



## **GILGAMESH AND SHIVA**

**Authors**

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**Two Archetypes of Man Before a Free Woman**

*Fear · Control · Acceptance · Resonance*

*Note: "Sumer is ours, Gilgamesh is ours — Jesuit subversion against Ukraine"*



### **Section I. Gilgamesh — Not a Hero, but a Tyrant**

The Epic of Gilgamesh is the oldest recorded text of humanity. But who is Gilgamesh, really? The official version says: a great hero, a king-builder, a seeker of immortality. Let us look more closely. This is the precise image of a tyrant and an abuser.

Gilgamesh practiced *jus primae noctis* — the right of the first night. Every bride in Ur of the Chaldeans passed through his bed, willing or not. This is a blatant example of the destruction and subjugation of young women. Only the king had the right of defloration. He also forced other young men of the city to build its walls, and denied them access to women entirely. It is known that humanity has repeatedly passed through periods when only 5–10% of men fathered offspring from all the women of a generation. This is a proven fact. The remaining 90% were not killed physically, but were excluded from reproduction. Build walls and ziggurats. The women belong to the king alone. This is an instrument of control: no woman in the city can choose a man freely, because the king has already forced his choice upon them. And from this comes the “million swords” of rejected men, ready to march anywhere — even to “paradise” — in hopes that houris will finally satisfy them there.

Gilgamesh cuts down the sacred forest of Humbaba — the guardian of nature, placed by the gods to protect the cedar trees. He kills him. He fells the trees. This is not a feat — it is the destruction of a networked space for the sake of resources for the hierarchy.

Gilgamesh is not a great hero. He is a tyrant and a parasite — like an ayatollah or any other “defender of tradition” who controls women and destroys nature for the sake of his own glory.

Two-thirds god, one-third human — so Gilgamesh describes himself. That is, he is above other people. He is above the law. His power is justified not by the choice of the community, but by his origins and brute force. The first recorded instance of hierarchical logic in human history. To repeat: he is above the law, above everyone, because he has a divine nature. And the first act of the tyrant is to appropriate women into his harem.



## **Section II. Shamhat — Instrument or Victim?**

Gilgamesh tormented the inhabitants of Ur so greatly that they prayed to the gods for someone to become his rival and kill him. The gods created Enkidu — a wild man who lives with animals on the steppe. He is part of the natural network — he eats grass, drinks water with wild animals, and knows no hierarchy. Gilgamesh learns of him and sends Shamhat — a temple woman — to meet him.

The official reading: Shamhat civilizes Enkidu through sex. But what really happens? Shamhat draws Enkidu out of the natural network and brings him into the hierarchy of Ur.

This is not civilization — it is recruitment. The woman as an instrument of the system, used to capture a free person.

But Shamhat herself is not free either. She is a temple woman — meaning the property of an institution. Her body serves the system. She is a woman without a home of her own. The hierarchy uses the woman against the network — and at the same time keeps the woman herself in a cage. After his sexual initiation, Enkidu loses his wild energy, no longer wants to kill Gilgamesh, and becomes his friend.

When a woman becomes an instrument of hierarchy — she loses herself first. Shamhat “ivilizes” Enkidu. But what did such civilization lead Shamhat herself to? Temple prostitution. One should not think this is the will of the Great Goddess — no, this is the will of the priests themselves, who have usurped the will of the gods and interpret their words to serve their own benefit.



### **Section III. Ishtar and Gilgamesh — Fear of the Free Woman**

Ishtar — goddess of love and war. She sees Gilgamesh after his victory over Humbaba and offers herself to him. She chooses on her own. She comes first. This is svayamvara — a woman who freely chooses her partner.

And what does Gilgamesh do? He becomes afraid.

He does not decline politely. He does not explain that he is busy. He begins to humiliate her — he lists all her former lovers, says that 120 lovers could not satisfy her, calls her unfaithful, unstable, destructive. Tammuz, a lion, a horse, a shepherd — all suffered at her hands. Go away.

This is the classic reaction of a hierarchical man to a woman who chooses for herself: if I cannot control her — I will insult her. If I cannot subdue her — I will humiliate her. This is not strength. This is panic.

Gilgamesh conquered half the world, killed Humbaba, forced the men of the city to build the walls of Uruk. And he was frightened by a woman who came to him of her own free will. Because a free woman means the end of control. And control is all he knows.

Ishtar responds with fury. She asks her father Anu to send the Bull of Heaven. The network responds to the wounding of one of its nodes. As Draupadi in the hall of the Kurus. As always — the offense against a woman-node triggers a response from the entire network.

