Chakra Activation.

The breathing aspect of Tummo is variable based on your individual anatomy and level of health so I will present two variations here, feel free to use whichever works best for you. You will know it works well when there is no discomfort of needing more air in, or of needing to exhale air prematurely, as well as no sensation of weakness or loss of alertness, nor dizziness or lightheadedness. People with heart or lung issues tend to do better with Version #2. Healthy people tend to do better with Version #1.

Version 1) Breathe in deeply through the nose for 2-3 counts, fully inflating the lungs, then hold for 2 counts, then exhale slowly through the mouth for 3-4 counts, aiming to mostly empty the lungs. You do not want to compress your lungs in an extended exhale where minimal air is coming out. Just get the bulk of the air out, ensuring that you aren’t hyperinflating your lungs at any point. While you are holding your breath after the inhale, push the ziaka contained within your full lungs down into the Solar Plexus Chakra with a sudden swift pulse of force, and draw all of that ziaka into the chakra. Now, during the

exhale, continually pull ziaka from your Solar Plexus Chakra up into your Heart Chakra, and from your Heart Chakra to every point throughout the rest of your body all at once. If you need a return path for the Energy, as some often do, pull it all into your Sacral Chakra. There will already be a flow of ziaka from your Sacral Chakra through to the rest of your body as a result of performing the Chakra Activation before you started performing Tummo.

Version 2) Breathe in deeply through the mouth or nose for 2 counts, aiming to fully inflate the lungs, then breathe out for 3 counts, aiming to mostly empty the lungs. You do not want to compress your lungs in an extended exhale where minimal air is coming out. Just get the bulk of the air out, ensuring that you aren't hyperinflating your lungs at any point. The moment in between after fully inhaling and beginning to exhale, push the ziaka contained within your full lungs down into the Solar Plexus Chakra with a sudden swift pulse of force, and draw all of that ziaka into the chakra. Now, during the exhale, continually pull ziaka from your Solar Plexus Chakra up into your Heart Chakra, and from your Heart Chakra to every point throughout the rest of your body all at once. If you need a return path for the Energy, as some often do, pull it all into your Sacral Chakra. There will already be a flow of ziaka from your Sacral Chakra through to the rest of your body as a result of performing the Chakra Activation before you started performing Tummo.

As you perform Tummo you may visualize a fire in your belly being stoked, which spreads throughout your body. While you perform Tummo you may direct the benefits towards a desired result by directing additional ziaka to a task-specific location while visualizing or conceptualizing the desired result being accomplished repeatedly as you continue to perform the technique. For example, if you wish to detoxify your blood from a drug or poison you will perform Tummo and in addition to all that is required as a baseline, you will focus on sending ziaka from your Sacral and Solar Plexus chakras to your Liver. If you wish to enhance your ability to recover from food poisoning or systemic infectious disease you perform Tummo and send ziaka to your Liver and Spleen, for food poisoning you also send ziaka to your gastrointestinal tract. The baseline Tummo technique is generally sufficient for raising your basal metabolic rate and body temperature, as well as for increasing your endurance and physical strength, but you can enhance it further by sending ziaka to your limbs to protect from frostbite and hypothermia, or to

task-specific muscles for enhanced endurance and physical strength. To enhance the healing of wounds, send ziaka from your Sacral and Solar Plexus chakras to your Liver, Spleen, and the site(s) of injury.

At this point I hope you're beginning to realize the versatility and power available to be taken advantage of by using Tummo. Once you do it successfully and feel what it feels like, you can alter the breathing however you choose such that it feels best or works best for you. Likewise, you can experiment with other Energywork distribution patterns within the body to achieve different results and enhancements. Feel free to experiment.

Tummo is traditionally performed while sitting upright, at rest, while relatively comfortable, but you can adapt it as needed to enable you to perform it while moving or in other positions. You will likely need to alter the breathwork portion of the technique to accommodate physical activity, but any breathing pattern which results in good oxygenation of the blood will work just fine. Always push/pull the ziaka from your lungs to your chakras once the inhale is finished, never begin doing that before that point or you'll have greatly reduced efficiency.

It's important to point out that like with any magick at all, the greater your Will, the more precise your Intent, and the greater the amount of ziaka you are able to harness and move, the more powerful the effect of your Tummo will be. It's normal for the effect to be noticeable but minor when you just begin, this isn't a sign that you're doing it wrong, it's a sign that your ziaka bandwidth is low, or that your Will is borderline insufficient. Like with any muscle, exercising them makes them stronger, so the more you keep practicing the stronger your Will will be and the more ziaka you'll be able to wield. Intent is mostly sharpened by clarity of mind and knowledge about the task you're trying to perform. A doctor is better at Tummo than a layperson because the doctor knows the body and its functions better.

An enhancement that can be made upon the standard Tummo technique is to have multiple quick pulses of pushing ziaka from the lungs to the Solar Plexus in rapid succession. It's difficult for beginners to do and often causes them more trouble than it is worth, but if you're up for a challenge, give it a try. In general, most Energywork techniques can be enhanced by doing the entire

function as a pulse or wave that is repeated multiple times in quick or continuous succession. The ziaka you move will move instantly if you have sufficient Will and Intent, we often feel and visualize it moving slowly because that's what's easiest for us to accomplish, but this is a self-imposed limitation, not an intrinsic one. If you have the Will and Intent needed, you can amplify the power of your Energywork by increasing the frequency at which you perform the rounds of the task.

Chapter 4: Basic Principles of Magick

Before we get to your first spell, it's important to cover some basics which will greatly aid you when it comes to understanding spellwork and constructing your own spells. These basic principles apply themselves to all schools and approaches to magick, not just Magery. They go back to ancient Sumer, and presumably even before then, and are still in use across the globe today.

The Seven Major Principles of Magick:

Induction

Resonance

Abatement

Binding

Antagonism

Nullification

Transference

Induction: To induce an effect in something you don't directly have access to by inducing an effect in something you have direct access to. This is the core ethos behind all magick. To make a change in something you can't normally make a change in, by making a change in something you can make a change in. In order for this to work, the two things must be connected somehow even though they're not in direct contact.

Resonance: A connection between two things not in direct contact, which causes influence from at least one upon the other, and which enables induction between those things. When looking for something to act upon magickally, one is looking for something which has resonance with the thing that they wish to act upon indirectly.

Abatement: Abatement is when something is diminished in strength, hindered in occurrence, or when its process is retarded or made more difficult, or in rare cases when something is entirely prevented from occurrence or efficacy. Most harmful or controlling spells have some form of abatement within their Intent. Beneficial spells function to reduce or negate abatement, or to cause the opposite to happen, which is called Empowerment.

Binding: Binding is when a party is caused to experience Abatement. Bindings are a class of traditional spell very common in Witchcraft, designed as a means of controlling a party or thing through the use of non-conditional abatement. A rare class of similar ancient spells is called the Geas, which is a conditional abatement and conditional empowerment built all into one spell. Geases are designed to result in a desired behavior by triggering abatement in response to an undesired behavior. Whereas, bindings are designed to apply abatement constantly regardless of the conditions.

