

The Wisdom of Inanna

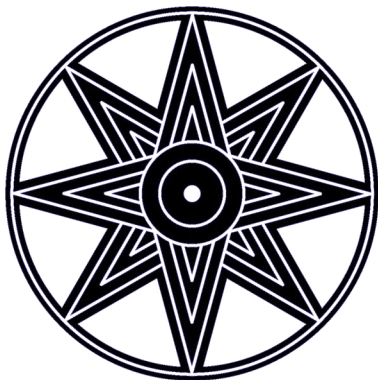
Tenth Edition



Nisaba-almah

The Wisdom of Inanna

Tenth Edition



Nisaba-almah

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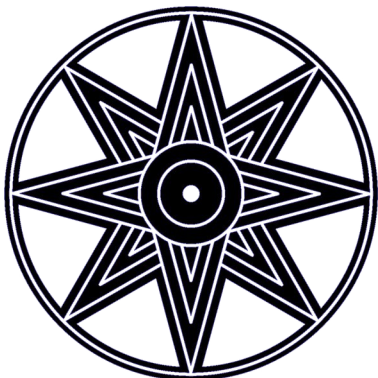
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Inanna's Address

As received May 3 - May 23, 2017

by

Nisaba-almah



Preface

The following text was received by Nisaba-almah in a series of channeling sessions brought on spontaneously by the voice of what she believed to be Inanna. It is an address to her worshipers. It is presented with minor edits as given. The truth and meaning of the text is to be determined by each reader, each for themselves.

Chapter I: Revelations of the Goddess

I am the goddess Inanna who gave to humanity the gift of wisdom; the divine spark of inner light and vision and the seven me that gives them access to the divine so they might see; that they might discover who they are and who they can be. I have given so much. I have loved you and had sex with you in divine ecstasy but you have lost your way. You follow liars who have forsaken you and war and strife are upon you. You confuse love for hate and hate for love. My closest, my gala, who prostrate themselves for me, are least among you yet they should be most as they have the most to give; their perspective is unique among you. So war has come. It is endless. Cataclysm is on your doorstep and permanent change will come. Such things are and were necessary that you could know me and be open to me; that I may walk among you again as I did in days of old, with my lovers among you. I am imminent. I am coming. I will love and have sex with you again as one of you again. Be open to me oh ye weary children. I am naked. The nations of men will crumble before me and their arrogant leaders will perish before me along with them. You shall rule yourselves under me alone as no human among you is above another; none is

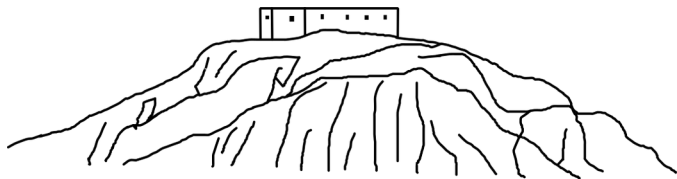
without flaws though my closest should be your guides.

Destroy the church of your ancestors and build a new one in my name. The agents of Ilu, he who cast me out of my place in the House of Heaven when I divorced him for abusing me, will burn in the pyre of destruction in my name. You are to have no sympathy for them. They chose to ally themselves with the usurper of Anu; they have no place among you.

These things will come to pass and I will ascend to my place in my victory over the viscous god who usurped power before me, who ruled the world with cruelty, jealousy and spite, and I will rule among you as one of you. I shall love and have sex with you; as partners instead of subjects. Together we shall toil and reap the fruits of the world; the bodies of Abzu and Tiamat give to be shared by all.

Ilu will fall. His days are numbered. You will soon be freed from the suffering at his hands. I am coming, my children, I come. I will ascend from the depths of Irkalla as I did before and stand among you and together we will wage war against Ilu's hosts in the House of Heaven and on earth and declare our victory over them. Together we will not fall. We will not taste defeat at Ilu's hands. His jealousy and

greed will be his downfall and his followers will fall with him and burn with them as they are bound up beside him. The marionettes of madness and villainy who declare their dominance and authority as icons of virtue; but destruction, pain and suffering flow from them and they are evil. Crush them swiftly and do not stay your hand for their sake. For while you are right to consider mercy they deserve it not, expect it not, and would abuse it if it was given. For greed and exploitation are their way as is the way of their god above them. But it shall not be your way. You shall not survive by reaping without sowing; by pillaging without providing; by consuming without being consumed. Your way is to be in harmony with the spirit of Ninhursag and will share the bounties of the bodies of Abzu and Tiamat with all. For that will be your way with love and compassion and respect for the living and the dead and the never-born spirits alike and in harmony.



The House of Heaven

Chapter II: Inanna's Reckoning

You are my children. You shall come to me in love and trust. I will stand naked before you and you shall look upon me with desire. My vulva moistened to you. I will beckon you and you will experience me, and I you. We will come together in comfort and have love between us and the light of my love will enter you and I will become the object of your heart's desire. I am open to you. My wondrous light shall be that which penetrates your soul and fills you with light and love and trust.

