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The mischievous god of wisdom, magic and spells that is in the ocean underground. The Greenstone cylinder features a TT print of The Head's Scribe, showing Enki pictured with a flowing stream full of fish; c.2300-2200 BC Two-person minister Oki Isimu stands to his right. (BM 89115). © trustees of the British Museum. See the large image on the British Museum's website. Lord Absu God I (the Sumerian equivalent of which was Enki) is one of the three most powerful gods in the Mesopotamian pantheon, along with Anu and Enlil. It lives in an ocean underground called abzu (Akkadian Apse), which was an important place in the Mesopotamian space geography. For example, it is said that the city of Babylon was built on top of the absu. Sumerian texts about Enki often include perfectly sexual images of his masculinity. In particular, there is a metaphorical link between the vital properties of God's sperm and the animating nature of fresh water from the absu. Until recently, however, many of the more explicit details were suppressed in modern translations (see Cooper 1989; Dixon 2007). Ea's spells, wisdom and purifiers have associations with wisdom, magic and spells. He was a beloved god among the divine TT (bere) and exorcist priests of TT (Ashipe), as he is the ultimate source of all the ritual knowledge used by the exorcists to prevent and expel evil. Ia was the patron saint of arts and crafts, and all other achievements of civilization. His connection to water meant that Ia was also the patron saint of the janitors' deity (Foster 2005: 151-152). The creator and protector of humanity I. is the creator and protector of humanity in the Babylonian myth of the flood of Atra-gai and the epic Gilgama. He hatched a plan to create people out of clay so they could do work for the gods. But the supreme god Enlil tried to destroy the newly created people of Ia with devastating flooding, because their endless noise prevented him from sleeping. But the clever Ea foresaw Enlil's plan; he instructed a TT sage named Astrahasi to build an ark so that humanity could escape destruction. In the myth of Adap and the South Wind, Ia helps humanity preserve the gift of magic and spells, preventing Adapa from becoming immortal (Foster 2005: 525-530; Izre'el 2001; Michalowski 1980). The creatures of Ia Ia served his minister, the two-face god Isim/Akkadian Usma (pictured right of Enki in image 1). Other mythical creatures also lived in the abs with Ia, including seven mythical wise men of TT (apkalle), who were created to teach wisdom to mankind. Enki's divine genealogy and syncretisms were the son of the god Ahn, or goddess Nammu (Kramer 1979: 28-29, 43) and twin brother Adad. It is unclear when he was merged with the god Ea, whose name first appeared in the 24th century BC (Edzard 56). His wives were Damgalununa/Damkina, and their descendants were the gods Mardukha, Asarluhi and Enbilulu, the goddess Nanshe and the sage adapah (Bottaro 2002: 234; Black and Green 1998: 75). Enki also had sexual contact with other goddesses, especially in the Sumerian myth of Enki and Ninhurgang (ETCSL 1.1.1). Ninhurganga gave birth to the goddess Ninma after a sexual relationship with Enki. Later in the myth, Enki falls seriously ill, and Ninhurganga gives birth to eight healing deities to cure him. Enki then became the father of the goddess Ninkurra with his daughter Ninma and the goddess Uttu with granddaughter Nincurra (Kramer and Mayer 1989: 22-30). Cult Place (s) Enki is associated with the city of Eridu (Eridu/images/Eridu.jpg) in the south of Mesopotamia. The Temple of Enki was E-abzu (abzu house), which was also known as E-engur-ra (house of groundwater) or E-unir (Foster 2005: 643-644). Periods of time, witnessing the first testimonies of the god Enki, date back to the period of the early dynastic IIIa, where it is mentioned in the texts of Farah. Already in the third century BC he appears as the god kronor in the Greek text attributed to the Babylonian priest Beross (Ber-rè ūšunu) (Kramer and Mayer 1989: 10). Enki's role in making the Mesopotamian lands fertile and in the normalization of its cities is told in important Sumerian literary texts from the second millennium BC. Enki and Ninhurganga (ETCSL 1.1.1.1) describes Enki's role in transforming the land around the salt marshes of the land of Tilmun (near southern Mesopotamia) into fertile, economically productive soil using sweet water from the absu (Bott'ro 2002: 235-6). Enki and Inana (ETCSL 1.3.1) talks about the power struggle between Enki and Ina, the goddess of sex and war. Inana gets drunk enki to steal from him the forces of civilization (Black and Green 1998: 76; Kramer and Mayer 1989: 15-16; 57-68). Enki's role as the creator of the world is described in Enki and the