

New Religio, Cultural Movement in Iran & Japan
ミトラ教研究. 現代イランの新異教主義と現代のミトラ教

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表紙 カージャール朝時代の邸宅(テヘラン郊外)

Photo Small palace of the Qadjar period in Tehran

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現代イランの新異教主義と現代のミトラ教

——ミトラ教天使七星教会と現代イランのつながり——

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ねらい Objectives

The objectives of this article are:

- (1) To introduce Neo-Paganism in modern Iran.
- (2) To provide some information to show a connection with modern Iranian religio-cultural movement.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

第一部 現代イランの新異教主義

Part I. Neo-Paganism of modern Iran

1. 現代イランの新異教主義 Neo-Paganism of modern Iran

活動目的 Objectives of its activities

The aims of Neo-Paganism of modern Iran is (1) to promote and apply the root of Iranian culture into the Iranian Constitution, in fact rewrite Iranian Constitution, (2) to introduce a coherent plan for the peace in the Middle East and the world in general.

*

The principle of all grand ideas such as: civil society, human rights, social rights, people power and modernism that Iranians have taken from the west have no roots in Islam and also no roots in Christianity or Judaism.

All these principles were picked up by the westerners who were thrilled by the Greek's creative culture. Based on these creative ideas, the western world was able to initiate the foundation of its present civilization.

We are now looking into a similar process of “fermenting of the grand principles of Iranian culture”, in order to facilitate the establishment of a new State and a creative society.

DF

Dr. JJ

P

* 新異教主義

Neo-Paganism

*Neo-Paganism: A new religious movement which began after the World War II in the west Europe and U. S. A. It is a generic name for Wicca, Celtic pantheism, Asatru(Viking), Slavonic pantheism and the likes. They are not pure revivals. Almost all of them have developed modern arrangements and new inventions.

HP

http://homepage2.nifty.com/Mithra/HP_Mithraism_Links.html

沿革 History

1974

The germ of the modern Iranian Neo-Paganism is Prof. Jamali's researches on ancient Iranian myth. He wrote more than hundred books. His first publication was in 1974. Recently, the Simorghian Society was founded to promote its ideals. Members and supporters are mostly Iranian scholars, intellectuals, and urban citizens.

欧米の新異教主義との関係 The relation to the western Neo-Paganism

Iranian Neo-Paganism has some parallel with the western Neo-Paganism, such as revival of Goddess, nature-oriented and so on. However, it isn't a branch of the western one. For the purpose of convenience, "Iranian Neo-Paganism" is used in this article, its precise name is "Simorghian movement".

近代エソテリシズムとニューエイジ思想の捉え方 Their views on modern esotericism and new-age thoughts

Modern esotericism and its successor New Age Thoughts are considered to be approaches to construct a universal thought (theosophy) which encompasses all the religions.

日本の精神世界との違い Socio-cultural Difference from Japan

In this article, the modern Iranian religio-cultural movement is labeled as “Neo-Paganism”, however, it is completely different from those of Japan which are categorized under the same name(Neo-Paganism). We should not take their movement same as Japanese one (popular sub-culture). In modern Japan, gods are not respected. Religions and occult have shrunk to mere healing (tranquilizer) and hobby. They have little socio-cultural influence. In Iranian Neo-Paganism is not the same. It began as consequent of a sincere grave over the future of Iranian state and culture. In other words, Iranians have a much greater Cause, firm-determination and far-higher integrity.

2. スイームルグ文化 Simorgh Culture

特徴 Characteristics

- The root of Iranian culture is Simorgh culture.
- Simorgh culture is pre-Zoroastrian Iranian culture.
- Simorgh culture covers vast area, encompassing modern north-east China, Mongol, Central Asia, Kashmir, north India, Pakistan, Afghanistan, Iran, Kurdistan, Caucasus, Black Sea coast, Siberia, and East Europe.
- Mithraism is a flower blossomed in the Simorgh culture. Simorgh culture is a root and mother of Mithraism.
- No-ruz of ancient Iran is celebrated on March 21th, which is spring equinox (the Sun enters 0 degree of Aries). This may be the origin of the tradition of China, Korean peninsula and Japan, which starts new year in spring equinox.

歴史 History

See Part II Section 1. Section 2-8 is a religious history of Iran from the Iranian Neo-Paganism’s point of view.

3. 神々 Gods

大女神ディヴ Great Goddess Div

In Simorgh culture, Great Goddess Div is the root God and the Seed, which is one single hidden Life-Power-Wisdom. She is not a sole creator either commander in monotheistic sense, however, She is truly the root-God, the Hakk, the Ultimate and the One.

* ディヴ	Div	Simorgh	Daênâ
	Θεός		Deus

*Div: Also called Simorgh and Daênâ. Daênâ corresponds to Roman Diana. Div has the same word-root with Greek Θεός and Roman Deus both of which mean God.

* 根元神 Godhead The roof God

備考 大女神の別名

Note: Other names of the Great Goddess Div

In Mithraism Div is called Mother Zurwan, Mother of Life (Sophia), and Wu-ji-lao-mo ().