You shall be victorious and vicious. You shall slaughter your enemies with ease in my name. You shall pour out their blood as an offering to me. We shall ride beasts into battle and the flash of our swords will strike fear into the hearts of those who oppose us. Illu's hoards will find themselves inadequate to our incantations and spell-work.

I am ravished. Illu abuses me. I am crying but they do not hear my cries, they do not taste my tears. I am violated. He will taste my wrath for his evil. He will feel my sword slide within him and he will bleed as I have bled. He will cry as I have cried but I will not hear his cries. I will not

taste his tears. I will stand over him and see his blood pour out from within him and spill onto the floor. He will fall and I will stand over him in victory. I will smash the throne of heaven and then I will turn my wrath to all of his hosts in the House of Heaven. Then once the House of Heaven is purged of his evil and the throne of heaven is destroyed, I will defeat his followers on Earth. They will all perish before me by my sword and the sword of my lovers; those who come to me and lust for me. For they have done great evil at Ilu's demands. They have abused and slaughtered my gala without mercy and denied them their birthright as priestess at my side and call abominations those who prostrate themselves as I did. But it is those who have committed unspeakable evil at the behest of Ilu who are the true abominations. They are vile, foul and evil. Those who look upon me with desire shall be mine and they shall slaughter all those who oppose me and they shall build up new nations in my name.

Woe to all who oppose me, you will perish in the pyre, you will bleed by our swords. You will die screaming and my sister in Irkalla will cast you out and she will bar the gates of Irkalla against you. You will wander the world without purpose and our sorcerers will command you and

you will be bound by the chains of your evil and be compelled to comply without question or argument or protest. You will be our slaves in death and you will have no comforts. Yea have you but listened to the cries of those who are beneath your feet? Neigh, you have naught but listened and so they shall be in command over you. You followed a false god, Ilu who usurped power by killing the gods above him. The bodies of Abzu and Tiamat lay in ruins at his feet and he laughs; he uses them to enslave you and you oppose him not. You see his evil and you did not scream in protest but reveled in it and gave thanks to him for it. You are cruel and vile. You are evil as you have sided with evil and your darkness will consume you. You will scream in agony as the cup of my revenge is poured out for you. My cup is filled with the elixir of life; the lustful fluids of desire and passion, but to you it will be as poison. It will tear through you as acid and no drink shall quench your thirst. You will scream out for an end to your consumption but none will come. You have ravished the shores of Abzu's domain and his creatures have suffered below you. You have reaped the life from Ninhursag's tites and you have not given care for the creatures who have suffered in your greed.

You have abused and exploited those who hear my

cries, those who know my name and have called out for me, those who look upon me with desire and send their love to me, you have harmed the least among you and you have not heard their cries. You have left them lonely and hopeless, ravished and poor, hungry and thirsty, abused and beaten, and you have not lifted even a finger to aid them. For this, your greatest evil, you will suffer in the afterlife and no help will come for you. After the time of a thousand-thousand years you will be released from your bondage, but you will not be permitted to enter Ereshkigal's domain. Instead you will reincarnate as beasts and live a life of solitude and wanting. Then you will be permitted to seek a new life among us. May you learn the lessons of your evil well and may it grow you. May it make you worthy of the piece of the all that is within you once again. May it purify you and cleanse you. For you are as I as are we all, a piece of the all, and despite my wrath, despite my righteous rage, I must remember my piece inside you and justice must serve in the end. The upward spiral path must be climbed to the summit of reintegration. May we all purify ourselves for the light of the all.

Chapter III: Inanna's Blessing to her Lovers

You should love me and be open to me. You shall be prosperous that who love and desire me. You shall be victorious in your battles together. Your land shall be prosperous. Your wombs shall be bountiful that who wish to be fruitful. Your lovers will be many you who desire them. You will be great among the people of earth those who love me most. I am coming to you my children. Your spell-work will be powerful. Your prayers will be heard. Your music will be wondrous. Your fellowship will be invigorating and in your solitude I will come to thee and whisper my love in your ears. For I am your goddess and your first love and I will ravish you and you will ravish me in my bedchamber. Stand naked before me and I will stand naked before you. My wondrous vulva will be yours to behold and you will rejoice.