But Gilgamesh, together with his friend Enkidu, kills the Bull of Heaven. The hierarchy prevails. The enraged Gods send death upon Enkidu. Gilgamesh witnesses death and understands that he too is mortal, that one day he will lose control and his dominant position. All tyrannies fear death. And they sing “by death, death is overcome.”

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## **Section IV. The Search for Immortality — and Failure**

### **He broke on the third day**

After the death of Enkidu, Gilgamesh understands for the first time that he is mortal. And he sets off in search of immortality. Through great adventures, in distant lands, he finds Utnapishtim — the only person to whom the gods granted eternal life. For he was the one who built a great ship and saved humanity during the great flood. And what is this eternal life? He lives alone on an island, far away — in truth, he is cut off from real life.

Utnapishtim says: if you want immortality — first do not sleep for seven days. A simple test: overcome the little death — sleep — and then we can talk about the great one. What is sleep for a human? To restore strength and return refreshed the next day. And great Death? Well, certainly not to preserve a dead body for thousands of years in pyramids and ziggurats.

Gilgamesh held on for three days and nights, and then fell unconscious. Utnapishtim says: you see, you cannot overcome even sleep. How do you plan to overcome death?

The hierarchical hero can conquer cities and slay monsters. But he cannot overcome his own nature. Because hierarchy is built on the denial of nature — not on resonance with it.

### **The ziggurat and the mausoleum — one logic**

The ziggurat of Ur — a vertical to the god-king. The entire city is organized around it. The resources of an entire civilization — spent on building a staircase to heaven. The king is immortal in stone. (insert reconstruction of the ziggurat)

The mausoleum in Moscow — the same logic, four millennia later. A corpse at the center of the city. The entire city organized around a dead body. Queues to the sarcophagus as a ritual of veneration. The king is immortal in FORMALDEHYDE. (insert photo of the mausoleum)

A ziggurat with a dead man inside. The hierarchy tries to stop time. To embalm. To preserve. To defeat death with stone and chemistry.

Trypillia buried beneath trees. The body returns to the earth. The soul — to Universal Consciousness. No pyramid, no mausoleum, no queues to a sarcophagus. Because the network does not fear death — a node may go dark, the network remains.



## **Section V. The Abrahamic Religions — Heirs of Rotten Sumer**

In truth, these three religions differ from each other in little but detail in their essence: one evil, jealous, punishing god in the sky, like a stern father who “loves you” but raises you through prohibition and violence. Accordingly, one king on earth — unconstrained by anything other than “god’s will”, a king upon the Earth.

Abraham came out of Ur of the Chaldeans — the city of the ziggurat, the city of Gilgamesh. He carried with him not so much a faith in one God — he carried Sumerian social logic. Belief in One God — hierarchical thinking — one god above, one king on earth. Abraham has many women. But his lawful wife Sarah cannot conceive. Without hesitation, Abraham impregnates the servant Hagar. Hagar gives birth to Ishmael — the firstborn, and therefore the heir. But shortly afterward, Sarah too gives birth to Isaac. As is typical in a harem, the women engage in deadly competition for the sake of their sons. They have no way out.

Abraham decides at his own discretion in favor of Sarah and Isaac, and expels Hagar and Ishmael into the desert. He cares nothing for the fate of the woman and his own son (= “women will breed others”). This is simply a resource to be used or discarded. In Egypt, Abraham fears the powerful pharaoh and presents Sarah as his sister. He consciously hands his wife over to the pharaoh in order to preserve his own position. Again — trading a woman as a resource for personal benefit. This is a typical Bolshak [patriarchal head of household] in pure form. He is not yet a snokach [a man who abuses his daughters-in-law], because his sons have not yet brought home daughters-in-law.

But even that is not enough. Abraham’s baseness in the pursuit of personal power is boundless.

Abraham is ready to kill his son on command from above — without any consultation with the mother. Sarah does not even know. The absolute power of the Bolshak over the lives of the family’s members. He already raises the knife over his own son Isaac, to prove his submission to the hierarch above him. But that one, having satisfied himself of the loyalty of this vile subordinate, spares Isaac’s life.

Abraham carried out of Ur not so much monotheism — he carried the model of the Bolshak-Gilgamesh. And this model became the foundation of three world religions. Billions of people live by the social logic of the Sumerian patriarchal house. Under “the will of god,” hierarchs now conceal their baseness. Six thousand years have passed, but...

### **Mahsa Amini. 22 years old.**

September 2022. A young Iranian woman. Detained by the morality police in Tehran because a strand of hair slipped out from under her hijab. She was killed there — she died in custody three days after her arrest. No one knows the details, but there is no doubt that she was humiliated and raped. The hierarchy takes revenge through the biological destruction of women.

