MITHRAISM AND ITS ROLES ON THE FORMATION OF RITUAL ARCHITECTURE

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ABSTRACT

Mithraism is an oriental rite. It did advent from Atropatans (Medes Empire) and improved by Persian Empire but it should not be forgotten its ceremonies is one of the most effective rites that could dominate Abrahamic religious and Zoroastrianism before overspreading into borders of Roman Empire when the Jesus was not born. Its special-sense and form of temples are comprehensible considering sequential temples of Zoroastrians, Jews, Romans, Christians and etc. Symbols such as; Apis-bull of Samaritan, stone fire-temples of Zoroastrians, Romans underground temples, cross formed churches and the sacred number of seven that can be comprehended regarding to the account of weakly days, ancient planets, holly candlesticks, steps of king Cyrus temple, are some signs of Mithraism effected other religious tangibly. In this paper, the role of Mithraism concepts those effected the formation of ritual artworks have been investigated to show the similar base of the mentioned religious using of architectural clues.

INTRODUCTION

Mithraism is an oriental rite, religious and myth overspread in the west spatially among Roman Empire before Christ. The antiquity of discovered temples in Azerbaijan-Iran shows it did advent from Atropatene (Medes Empire) and improved by Persian Empire. It should not be forgotten its ceremonies is one of the most effective rites that could dominate Abrahamic religious and Zoroastrianism before overspreading into borders of Roman Empire when the Jesus was not born. Its sense of space and form of temples are comprehensible regarding to the sequential temples of Zoroastrians, Jews, Romans, Christians and etc [1].

Symbols such as; Apis-bull of Samaritan, stone fire-temples of Zoroastrians, Romans underground temples, cross formed churches and the sacred number of seven that can be comprehended regarding to the account of weakly days, ancient planets, holly candlesticks, steps of king Cyrus temple, are some signs of Mithraism effected other religious tangibly. This paper investigates the role of Mithraism concepts effected the formation of ritual artworks to display the similar root of the religious by architectural signs [2].

MITHRAISM

The oldest document that is mentioned to the Mithras name relates to Hittite peace treaty with Metanian in 14th century BC, located in Bogazkoy-Turkey but Mithras myth has a root in Paleolithic era.[1] Mithras is the rite of duality[3].

There are a lot of caverns and buildings have recognized as Mithras, the cult centers of the mysteries of Mithras. The classical symbols of the bull emerge in the Mithras temples. Mithras’ killing of the bull is the most obvious of symbol of Mithraism (figure2).

Figure1: Mithras born from the rock (marble, 180–192 AD), from the area of S. Stefano Rotondo, Rome

Figure2: Tauroctonous Mithras

Sources: Marble group of the second century, British Museum

Carrying the night and day torches, the shepherds, young Mithras born out of the cave and the signs of the zodiac. Fight for the Light in the dark is its main slogan that influence Zoroastrianism (Figure1).

In fact, Zoroaster is a direct heir of Mira religion rather than an independent profit. Subsequently, it is viable to represent Mithras by Zoroastrianism considering its specific paternities. However, there are some spatial factors that make them differ. The next part has presented some clues to distinguish their effects.

Duality is the base of Zoroastrianism that is received by Mithras. Mithras was being fought against darkness but it was vital killing the bull to reach the light. It should be mentioned bull is a symbol of badness God that causes the darkness. Obviously, the knife and fire on his hand indicate the mentioned mystery. Also, Ahriman or Demon was the God of the darkness and Mazda or savior was the God of lightness in the Zoroastrianism (Figure3) [4].

Figure3: Frvahar
THE SACRED NUMBERSEVEN
The number seven wasthefullest in the manycultures and reli-
gions because of connectionwith thecreation story. According
tothe holly books' narration; all the universe was created in six
days or six stages then the lord spendthe seventh dayto relax.[5],
[6]. In many other cultures similar views have been expressed
about the creation.

RITES OF MITHRAISM REPRESENTING BY OTHER RELI-
GIOUS
Mithras was the god of the covenant and obligation and mutual
faithfulness [7]. Mithras was born out of a rock in a cave. It re-
veals the bull to the ground and sits on its back and plunged the
knife into the bull's shoulder.

Bull was symbol of terrestrial power. So, rock and soil are holly
that caused to build underground rocky temples. Also, fire which
represents lighting was the symbol of felicity. Subsequently, Sun-
worshiping was another attribute to be recognized.

There was a complex system of seven dignity of initiation
with ritual meals that was sacred for Mithras worshippers.
It was called syndexioi among initiates that "united by the
handshake"(Figure4)[8].

Figure4: Candelabrum from Carthage, dated to the sixth
century BC

They met in underground temples called Mithraea (Figure5). The
cult became manifest to have had its center in Rome[9]. It should
not be forgotten that, there are many archeological finds with
the usage of shrines, meeting places, monuments, and artifacts
related to the Mithraism rite throughout the Atropatena, Persia,
Anatoly and Roman Empire [10].