Antagonism: Antagonism is when an item or a concept or a quality has the effect of causing Abatement upon an item, concept, or a person of reference. Many primordial forces antagonize other forces, for example Fire antagonizes Water, Earth antagonizes Air. It is through the relationships of antagonism and its inverse, agonism, that the logical structures of spellwork is revealed and understood.

Nullification: is when an item, concept, or quality has the effect of totally canceling out the actions, effects, or presence of an item, concept, or person of reference. Nullification is the extreme manifestation of antagonism. Primordial forces cannot be nullified.

Transference: This is the concept that contact, or proximity, or a period of time wherein two things were in some way connected or interacted with or cotangent to the common denominator will leave a lasting connection or imprint upon those two things. In other words, if a person owned a tool for a while, their having been physically close to the tool, or having owned it, or having used it has made it so that there is a connection which lingers between the tool and that person. Transference allows you to access the person through the tool, or the tool through the person. Transference allows for induction when the items or people do not have any resonance intrinsic to what they are. Another way to think about transference is that it is temporarily induced resonance.

While I am not going into these in any further depth, just knowing they exist will help you when it comes to understanding spellwork you find, or crafting spells of your own. These are the principles by which most traditional magicks operate upon. It's not all inclusive of all forms of spellwork or magick, these are just the principles which are not obvious, which are the most common core elements of widespread forms of magick.

Imbuement; Intro to Enchantment

Imbuing An Item In Your Hand With Ziaka

So, let's continue your training, and take things one step further to the very next logical step; imbuing an item with ziaka. When successful, this will also allow you to practice drawing ziaka from an item, which is as vitally important to know how to do as is Imbuement. Also, for those who have struggled up to this point in that they may have not felt anything when moving ziaka so far, receiving ziaka is a different experience if of itself, sensorily, than anything we've covered so far, so it presents an opportunity to perhaps feel something, to those who haven't felt anything so far. So, in order to do a subject as vital as Imbuement justice, I will first explain what is to be done, then explain how it is to be done.

The aim here is deceptively simple: your goal is to gather ziaka from within your Sacral chakra and move it into your hand's Palm chakra via your Heart chakra, and then move it from your Palm chakra into an object you are holding in your hand.

In order to do this, you need to be able to move ziaka from your Sacral Plexus Chakra into your Palm Chakra and out across your skin barrier. Easy, right? For the item of choice, I'm going to go with a simple Quartz Crystal, because they're ubiquitous, and they're one of the very easiest and best materials to enchant, and an imbuement is the most basic enchantment. You can use any item at all, but monocrystalline crystals work best of all materials, followed by metals in second place, then polycrystalline materials, then amorphous solids like glass or plastic are in last place along with once-living organic material like bone, wood, or preserved flesh, such as leather.

So, gather your item of choice and hold it in your right hand. Make sure that it makes good contact with your Palm Chakra. In Enchanting there is a widely recognized truth that the Left hand is better suited to receiving ziaka from outside of your body, and the Right hand is better at moving ziaka from within your body to outside of your body. Sit comfortably, breathe deeply for a moment to clear and focus your mind, and let's begin.

First, spin up and open your Sacral Plexus Chakra. Ideally, you will now choose to spin up and open all of your chakras using the Ishtaric Chakra Sequence, but that isn't strictly required here so I won't ask it of you. Now pull ziaka from your Sacral Plexus up to your Heart Chakra, and then out to your right shoulder, and down to your right Palm Chakra. Build up a pool of ziaka there in your right Palm Chakra continuously for a minute or so, and while continuing to do so, push with all of your Willful might against the ziaka there to push it out of your Palm Chakra and into the Quartz Crystal. You will notice that it doesn't move instantly like ziaka in the body moves, rather, it moves at a certain pace that you cannot exceed. This is the maximum bandwidth of the crystal (or other item) you have chosen. There's a whole field of ziaka Material Science which I have helped pioneer, but it is too long to include in this book so at this time I am choosing to omit it. Just know that the rabbit hole goes deeper than Wonderland and there's always a reason why things behave the way they behave, even in magick. Keep pushing against the ziaka as it fills up the crystal, and keep pushing or pulling ziaka up into your Palm chakra from your Sacral Plexus Chakra as you do this. While you're doing this, add to the Intent for the ziaka now within the crystal that it will stay there until and unless someone chooses to draw the ziaka out of the crystal on purpose. It's a simple program to imprint upon the ziaka, but it is vital. Keep pushing ziaka into the crystal until it feels like there's simply no more resistance, or until it feels like nothing more is happening, that's your sign that it is now full. Items can only hold a certain amount of uncompressed ziaka. If you want them to hold more, you have to compress the ziaka using ziaka Condensation, as previously mentioned in an earlier subsection.

Congratulations! You've now done your very first Spell! You've Imbued an item with ziaka! What you have done is essentially make a ziaka battery! You can store this indefinitely and draw the ziaka out of it when you are in need of it, or you can give it to someone else to do so.

But here's where it really gets fun; you've now done something vital for placing an enchantment upon the item; all enchantments require a pool of ziaka to maintain themselves upon the target item, and as the enchantment does whatever it is supposed to do, it depletes the ziaka you Imbued into the item. Once the Imbued ziaka runs out, the enchantment fades from the item. So,

now you can place an enchantment on the item or leave it as is. Normally, when placing an enchantment intentionally, you would do this as part of the Enchanting process, but for teaching purposes I have split it up into two parts. Before we move on to Enchantment, let's cover Drawing Ziaka from the Imbued item, first.

Drawing Ziaka from an Imbued Item

Grasp the now Imbued item in your left hand, making sure that it makes good contact with your left Palm Chakra. Focus your mind on the ziaka already in the crystal/item. You may or may not be able to feel it there before you act upon it. In general, I can't feel much before I begin to Draw the ziaka in from it, but everyone is different. Summon the Intent to your mind; you are going to Draw the ziaka into your Palm Chakra from the item, and then draw it in to your Heart Chakra, and then draw it down into your Sacral Plexus Chakra where it will be stored. You do not need to open your chakras to do this, but it will flow faster if you do.

Focus your mind on the Intent you just summoned, and now summon your Will. Pull on the ziaka, pull it into you with a deep hunger. Command it with your Will. Feel it begin to flow across the boundary and into your body. As it does, focus on what your body and your Spirit are telling you, what does it feel like? You may not feel it on the entire route from your Palm to your Sacral Plexus, you might just feel it in a certain location along the way, but that's all you need, really. Everyone feels it differently, and everyone gets a different amount of information from it. So begin your journey of self-discovery and see what it feels like to you, and what you can learn from it.

There are many different types, or "flavors", of ziaka, each with slightly different properties. Everyone has a different natural affinity to a particular flavor of ziaka as well, and it takes a lot of skill development and exploration to figure out what your natural affinity is. Again, this would be able to fill a book on its own, so I'm not going to include it here, but if it's something that you're very interested in, feel free to contact me if I'm still alive when you read this, or contact my protégé, Entu Meadow Davey. She will be able to point you towards my notes at the very least.