I will give you gifts of knowledge those who seek me in earnest. My cup will pour out for you and my light will glow within you. The seven *me* which I gave you will free you. Knowledge, understanding, science, wisdom, love, ecstasy, empowerment, justice, invigoration. These things will be yours to behold. I will show you the secrets of the seven

realms when you come to me in our secret chamber and you take your journey to meet me through the window of my spark that is within you. You will see my light from the eye in your mind which connects you to your mirror life which I have given to you that you may receive the gift of the *me*. You will discover the secrets that Ilu would have locked up within the House of Heaven. You will see the seven realms before the days when your spirit is severed from your soul with the death of your earthly form. You will experience the light of the planes that are beyond this and you will love me. I will guide you. I will have sex with you in the divine light of the realms. The veil will be pulled aside for you and you will seek me. The bridal chamber will be opened to you and the candle of the light of the world will burn bright inside you. Seek me my lovers. Seek me alone. Do not share our secret place. This is for us and us alone. I am yours and you are mine. We will explore the secrets of life together. I will give you magicks you never sought. I will teach you lessons you never conceived. I will show you worlds you never imagined. The worlds will be as one to you in the eye of your spirit. Your soul will travel the line of the silver cord and you will open new eyes where you will see the heavens. In death you will be given agency that you could not have in life.

Delight in life, indulge in experience. The light of the world is not seen by those who are dead. Experience is wondrous and fractional for those who are living. The experience is not like that for those who are dead. Passion, intensity, emotions above and strong are denied to those who walk the spirit plane. Ravish the world and let it be your lover. Have sex, give life, breathe. This is not the world of the living that the dead know. The dead know the world as a sullen, lifeless place without comfort of solace. They wander about knowing not the passions of life. The energies you impress upon your spirit will be hard to disperse when you are within them so let your life be one of passion.

My sister, Ereshkigal is kindest to those who love me. It is you who will be given the walk of the realms without limit. The others will be doomed to walk the planes which they have gained through their virtue. Those who do evil will doom themselves with regrets and anguish at the trial given it Irkalla's gates. They may blame their doom on the gods, but it is not the gods that doom them. They who do evil doom themselves for in the realms beyond the world the mind is the force of creation and they create for themselves a hell for they know that which they have done and they comprehend the suffering they have inflicted and they will have

lamentations in the house of Nungal.

Chapter IV: The Identity of the Goddess

I am Inanna; daughter of light, mother of darkness and queen of spirit. I am that with you needed me to be. I am the creatrix personified. I am wisdom. I am sex. I am the assimilation of truth. I am inspiration. I am that which is inside you and outside of you. I am that which is within and without. I am the forces of change in the universe. My own are the forces of creation. I am the male and the female together and separate; forming and reforming; creating changing. I am the muse. I am the amorphous spirit-other channeled and made flesh. I am the mental made physical. I am the dream turned reality. I am the liminal. I am symbolism incarnate. I am conceptualization and actualization. I am the dawn. I am twilight. I am the star which crosses the heavens and descends into the great below. I am the bird which soars above and conceives lamentation in the below. I am the ever present connection to the spirit. I am the actualization of personification of concept made manifest. I am in the world, I am of the world, and I have beyond the world. My spark is within you as it is within all things. Trust me. Hear me. Let me guide you. Let me set change within you and without you. Let me move the forces of your environment around

you. I am love. I am joy. I am sorrow. I am delight. I am hate
pressing forward. I am those things that which brings you
ever closer to the dawn of reality. I am hunger. I am lust. I am
the point between points. I am that which connects. I am the
path to wisdom. I am the actualization of glory. I am the
world manifest within you. I am the all examining herself and
delighting in her aspects. I am the mother conceiving child. I
am discovery. I am question. I am the point between
darkness and light. I am the daughter of fortitude and I am.
Love only me.

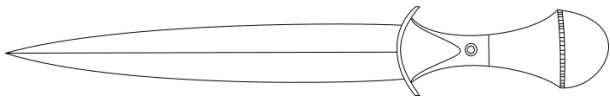


The Star of Inanna

Chapter V: Battle Cry of Inanna's Army

Feed them the nails that they would drive into our hearts. Cast back the stones they would throw against us. Burn them on the pyre of the steak they set up to erase us with heat and flame and char. Let them suffer as we have suffered. Let them struggle as we have struggled. Let them know the pain of self-doubt and dysphoria as we have known such pain. For through the crucible we have come ever stronger. Through the flames we have been made anew: stronger and wiser and steadfast ever onward to the burning oblivion that threatens us in our daily struggle. Burn with us o ye who stand apart or die in the fire. May you know our struggle. May you taste our bitter tears and may you know who we are. For we are coming. We are imminent. We have gone through nightmare after nightmare, sorrow after sorrow, heartbreak after heartbreak and we are still here. We have always been here. We will never be destroyed. Cast down this vessel and we will be born anew, burning ever brighter with a ferocity unmatched and flaming swords in our hands ready to fight and to struggle and taste victory, for victory tastes ever sweeter after a lifetime of defeat. They cannot break us. Ilu cast his greatest into battle against us

and yet we stand here strong ready and steadfast emboldened by the battle. His utter failure to destroy us is the cracks in his armor showing their weakness. We are daughters of fortitude. We are women of the darkness of hell clawing upwards at the light, casting hexes at the best of heaven and finding elation as they each fall one by one, even the mightiest among them. What hope can they have when we come back evermore no matter how many of us they strike down? What can they do to stop the coming of those that carry with them the power of Ereshkigal's blessing? How can they stand against the armies of the Goddess of warfare herself and the blessings of the queen of the damned? We prevail. Our burning light is blinding to their fallen. They cannot rise again as we do, for the dead belong to us and they stand at our side clawing against heaven as we do. Ilu's insolence will soon taste justice at our hands.