World Order (ETCSL 1.1.3), and its aspect of the creator is becoming increasingly visible in later literature, a phenomenon that Freimer-Kensky (1992: 70-90) called the marginalization of goddesses. Later in the second millennium rituals and prayers to prevent and eliminate evil were often referred to by Ia, Samaz, and Marmoke as a group. In general, subject to the spell, Marduk oversaw its implementation, and zamash provided purification (Foster 2005: 645). Ea also has a central place in a series of royal house baths: rituals that aim to restore the purity of the king after sinister celestial events. The exorcist recited spells to the gods on behalf of the king, while the king himself bathed to wash away evil. (Robson 2010; Foster 2005: 643-644). In the Mesopotamian worldview, disease and strife were caused by evil demons and divine displeasure. Since Ia was a master of the ritual knowledge of exorcists, he often featured in spells performed by exorcists to remove evil or prevent it from visiting in the first place (examples in Foster 2005: 954-992). In one Neo-Assyrian prayer against evil from the city of Khuzirina, a man named Banito Teresh asks Ia to remove the evil ominous conditions (and) bad, unfavorable signs that are present in his house, because he is constantly terrified of what will happen (STT 1, 67). Prayers for success in fortune-telling and protection of kings are also referenced by Ea. Iconography Ea is depicted in Mesopotamian art as a bearded god who wears a horned hat and long clothes. TT cylinder seals often represent it surrounded by a flowing jet with fish floating inside it, representing the underground waters of the absu (Images 1 and 2). Others depict him in his underwater house in absu, or his sanctuary E-abzu. (Black and Green 1998: 76; Kramer and Mayer 1989: 121-123). The reliefs of the walls from the Temple of Ninurt in the Neo-Assyrian city of Kalhu, showing figures disguised in the skin of fish, were (wrongly) taken as images of Ia in the early twentieth century. These images are actually the wise men of the apalla who lived in the abs with Ia, who sometimes took the form that was half human and half fish (Image 3). IA symbols include a curved scepter with a ram's head, a goat fish TT and a turtle (Black and Green 1998: 179). The Sumerian poem Ninurta and the Turtle (ETCSL 1.6.3) describes how Enki created a tortoise made of clay absu to help him recover the stolen destiny plaque that controls the future of humanity. The pill was stolen by an evil bird demon named Anzu, but Nipurta's hero brought her back. Ninurta, however, decided to keep it for himself rather than bring it back to Enki. However, all the cunning Enki thwarted Ninurt's ambitions, creating a turtle that grabbed Ninurta by the heel, dug a hole with her claws and dragged into her overly ambitious hero. Although the story is incomplete, presumably the plaque was returned to Enki, and Ninurte taught a valuable lesson about the corrupt nature of power. Enki's name and spelling is spelled in Sumerian as den-ki or dam-en-ki. In Akkadian, the name Ia is usually spelled dE2.A, but it is not clear in what language this name originally belonged to (Edzard 1965: 56). In the literary texts of Enka/I was sometimes known by the alternative names Nudimmud or Nishiku, the latter was originally a Semitic epithet TT (nas(s)iku prince), which was then reinterpreted as a pseudo-logogram TT dni-si-ke (Kavinho and Krebernik 1998-2001a: 590). It had a number of epithets of TT, including deer absu (Black and Green 1998: 75) and Little Enlil (Foster 2005: 643-644). Written forms: Enki: EN. KI-GA. KAM2; d40; d60; dEN.KI; dIDIM, dnu-d'm-mud, dnin-si-ke Ea: d'a Normalized Forms: Enki, Enkig, Nudimmud, Nishiku, Ea Enki/Ea's online Corporation Enki I and further reading by Ruth Horry, 'Enki / Ea (God)', Ancient Mesopotamian Gods and Goddess, Oracc and the Academy of Higher Education UK, 2016: Favourite Personal View Enlil Bytar 1. INTERVIEWER In early Mesopotamia, by far the two most important gods who figure in almost all myths as the leading characters of Enlil and Enki. Enlil is the Lord of The Air/Wind, the firstborn of Anu, heavenlyF and Ki, Mother of the Earth, and under His command teaches everything and has the potential to create everything. Enlil is therefore Inspiration and Inspire, the first breath of the universe. Enki, on the other hand, is the god of sweet groundwater (apsu), the patron saint of all crafts, magic and wisdom, embodying the primitive idea of a form that can take countless forms but remains the same in essence. Enki is thus fundamentally the Shaper of all, the Master of All Knowing to be manifested without. His father is also Anu, Skyfather, and his mother Namma, the primitive salty waters that gave rise to all that is. This essay will focus on the connection between these two divine brothers as they relate to each other, their interaction with and especially in Mesopotamian mythology, and proceed to assert that both gods represent the basis of Sumerian heritage for Mesopotamia. Together, Enlil and Enki form a strong, vulnerable partnership of the Divine Male in Mesopotamia, another model of the whole, unparalleled in world myth and religion. 