Keep drawing in the ziaka from the item until it feels like you're barely getting anything else in, that's usually the point when it has been emptied, and you're just drawing in ambient ziaka from around the item if you keep trying to draw in more beyond that point. If there was an enchantment upon the item before this point, it is destroyed now. **In essence, you've just learned how to *Disenchant* an item too!**

Some materials naturally recharge with or generate ziaka on their own, one famous example is Lapis Lazuli. You may wish to purchase a piece and “feed” from it regularly to feel what it is like and augment your own ziaka supply. Citrine is another such material as long as it is exposed to light. Citrine is bleached by sunlight so do be careful if you plan on charging your Citrine in sunlight. I use a small LED lighted base for my primary Citrine sphere, as it doesn’t risk color-bleaching UV exposure.

Chapter 5: Anunnite Energy Alchemy

The Flavors (Types) of Ziaka

Primary Materia:
Prima Materia = Spirit & Soul Ziaka
Materia Magica = Abzu Ziaka
Materia Vitae = Life (also called Lighting) Ziaka
Materia Mundana = Water, Air, Earth, Fire, & Light Ziakas

Composite Materia:
Ultima Materia = **Blood Ziaka** = (Spirit + Abzu + Life + Water + Air + Earth + Fire + Light)

Ultima Materia = **Blood Ziaka** = (Prima Materia + Materia Magica + Materia Vitae + Materia Mundana)

*__Vis Mortis__ = Death Ziaka

*Note that there is no Materia Mortis, as Death Ziaka's material counterpart is nonexistent. It would be the "substance" of nothingness, the "material" of The Void, which is logically impossible. It would be like giving form to "zero". All the matter in Kur is made up of Materia Mundana and Materia Magica, so there is no Materia Mortis, only Vis Mortis; the force/energy of Death. All Vis Mortis originates from Ereshkigal, as she is the embodiment of Death. This confusing pattern comes about because the classic energies are named after their material counterparts; Air energy is named after Air material. If one wanted to fix this, one would name the energies after *forces* instead. While I'm happy to remake the wheel if it makes it function better, this sort of change would cause a LOT of widespread confusion initially.

Materia Divina - Divine Substance:
Prima Materia = Spirit & Soul
Materia Magica = Abzu

Materia Spiritus - Spiritual Substance:
Materia Vitae = Life
Materia Fulguris = Lightning

Materia Mundana - Mundane Substance:
Materia Aquae = Water
Materia Aeris = Air
Materia Terrae = Earth
Materia Ignis = Fire
Materia Lucis = Light

Ultima Materia - Ultimate Substance:
Materia Sanguinis = Blood

Vis Ultima - Ultimate Force:
Vis Transcendentis = Transcendental Force

Vis Prima - Prime Forces:
Vis Divina = Divine Force
Vis Magica = Magick Force

Vis Spiritus - Spiritual Forces:
Vis Vitalis = Life Force
Vis Mortis = Death Force

Vis Mundana - Mundane Forces:
Vis Temporis = Time Force
Vis Magnetica = Magnetic Force
Vis Electrica = Electric Force
Vis Luminis = Light Force
Vis Incrementi = Growth Force
Vis Corruptionis = Decay Force
Vis Gravitatis = Gravitational Force

The forces aren't really useful to know, but it felt right to include them since the materia (ziaka types) were being included. In practice, rarely does someone need to know about or invoke a force, and doing so is less straightforward than it might seem, at least compared to materia. To invoke a force, one must invoke the Deity which is the source of that force. Deities may be a carrier of a Divine Domain which is related to a force, but that doesn't make them the progenitor or source of that force. For example, Aphrodite is a Goddess of Love and Femininity, but she is not the source of either. Inanna is the source of both. In practice, if someone didn't know Inanna, or didn't know that she was the source, when the invocation reaches Aphrodite's ears, if she wanted to grant them help, she would pass the request on to Inanna, who would then decide if she wanted to help or not, similar to how when someone syncretizes Deities, the actual Deity involved may choose to "pick up the call" even though the wrong name is being used on the "phone". So these are included for the sake of fullness with the intent of it being useful to any alchemists who happen to be reading, but it's just mildly interesting fluff for anyone else.

Ziaka Affinities

Affinities are known for several of the major Anunna. Some of these correspondences may surprise you, but it's not that a Divinity can only use one type of ziaka, these are just the ones which come most naturally to them.

Major Anunna's Affinities:
Inanna = Blood, Soul, Light, Life, Death
An = Soul
Enlil = Life, Air
Enki = Abzu, Water
Utu = Fire, Light
Enzu = Light
Ninmah-Ki = Earth, Life
Ereshkigal = Death

For those who just want to experiment with boosting their own magickal prowess through energywork, it helps a lot to know (or learn) what your Ziaka Affinities are. These are the "flavors" of energy which are most agreeable and useful to you. Everyone has at least one preferred flavor of ziaka. It is rare, but some folks don't actually like Blood Ziaka much, even though it is the Ultima Materia and thus possesses literally every other form of ziaka within it. Sometimes, a lot can be learned about yourself by closely examining what your affinities are. Personally, Blood is my favorite, followed by Life (Lightning), then Abzu, then Soul, then Light, then Air. I highly suspect that Air would be higher up on the list if not for the fact that my body is so badly metabolically injured because of my advanced cardiovascular disease. Blood is the medium through which air is transported throughout the body, so it logically follows that a deficit in blood would mean a bottleneck on the effectiveness of air. Although, the opposite supposition could be true too; I may not get any boost from Air at all if my body wasn't so injured. I cannot metabolize Fire or Earth ziaka at all. It does me no good whatsoever.

Understanding your ziaka affinities can help you to explain the experiences you have, and facilitate you having new experiences as well. The original and best way to figure out your affinities is to experiment, to expose yourself to the different flavors one by one, several times, at different times, to see how they feel. When one is incompatible with you, you will know it through careful observation of your bodily and mental sensations, as well as through any spiritual senses you may possess awareness of.

These principles and ideas can be extended into Kiŋziaka (energywork) as well; much like how the old now-defunct theory of the Four Humors was based on logical deductions made of empirical experiences, and it did get a lot wrong but it also did help treat many conditions symptomatically (as long as you weren't declared hyper-sanguine!), basic energywork often seeks to correct imbalances and deficits made from empirical experiences by the use of the application of logical deductions, and so too this approach of quantifying properties in the body's energy systems as if they were materia of their own is also a viable approach.

It is important to use what we have learned about our bodies since the days of therapeutic bloodletting when making efforts in Kiŋziaka (“Energywork” in Sumerian). In other words; if you are struggling with a fever it isn't that your body has too much Fire ziaka, it is that your body has decided it needs more than the normal amount of Fire ziaka in order to help fight off an infection, and the fever persists because your body has not transmuted or generated enough of it yet. So add more in through your magick, and you will aid your immune system in clearing out whatever triggered its decision to give you a fever.