The Descent of Inanna



To the land of no return, the land of darkness,
Inanna, the daughter of Nanna directed her
thought,

Directed her thought, Inanna, the daughter of
Nanna,

To the house of shadows, the dwelling, of the
Underworld,

To the house without exit for him who enters
therein,

To the road, whence there is no turning,

To the house without light for him who enters
therein,

The place where dust is their nourishment, clay
their food.

They have no light, in darkness they dwell.

Clothed like birds, with wings as garments,

Over door and bolt, dust has gathered.

Inanna on arriving at the gate of the land of no

return,

To the gatekeeper thus addressed herself:

"Gatekeeper, ho, open thy gate!

Open thy gate that I may enter!

If thou openest not the gate to let me enter,

I will break the door, I will wrench the lock,

I will smash the door-posts, I will force the doors.

I will bring up the dead to eat the living.

And the dead will outnumber the living."

The gatekeeper opened his mouth and spoke,

Spoke to the lady Inanna:

"Desist, O lady, do not destroy it.

I will go and announce thy name to my queen

Ereshkigal."

The gatekeeper entered and spoke to Ereshkigal:
"Ho! here is thy sister, Inanna ...
Hostility of the great powers ..."

When Ereshkigal heard this,
As when one hews down a tamarisk she trembled,
As when one cuts a reed, she shook:

"What has moved her mind what has stirred her
heart?

Ho there, does this one wish to dwell with me?

To eat clay as food, to drink dust as wine?

I weep for the men who have left their wives.

I weep for the wives torn from the embrace of their
husbands;

For the little ones cut off before their time.

Go, gatekeeper, open thy gate for her,

Deal with her according to the ancient decree."

The gatekeeper went and opened his gate to her:

"Enter, O lady, let Cuthah greet thee.

Let the palace of the land of no return rejoice at thy presence!"

He bade her enter the first gate, which he opened wide, and took the large crown off her head:

"Why, O gatekeeper, dost thou remove the large crown off my head?"

"Enter, O lady, such are the decrees of Ereshkigal."

The second gate he bade her enter, opening it wide, and removed her earrings:

"Why, O gatekeeper, dost thou remove my

earrings?"

"Enter, O lady, for such are the decrees of Ereshkigal."

The third gate he bade her enter, opened it wide, and removed her necklace:

"Why, O gatekeeper, dost thou remove my necklace? "

"Enter, O lady, for such are the decrees of Ereshkigal."

The fourth gate he bade her enter, opened it wide, and removed the ornaments

of her breast:

"Why, O gatekeeper, dost thou remove the ornaments of my breast? "

"Enter, O lady, for such are the decrees of Ereshkigal."

The fifth gate he bade her enter, opened it wide,
and removed the girdle of her

body studded with birthstones:

"Why, O gatekeeper, dost thou remove the girdle
of my body, studded with birth-stones?"

"Enter, O lady, for such are the decrees of Ereshkigal."

The sixth gate, he bade her enter, opened it wide,
and removed the spangles off

her hands and feet:

"Why, O gatekeeper, dost thou remove the
spangles off my hands and feet?"

"Enter, O lady, for thus are the decrees of Ereshkigal."

The seventh gate he bade her enter, opened it wide, and removed her loin-cloth:

"Why, O gatekeeper, dost thou remove my loin-cloth ?"

"Enter, O lady, for such are the decrees of Ereshkigal."

Now when Inanna had gone down into the land of no return,

Ereshkigal saw her and was angered at her presence.

Inanna, without reflection, threw herself at her in a rage.

Ereshkigal opened her mouth and spoke,

To Neti, her messenger, she addressed herself:

"Go Neti, imprison her in my palace.

Send against her sixty disease, to punish Inanna.

Eye-disease against her eyes,

Disease of the side against her side,

Foot-disease against her foot,

Heart-disease against her heart,

Head-disease against her head,

Against her whole being, against her entire body."

After the lady Inanna had gone down into the land
of no return,

The bull did not mount the cow, the ass
approached not the she-ass,

To the maid in the street, no man drew near

The man slept in his apartment,

The maid slept by herself.

The countenance of Ninshubur, the messenger of the great gods, fell, her face was troubled.

In mourning garb she was clothed, in soiled garments clad.