2. DIVINE ORIGINS, EARTHLY CONNECTIONS We begin by studying our sources of origin of Enlil and Enki. Mainly in the myth of Creation, the Eridu Model, which comes from southern Mesopotamia and therefore of more ancient origin, Enlil is the first of the young gods born, and his rapid growth has caused the separation of the Great Above (Sky) and The Depth Below, the reason why Enlil took charge of looking after his mother Ki. Enki, on the other hand, and Ereshkiel, Enka's twin sister and the future Great Goddess of the Underworld, are born just after Ki is separated from Ana Enlem, when Skylord's tears met the bitterness of Mother Namma's waters, the Primitive Sea. Thus, according to the model Eridan, Enlil is a little older than Enki, but the connection between the two brothers seems to have been forged in the early days of all creation in Schumer. It is clear that what we see is that while Enlil has sworn to protect the living Earth, the inner work in this land that bears fruit and allows all kinds of growth is Enki's first task as the Lord of the Fertile Sweet Water of the Deep. Esoterically, enki comes into the world brings the consistency and meaning of the design of Enlil, because if Enlil is an inspiration and Enki, as master of the Formor of All, gives form and essence to Creation, turning ideas (enlil's attribute) into deeds in the world. Thus, Enlil and Enki are additions to each other, the Divine Brethren, who represent the external and internal realization of power in the earth. How could this metaphor be translated into living reality for our soul ancestors? Perhaps we can find clues to this mystery by contemplating first that the term Mesopotamia means literally the land between rivers: the land that is the area of Enlil for protection and care, and which at the same time is fertilized and irrigated by the Tigris and Euphrates rivers and its tributaries, the sweet waters that are the Enki region. Because if Enil represents the discovery of agriculture by mankind, as soon as It was Enil who gave humanity a plough, a pickaxe and a hoe, Enki epitomizes the discovery of irrigation, the organized use of fertile river waters, and thus the organization of the Southern Mesopotamian worldview, as soon as one should bear in mind that irrigation was and remains a precondition for successful agriculture. Thus, the sweet waters of the Tigris and Euphrates, which are said to have originated from enki's loins, are inextricably linked to the land, which Enlil observed with great care. Indeed, archaeological records show that after 8,000 BC the Middle East or The Fertile Crescent has become more attractive to human settlements. On the other hand, irrigation was tested in the region from 6000 BC and consisted of a system of dams, dams and canals where precipitation in the mountainous region in the north was used in the south. It is interesting to note that the climatic conditions (relative cold and dry periods) of the fourth and third millennium (4000-3000 BC) coincide with the expansion of cities in Mesopotamia and the first Egyptian dynasty. However, while Egypt has become a territorial state, or a large territory that is under unified political control and is governed through a hierarchy of administrative centres at the national, provincial and local levels, adopting the same capital, Mesopotamian development was the formation of urban states, each of which controlled the relatively small countryside around them. Each city-state had one or more patrons or goddesses and was organized around the temples and temple sites of these patron deities 3. SEEDS OF HISTORY IN MYTH AND RELIGION What historical information can we

get from the interaction of Enlil and Enki, or the birth of successful agriculture and urbanization in Schumer? First, this civilization originated in Mesopotamia because the soil provided excess food. With this excess, people could settle into village life. These new settlements developed and towns and cities began to make appearance, a process known as urbanization. The surplus of food, as a result, had an increase in the population, and this required a well-defined division of labor, organization, cooperation and royalty. Most of the towns evolved from small farming villages, and with the irrigation practices required for villages far from the Tigris and Euphrates, a stable food supply was produced. This, in turn, allowed an