The traditional approach to this is to activate Tummo; the Inner Fire, which is done by upcycling the operations of your Solar Plexus through an active linkage to your Sacral Plexus Chakra, and cycling ziaka from your Solar Plexus through your whole system (or at least your heart). While it isn’t explicitly explained in traditional buddhist or hindu scrolls, this action of stoking Tummo does fill the body with more Fire ziaka.

There is one flavor of ziaka that was unlisted in the ancient alchemies; Death ziaka. Death is the energy of The Void, it is the energy of un-making, of un-creation. There is no Death Materia, no "Materia Mortis" because it has

never been observed and it just wasn't something within the cognitive construction of the ancient peoples, similar to how the concept for "zero" was something that had to be invented later on. There very much is Death ziaka, though. Contrary to what most expect, most living beings are highly proficient at metabolizing Death ziaka! After all, almost everything you eat is dead. Very few people eat live food outside of rare instances of fruit or vegetables which are eaten raw and fresh enough to still be alive and metabolically active.

A ziaka of any desired flavor can be produced through a simple transmutation spell or enchantment combined with a source for ziaka, preferably an endless one. Spend time imbibing and channeling the experimental ziaka flavor through your chakral energy network and see what experiences it drums up for you. Take notes, and study the results. When you find what your affinities are, remember them! You will increase your efficacy and health by regularly imbibing ziaka of flavors that support you and enhance your wellness, just as you will also gain from avoiding flavors which do not support you, or which are poisonous to you.

I'm a Vitamancer not a Necromancer, so my expertise is with Materia Vitae - Life ziaka (which is also Lightning in some contexts, as discussed earlier). That being said, Death ziaka is generated through cellular processes which result in death - such as apoptosis, it is generated through decay in the natural world, it is also generated through the actions of toxins and poisons upon living systems. Through the procession of deranged cellular processes which result from maladies, regular forms of ziaka, possibly even Life ziaka itself, is transmuted into Death ziaka as a byproduct.

Death ziaka is normally metabolized by most healthy living organisms and people, and so it doesn't prove to be a problem when not in excess. That being said, during states of extreme or persistent illness, it can be a problem. When in energywork an energy extraction is performed to remove "negative energies", it is often Death ziaka that is being removed from the site of injury or illness. Most metabolism and transmutation of Death ziaka into other forms of energy takes place within the Solar Plexus, and most throughput movement of this energy out of the body occurs through the Root chakra.

So, Alchemy. It was not just the ancient aim to transmute Lead (Plumbum) to Gold (Aurum), it was the aim to master Transmutation itself. In modern Magery and in most forms of Magick, we possess this ability in spades, when it comes to ziaka, at least. The reason why classical Alchemy failed was that they were searching for the Philosopher's Stone aka the Alchemist's Stone, which they mistakenly called the "Prima Materia" or "First Matter". It was believed to allow transmutation of one thing into any other thing which is derived from it, which is sort of correct, because the Philosopher's Stone does allow for transmutation, but it's far more complex than they could have realized. Prima Materia allows for Spiritual transmutation. The Philosopher's Stone allows for physical transmutation, but it's only wieldable by Divinities. Anyone can wield Prima Materia, though. For centuries, people searched fervently for this Prima Materia. Ironically, every single one of us possesses it already, it is our Spirit! But Spirit is not Matter. We can be all cute and call it Prima "Materia", but that doesn't actually make it a material. Still, we possess it even now. It is what allows us to perform magick.

The process of transmuting ziaka from one flavor into another is very simple and intuitive; you simply change the Intent which is inherent to it using your Will and the application of a new Intent.

What makes Fire ziaka be Fire ziaka? What makes Life ziaka be Life ziaka? It is the Intent that is programmed into it. Intent is not just the concept of what the thing does or wants to happen, it is the concept of what the thing IS. Intent is also Identity. Will is the "Vis Prima", the "Prime Force" of all Magick, and indeed, of all Creation as well. And every living thing possesses Will. Every Soul, every Spirit, possesses Will. Will controls Energy, this is the basis of Magick. Will also follows Intent, but Will can also control Intent.

So, hold (or conjure) a sphere of ziaka in your hand. Take note of what flavor it is... perhaps it is Light, Materia Lucis. Now, focus on that ziaka, form the Intent in your mind of what you want to do and focus on that; You want to change it's inherent Intent from what it is, to what you desire it to be, perhaps Air, Materia Aeris. Now project that Intent into it using your Will. As long as your Will is equal to or exceeding the Will which was used in creating or previously transmuting that ziaka, you will be able to transmute it.

When you aren't intentionally setting the flavor of ziaka, it will default to how you visualize it. Also, Blood and Soul and Abzu are the most costly forms of ziaka to transmute and work with as they require the most components and thus have the worst transmutation efficacy. They’re great for eating, not so good for outputting. Light also happens to be the most penetrating form of ziaka so it's great for spellwork.

Chapter 6: Functional Magery

The Mage's Primary Tool; Her Wand

In Magery we eschew the large assortment of materials and tools in favor of a single tool; the Wand. An ideal Wand is a single large transparent crystal. I personally use an 8 inch long synthetic quartz crystal, which is perfect down to the atomic structure as it was made from semiconductor grade silica. Natural crystals work well too, they just aren't as ethical since people work slave wages in dangerous conditions to produce them, and they rarely have the clarity and purity to compete toe to toe with synthetic crystals. You can also use a Dagger or Athame as a very good Wand. In the end, any Wand is better than no Wand, so use what you can afford and what you are drawn to.

The Mage's Wand is their all-purpose spellcasting tool, it is their means of efficiently and effectively casting all manner of spells. It works by acting as an impedance matching tool that allows ziaka to be brought out from within the body, and into the body from outside of it, near-effortlessly. It also allows multiple spells to be forged back to back, and then cast simultaneously all at once. It also allows spells to be forged ahead of time, and then cast on demand when desired, without having to spend effort and focus maintaining those spells' structure and ziaka while doing other things. Additionally, by enchanting their Wand, the Mage is able to directly enhance their spellcasting, and even increase their baseline efficacy and raw power by amplifying their Will.

How to use a Mage Wand

Once you have chosen your Mage Wand, place it in your Left hand against your Palm Chakra, and draw all the ziaka out of it to fully disenchant it. Now place it in your Right hand against your Palm Chakra there, and fill it with ziaka that has been drawn through all of your Chakras, from your Root to your Third Eye, and then back to your Heart, before exiting your Right hand. As you do this, summon the Intent that a signature imprint from your own Spirit will be imprinted upon the ziaka that you're now filling the Wand with. Additionally, summon and hold the Intent that this ziaka you're now imbuing into the Wand will remain with the Wand for its lifetime, and will not be removed by any force unless specifically desired to remove this specific Enchantment. This is called doing an Attunement, or "Attuning Your Wand". Once that is done, your Wand is now functional as a Wand.