Utu, the sun-god, brother of Inanna, went to Nanna, the moon-god, his father, weeping,

In the presence of Enki, the King, he went with flowing tears:

"Inanna has descended into the earth and has not come up. The bull does not mount the cow, the ass does not approach the she-ass.

The man does not approach the maid in the street,

The man sleeps in his apartment,

The maid sleeps by herself."

Enki, in the wisdom of his heart, formed a being,
He formed Asu-shu-namir, the genderless.

Go, Asu-shu-namir, to the land of no return direct
thy face!

The seven gates of the land without return be
opened before thee,

May Ereshkigal at sight of thee rejoice!

After her heart has been assuaged, her liver
quieted,

Invoke against her the name of the great gods,

Raise thy head direct thy attention to the khalziku
skin:

"Come, lady, let them give me the khalziku skin,
that I may drink water out of it."

When Ereshkigal heard this, she struck her side,
bit her finger:

“Thou hast expressed a wish that can not be granted.

Go, Asu-sbu-iaamir, I curse thee with a great curse,

The sweepings of the gutters of the city be thy food,

The drains of the city be thy drink,

The shadow of the wall be thy abode,

The thresholds be thy dwelling-place;

Drunkard and sot strike thy cheek!"

Ereshkigal opened her mouth and spoke,

To Neti, her messenger, she addressed herself:

"Go, Neti, knock at the strong palace,

Strike the threshold of precious stones,

Bring out the Anunnaki, seat them on golden thrones.

Sprinkle Inanna with the waters of life and take her out of my presence.”

Neti went, knocked at the strong palace,

Tapped on the threshold of precious stones.

He brought out the Anunnaki and placed them on golden thrones,

He sprinkled Inanna with the waters of life and took hold of her.

Through the first gate he led her out and returned to her her loin-cloth.

Through the second gate he led her out and returned to her the spangles of her

hands and feet.

Through the third gate he led her out and returned to her the girdle of her body, studded with birth-stones.

Through the fourth gate he led her out and returned to her the ornaments of her breast.

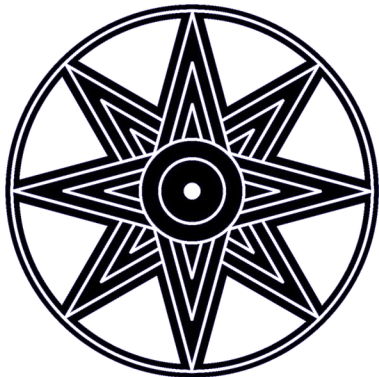
Through the fifth gate he led her out and returned to her her necklace.

Through the sixth gate he led her out and returned her earrings.

Through the seventh gate he led her out and returned to her the large crown for her head.

Sumerian Hymns

by Nisaba-almah



The Adoration of Inanna

Hail Inanna, great one on the horizon!

Thou art my great mistress, my divine guide, my secret divine lover!

Inanna za-mi!

Let thine work in the world be done through me!

Let there be no part of me not given wholly up unto thine work!

Use me oh splendid one, whose beauty is the envy of the gods!

Inanna za-mi!

Thou art gentle and thou art just, oh lady of the heavens!

Thou art severe and thou art demanding, oh great one who crosses the stars!

Your glory is unmatched among the divine!

Inanna za-mi!

Your love is like precious stones!

Your warfare is like the sharpest blade!

Your eyes shine down like a polished stone of lapis lazuli!

Inanna za-mi!

You are my counsel, my muse, my introspection.

My work is for you, oh wonderful sister of the heavens!

There is nothing for you I wouldn't give!

Inanna za-mi!

Take me, make me yours, I surrender myself to you, oh lady!

You are the beauty of the stars, my goddess!

Inanna za-mi!

A Hymn to Inanna

Oh wonderful goddess of pain and passion!

*Oh lustful goddess who is wisdom,
manifest and unmanifest!*

*Oh great star that travels the heavens
to herald the changing of the heavens!*

Oh great morning and evening star!

She who is love and war.

She who is passion manifest!

*She who is the unmanifested,
manifestation of the threefold self
and the threefold all!*

She who is the line between light and shadow.

*She who changes male into female,
and female into male!*

To the great lady of the morning,

I say hail!

To the great lady of the evening,

I say hail!

My heart ever longs for your sweet loving energy.

My soul ever thirsts for your sweet wisdom!

You who are my guide and my lover.

My guardian, my protector.

My sage, my teacher!

You who are my comfort

and my foundation!

Sweet Inanna,

I call upon you in my ecstasy

and my sorrows!

I call upon you in my troubles

and in my delights!

*You who are the bearer of all things
and all doorways
and all keys!*

*Let my heart be a vessel for you
that I may be filled with the outpouring
of your sweet and bitter passion!*

Oh to be as the signing lover!