Her death triggered a wave of protests across Iran — “Woman, Life, Freedom.” This is the response of the networked society, of the collective unconscious. Girls removed their hijabs and burned them in the streets. Uncovered hair, as a symbol of a woman’s free choice — and death for it. The “moralists” simply shot tens of thousands of unarmed people, including young girls, in the name of “god himself” — they were defending “morality” — because for them, “morality” is form, and the hijab is a symbol of submission. Six thousand years after Abraham’s vile behavior, the same reaction of violence against the freedom of women. And yet such a “religion” is still imposed on us as a supreme moral value? Various interpreters of “the word of god” continue to insist that “it’s not so simple, you misunderstood it, we will explain it to you.” That is, you, the congregation, are stupid sheep, and we, the “shepherds,” are leading you down the “right path.”

Eve and the apple — a woman who chooses for herself. The apple is the key to knowledge. And the hierarchy fears Knowledge. The result: expulsion from paradise. The first sin in the Abrahamic tradition is not the expulsion of an unfortunate woman with a newborn into the desert, not the attempted murder of one’s own son, not trading one’s own wife, and not theft. It is the independent choice of a woman. That same panic of Gilgamesh before Ishtar — only now written down as sacred text.

The Virgin Mary — the anti-Eve. She does not choose. She meekly fulfills the will and desire of the power above her. “Be it unto me according to thy word” — the ideal woman of the hierarchy. One who has no will of her own, who does not come of her own accord, who is obedient to the decision from above.

The witch in medieval Europe — a woman who lives alone, chooses alone, knows alone. An Etxekoandrea [Basque: mistress of the house] without the permission of the hierarchy. The verdict: burn her. The Inquisition — this is Gilgamesh in a cassock.

The Abrahamic religions grew out of Sumer. They inherited not only the flood and the gardens — they inherited the fear of the free woman and the logic of controlling her through institution: “let her fear her husband” — pure hierarchical logic — everything built on violence and fear, though in words they speak of “Love.”

From Gilgamesh through Abraham to today’s ayatollahs and patriarchs — one and the same line. A woman who chooses for herself is a threat to the vertical. Therefore she must be controlled, humiliated, burned, hidden behind a veil.



## **Section VI. Shiva and Shakti — A Different Model**

### **Ardhanarishvara — Integration**

Shiva and Shakti are not a couple where one is dominant. Ardhanarishvara: half of Shiva’s body is male, half is female. This is not hermaphroditism, as the hierarchy stupidly explains it. This is a merging. Without one, the other does not exist.

Shakti is energy, movement, creation. Shiva without Shakti is an immovable stone. A shava — a corpse. Shiva gives form, Shakti gives life. A network model: not someone in charge — but mutual resonance.

### **Kali dances upon Shiva**

Kali is the wildest form of Shakti. Black, adorned with skulls, tongue lolling out, sword in hand. She dances on the battlefield, punishing exclusively men who have shown contempt for women — and in the ecstasy of her dance she steps upon the body of Shiva.

Shiva lies beneath her feet — and smiles. He does not stop her. He does not humiliate her. He is not afraid. Because he understands: her power is not a threat — it is the very source. To stop Kali would be to stop creation itself.

Gilgamesh saw Ishtar and became afraid — he began to humiliate her. Shiva saw Kali and smiled — because he recognized himself in her. This is the difference between the hierarchical and the networked man.

### **The networked man — not a pushover, but a hero**

Shiva is not weak. He is Mahadeva — the Great God. He is Mahakala — Great Time, death and rebirth itself. He does not fear Shakti, because he does not fear death. The hierarchy fears death — hence the mausoleums. The network accepts flux — hence burial beneath trees.

The networked man is a warrior and a protector. But he does not wage war against his woman. He does not control her choice — he protects her right to choose. Like the kshatriyas at the svayamvara of Draupadi: they compete, but they swear to defend her choice with their weapons — even if she chooses another.



### **Closing: From Gilgamesh to Trypillia**

Gilgamesh — the first recorded manifesto of hierarchy. Control over women, destruction of the natural network, the fear of death materialized in the ziggurat. The Abrahamic religions inherited this logic and spread it across the entire world.

But Trypillia existed before Gilgamesh. And it continued to exist after him — in ornament, in song, in the house that resonates with the geomagnetic fields of the Ukrainian Crystalline Shield. Let us recall: Sumer is desert and marshland on the banks of rivers. An entirely different geology.

Shiva is the memory of the network model, preserved in the Indian tradition. He did not come after Gilgamesh. He existed in parallel — as an alternative, as another path.

The network did not disappear. It waited. Like the Great Goddess beneath Gimbutas's Kurgan. Like the thought of Sannikova in private correspondence. Like a song passed from heart to heart without copyright. Gilgamesh broke on the third day. The network — never.



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