

Mard & JaanMard

(The first Man & The Second Man)

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Nergal & Three Boars(Left) – Mardukh & Kharuna Dragon

Mard: Nergal, He is the son of Enlil and Ninlil(Ninma), and is the manifestation of the reveng's whip of the God the Creator. He is the little brother to Kaash the guardian angel of Moon.

This is necessary to say an important point about two ancient words in Kurdish culture that we use also today.

Khsha and Izad: Khsha means King, today, but in ancient era was pronounced Khsha (The lord of the fate) and its symbol was a Cross.

But Khsha, which is now referred to by the names of Chukha, Kwekha, Dekhwa, Khachu, Usikhsh, Shakhs, Shekha, Kosa, and Sha, originally means the holy angel Raphael. His number is 44:Branch(4-Nergal) and Bud(40-Mardukh) and at first it was called the first man(Mardi), but after the birth of Mardukh, it became known as the second man(Mardum). He was the successor of Anu because he is the guardian of salt and the title of salt. But after the birth of Mardukh, he stepped down from the position of Anu's successor. Because he lost the fight to Mardukh. His Nickname are:

Mars, Pars, Parsu-Mah, Parsu-Mash, Surigash, Shurupak, Surigash, Suriya, Mard, Mard, Radaswaar, Sur, Raphael, Swaara, Swaaraga, Swaaraka, Suraka, Sulaka, Saluka, Julaka, Jolla(Loomer), Shakh(Horn), Kharuna, Arkhawan, Haruna, Wahran, Wahraam, Bahraam, Parhaam, Awraam, Hawraam, Abraham, Awrahan, Bahran, Bakhran, Barkhan(Lamb), Barkh, Pahllu(Rib cage), Paalla, Paraasu, Pasak(Hawrami jacket), Tongue and Loyalty(Paarsa, Guardian Dog), Voice and watcher(Shufar, Wolf), Soul(Soll) and Spirit(Srta).

JaanMard: Mardukh, Awrang, Haftrang, Gawraan, Djomard, He is son of Enki and Inanna and his symbol is Bud or Chll or Chro in Kurdish.

The story of the birth of Mardukh or Jaanmard is as follows:

Utush(War, Farra) or fire, the guardian angel of the Sun, the son of Shamash, or the fountain of flowing water, the guardian angel of the moon, in the twelfth sign, which is the address of Tashub (Ax), the angel/Izad of thunder, with the help of Enki, the guardian angel of the foothills, Enlil, the guardian angel of the wind column, and Haana or Inanna, the angel of water purity, and Nergal, the guardian angel of Rrmaka (the first ray of the sun) and Dumuzid, the guardian angel of the spirit of God the creator, in Indiwari or Kur-Dilmun Hwakhshatara under the supervision of Anu the angel guardian of the world was found in the pit (Blessing and mercy of God) or Kaan and by the will of God the creator, Mardukh the guardian angel of living nature was born.

God's will was located on Tashub and hit Hwakhshatara, (which was a clusteil stone, and inside it was a water-salt solution, and it was the abode of the Anumaki angels or salt water,)which caused a spark that was like the manifestation of Shamash in Pre-Eternity. And this spark caused an explosion in the salt water inside the Hwakhshatara stone, and the stone burst and water flowed from it, and the idea of the "Material Existence" that God had in mind took an abstract form.

But the manifestation of the natural and phenomenal stage of this story began like this:

A white cloud was formed from the steam created from the salt water inside the Hwakhshatara, which was a symbol of the Spirit of God the creator(Dove). This white cloud was in the form of Hwakhshatara, that is, it was the material manifestation of Hwakhshatara, and it looked like a white cow or Gautar(Wet-Cow, Wet-Water).