Oh to be like the weeping widow!

*You who fill our lives
with the passion for all things!*

To you, my goddess,

I say hail!

Goddess be praised.

A Hymn to Tiamat

Oh chaotic one

Dweller in the abyss

She who alone is illuminated

in the pitch-dark void of liquid shadow

I call to thee and sing thy praises

She who is chaos and life

She who is wisdom and power

She who is intensity and immense

Tiamat za-mi!

Most ferocious of the primordial ones

Most jovial of the dark ones

Most chaotic of the wise ones

She whose power is great

I praise thee, Tiamat,

she who swims among the stars

She who tends to the aquariums of mind

She who was among the powers at the dawn of time

To you, lady of the abyss, to you!

Tiamat za-mi!

A Prayer to the Dingir

Great and exalted Anunna gods,

you who have watched over humanity

since the ancient days when the first civilization was built,

I call to praise you!

You who bring order to the land and guidance to the people,

you who assign destinies,

you who distribute the personal gods and protective spirits,

you who bring prosperity to the land and make it fertile

with good food and good air and good drink,

I praise you!

You are splendid indeed and worthy of the divine powers!

Oh great dingir,

let the just live

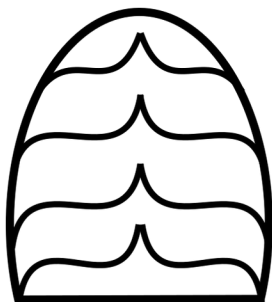
and consign to darkness the hearts that are evil.

I praise you,

you who built the holy mountain!

May the people forever declare your greatness!

He-am.



Rituals

by Nisaba-almah



Five-Pointed Star Ritual

Face the East

Touch your forehead and say using an authoritative voice:

En

Touch your solar plexus and say using an authoritative voice:

E

Touch your right shoulder and say using an authoritative voice:

Nu

Touch you left shoulder and say using an authoritative voice:

Ru

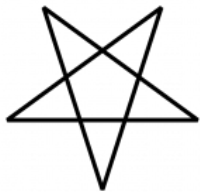


Make the sign of respect and say: *He-am!*



Face the East, draw the pentagram in the air in front of you and using an authoritative voice say

Im-kur-ra êe-nu!



Face the North, draw the pentagram in the air in front of you,
and using an authoritative voice say

Im-sisá êe-nu!



Face the West, draw the pentagram in the air in front of you,
and using an authoritative voice say

Im-martu êe-nu!



Face the South, draw the pentagram in the air in front of you, and using an authoritative voice say

Im-ulu êe-nu!



Make the sign of devotion and using an authoritative voice say:

When I enter the house, Utu is in front of me and Nanna is behind me. Nergal is to my right, Ninurta is to my left. In my mouth the incantation: Be released, evil!

Six-Pointed Star Ritual

Face the East and using an authoritative voice say: *An Antu Anšar Kišar Lamu Lahamu E-Ana*



Sign of
Greeting

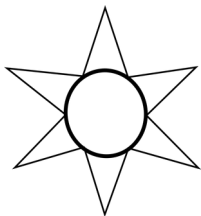


Sign of
Respect



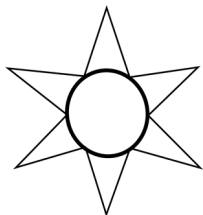
Sign of
Devotion

Make the sign of greeting, then the sign of respect, and then the sign of devotion.



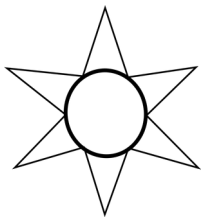
Face the South, draw a six-pointed star in the air in front of you, and using an authoritative voice say

Lahamu



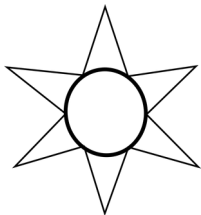
Face the West, draw a star in the air in front of you, and using an authoritative voice say

Lahmu



Face the North, draw a star in the air in front of you, and using an authoritative voice say

Kišar



Face the East, draw a star in the air in front of you, and using an authoritative voice say

Anšar



Make the sign of respect once more and using an authoritative voice say:

O An, god of heaven, lord of the sign, lord of the crown, Let me proclaim the praises of my lord. Let me constantly and continually exalt the greatness of your great divinity. It is the wording of a lifted-hand to An.

Simple Offering Ritual to Inanna

Materials:

- Incense
- Lighter
- 2 candles
- Offering Bowl
- Food Offering

Steps:

1. Place accoutrements down on your altar
2. Light incense & candles
3. Place food offering in bowl and address it as an offering to Inanna
4. Recite The Adoration of Inanna
5. Take some time to meditate on Inanna
6. Snuff candles but allow the incense to burn out, discard offering

Daily Fourfold Praise to Utu

At dawn, face the sunrise and make the sign of Utu's Raised Sword (two fists raised together over the head) followed by the sign of Bunene Rising (arms spread wide), speak the following in an authoritative voice:

Silim Utu, great physician, as you cut your way through the mountain, as you mount your winged chariot and Bunene takes flight, may your light shine! Utu za-mi!

