
The Roman Cult Mithras Mysteries

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Graffiti and the Forgotten Jews of Antiquity Lulu.com

The relative sophistication of the three major 'Oriental cults' of the Roman Empire, combining unfamiliar myth with distinctive ritual, enabled them, like Early Christianity, to offer a properly ethical salvation in the Weberian sense.

[Women and the Roman City in the Latin West](#) Princeton University Press

Since its publication in Germany, Manfred Clauss's introduction to the Roman Mithras cult has become widely accepted as the most reliable, as well as the most readable, account of its elusive and fascinating subject. For the English edition the author has revised the work to take account of recent research and new archaeological discoveries. The mystery cult of Mithras first became evident in Rome towards the end of the first century AD.

During the next two centuries, carried by its soldier and merchant devotees, it spread to the frontier of the western empire from Britain to Bosnia. Perhaps because of odd similarities between the cult and their own religion the early Christians energetically suppressed it, frequently constructing churches over the caves (Mithraea) in which its rituals took place. By the end of the fourth century the cult was extinct. Professor Clauss draws on the archaeological evidence from over 400 temples and their contents including over a thousand representations of ritual in sculpture and painting to seek an understanding of the nature and purpose of the cult, and what its mysteries and secret rites of initiation and sacrifice meant to its devotees. In

doing so he introduces the reader to the nature of the polytheistic societies of the Roman Empire, in which relations and distinctions between gods and mortals now seem strangely close and blurred. He also considers the connections of Mithraicism with astrology, and examines how far it can be seen as a direct descendant of the ancient cult of Mitra, the Persian god of contract, cattle and light. The book combines imaginative insight with coherent argument. It is well-structured, accessibly written and extensively illustrated. Richard Gordon, the translator and himself a distinguished scholar of the subject, has provided a bibliography of further reading for anglophone readers.

The Definitive Account of a Crucial Historical Moment when a Colorful Oriental Religion Swept over the Roman Empire Routledge

Explores mysterious religious cults of ancient Greece and Rome, discussing the deity that each group worshiped, the initiation ceremonies, and how the cults' practices influenced early Christianity.

[Beck on Mithraism](#) Bloomsbury Publishing

This book is about the multiplicity of gods and religions that characterized the Roman world before Constantine. It was not the noble gods such as Jove, Apollo and Diana, who were crucial to the lives of the common people in the empire, but gods of an altogether more earthly, earth level, whose rituals and observances may now seem bizarre. As well as being of wide general interest, this book will appeal to students of the Roman Empire and of the history of religion.

[Mystery Cults in Visual Representation in Graeco-Roman Antiquity](#) Bloomsbury Publishing

This book fills a gap in the study of mystery cults in Graeco-Roman Antiquity. Focusing on the visual language surrounding these cults, it aims to

understand how images depict mysteries in different cults: Dionysus, Mithras, Mother of the Gods, and Isiac cults.

The Mysteries of Mithra Roman Cult of MithrasThe God and His Mysteries

A Journey to the Hypercosmic side of the Sun by Prof Ezio Albrile. Internet & the Resurrection of a God: the Neo-Mithraic Communities by Israel Campos. Aristotle & the Natural Slave: The Athenian Relationship with India by Robert F. Mullen. The Dawn of Religions in Afghanistan-Seistan-Gandhara & the Personal Seals of Gotama Buddha & Zoroaster by Ranajit Pal. Dacia & the Cult of Mithras by Csaba Szabo. Sun Tzu & the Achaemenid Grand Strategy by Sheda Vasseghi. Zen Buddhism & Mithraism by Masato T j . A new Archaeological Research of the Sassanian Fire Temple of Rivand in Sabzevar, by Hassan Hashemi Zarjabad. The Zoroastrian Holyland of Haetumant by Reza MehrAfarin. Kephra by Akashanath. Into The Looking Glass Tragic Reflections of Life by Lesley Madytinou. Solomon in Olympus: The Enduring Connection between King Solomon & Greek Magic by David Rankine. Orphic Hymn to Aphrodite trans by Harita Meenee. The Athenian Festivals of Demeter by Melissa Gold. The Lioness by Jane Raeburn. Plus many more articles.