This white cloud was Nishay, Nja, Mikha, Miga, Mika, and Mj(Fog), and its whiteness was from Enlil, and it had Kinetic energy (Rawaan, Ruwa, Maar or Snake), and this kinetic energy was manifested in the Atom. This atom had three

particles: Electron(ZuPir, Pre-Eternity, Raaza), Neutron(Anusha, Immortality, Mandaa) and Proton(Bu, Eternity, Tushnaa) . The Neutron was neutral and the percussion explosive. Nergal was the guardian khsha(angel) of kinetic energy or Rrmaka(Rays), sun light. Hence, he is called the guardian Izad of "Rawaan or Ruwa".

This cow was known as Gukhal-Namarutu in Sumerian sources or Amrtu's calf or Martir's calf, or Gaumard's calf or Jaanmard's calf... We Kurds call Calf: Golk, Goraka, Gweraka and is the same Guk-hal. Also We name Man or Namarutu or Marutan: Marda, Mard, Mardan or Mrow, Mariv, Mrov... and men in English is Mardaan in Kurdish.

In the phrase Martir, the Maar(snake) is the symbol of Nergal and the Tir (arrow) is the symbol of Enlil. Because Martir is the manifestation of the white calf, which had kinetic energy and white color. But Martir, which arose from the salt water inside Hwakhshatara, was a source of fresh water that was not bitter or salty. The model for the phrase "Shirin or fresh sweet" is a lion sitting in the direction of pre-eternity to eternity or with its back to Saturn facing the sun, with water pouring out of its mouth. The sweetness of the water goes back to Haana or Inanna. This water is clean and its salinity is from Nergal. The spark created by the Tashub, which was bright white, impacted Hwakhshatara or the atom's neutron particle and exploded it.

Everything that existed in an abstract form in the four-dimensional world became three-dimensional and this world with the appearance of Mardukh or "Mard-Kha" or the first Man. Jaanmard is a symbol of natural life. With the birth of Mardukh, the Holy Trinity was formed:

Enki is Father or Zupir(Old Pre-Eternity), Mardukh is Son or Korpa (Immortality) and Srta (Piraan-Waysa or Holy Spirit) , who manifested in the white Calf. But a pure Zedan(womb) was necessary for the birth of a child, and

that realm of pure water was Inanna or "Dargush, Zardashta". That arena was Shirin or Shaara or Shaare. In Aramaic it is called Shatr-Ap. It means cold water...

It means a well or a reservoir of cold underground water, or Ward-Shir, Ard-Shir or Bard-Shir, which is the inner space of Hwakhshatara. Therefore, the Mihraba, Maardina or Mardukhi worship caves in the old days are the manifestation of the inner space of Hwakhshatara. Enki and Inanna are brother and sister, therefore the marriage of siblings in ancient times is a tradition left from the culture of Anumaki angels. For example, Abraham and Sarah. This tradition was canceled during the time of Moses, but it was common among the Khazaidis of Kurdistan, which were followed by the Sassanids.

Nergal is the cousin of Mardukh. He was the first Mard (Angel). He is the guardian angel of the Spirit of God the creator, that is a Rays Light-Brightness.

He is the mediator of the incarnation of God's spirit into Shurawa (salt water, Anumaki) and the enrichment of God's sleeping spirit in Hwakhshatara and the production of the Soul or spirit of nature. That is, it is the corridor through which the spirit of Mardukh or the Tashup's Prshka (Tashup's spark) of fire which comes by the will of God and (the hand of Elias or Elijah is the manifestation of God's will) passes through and is placed in the water or "fog in the shape of a white cow" and this cloud mass It explodes and turns into rain, which is likened to the blood of a sacrificial cow. This corridor is manifested in the shofar or cow's horn.