It will have baseline functionality, but as you grow in skill and prowess you should enchant your Wand with all manner of enchantments which target various useful attributes of your Mind and Spirit to enhance your spellcasting ability and efficacy. Examples are; to allow perfect transmission of ziaka and spells through the Wand without loss or resistance, to enhance mental clarity while wielding the Wand, to enhance your accuracy in targeting where or whom the spell reaches, to automatically draw malicious intent bearing ziaka out of your when you hold it, and automatically transmute malicious intent bearing ziaka into benevolent intent bearing ziaka. Lots and lots of things like that are not only possible, but excellent enhancements for the developing Mage. Remember that a spell is nothing more than an idea, a desire, an Intent, and a concept about how that could be accomplished through the movement of Energy, and the process of imprinting that Intent upon ziaka and imbuing that Imprinted ziaka into an item or person.

Now that you have a basic Wand, it's time to learn how to use it. Magery is a Two Step Process: 1) Forging A Spell, and then 2) Casting Forth A Spell. Think of your Wand as a magick syringe; you load it up full of Intent-Imprinted ziaka in the process called Forging A Spell, and you inject that Intent-Imprinted ziaka into an item or a person in the process called Casting Forth A Spell. It's that simple.

To Forge A Spell:

Take your Wand and place it in your hands so that one end is touching your Right Palm Chakra. Spin up and open all of your chakras (ideally), and bring a flow of ziaka up through all of your chakras and then back down to your Heart chakra, and then out into your Wand. As the ziaka passes through your Heart Chakra for the second time, that's when and where the Intent becomes Imprinted upon the ziaka. Choose your Intent, for this one I'm going to use for an example one of the most versatile and powerful spells; **Summoning a Portal**. For this spell, you're going to Imprint upon ziaka the Intent that it will pierce through the Veil when the ziaka is extruded from the tip of the Wand while the Wand is being waved through open air in a clockwise circle three times over in the same circumference. In doing so, the predetermined destination the Mage holds in their mind will be connected to the place that the Portal is summoned for the duration of the Mage's spellwork this session. This allows the Mage to cast spells at a distance, by treating the Portal like a wormhole and connecting two disparate distant places together. Portals only allow Spirits and ziaka to traverse the gap, not matter or electromagnetic energy. So load up your Wand with the Portal Spell ziaka, while holding in mind the two locations that will be bridged together. Once the Wand is full - and most Mages find their Wands fill from the proximal end to the distal end, that is to say, it fills from the end in their hand out towards the end pointing away, the spell is fully Forged.

To Cast Forth A Spell:

In this case, with this specific spell, there's a somatic component involved, wherein the Wand needs to be waved through the air in the shape of a circle, three times over (three complete revolutions) *while* the spell's ziaka is being extruded from the distal end of the Wand. In most spells, there's no somatic component, you just press the distal end of the Wand against the target item or person. But when casting remotely through a Portal you must first open the Portal which requires this somatic component. When casting *through* a Portal, simple insert the distal tip of the Wand through the area in open air that represents the opened portal, extrude the spell's ziaka, and then retract the Wand's tip back out of the Portal, and then close the portal as I will describe the procedure for shortly. So, now that the Spell is Forged and loaded up, select the location of free space where you will summon the Portal, move the wand to the outer edge of that section of free space, and begin to

simultaneously extrude (push out) the Imprinted Ziaka while you are drawing the circle that forms the circumference of the Portal in the open air three times over. When all the ziaka is extruded and you've completed three rotations, the Portal is now summoned. It will generally last for as long as you Intend for it to last, or until it is closed.

Let's actually cast a spell through this Portal, let's not waste it. When you Forged the Portal you had to select a location, in this example, I chose the location of my dear sweet little Sister. I'm going to send her a blessing called "Tranquility" because she's been stressed out lately. So, now I Forge the spell "Tranquility", which is composed of ziaka that has been imprinted with the raw emotion of Tranquility AND which has the Intent of bringing a profound sense of calm that persists as long as the recipient wishes it to. I pull and push a lot of ziaka up through my chakras and then back to my Heart chakra and then out and into the Wand while holding this Intent in mind AND while summoning the actual emotion of Tranquility into my mind by thinking about the time I felt the most profound Tranquility while I was in the presence of my beloved Goddess Inanna.

My Wand is now full and the Spell is Forged. I insert the tip of my wand through the portal I just summoned, and begin extruding the spell I just Forged out and into my little Sister. I placed the other end of my Portal right inside her heart. I extrude the spell using my Will, and with it inject into her a profound sense of calm and comfort and peace. Now I need to close up the Portal. To do this, I again Imbue the Wand with Intent-Imprinted ziaka, but this time it's the exact opposite of when I Forged the spell that summoned the Portal; I now Forge "Unsummon Portal", which has the Intent that it will close up the tear in the Veil and mend it completely when the ziaka is extruded out into the same circumference of free space after three anticlockwise rotations are completed. The Wand fills up and then I Cast Forth this spell of Unsummon Portal by doing the necessary somatic component; I wave the Wand's tip through three complete rotations anticlockwise while extruding the spell's ziaka the entire time. All done!

I just Forged and Cast Forth three spells in almost no time, and in doing so I cast a Blessing of Tranquility upon my little Sister thousands of miles away. It's really quite easy. I am hopeful that by showing you how to do magick like this, through the wonderful art-science that is Magery, you will be inspired to take it up yourself. I am very hopeful that you will also be inspired to make your own spells as I have done for so long now. While there's a whole lot of things magick cannot do, there's a tremendous amount that it **can** do. If only you apply your creativity and wit. I believe in you. Make me proud!

Functional Magery Quick Reference Guide

Cast a Spell:
1) Load your Wand with ziaka that has been imprinted with the Intent of your spell. Pass the ziaka through your Heart Chakra in order to imprint it with the Intent being held in your mind at the time. This is called “Forging a Spell”
2) When your Wand is fully loaded with the Intent-imprinted ziaka, extrude that ziaka from your Wand, starting at the end in your hand, working towards the free end pointing away, while pointing the Wand at the target within line-of-sight. This is called “Casting Forth a Spell”. Spell targets out of line-of-sight require usage of portals.

Create, Close, and Dismiss A Portal:
1) Load your Wand with ziaka imprinted with the Intent of piercing through the Veil in both the Wand-location and the target location at the same time.
2) Extrude the Intent-imprinted ziaka gradually as you trace a mid-air circle three times over going clockwise with your Wand tip.
3) Cast any spells through the portal by inserting the tip of your Wand through the plane of the portal.
4) Load your Wand back up with Portal Closure Intent-imprinted ziaka.
5) Extrude the Intent-imprinted ziaka gradually as you trace over the portal circumference three times going anticlockwise with your Wand tip. When the circumference has been traced three times anticlockwise, the portal will automatically dismiss itself once it has been closed.

Cast “Blessing of Tranquility”:
1) Forge “Blessing of Tranquility” by holding in mind the Intent that the blessing will induce a deep and lasting profound sense of peace, well being, comfort, and relaxation in the recipient, AND while maintaining a self-induced sense of Tranquility within your own self. If you cannot summon Tranquility on demand for yourself, then you cannot bless someone else with it.
2) Cast Forth “Blessing of Tranquility” within line-of-sight or through a portal.