increase in the number of people who inhabited each settlement. South Mesopotamia or Sumer have evolved to become a series of city-estates The founding for the assumptions introduced above can be found in the following original sources straight from our ancestral soul: 1) in hymns to Enlil, where he said he establishes itself as the great of the young gods by giving to humanity agrarian atrocities such as ploughs, pickaxe and fleeing, which will allow people to work; 2) in the myth of Eridu Genesis (fragments translated written around 1600 BC), which tells us mythopoetically about the times before the flood, the creation of humanity, the domestication of animals leading to the creation of antediluvian cities, the king's coming to earth from heaven in southern Mesopotamia and the first rulers, as well as the flood; 3) passages similar to that found in Enlil's Creation of the Peak myth, which clearly states that the kirk and the basket are built by cities. 4) The concept of order and harmony is synchronized in the figure of Enki and clearly stated in the myth of Enki and the World Order. This is a myth preserved on old Babylonian tablets and divided into four parts. The first section praises and Anunnaki to him and tells us how Enki, on the projects of Anu and Enlil (respectively, Skyfather and Lord of Air /Wind), is hailed as the divine architect of the gods to create the organization of the earth. The second part includes a boat trip through all of Schumer and her neighboring towns, which are blessed by Enki, in a vision of unity for the whole land. Then, filling the Tigris and Euphrates with overflowing water, Enki assigns several offices to the gods and goddesses of Mesopotamia. Finally, the last and longest section concerns Inna's request for more power. The young goddess complains that she did not get the office and suitable mes. Although the text is very fragmented, Enki makes a long speech and says that she already has a significant amount of mes. I have yet to explore this myth in more detail, but my understanding of it is along the lines, which is the light that holds the passion for everything that happens, giving all the sustenance and meaning. This may be a very good reason why Inna doesn't need more mes: Her was the one that kept everyone's soul inflamed with a desire to do her best for Schumer. For the purposes of this essay, Enki and The World Order may well be described as a myth of post-creation from the actual exercise of power as a concerted effort to promote growth, integration and cooperation in Mesopotamia as a whole, led by the Master of All Forms, which thus enables the gods and goddesses of the earth to work together for Schumer's joy. Therefore, it is quite conceivable that historically the kingdom has indeed descended from heaven to Eida, the city of Enki and the oldest settlement in Mesopotamia, where the domestication of animals occurred with the blessing of Nintura, under the religious guidance of Adapa, or the wise priests of the earth, who brought the art of civilization to mankind. The Adapa can be seen as the higher versions of the many shamans described by Mircea Eliade, a brilliant historian of religions, because, as distinguished by the village shaman, who was as admired as their own, the Adapa valued their communities highly, did not alienate their people, and exercised real leadership in the local temple, which in turn was at the heart of the community. Remember: the temple was the home of a local god/desa who lived with his own in harmony. Reflecting this harmony, God/dess takes part in all aspects of human life, so S/He was fed, dressed, and many times involved in initiation rituals and ceremonies with the help of Their Likeness, or Statues and Icons. I don't see anything wrong or primitive. If someone sees matter in that it is enthused by the Divine, no matter how it could be otherwise? In terms of placing these facts along the line of history, we are thus referring to the times before the rise of the secular or before the early dynastic period (2900 BC). Over time, local agriculture and the growth of city-estates have spread to intensive use of soil and irrigated agriculture, which has required coordination of efforts, especially the coordination of irrigation networks. In terms of timeline, we then reach the beginning of the early dynastic period (about 2900 BC), which marks the rise of the secular king and a new place for the place of religious power in the land, from Erida to Nippur, the city of Enlil. That is why, in the vision of unity, the kings had to come to Nippur, to Ekur, or the temple of Enlil, to be recognized as sovereigns in Mesopotamia. It is important to note that the Anunnaki meeting also met in the courtyard of Ekur, presided over by Enlil, and in the presence of all Of Igigi and