A Monumental History of Mithra's Abode CreateSpace

This major survey of the history and culture of Roman Britain spans the period from the first century BC to the fifth century AD. Major survey of the history and culture of Roman Britain Brings together specialists to provide an overview of recent debates about this period Exceptionally broad coverage, embracing political, economic, cultural and religious life Focuses on changes in Roman Britain from the first century BC to the fifth century AD Includes pioneering studies of the human population and animal resources of the island.

Collected Works with New Essays Wiley-Blackwell

This volume sets forth a new explanation of the meaning of the cult of Mithraism, tracing its origins not, as commonly held, to the ancient Persian religion, but to ancient astronomy and cosmology.

The Origins of the Mithraic Mysteries Booksllc.Net

Known as Mitra to the Indians, Mithra and Zarathustra (Zoroaster in Greek) to the Iranians, and Mithras to the Romans, this is the oldest of all living deities. Mithras was recognized as the greatest rival of Christianity, a greater threat even than the religion of Isis. If Rome had not become Christian, it would have become Mithrasian. Mithraists had a sacrament that included wine as a symbol of sacrificial blood. Bread in wafers, or small loaves marked with a cross, was used to symbolize flesh. The priestly symbols were a staff, a ring, a hat, and a hooked sword/ members were called brothers, and priests were called "Father." Mithras was born on December 25th. He offered salvation based on faith, compassion, knowledge, and valor. He appealed to the poor, the slave and the freeman, as well as to the Roman aristocracy, the militia, and even to some emperors. The Christians sacked his temples, burned his books, and attacked his followers—they desecrated his temples, and built their own churches on the same foundations as the old Mithraic temples. Cooper examines Mithras and his religion in the most complete study ever done. He explores the various forms of this godworshipped from Lisbon to modrn Bangladesh, from the Scottish border to the Russian Steppesand investigates the worship. This is an exciting journey into living mythology, the history of a living god, and will fascinate modern Western readers who want to know more about the spiritual pathwhether they want to better understand contemporary Christianity, the basis of many contemporary ideologies, mythology, or the Western Mystery Tradition.

The Drug Cult That Civilized Europe Bloomsbury Publishing USA

This illustrated book traces the history of an unlikely force in the shaping of Western civilization: the use of psychedelic mushrooms, namely by a secret society called the cult of Mithras. Nero was the first emperor to be initiated by the group's "magical dinners," and most of his successors embraced the ritual as a source of spiritual transcendence. The cult was officially banned after the Conversion, but aspects of their rituals were assimilated or co-opted by Christianity, and the brotherhoods persist today as secret societies such as the Freemasons. This is a fascinating exploration of a powerful force kept behind the scenes for thousands of years.

The Mind of Mithraists BRILL

Since its publication in Germany, Manfred Clauss's introduction to the Roman Mithras cult has become widely accepted as the most reliable, as well as the most readable, account of its elusive and fascinating subject. For the English edition the author has revised the work to take account of recent research and new archaeological discoveries. The mystery cult of Mithras first became evident in Rome towards the end of the first century AD. During the next two centuries, carried by its soldier and merchant devotees, it spread to the frontier of the western empire from Britain to Bosnia. Perhaps because of odd similarities between the cult and their own religion the early Christians energetically suppressed it, frequently constructing churches over the caves (Mithraea) in which its rituals took place. By the end of the fourth century the cult was extinct.Professor Clauss draws on the archaeological evidence from over 400 temples and their contents including over a thousand representations of ritual in sculpure and painting to seek an understanding of the nature and purpose of the cult, and what its mysteries and secret rites of initiation and sacrifice meant to its devotees. In doing so he introduces the reader to the nature of the polytheistic societies of the Roman Empire, in which relations and distinctions between gods and mortals now seem strangely close and blurred. He also considers the connections of Mithraicism with astrology, and examines how far it can be seen as a direct descendant of the ancient cult of Mitra, the Persian god of contract, cattle and light. The book combines imaginative insight with coherent argument. It is well-structured, accessibly written and extensively illustrated. Richard Gordon, the translator and himself a distinguished scholar of the subject, has provided a bibliography of further reading for anglophone readers.