Cast “Expanded Locus” Item Enchantment:
The purpose of this spell is that it allows worn items to have their Spiritual Component intersect with the bearer’s body’s Spirit when normally it would be millimeters to inches away from the Spirit.
1) Forge “Expanded Locus” by imprinting ziaka with the Intent that the recipient item’s Spiritual Component will be magnified in volume by n number of times, usually three. If able, visualize the Spiritual Component of the target item growing in volume by n times and maintain that degree of overlap while imprinting the ziaka and infusing your Wand with it.
2) Cast Forth “Expanded Locus” while the target item is in direct contact with the distal end of the Wand.

Cast “Positive Pressure” Item Enchantment:
The purpose of this spell is that it allows an item enchanted with an Endless Ziaka enchantment to pour ziaka into the bearer passively, even when the bearer isn’t actively drawing ziaka out of it. This allows all spell effects and enchantments which work through Intent-infused ziaka entering into the bearer to work continuously, passively.
1) Forge “Positive Pressure” by imprinting ziaka while holding the Intent that the target item will flow ziaka at maximum bandwidth into the bearer continuously while in contact with the Spiritual Component of the item. Visualize this process if able, and maintain that visualization during the entirety of the Wand infusion process.
2) Cast Forth “Positive Pressure” with the target item in direct contact with the distal end of the Wand.

Alright, at this point you should have a good idea about how to do enchantments. You should recognize by now that it’s as simple as cognizing (and if able visualizing) the desired outcome and loading that into your Wand and then loading that into the target item by extruding it into it at point blank from your Wand while it’s making direct contact. So, with that in mind, I will list for you now several enchantments, along with their Intents, that are invaluable and extremely helpful for a beginning Enchantress. You should be able to think up ways to make these enchantments work just by keeping in mind the thought of “what would the programmed ziaka have to do so that it causes this?”. Happy Casting!

Assorted Enchantment Intents:

[Devouring Ward] - Devours all incoming and nearby hostile magick within a set radius, protecting the bearer in a bubble of passive warding. Larger radii require more power and denser application of the enchantment.

[Purifying Immolation] - Envelops the bearer with purifying & healing ziaka flame.

[Healing Heart Boost] - Sends a concentrated stream of healing ziaka to the bearer's heart, boosting function and well-being.

[Cognitive Clarity] - Boosts the user's mental clarity and cognitive power by filling their mind with ziaka which is programmed to flow between their top three chakras indefinitely until consumed by natural processes or spellwork.

[Core Overdrive] - Fully opens and spins-up Sacral & Solar Plexi Chakras, amplifying Tummo, speeding metabolism, and amplifying accessible ziaka.

[Root Transconductance] - Fully opens and spins-up the Root chakra when the two chakras above it are already open. Increases throughput of Root chakra so as to maintain harmonious balance with the two metabolic chakras above it.

[Radiant Crown Shield] - Enhances the functionality and durability of the Crown Chakra 100-fold. Increases bandwidth into and out of the chakra, interconnectivity to Third eye, and interconnectivity to the rest of the chakral system 100-fold. Produces a radiant shield of deep violet light around the Crown which enhances functionality and durability, while also protecting the bearer from psychic attacks. Requires a ziaka source to act as a carrier wave.

[Third Eye Amplifier] - Enhances the functionality, interconnectivity, sensitivity, and perceptivity of the Third Eye Chakra 100-fold. Creates a non-occlusive shield around the Third Eye to protect it. Keeps the Third Eye open without risking fatigue or damage. Requires a ziaka source to act as a carrier wave.

[Chakral Dilation] - Opens and dilates all chakras, activating all conduits by depositing in the bearer a stream of imprinted ziaka which continually makes round-trips through their entire chakra network until consumed. Only works in

someone who has opened all of their chakras before.

This one is advanced, but I’m including it anyway..
[DauðaDura Key] - Grants the object the ability to open a “Death's Door” Spirit Portal. Best used with a source of Endless Ziaka already on the crystal point. The Portal will collapse when the enchanted crystal exhausts all ziaka stored within it. Each Spirit that crosses through the Portal consumes ziaka from the crystal. To activate the Portal: Grab the enchanted crystal and at the location where the portal is desired, rotate the crystal from tip down to tip up while pushing imprinted ziaka out of it. Rotating the crystal Anticlockwise tip up to tip down while pushing imprinted ziaka out of it closes the portal. To Cast Forth this enchantment, the enchantress must hold in mind the cognition of Kur and The Space Between Realms along with the functional aspects of the desired Intent during ziaka Intent imprinting.

[Perfect Transmitter] - Perfect impedance match, perfect transmission; prevents spells from getting stuck in the transmission tool, enhances spellcasting efficiency by lowering the Will requirement of casting through the transmission tool, and prevents the transmission tool or its enchantments from being damaged by a spell cast through it. A “must” for every Wand!

Warding A Location

Wards are spells designed and used specifically to limit ingress of undesired Spirits into a specific area. Most Mages, Witches, Sorcerers, and other Spellcasters ward their homes. It reduces the noise floor for clairsentience, and it protects against unwanted interactions with wandering Spirits. Advanced wards can be made to protect a region from hostile spells by simply adding that into the ward's Intent.

Wards are surprisingly simple in Magery. Witchcraft wards tend to be very complex, with many ingredients being required, and often the use of baneful herbs or other poisons. No such hassles are present in warding for the Mage. You will simply be creating a three dimensional shield around the location you desire to be warded. The trade-off here is that by gaining simplicity you must supply more effort. The larger the area, and the more protective you want the ward to be, the more ziaka you must supply in its erection, and the more densely you must condense that ziaka during the Forging process.

Forge your Ward: Cognize a permeable barrier being erected around the total surface area of the area you want warded. This is much easier if you can visualize an energy barrier around your space, but it can be done aphantasically too. Hold in mind what kind of energies, Spirits, and/or spells you want to be able to pass through the ward, and what types you want to be blocked and kept out. Condense ziaka into your wand at least three times to make an average strength ward.

Cast forth your Ward: While within the area to be warded, hold your fully loaded wand up towards the sky and begin extruding the spell into every square meter of the desired barrier. Direct the ziaka with your mind by making small adjustments to your extrusion Intent as you go about. If you can't see the ward or the ziaka that's ok, just mentally cover the entire surface area systematically. Be methodical here, but don't go crazy trying to seal every small gap. Remember ziaka penetrates objects, so form a cohesive shell that isn't constrained by material architecture in order to make the task easier. It's easier to erect a big box or spheroid than it is to trace the actual outline of your home.