Anunnaki, the Great Gods of Mesopotamia. The presence of Nippura as a religious capital also meant that some unity was maintained despite the rivalry between the minor cities. Nippur is ideally located in central Babylonia (modern-day Nuffar), and has been occupied for over 3,000 years. Although this was not the seat of the ruling dynasty, for most of the first and third Before the general era, Nippur gained high political status. The city was also a well-known intellectual center, and many Sumerian-era tablets come from the libraries of Nippur. Coincidence or not, with the rise of Marmuk in Babylon and Ashura in Asiria, the balance of inner and external power, Enki and Enlil, which seemed an inner and external manifestation of the soul in Schumer, seems to be losing its power. They represented a vision of unity. Torkild Jacobsen's Treasures of Darkness (Yale University Press, New Haven, London) presents these findings that we have just drawn from the analysis of myths as follows: Early dynastic III texts reflect the political events of early dynastic I-II time, as we have shown above; The position of the meadow or the leader of the war was originally fulfilled by election, was temporary and occurred in times of great necessity, once the actual power was concentrated in the temple. Eventually Lugal in Kish refused to resign and became the first Sumerian king and built the first palace (Sargon, Akkad). Therefore, the rise of the institution of the kingdom came to some extent at the expense of the temple priesthood, although according to tradition, even in Assyrian times, the king was still the main mortal servant or steward of the gods. It should be noted, however, that the temple priest/es/hood retained considerable wealth and power, although it has no history of Mesopotamia, and that, unfortunately, the institution of the kingdom did not end in rivalry and conflicts between the city estates. Even more regrettable is the fact that the arrival of invading hordes of upcoming empires led to the destruction of the glory that was Mesopotamia in antiquity. 4. LEARNED SHAMAN AND VENTURE SOVEREIGN Favorite Scientist Shaman Susan Seddon-Bule Fundamentally, the connection between Enki and Enleem is deep and continuous, because Enleel stands for the External Manifestation of the Force, an incentive to create a common vision based on the leadership of the One who dares and motivates, while Enki is the Inner Manifestation of the Force, the One who knows, gives meaning, all binds and finds a solution for all How many times will this connection be repeated in the world myth and religion? It is impossible to say, but the order will be changed, from Enki as a magician or Inner Teacher / Higher I leading the legitimate Sovereign (Enlil) to power, teaching him to direct his agency and work to the land and people, doing ensouled affairs. The names will be different, but for every Enki/Merlin will be Enlil/Arthur, mentor and Wise One guiding the king to make the full realization of his potential. However, the balance we find in the connection between Enlil and Enki, which is built in complementarity forces does not exist anymore in these stories. Indeed, if we take the Grail cycle as a parameter, Arthur comes to power, Merlin, the Wise Soul of the Earth, retreats to the background, and the search for the Holy Bowl breaks the Round Table, forcing all knights to leave the kingdom in the quest, instead of becoming the very pillars of the Round Table and the kingdom. Left alone to rule without Merlin, Arthur does not cope with his task. Marion Zimmer Bradley Of Avalon's Mist made a huge healing grail of the cycle, but the fact still remains that both Merlin and Arthur are fairly incomplete images of male chastity. Both Merlin and Arthur begin to treat the feminine well (with the blessing of Avalon, the overrepresented Lady of the Lake in the special), but as the cycle develops and Christianization Merlin and Arthur lose contact with the feminine and goddess, chaos returns to the kingdom. In fact, Merlin and Arthur at first do not fulfill their duties as one as a priest/adviser, and the other as the monarch of the earth. Second, and often overlooked by many, is the fact that both neglect the feminine, thus, the demonization of Morgan Le Fay, Arthur's inability to make Guinevere happy and pregnant, Merlin's last imprisonment in the Crystal Tower of Nimue, while Arthur loses everything: land, Excalibur and Guinevere, and the son he craved but could not recognize as the true heir While we speak of Enlil and Enki, there is a happy Mesopotamian colleague to make Arthur want. But we know that Ethan has healed himself and may eventually have his son, his myth becoming another Mesopotamian adventure in self-transcendence with a happy ending. Again and again, prepare yourself