The God and His Mysteries Oxford University Press

This book sheds new light on the religious and consequently social changes taking place in late antique Rome. The essays in this volume argue that the once-dominant notion of pagan-Christian religious conflict cannot fully explain the texts and artifacts, as well as the social, religious, and political realities of late antique Rome. Together, the essays demonstrate that the fourth-century city was a more fluid, vibrant, and complex place than was previously thought. Competition between diverse groups in Roman society - be it pagans with Christians, Christians with Christians, or pagans with pagans - did create tensions and hostility, but it also allowed for coexistence and reduced the likelihood of overt violent, physical conflict. Competition and coexistence, along with conflict, emerge as still central paradigms for those who seek to understand the transformations of Rome from the age of

Constantine through the early fifth century.

Romanising Oriental Gods Oxford University Press, USA

In Lord of the Cosmos, Patella demonstrates the ways in which the Roman Imperial religion imbues Paul's letter and subsequently Mark's Gospel. Mark resonated in the imperial capital and beyond because of its inherent participationist theology, a theology probably augmented by Paul and possibly introduced by him. In his own writings, Paul draws from Mithraic vocabulary and symbolism. Mithraism itself functions within the cosmic framework outlined in Plato's Timaeus. Pauline theology, with its Mithraic overtones, coheres with the Markan theme of Christ's cosmic victory over Satan; Paul and Mark share a similar view of Christ's salvific act. With the Bartimaeus pericope (10:46-52), the Markan Gospel demonstrates that believers, by their call to discipleship, participate in that victory. This whole process is signaled by the baptism with its divine communication and actions of descent and ascent, a strong Pauline concept. Patella shows that the Markan presentation of Jesus' death, the climax of the narrative, brings the act of divine communication full circle. At the baptism, God communicates to creation, and with Jesus' cry from the cross, creation replies in despair. Jesus' death is not the end of the story, however. The women at the tomb realize this fact and are awestruck at its significance, which is the reason that they do not tell anyone what they have witnessed. The notice to meet Jesus in Galilee is an affirmation of the resurrection. By moving from the area of the dead, that is the tomb, to the land of the living, Galilee, Mark echoes the cosmic theology in Paul, which moves from life to death, and back to eternal life.

Mithras, Paul, and the Gospel of Mark Weiser Books

No nation has contributed more to the elevation of the human spirit and to the global enrichment of civilization than Iran. Some of the greatest scientific, religious, and cultural discoveries owe their origin to Iran. This monumental history aims to discern the inner meaning of Iran and the spiritual destiny of the Iranians or Eastern Aryans.

Proceedings of the First International Congress of Mithraic Studies University of Texas Press

With a history of use extending back to Vedic texts of the second millennium BC, derivations of the name Mithra appear in the Roman Empire, across Sasanian Persia, and in the Kushan Empire of southern Afghanistan and northern India during the first millennium AD. Even today, this name has a place in Yazidi and Zoroastrian religion. But what connection have Mihr in Persia, Miuro in Kushan Bactria, and Mithras in the Roman Empire to one another? Over the course of the volume, specialists in the material culture of these diverse regions explore appearances of the name Mithra from six distinct locations in antiquity. In a subversion of the usual historical process, the authors begin not from an assessment of texts, but by placing images of Mithra at the heart of their analysis. Careful consideration of each example's own context, situating it in the broader scheme of religious traditions and on-going cultural interactions, is key to this discussion. Such an approach opens up a host of potential comparisons and interpretations that are often side-lined in historical accounts. What Images of Mithra offers is a fresh approach to the ways in which gods were labelled and depicted in the ancient world. Through an emphasis on material culture, a more nuanced understanding of the processes of religious formation is proposed in what is but the first part of the Visual Conversations series.