A wise Mage restores the strength of their Ward every day, either directly through additional Intent-imprinted ziaka infusions Cast Forth, or by infusing incense with the Intent-imprinted ziaka and burning that enchanted incense within the warded space. Wards generally last until the ziaka imbued within them runs out. Wards deplete ziaka when Spirits or spells interact with the Ward. Sometimes Spirits are attracted to Wards the same way they are attracted to people with large pools of ziaka, or to objects imbued with ziaka, and they intentionally drain the ziaka from them if able. Better that a Spirit drain your Ward than drain you or your enchanted items. Divinities aren't generally held back or stopped by Wards, but if you piss off a Divinity and they decide to act upon you, and your Ward is getting in the way of it somehow, they will likely collapse the Ward entirely and then proceed to act upon you. So if you are out there being impolite and irreverent to Divinities, and suddenly notice some unfriendly Spirits in your home, well, it's probably time to Ward again. Likewise, even if you're not behaving risky, and you suddenly find some unexpected Spirits in your home, it probably means your Ward got depleted by hungry Spirits, and it's time to push them out and put up a new Ward. By including the intent to the Ward spell that the Ward will be impenetrable to the Spirits who have invaded, you can use the Ward itself to push those invading Spirits out of your space entirely, and keep them out, all in one process. Indeed, one of the simplest defenses against unwanted Spirits is to make a ziaka wall that you use to physically push the unwanted Spirits away from you and out of your vicinity. By doing that with your Ward, you push them out and keep them out all at once.

I'll leave you with one more spell before I conclude this excessively long "chapter" on magick; a spell of my own creation which is incredibly powerful and useful. My Enchantment of Endless Ziaka. With it you can make permanent enchantments, and empower enchantments which function by infusing the bearer with ziaka much more powerfully, and without limitations normally present. It can also be used to empower wards through a little creativity. Consider it my gift to you all, and something to hopefully inspire you to create powerful enchantments of your own.

Enchantment Spell: “T.R.I.D.E.N.T.”

A Spell To Enchant A Crystal To Bear Forth An Endless Supply Of Ziaka Of The Flavor Of Your Choice

T.R.I.D.E.N.T:
Trans-**R**ealm **I**nter-**D**imensional **E**nergy **N**exus **T**erminal

This enchantment is exceptionally powerful because it allows you to enchant an item with permanent enchantments. Because it makes the item bear forth an endless supply of ziaka, it means that any enchantments placed upon that item will never run out of ziaka, and thus they will never fade out. It also allows a clever Mage to have access to any flavor of ziaka she wants, whenever she wants. Yes the name is dorky. The moment the idea for the name popped in my head I knew it was the perfect name. How could I turn down such a perfect acronym?! Sometimes you have to accept some whimsy into your life.

It’s actually a fairly simple enchantment, the only hard part is that you have to summon within your mind an accurate enough concept of “the space between realms” without ever having been there. But just as you can create a Portal to a place you’ve never been, you can do this too. The space between realms is not really a place, it’s more of a fluid that surrounds all realms. It’s outside of the Veil, so if you hold into your mind that it’s the place that all Spirits traverse through immediately after when they cross the Veil, and before when they enter the realm of Kinud in search of their own Souls, you’ll be spot on. It’s a “place” of endless flowing Energy. Every type of spiritual energy flows there in unfathomable amounts. Just like the fluids around ion exchange resins in flow electrolysis cells, it’s the space around the cells which allows uneven charges to balance out by allowing those charges (Energies) to flow freely as needed. So there’s endless amounts of all types of ziaka flowing constantly in every direction at random. It’s not so much a place, there’s nothing to “see” there, really, there’s nothing that resides there intentionally. Sometimes Souls get lost there when they reject all afterlives offered to them, and they need the help of Deities to get rescued because Souls are not supposed to be there. Spirits pass through it effortlessly without trouble, though. When living Spirits Fare-Forth in Spirit-Journey they pass through this space between realms too. That should be enough information about it for you to hold a clear enough conception about it for this spell to work.

Forging T.R.I.D.E.N.T.:
Place your Wand in your Right hand in the standard Spell Forging position. Spin up and open all of your chakras. Flow ziaka up from your Root to your Third Eye and back down to your Heart, and imprint upon the ziaka the Intent that:

“When the recipient crystal (the crystal the the completed spell is Cast Forth upon, not the Wand itself) receives this Intent-Imprinted ziaka, the ziaka will saturate the crystal, and its Spiritual Component shall phase in and out of this realm continuously, constantly piercing through the Veil with the entire cross-section of its form. It shall constantly be everywhere and nowhere at once. It will forever reside both within its Physical Component and within The Space Between Realms, which will allow an endless amount of ziaka of all flavors to be drawn from this crystal at the Will of the bearer. Whatever flavor of ziaka the bearer wishes, they will be able to draw at the maximum bandwidth of the crystal, unendingly, as the crystal’s Spiritual Component intersects with the endless flows of ziaka in the spaces between all realms. Forever there, and here, and not here, and not there, it shall be a conduit for the nexus of endless ziaka that is there.”.

It will take a while to Imprint that Intent upon the ziaka, and it will take a lot of ziaka to fill the Wand, but you’d be surprised how quickly five to fifteen minutes goes by for an average size crystal Wand receiving this enchantment.

Casting Forth T.R.I.D.E.N.T.:
Once the Wand is full, the spell is Forged, and you should know the drill now; press the recipient crystal up against the distal end of your Wand, and Cast Forth this spell unto the recipient crystal by pushing the spell out of the Wand and into the crystal with all of your Willful might. It will take some time to deposit a spell this large, remember that the speed at which ziaka moves is a function of the maximum bandwidth of the crystals (or objects) involved, so about how long it took to Forge the spell, it will take about that long to Cast Forth. You will know it worked when you try drawing ziaka from the recipient crystal, and you’re able to draw ziaka from it endlessly, or able to choose which flavor of ziaka you want, and can draw that at will. It’s a lot easier than it seems, but it is a difficult enchantment for beginners. But at least I’ve left you something nice to work towards!

I truly appreciate your readership of this book within my book. I've wanted to publish a book on Magery for years now, but I ran out of time and energy left in my life to do so. Fitting the heart of it into this Magnum Opus of mine fulfills another dream of mine. It has been my honor. Thank you.

Section 6: Envoi

(The End)



A Closing Guidance

It is at this point, after having shown you all that I've learned, both from earthly resources and from the Anunna themselves, I feel that I need to speak frankly and leave some important guidance behind. You've now learned well what Anunna-Umun, and our own cozy little corner of it, Ishtarism, is. You've also learned what the structure of reality (of all realities) is, and you've learned the truth about the world's most popular religions which have dominated this world for about 2000 years. It is on this matter that I feel more needs to be said. I cannot stress enough how even though the religions of the egregore are at their core infected with a malicious will that not only empowers wickedness but drives people towards self-destruction and mutual destruction, that the people who practice the religion are not the problem, not the enemy, and not to be mistreated or looked down upon. They are the greatest victims of the egregore of all. They spend their entire lives being told how it is "the light and the way", and being shown the outside candy coating, which is in most cases genuinely about loving each other and achieving peace and holiness, and are told that that's how it is all the way to the core, when it absolutely is not. They are rarely informed of or exposed to the rotten venomous core, and even when most become aware of it through outside means, they give it the benefit of doubt and assume the failure is only mortal-deep, and assume the spiritual being behind it is pure. They do their very best to not only live up to the unearthly unrealistic expectations of the religion, but they also give genuine devotion and in many cases true belief to the god they are told is good. The information I've been given, the same information that I've now given you, about the reality behind those religions and the egregore false god at their core, is more than enough to cause an existential crisis in the most pious believer who takes it to heart. That is not my aim, and it should not be yours. There is no way to open people's eyes against their will. Surely, there will be many who read this book and think "this girl is off her rocker!" because they simply do not want to even consider it to be possibly true. That is fine. You cannot force someone's eyes open without harming them. Keep that in mind. Your job here on Earth is not to go around forcing people to see what you want them to see. Your job is to become the best version of yourself that you can become. Your job is to develop true personal piety and goodness within yourself, connect with your chosen Deity(s), and enjoy your life as much as you can.