for change when it comes to Mesopotamia. How is that the case with Enlil and Enki, the Mesopotamian wholer colleagues Arthur and Merlin? First, while we know that Enlil rules the land, that from Nippur He legitimizes secular power for all kings of Mesopotamia, we also know that Enki embodies the living spiritual power of Civilization that stands on Enlil and the whole of Schumer, Bright and Alert Torch is always ready to help when there is a need. So one brother supports the other, and the question is Who comes first? Answer: Both, although seniority is always given to Enlil. This is the reason why the increasingly yightly Enlil always has to yield Enki ideas and deeds, even when these cases go frontally against the first intentions of Enlil. However, there is no point in Enlil being a loser, humiliated or humiliated by Enki. The impression we get has balance, common sense and hope: there is always a path, light and hope for the most difficult tests, because there is Magick and Magick is Enki's sphere of influence. It is equally important to add that no god or goddess had absolute power in Mesopotamia: Assembly The Great Gods held ultimate power, and once condemned their main executor, Enlil, when He forced himself on Ninlil and was sentenced to the Underworld for having suffered a major crime. Secondly, both Enlil and Enki interact and serve women well and severely punished when they do not give the goddesses the treatment they require. There is always redemption for both too, when they misbehave, usually started by the goddesses Enlil and Enki to interact with, respectively, Ninlil and Ninhursag in a special. We have the impression that although divine male rules, the Holy Female is watching and does not hesitate to move to the fore to demand justice, balance restored and retribution from their mighty male counterparts and the universe as a whole (see, for example, here at Gateways, Enki and Ninhursag and Ninlil's Descent). Indeed, of all the pantheons of classical antiquity, it is in Mesopotamia and Sumerian mythology in the singular that we find a much more passionate and tolerant view of sex and gender relations. Thirdly, although The presence of Enlil tends to diminish significance, as Marduk (Babylon) and Ashur (Assyria) come to the fore, Enki's presence continues to be strong in the figure of his firstborn and champion of Babylon, Marmuk, and even in Assyrian times, because the kingdom is also called the Adapa Discipline there. From the royal inscriptions it is clear to see that in Mesopotamia there is a continuous tradition of royal power as a projection of spirituality and shingles, the king is a way of wholeness that should imitate all. Compare now with a model for divine and human brothers in myths and fairy tales, and you will learn a completely different picture. One is either a conceited villain, a younger simpleton, but a boss who gets the kingdom and the princess at the end. For those who insist on parallels with Egypt, suffice it to say that Seth is a traitor and Osiris is a victim. Enlil is never a victim, but one who has to reconsider his position when confronted by Enki. On the other hand, Enki is not an open winner ... despite the fact that Enki's wit and empathy beats us all! Personally, I have come to experience the deep connection between Enlil and Enki as manifestations of secular/external power and religious/mystical internal power in the country. Both persons of the same medal are inextricably linked and connected with each other. They also represent a vision of harmony that kept Schumer's legacy intact in Mesopotamia, like putting so well into the myth of Enlil, a basket to build cities that were organized in the early sages, or Adapa. Thus, to the external power of Enlil to command, initiate, influence or stop actions, as well as protect them, corresponds equally understanding of Enki mechanics of the form of which such actions, influences and must take the best effects, evaluate and improve. In addition, Enki's gifts of magic, sexuality and wit bring connectedness and joy, which, unfortunately, are lacking in other religious traditions around the world. Two gods who also served as a woman under the names Ninhursag-Ki, Ninlil, Inanna/Ishtar in a special, with such courtesy and flair also unsurpassed in the world religion. Thus, we are very fortunate that as central images of male integrity joyful figures of Enlil and Enky, the World Soul of Schumer, which still captivates our own. Back to The Enduring Partnerships Back to the Gods'-Section 'Gods'Section enki and Enlil fight. enki and Enlil f13. enki and Enlil strategy. enki and Enlil garden of eden. enki and Enlil bloodlines. enki and Enlil tattoo. enki and Enlil family tree. where is enki and Enlil now

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