Images of Mithra City Lights Books

Rome is in chaos. Earthquakes shake the city. The pope is in a coma. And a Vatican scholar has been found dead in the Tiber. Detective Marco Leone is about to take a sabbatical when his estranged friend—charged with organizing the Vatican's secret archives—is murdered. Leone stays to investigate, but the killing is just the first in a series of ritual assassinations and attacks on specific churches—all of which were built over ancient chapels of the Roman god Mithras. Leone's research leads him to two American scholars who have uncovered a pair of scrolls that, if authentic, could rewrite history. While attempting to unravel the parchments' mysteries, they are drawn into a bitter feud between a scheming cardinal and a charismatic tycoon, Lucio Piso, himself bewitched by the cult of Mithras. As the deaths pile up, Leone begins to wonder if Piso is involved, and if his obsession feeds larger personal and political goals. Could the cult of a long-forgotten god topple the Italian government and bring the Church to its knees? In the tradition of The Da Vinci Code comes a thriller that dives beneath the veneer of a powerful ancient institution to explore the crumbling ruins—and the shocking secrets—that lie within.

The Mysteries of Mithras Lulu.com

First published in 1956, this seminal study, by the great Belgian scholar Franz Cumont, remains the definitive coverage of a great ideological struggle between the West and the Orient in the first centuries of the Christian era. Mithraism, a mystery religion originating in Persia, spread rapidly through the Roman Empire, and achieved such strength that Europe almost became Mithraic. Dr. Cumont, the world's' greatest authority on aspects of classical religions, here discusses the origins of this colourful oriental religion, and its association with the Roman army. Then utilizing fragmentary monuments and texts, in one of the greatest feats of scholarly detection, he reconstructs the mystery teachings and secret doctrines, the hidden organization and cult of Mithra. This volume includes 70 illustrations.

Historical and Cognitive Studies in the Roman Cult of Mithras BRILL

Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online. Pages: 26. Chapters: Aion (deity), Arimanius, Cautes and Cautopates, CIMRM, Fert rakos mithraeum, Mithras (name), Mithras in comparison with other belief systems, Mithras Liturgy, Rudchester Mithraeum, Tauroctony. Excerpt: The Mithraic Mysteries were a mystery religion practised in the Roman Empire from about the 1st to 4th centuries AD. The name of the Persian god Mithra, adapted into Greek as Mithras, was linked to a new and distinctive imagery. Writers of the Roman Empire period referred to this mystery religion by phrases which can be anglicized as Mysteries of Mithras or Mysteries of the Persians; modern historians refer to it as Mithraism, or sometimes Roman Mithraism. The mysteries were popular in the Roman military. Worshipers of Mithras had a complex system of seven grades of initiation, with ritual meals. Initiates called themselves syndexioi, those "united by the handshake." They met in underground temples (called mithraea), which survive in large numbers. The cult appears to have had its centre in Rome. Numerous archeological finds, including meeting places, monuments, and artifacts, have contributed to modern knowledge about Mithraism throughout the Roman Empire. The iconic scenes of Mithras show him being born from a rock, slaughtering a bull, and sharing a banquet with the god Sol (the Sun). About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene

(tauroctony), and about 400 other monuments. It has been estimated that there would have been at least 680-690 Mithraea in Rome. No written narratives or theology from the religion survive, with limited information to be derived from the inscriptions, and only brief or passing references in Greek and Latin literature. Interpretation of the physical evidence remains problematic and...