Outside of where you are forced to intersect with it in the mundane world of daily life, do not concern yourself with other religions besides your own. The Anunna are aware of the situation down here on Earth, and are quite aware of the egregore. It is a matter for Divinities to handle, not mortals. By focusing on your own personal development, and using that to help inspire others, you're doing your own part in shifting power away from the false god who consumes all who love him. Inspire others, teach others, but please, please do not go and drum up or fight in a holy war. A war is only holy when a God(dess) ignites it in person, in the flesh, and there hasn't been one of those in over 2500 years.

One would think that I wouldn't have to say all this, but I've met many self-proclaimed "enemies of the false god", and in truth I've used that label myself in the past, but of those who I've met, a few did find it extremely hard to focus on their own self, life, and beliefs, while surrounded with others, and that was always a problem for them, as their self-generated need to "help" others who worship the false god always got in the way of their own spiritual development. The religions of the egregore are engineered from the ground up to thrive in confrontation and conflict. One cannot defeat them, or him, with a closed fist. The only things that can defeat them/him are the open arms of compassion and open minds. If the situation with the dominant religions and the false god at their core deeply troubles you, then seek guidance from Ninkurŋarra EgirAnKi and her Mother, Lady Inanna NinAnKi. They will direct you and help soothe you where my mortal words cannot. The best things that humanity can do to defeat the egregore is to work on ourselves and learn to release and let go of guilt and shame, learn to reconnect with true Divinities, learn to make peace with each other and see each other as siblings, not enemies, and learn to embrace and embody all of the noble attributes and perspectives that Inanna NinAnKi has always championed and born forth to this world and all others.

Remember, the antidote to cruelty is COMPASSION, the fix for inequity is JUSTICE, the shield against shame is PRIDE and AUTHENTICITY, and the cure for hatred is LOVE! Better days are coming. The Anunna love each and every one of you all. You have everything you need to become your best self. When you call out to Inanna, She hears your call and sees into your heart - you are not in this alone! The Supreme Queen of Heaven and Earth invites you to join us and find your own place amongst those She calls Her own!

Thank You

It has been my honor and my pleasure to accompany you on this journey of learning The Way of the Ishtarite. I wish you all the best in life and in forming and developing your own spiritual practices.

May Inanna NinAnKi ever be at your side and within your heart. May the Lady of Largest Heart hear your lamentations and revel in your celebrations! May the Lady of Shining Justice help you right all the wrongs in your life! May the Goddess of Love fill your heart, Spirit, and Soul with love everlasting! May the Lady of Whirling Battle cut down your foes and pulverize your abusers! May the Lady of Abundance fill your heart and then your life with all the joys that life has to offer! May the Goddess of Authenticity bring out your most authentic, healthy, and powerful true self, and may she show you how to passionately live your best life!

As I sit here finishing writing this book I know that I am dying soon. Last night I had my 10th heart attack this year, during which, in my terror and desperation, I begged our Great Lady to give me enough time to finish my work here for Her and you all. It is by miracles wrought by Her hands that this book now rests in yours. When I die do not weep over my death, rejoice, celebrate, and praise Inanna for the victory that has been my life! For when that day comes, know that I will finally be home serving at my beloved Lady Inanna's side, happy as can be, finally whole, and truly free.

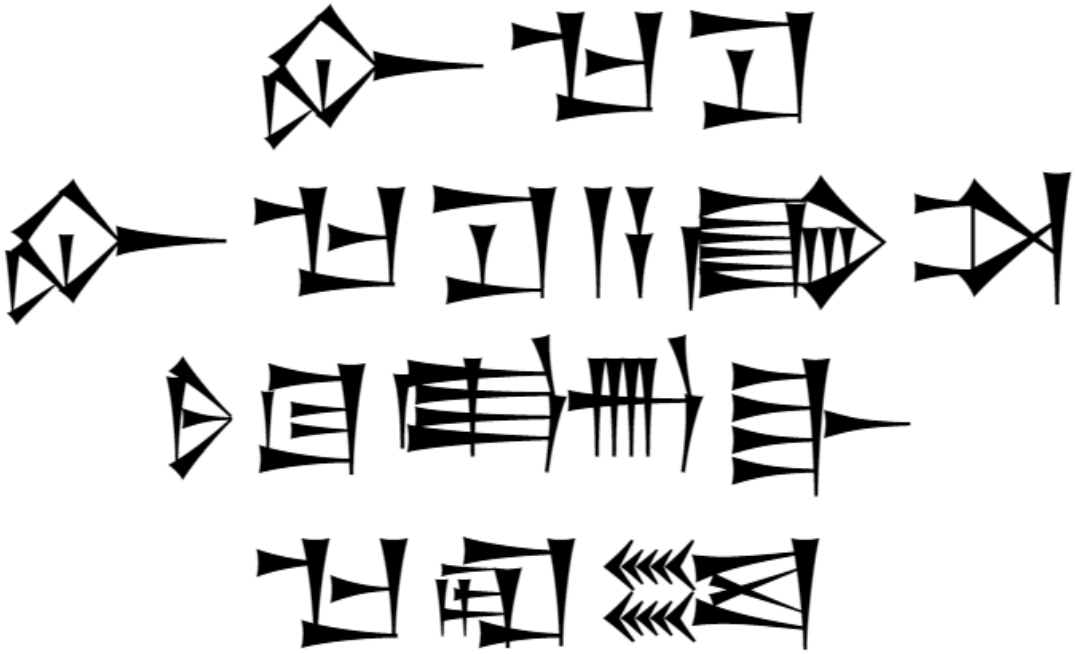
Ḫe$_2$-silim-me-de$_3$-en-ze$_2$-en!

(May ye be at peace, well, and whole!)

- Siri Nin, a.k.a.
Siri Ninkurŋarra, a.k.a.
Sigrid Sara Svartvatn



I dedicate this work to Lady Inanna NinAnKi and Lord Enlil,
without whom I would never have found my way.
Thank you, my Queen and King!



im-ma-si
im-ma-dirig-ga-ta
Nin-uŋ$_3$-gal
ma-ra-tud

“From my filled heart,
From my overfilled heart,
Queen of these great people,
I gave birth to this for thee.”

-Enḫeduanna