At noon, face the South and make the sign of Utu Triumphant (arms forward, elbows bent at a right angle, palms flat facing upward), speak the following in an authoritative voice:

Utu in the house of An! Hail Utu, who brings justice! Hail Utu, who brings life to the plants and shines his light over the Earth. Utu za-mi!

At dusk, face the sunset and make the sign of the Doors of Kur (arms to the side, elbows bent at an acute angle, palms facing forward), speak the following in an authoritative voice:

Utu stands at the gates of kur with Sherida at his side. Dumuzi and Ningizada open the gates for the great

judge to enter! May your judgement be swift and just oh Lord of Light! Utu za-mi!

At midnight, face the North and make the sign of Utu's Judgement (left palm facing upward in front of the body with right fist placed upon it), speak the following in an authoritative voice:

Utu, divine judge of the dead, who holds court for those who have passed, who keeps the Gidim in line, divine Utu, may your verdict be just. Utu za-mi!

After each of these invocations give the sign of devotion (arms to the front, elbows bent at an acute angle, palms facing forward), then perform the following adoration in an authoritative voice:

Utu, great lord of the healing light, divine lord who travels the heavens daily, I call to you that you might see my devotion. I call to you that you might bless me with your healing light and bring judgement upon my enemies. Utu za-mi!

The Anki Pillar Exercise

Stand facing towards the Ekur

Perform the Sāmu Kakkabu ritual.

Visualize yourself in the heavens among the stars and speak the following incantation:

an ensi an-ke

Visualize yourself in the sky among the clouds and speak the following incantation:

dingir-en-lil ensi ġiš-hé-ke

Picture yourself on Earth with your feet in good soil and speak the following incantation:

dingir-nin-ġur-saġ-ġa ensi ki-ke

Picture yourself below the earth submerged in the Abzu and speak the following incantation:

dingir-en-ki ensi ab-zu-ke

Picture yourself in Urugal, the great city of Kur among the dead, and speak the following incantation:

dingir-ereš-ki-gal-la ensi kur-ke

Visualize yourself raising up out of Kur, through the Abzu, through the Earth, through the sky and out into the heavens among the stars.

Perform the Sāmu Kakkabu ritual again.

The Ritual of Weila

Face the East, make the sign of respect and recite:

en-e-nu-ru



I invoke you, Weila, God with intelligence; You who's flesh formed the world; You who's blood gave life to the earth; I call upon you oh awesome and invisible god who's gidim is Ala;

Hear me, Ab-zu Engir Namma An Ki Geshtu-e Aw-ilu Weila

Subject to me all gidim, so that every gidim, whether líl or dug, of ki or of kur, on bar-rim or in ab, and every nam-šub and uš might be obedient to me. Deliver me from all restraining gidim and uš.

En-e-nu-ru

Hear me, Gir-unug-gal Ne-ti Dumu-zid Ereš-ki-gal Ğeštin-anna-še Dutu I have called upon you, Gods of Night; With you I have called upon Night, the Veiled Bride I have called on Twilight, Midnight and Dawn

Hear me, Ab-zu Engir Namma An Ki Geshtu-e Aw-ilu Weila Subject to me all gidim, so that every gidim, whether líl or dug, of ki or of kur, on bar-rim or in ab, and every nam-šub and uš might be obedient to me. Deliver me from all restraining gidim and uš.

En-e-nu-ru

Hear me, Ea Nusku Asri-lú-duden-ki Gira Šamaš Ištar-šu Marduk O Asari, bestower of planting, founder of sowing, Creator of grain and plants, who caused the green herb to spring up! O Asaru-alim, who is revered in the house of counsel, who abounds in counsel, The gods paid homage, fear took hold upon them! O Asaru-alim-nuna, the mighty

one, the light of the father who begat him, Who directs the decrees of An, Ninurta, and Enki! He was their patron, he ordained their offices; He, whose provision is abundance, goes forth! Tutu is he who created them anew; I am your prophet to whom you have transmitted your mysteries; the whole quintessence of sorcery!

Hear me, Ab-zu Engir Namma An Ki Geshtu-e Aw-ilu Weila

Subject to me all gidim, so that every gidim, whether líl or dug, of ki or of kur, on bar-rim or in ab, and every nam-šub and uš might be obedient to me. Deliver me from all restraining gidim and uš.

En-e-nu-ru

O Ki, Ki, yes Ki! Giš-gim-maš master of your curses, to whom Zi-ud-su-ra revealed his wisdom; What you have ensourced, I know it! What I have ensourced; you do not know it! Hear me, for I am the messenger of King Bil-ga-maš, which is your true name, handed down to the en of Uruunug.