MITHRAISM AND SUMERIANS
The most ancient ethnic that regarded to the number seven were
folk of Sumerians. The planets like; (Venus, Jupiter, Mercury,
Saturn, Mars, Earthand the Sun) discovered for the first time
by these tribes that were worshiping them as Lord and gods of
phenomenon. At the same period, Sumerians had found seven
specimens of some natural factors like planets discovered the
ancient world, and it also confirms the superiority of primary
colors such as; (red, silver, white, black, purple, blue and green)
and metaphysical aspects were seven.

Then, number seven was very important in religions, join the
world's mystical traditions and customs. Also, the sacred num-
ber seven was the number of so many activities and natural
factors. Among Indo-European peoples' sacredness of number
seven is obvious. In ancient Greece the figure for Apollo, god of
medicine, poetry and industry was also the seven. The caves in
the culture of Mithras have seven doors and niche [11]. Seven re-
liers had been seen on some cedar of Mithraism. Degrees of ini-
tiation among the cult had seven stages.

MITHRAISM AND CHRISTIANITY
In the early centuriesafterChrist, Mithraismwasa seriousrival of
Christianity. Mithras was only savior and represents a way of life
and faith at that time. December 25, the birth day of Mithras was
the birth day of "Christ"[12]. Then, the ideas of Mithraism started
to penetrate Christianity. At the beginning, Mithraism was the
main part of the Christian religion but the Roman Empire began
to treat against the idea of oriental when finds new official reli-
gion[12].

East and west did trust on the sun god that was called Mithras.
It was Invincible and they called themselves the servants of the
"Father Mithras". Mithras was born in a dark cave and the sheep-
herds were the first people that found it[13]. Then, they present-
ed gold, aromatic and fragrant as a gift. This is the story same as
the Gospel[14].

The holy birth celebrate of the Mithras occurred in the darkest
cave in 21st December when is the darkest night of the year[15].
Mithras's birth day signs the birth of light, the appearance of
signs of hope and rebirth of nature. Also, holy Jesus is celebrated
on this night at the time of the winter solstice(figure 5).

Figure5; symbol of the Sun from the center part of The Zodiac is the ex-
act symbol of Christianity (TheMystery Religion of Babylon
www.sabbathcovenant.com)

Crypt tombs have been used between third to fourth centuries
continuously. It is estimated that of four million bodies buried
in the crypt only the monuments of Rome. The tombs were used
as hiding places for refugees in the days of persecution [16].
Features such as; block and separate steps, indention and se-
cret passageways, hidden input and output doors might assert of
mentioned statement. Albeit, their main role was to replace the
apostles dead but some Christianrituals were performed in the cel-
lars affecting Mithraism rites (Figure6).
It is asserted that the Mithraism is the religious of duality that effected opinion of trinity in Christianity. Signs like the sun and encircled cross can be seen in the holy dining (sanctified food) of the Mithras. Four corners of the cross were a sign of beginning the solar year in Mithraism rites. Two corners of that-showthesteday and night. The other corners mark the solstice.

On the hand the central fire-temple of Nushijan tapa in Ecbatana had been constructed resembling cross-shape in first millennium BC, when the shape of cross could not authenticate the Christ crucifixion story before his nascence (Figure7).

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On the other hand, according to the Biblical narratives, all the universe was created in six days or stages, and the Lord spent the seventh day for rest. In many other cultures, similar opinions have been expressed about the creation. It should be remained, there was a complex system of seven dignity for Mithras worshippers that was called *syndexioi* among initiates that "united by the handshake". Also, the seven candlestick that has concept of "a light unto the nations" used in the Jewish temple affected by Mithras candlestick (Figure8) [18].

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Mithraism and Judaism

Bull worship was common in ancient cultures. Apis was a comparable object of worship in Egypt [16]. According to the Exodus narrative the Hebrews had recently come which the tribe believe the Hebrews were reviving in the wilderness; When Moses went up to mount Sinai, the Israelites did worship the golden calf. Moses went down from the Sinai that did aware the story and became angry. Finally, he burnt the calf in a fire [17]. This milestone alike Mithraism rites when it narrated *Mithras plunged the knife into the bull's shoulder*. Then, he spark on fire to guide the people.

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CONCLUSIONS
We can say that for 1m³ M20 grade of concrete consumption of fine aggregate is 775.96 kg. Here in specimen M-3 we replace fine aggregate by 24.62 kg of crumb rubber for 1m³ M20 grades of concrete. So, we can say that up to 15% foundry sand utilized for economical and sustainable development of concrete. Uses of crumb rubber in concrete can reduce the harmfulness to the environment and produce a ‘greener’ concrete for construction. An innovative supplementary Construction Material is formed through this study.

REFERENCE