[Mystic Cults in Magna Graecia](#) Cambridge University Press

The ancient Mysteries have long attracted the interest of scholars, an interest that goes back at least to the time of the Reformation. After a period of interest around the turn of the twentieth century, recent decades have seen an important study of Walter Burkert (1987). Yet his thematic approach makes it hard to see how the actual initiation into the Mysteries took place. To do precisely that is the aim of this book. It gives a 'thick description' of the major Mysteries, not only of the famous Eleusinian Mysteries, but also those located at the interface of Greece and Anatolia: the Mysteries of Samothrace, Imbros and Lemnos as well as those of the Corybants. It then proceeds to look at the Orphic-Bacchic Mysteries, which have become increasingly better understood due to the many discoveries of new texts in the recent times. Having looked at classical Greece we move on to the Roman Empire, where we study not only the lesser Mysteries, which we know especially from Pausanias, but also the new ones of Isis and Mithras. We conclude our book with a discussion of the possible influence of the Mysteries on emerging Christianity. Its detailed references and up-to-date bibliography will make this book indispensable for any scholar interested in the Mysteries and ancient religion, but also for those scholars who work on initiation or esoteric rituals, which were often inspired by the ancient Mysteries.

[Ancient Mystery Cults](#) Mohr Siebeck

*Includes pictures *Includes ancient accounts describing Mithras *Includes online resources and a bibliography for further reading *Includes a table of contents "It is as though the living tradition and written records of Christianity had disappeared from the world for fifteen hundred years, and there remained to us only a few hundred monuments and the ruins of some three-score churches. What could we glean from these of the doctrines of the faith? How, from such meagre remains, could we reconstruct the story of the God, the saving doctrines, the rituals, the liturgies?" - G.R.S. Mead, *The Mysteries of Mithra* In the early Roman Empire, as Christianity struggled to gain a foothold and survive in the polytheistic pool of Roman theology, its greatest rivals weren't the Caesars or the Roman aristocracy but rather the faith and devotion of the common Roman legionary. The faith of these

men was centered on the god Mithras, who, they believed, led them to victory upon the field of battle and had done so for nearly four centuries. Despite this widespread belief among soldiers, the cult of Mithras was not a creation of the Romans, although they would eventually add their own rituals and mysteries to the ancient religion. In fact, the Mithraic religion was an Indo-Persian creation, a theology which managed to travel from India and back into the Hellenic and Roman world by way of Alexander the Great's conquest of the Persian Empire. Eventually, the cult of Mithras would spread across the ancient world, and Mithras would be worshiped from the mountains of India to the coasts of Spain. As a result, the cult of Mithras could ultimately be found in every corner of the Roman Empire. The Mithras cult was one of the many "mystery religions" that the Romans adopted, several of which came from cultures outside of Rome. Isis, an Egyptian goddess, and Cybele, an Anatolian goddess, were both popular with Roman women, while Mithras, which was a variation of the name of the Zoroastrian demigod Mithra, was popular with Roman soldiers and the political elite for over 400 years. Since the Mithras cult, like all of the Roman mystery cults, was esoteric in nature, the exact nature of the influence other cultures had on the cult remains unknown, but some archaeological evidence has led modern scholars to make educated deductions. Some believe that the conscription of Persian soldiers into the Roman army and continued contact between the Parthians and Romans led to some members of the eclectic Roman society adopting the cult directly from the Parthian/Zoroastrian religion (Clark 2001, 157). This seems like the most plausible explanation, but others have argued that the Mithras cult was actually a Roman religion that was given a Parthian facade to make it appear more exotic in order to attract Romans who were enthralled with eastern spirituality (Clark 2001, 157). The best evidence to determine the origins of the Mithras cult can be found in the many temples throughout Europe that the Romans erected to the god. These temples, known as mithraea, were subterranean chambers where the secret rituals of the cult took place. The best evidence from extant mithraea are the reliefs on the altars, which depict a graphic mythological story. The altar reliefs usually depict the god slaughtering a bull and often accompanied by a leaping dog (Clark 2001, 158). The references to Zoroastrian theology are unmistakable; the bull slaughter is similar to an account from a Zoroastrian text (the Bundahishen), while dogs were viewed as asha animals in Zoroastrian theology and an important part of the funerary ritual (Clark 2001, 158). The detailed iconography on the Mithras altars suggests that the inventors of the Mithras cult had more than just a superficial knowledge of Zoroastrianism, which in turn indicates a provenance of the religion somewhere in Persian or Parthia."

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