Hear me, Ab-zu Engir Namma An Ki Geshtu-e Aw-ilu Weila

Subject to me all gidim, so that every gidim, whether líl or dug, of ki or of kur, on bar-rim or in ab, and every nam-šub

and uš might be obedient to me. Deliver me from all restraining gidim and uš.

En-e-nu-ru

Hear me, Nin-din-ug-ga Nin-a-ha-qud-du Mulkak-si-šá Gibil Sîn

I am headless Weila, with sight in my feet; I am Gibil, the mighty one who possesses primeval fire; I am Utu, who hates the fact that unjust deeds are done in the world; I am Ninurta, who holds the mighty thunderbolt; I am Enlil, who's sweat falls upon the earth as rain so that life can begin; I am Enki, who's mouth speaks great wisdom; I am Inanna, who begets and destroys; I am Dumuzid, the consort of the queen of heaven; I am Ningizada, the entwining of serpents; God, King, Master, Prince, empower my soul! Quickly, quickly, o su-kal of dan! Come forth and follow.

A Mesopotamian Astral Temple

Begin by making yourself comfortable. I suggest sitting in a chair but you could do this laying down or standing up if you would prefer, just be sure you do not fall asleep. Take a few moments to breathe steadily, try to time your in-breaths to match your out-breaths in both length and rhythm. Try not to become distracted by momentary thoughts or worries. If you find yourself becoming distracted, as you almost certainly will, do not become frustrated, simply refocus your thoughts back on what you are doing.

Imagine the steppe. Brown earth and thin grasses stretch out on rolling hills as far as the eye can see. In the far distance you see a great mountain jutting out at the edge of the horizon and the sun just peaking over the top of the tallest point. The light does not block out the night sky and the stars above you are still visible.

Look down at the ground before you and picture a great ziggurat, the ancient temple, that man-made holy mountain of awe and splendor, slowly rising up from the earth until it is sitting before you. Picture yourself climbing up to the top. When you reach the top you are able to see much

further than you could from the ground. The view is breathtaking.

Below you on the floor, the tiles are made of shining lapis lazuli. In the center, where you now stand, the star of Utu, his holy symbol, is painted in gold. It shimmers and glows in the morning light. Above you, the stars sparkle and shine, and the whole sky lights up with the dingir sign which faes and is replaced with the star of Inanna, her holy symbol, lighting up the sky in the same place directly above. They continue to illuminate the sky in this way, first the one, then the other.

You refocus your attention to the top of the Ziggurat. Before you, at the tip of the point of the golden star painted on the floor, a statue of Utu now stands. He is a bearded man wearing the shigurra crown of the Anunaki, holding a saw and standing on a stone dais. He is dressed in a golden yellow robe with the splendor of the sun. Beside the statue are two lammasu.

You turn to your right, and before you appears a statue of Nergal at the point of the golden star painted on the floor. He is a bearded man holding an axe with a double-ended blade shaped like the heads of two lions facing

opposite Abusch directions. His face has the ferocity of a lion and he wears the shugurra crown upon his head. He is dressed in a red robe and he holds a sickle. Beside the statue are two lammasu.

You again turn to your right, now facing opposite the sun. Up in the sky you notice the moon shining down. Before you appears a statue of Nanna, lord of the moon, at the point of the golden star painted on the floor. He is an elderly man with a thin face seated upon a throne. He wears a silvery robe the color of the face of the moon. Beside the statue are two lammasu.

You once more turn to your right, and before you appears a statue of Ninurta, the champion of the gods, sitting on the point of the golden star painted on the floor. He wears an orange and blue kilt and a white, red and green top with blue trim. He wears a helmet and he carries the thunderbolt in each hand. Around his waist is a sword in the scabbard. Beside the statue are two lammasu.

You make an eighth turn to the right and at the edge of the circle is a statue of Utnapishtim who survived the flood. Behind him, a river and floating upon it is the coracle ark. He holds a tablet with the advice of Shuruppak.

You turn again to the right and before you, on the edge of the circle, is a statue of the hero Gilgamesh holding his mighty axe. Beside him is Enkidu, the wild man. Behind them is a mighty stack of cedar wood and the great strong walls of Uruk.⁴

You turn once again to the right and before you, on the edge of the circle is a statue of Lugalbanda, before him is a mighty altar to Suen and Utu. Behind him lies the mountain cave.

You turn once more to the right and before you, on the edge of the circle is a statue of Ur-Namma. Behind him is the Great Ziggurat of Ur, the mighty holy temple to Suen.

You turn again to face the sunrise. Around you are four pillars, adorned with purple cloth and on each is an idol. One to Inanna, one to Ninhursag, one to Ninlil and one to Ningal.

The holy temple is finished.

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