God's right hand first strikes the spark (Prshka, Shurupak, Nergal, Rphael) to the right side of Hwakhshatara and ignites the Sun (War-ور, Bar-بەر) or the sphere of the sun, then the Rrmaka (Light Spear, Homing pigeon) or the first ray of Sun light, which is under the control of Utush angel, goes to Pre-Eternity or Zu under the supervision of Enki, and burns the Shamash that is in Razan یرازان

or disappears situation and turn Shamash the invisibility to enlightening. Then this light enters into the Kur or the Charkhu(wheel) or the Alakhsha(axle) of Raada(chariot). There, the spirit of God in Hwakhshatara and is innocent and is a symbol of a boy or Korpa (Kotra), who is sleeping at the bottom of that well (Kur-Dilmun), and Dumuzid is his guardian, has been awakened by this new Spirit energy of God that named Nergal, in the form of a Spark and in the manifestation of a Male White Homing Pigeon which is a Positive Ion, and this spirit of God in Hwakhshatara, who is awakened and riched Negative Ion is in the form of a Laughing dove, now manifests in the form of a black-white-purple Dragon called Kharuna, which is the same Ionization of the atom. From this ionization, heat and light are produced, which causes the explosion of Hwakhshatara or Tishrai or Zartasht. Its heat causes the water of the spring of life to flow (Arianim Waycha or Chawa Rwan, Narin, Warkhan, Barkhan, Barkh or Lamb, Abraham, purple) and boil it, and its light is red (Surigash, Garus, Surijaa, Saluki, Julaka, Gasur, Garsu, Siwarag, Jasur, Shurupak).

But Kharuna, who is a dragon, is called Angara-Maynu in recent Zoroastrian texts written in Sanskrit in India and considers it hateful. The reason for this is the lack of understanding of the original ancient Avesta language, which was written in the old Kurdish language. Indians who became Zoroastrians brought their Vedic beliefs into the creation myth. While at the stage of the creation of the universe, there was no one except God and Hwakhshatara. Therefore, disrespecting the Kharuna dragon is negating the foundations of Baayi or Khazayi religion, which is basically the story of the birth of Mardukh, the guardian angel of living nature.

Kharuna is the center of gravity of the scales of justice in a position of balance. Kharuna is tangent to Shamash. In the middle of Kharuna or behind its is immortality, which is an atom, and this atom is likened to a three-branched flower. It also depicts three red, white and black boars that are tied to Nergal's

hand by a string. The string symbolizes the atom and the three boars symbolize neutrons, protons and electrons, and the bells around their necks symbolize magnetism, which we imagine in magnets. And iron is one of the primary components of blood, which is the substance of life.

The Glaucous color of the clothes of the Mithraic magis in ancient times refers to the color of the Homing Pigeon, which is the symbol of the awakened spirit of God, and the color of the Kurdish women's cloth named Srkayi, which is black, white, and red, is related to Laughing dove, and the Arashki-Gal symbol is the sister of Izad Haana or Inanna. She is Dumuzid's second wife. This fabric is for women's shawls and is a symbol of Kharuna fire. It has been produced in Kermanshah since ancient times. This cloth is for women, because it is a symbol of fertility and is only used for a shawl on the head of Kurdish women, and it is not allowed to wear it like a shirt or anything else.

Kharuna is the symbol of life or the soul or nature soul, which is a combination of the spirit of God the Creator, who was protected by Nergal, and the soul of Hwakhshatara, which was the spirit of the particle of creation, but due to the distance from God's body, became cold and went to death or the sleep of immortality, and Dumuzid was its guardian. But he was looking forward to joining God. In order to create "creation", God did not want to return Hwakhshatara to himself, but he knew that Hwakhshatara's soul was waiting to be connected to the origin again, so by giving his soul to Hwakhshatara, he fulfilled the desire of Hwakhshatara who was connected to God, and also with the birth Mardukh and the formation of Kharuna made himself wish come true.

This is why Mardukh is called Martdu (Mars II), Mard II or the second Man, and because of having the dragon Kharuna, he is called Jaanmard or the "Lord of the spirit of life".

But the people who praised Nergal in ancient Kurdistan were called Barmangi, Barmakhi, Mardi, and those who praised Mardukh were called Barmakh-Yaar, Warmaz-Yaar, Jumardi, Jaanmardi, Godarzi.

This spark was struck from one side to the stone to enter inside it, Ardashir, and make the white cow, which is the white cloud, undergo interactions and turn it into sound and rain. But the cow(cloud) inside, it became positive and negative poles because there the Doppelgänger split and harmonized the Angel Tashub's energy. The created magnetic field is likened to a dagger (Charkhan, Khanchar, Wheel, Chariot of Nergal) which is placed in the hand of Mardukh and hits the neck of the cow and kills it.

Therefore, Nergal is the corridor of light. Nergal is a piece of light from the center of the sun that was thrown towards the particle. That is why it is called Suritaj. The sun is the manifestation of the warm and bright nature of God the Creator. But Dumuzid is the manifestation of the hidden and middle part of the wall of Hwakhshatara, which is called "Kur" or deep. That is, the middle of the Hwakhshatara wall, which has two internal and external surfaces.

Its external surface is its exterior, which is stone, and its name is Bard(Ward, Duwar, Darawa, Diwar or Wall, Tawara, Tawr, which angel Tashub is its guardian, and its number is twelve, and it is the symbol of the planet Pluto. And its symbol is a boar. But the inner surface is a Charkhan (Barkhan, Khanchar, Abraham, lamb) and its Diw (inner space) is a lion, and the sacrificial cow is in its space, and the angel Inanna is its guardian. In fact, Nergal is the watcher and witness of this stone wall and is the ruler of the lamb and the boar. He is superior to Inanna and Tashub because he is at the center of the particle and at its height and sees everywhere.

He is located in Aranim Waicha, which is the place of the moon, and he stands in Kharuna Bam or Bam Arkhawaan, in the central elevation of Aranim Waicha, which is the symbol of the moon.

That high point is the roof of the sky or the depth of the dome of the sky. In fact, if we compare the particle of creation to a human, Nergal is the skin and covers the whole body, and Enki is the skeleton, Mardukh is the heart, and Inanna is the internal cavity of the body, Anu is the third eye or the mind and brain, and Kaash is the eye and Domuzid is the symbol of blood and the guardian of Day and Night.

Nergal is the symbol of loyalty. What is strange is the teachings of the current Avesta book, which calls Nergal "Ahriman" and puts him in front of "Ahuramazda" or Mardukh. I do not understand why? Even the pronunciation of Mardukh in Avesta is different with two forms: Ahuramazda and Hormozd. It is as if this book was written in two different places.

The truth is that in a period of history, has existanced a will to create a deviation in the Bahi or Baayi religion. A big and deliberate deviation that led to the destruction of ancient culture in ancient Kurdistan (Eran-Shaar).

It needs to say Eranshar means Kharuna-Cold and number Chaar(4) is its symbol. We read in historical Urartuian texts about Chardari who was a King and he ruled on ancient East Kurdistan and Luristan and Armenia. His name means CharDari(Four doors, Four sides) or CharRudi(4 rivers) that we see this recent symbol on the Syriac and Assyrian flags.

Kharuna-Cold or Arkhawan-Sard is the Cold Dagger or Cold-Volcano.

This volcano is the same cold fire of Abraham or Ashtar-Aawa(8-Doors/rivers/sides-Water, Ashtrukhat) or the Water of the Dragon that was located in the Ur-Kaldani or Chaldean-Ur.

Ashtrukhat in the History of Medes written by A.M.Diakonov is one of the six Medes's tribe in 8th century BC.

Diakonov says according to Assyrian texts. As I said before Eran-Shaar is the point starting of Baayi-Din or Ballanced Scales civilization. This was the point of origin of creation and was located in the Ur-Kaldani. What is related to the manifestations of the ancient Anunnaki-Abrahamic civilizations in the Middle East dates back to this point.

In fact, Islam and its teachings were not enough to replace the Baayi religion.

This current Avesta is a completely illusory, customized and non-native book, and it was written with the aim of destroying the Baayi religion. In fact, Nergal and Mardukh are Cousins (Aamoza, Hamzaad) and are "Yaar". Yaar means spiritual dependence that has an eternal effect on all relationships between two people.

But what is the origin of fog or white cow? When Hwakhshatara separated from God's body and stood in front of God and God allowed it to cool down, i.e. to die, God's spirit, which was inside this particle and the particle was alive because of it, actually went to sleep and that "sleeping" is called Razaan or Raaza. In fact, "Orion" or awakening is a symbol of dynamic and kinetic energy, and sleep or "Raazaan" is a symbol of inertial energy. When God's soul in Hwakhshatara fell asleep, this part of his soul, which was in the particle, was guarded by Izad Dumuzid.

When the soul of the particle(Hwakhshatara) fell asleep, it cooled and manifested in cold water and penetrated into the fabric of the stone somewhere between the Baraaz(the boar) and the Barkhan (lamb). There is a "Kur" or a Well. The soul of the God the creatore who was sleeping was Korpa(Pakur, Kotra, Homing Pigoen) or an innocent child in the cradle (Dargosh) and its

symbol is Laughing dove. The Spirit of God slept in the Kur for three Raaza (Night) and Dumuzid took charge there.

So we understand that the spirit of Hwakhshatara was inside the single stone and was hidden in a white cloud.

After three Raaza(Night sleep) Korpa, which was a neutron or a neutral particle, woke up and was woken up by the force of Tashub, which was a spark, and from the well of fate or Chamchara, which is "Kur Dilmun" or Mah-Tir (the well of the Mard, or JaanMard) or called the well of Mardukh came out and Mardukh was born. Because Mardukh was a light in the water, he became known as a symbol of Baptism, and because he was innocent and like a child, he was thought of as a "Laughing Dove". Mardukh has neutron energy and a snake is his mobility symbol , but because two snakes of electrons with a negative charge and protons with a positive charge are the cause of his vitality, so he is introduced along with a snake with a double-headed tongue and two hands and two legs. This snake is known as Arkhawaan or Kharuna Dragon, which is a black and white chess board.

Kharuna or Arkhaana or Charkhaana/چرخانه or Chaarkhaana/چارخانه is the same as Charuna, Charina, Chaawarwaan, Jaanawar, Khaawaran, Chraakhan/چراخان or water of life which is a light shade which is the symbol of the color gray and this gray is the sign of the burnt soil of Hwakhshatara after the explosion, from under which the Phoenix or Anush or Faanos flares up with the wind of Enlil, and when Mardukh came out of it, he was a mature and complete soul and a man and it had grown in the area of the cow sacrifice or white fog, and it was known as MaardiGau or MardAawa, Maarda, Gomard, and Jaanmard and Jomard. Nergal was a branch(Shaakha, Khasha, Khazaa, number 4) and Mardukh was a Chll or Chro(Bud), so they both Nergal and Mardukh created

the tree of life or chlorophyll together, and the number of chlorophyll is chl1(branch) or chl(forty/cold). Therefore, the winter night, which is called Yalda or Chla, is a symbol of the birth of the tree of life.

Dumuzid the guardian is the spirit of God that existed in the particle (Hwakhshatara) and then appeared in the representation of Mardukh. After Mardukh was born, was assigned to guard the tree of life because Mardukh became the material manifestation of "Being" or Existence and became the guardian angel of "Being" and Dumuzid became the guardian angel of "Khazaa, Khasha, Shaakha" or Nature. This is why the count of the nature is four, and it consists of the four elements: water, wind, earth, and fire.

Therefore, those who believe in reincarnation or Chamchara are Khazayi or EliKhasi, El-Khasaites, Dumuzidi, Mardukhi, Nergali, Inannai, Enlili, Shamashi, Utushi, Enkayi and Anuyi or Anumaki or Anushi.

Therefore, all the current religions of the Middle East are rooted in this culture. What was mentioned was the difference between Mard or Nergal and Jaanmard or Mardukh.

Note:

You can read the English and Persian texts of this article on Qelam's website through this link:

English:https://www.qelam.com/index.php?option=com_content&view=article&id=4313:mard-jaanmard&catid=95&Itemid=527

Persian: https://www.qelam.com/index.php?option=com_content&view=article&id=4306:mrd-w-janmrd&catid=84&Itemid=479