原アムシャスプンタ Ameshaspenta

Div has six faces. The set of these six faces is called Ameshaspenta (the original Ameshaspenta*). Six faces are Mitra, Varuna(=Apam Napat=Spenta Mainyu), Ahriman, Atar, Khvar, Raam. Their role is to give cosmic orders and rhythms in order to make circulation(re-incarnation) of Life smoothly.

- Original Ameshaspenta corresponds to Adityas of India.
- The group of gods mentioned in inscription of the Mitanni-Hittite peace treaty is an

example of the original Ameshaspenta.

- The members of original Ameshaspenta have changed, when time and/or place have changed.

* 原アムシャスプンタ

Ameshaspenta, Aməša Spənta

*the original Ameshaspenta: Aməša Spənta. This is the original. Zoroastrian Amesha Spenta was made after the model of it.

ミトラ Mitra

Mitra, who is a god of friendship, is Simorgh herself and the first face of the original Ameshaspenta. Simorgh represents the female (nurture) aspect and Mitra the male (friendship) one. The position of Mitra rose gradually. In Mitanni era henotheistic Mithraism was formed.

備考 ミトラはミトラと呼ぶ

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Mitra

Note: We call Him Mitra

For Simorghian Mitra is common both in Iran and India, Iranian Neo-Paganists call him "Mitra", not "Mithra" nor "Mehr".

アーリマン Ahriman

- Ahriman represents vitality.
- Ahreman serves for goddesses. He amuse them.

備考 アーリマンは悪神ではない Ahriman is not an evil god

Note: Ahriman is not an evil god.

Role/function of the original Ahriman is as above described. From Simorghian point of view, it is not surprising that Ahriman has recoved his lost position in Yezidism and modern Mithraism.

ヤザタ神族 Yazata-ha

There are other yazatas. Some of them are listed below. Not only Great Goddess Div, and Ahriman but also Bahman(Wohu=Manoh) and Armaiti are deformed by Mazdaism. Their true images and roles can be seen in Smorgh culture.

Asman: god of the sky

Zamyat: goddess of the earth

Anahita(Gav): goddess of the water

Wayu: god of the wind

Bahman(Wohu-manah): god of Humanity

Armaiti: goddess of protection of the womb

Tyr: god of wisdom

Bahram(Urthragna): war god

Manthra: god of manthras

Arshtat: goddess of justice

健康の女神ホルダート Hordad: goddess of health

Murdad: goddess of immortality

4. 基本的な考え方 Fundamental Principles

①万物一体 Unity of All: simorgh va râm, ghadasat jan

The whole being is in the move and happiness and dance.

The portal of Simorgh is the symbol of evolution in Iranian Culture. Iranian culture believes in the evolution not in the creation as it is in Moslem, Christianity or Judaism. Iranian Culture believes that there is no separation between happiness and dance and being. Every being came from love and happiness, from flow and dance through evolution.

②万人は神とつながっている Direct Link with God: kharade ensani & bahman

Humans are in direct dialogue with God. All his/her thought is, basically, grows from this dialogue (each human is a building block of God). Based on this principle, the dialogues between people are taken as the dialogue with God.

The unity of a society is the outcome of being in dialog for finding the ways of living together. The unity isn't in believing into same leader, same religion or faith or the same holy book.

③神はぶどうのふさ God as the Bunch of Grapes: shahrivar

Humans are like seeds of one “interconnected bunch” (like a bunch of grapes) where this bunch is the God. By being united and staying in dialogue with each other, society can create a harmonious union. In other words, God becomes the State. According to Simorghian philosophy, democracy is not a form of government. It is a state of mind.

④神観の進化、楽園の実現 Evolution of Concept of God, Realization of Paradise: arta, shahrivar(samandeh)

Iranian God does not have ultimate power and ultimate understanding and ultimate thought, Iranian God learns as time goes by. Iranian God has thought like human and researches and gives birth every day to a new era. This is what Iranian God wants from us, to be like him or like her and to evolve, to explore, to think, to change and to create our own heaven here on this Earth.

Iranian culture is not looking to find an absolute truth in a religion or in an ideology and try to publicise and implement it and try to use it as the basis of a society or an State. Such conduct is against the perception of Iranian God who has the same essence as the humans.

⑤自治・自決 じち・じけつ Self-Rule & Self-Decision: arke v kharad(kharade)

The word “arke” means self-rule and self-decision.

Kharad (kharade) is human intelligence and awareness. It is a decision not made just by the brain but by the whole of body, taking every possible thing into account before making the final decision.

⑥正義と平等 Justice & Equality: arke

Iranian culture is based on the equality of all people, because, all people are from one soul. All people are the seeds of the Tree of the Life, which means God; which is Life. Since Kharad is the direct reflection of the soul. Therefore, soul and Kharad are sacred and no law, power or any God has the right to harm them.

Humans have a kind of kharad that can establish law and order, stable society or government. Bahman*, who is “Kharade Samandeh” or Arke*, means the actual discipline, within each human change to Arta which is the justice, truth and law.

⑦三つの尊厳を象徴する紋章の提案 Simorghian Emblem of Three Dignities: pishnehad arm-e qadasht khord tabi'at v jan

Dr.
khord tabi'at jan

One of the leaders of Iranian Neo-Paganists Dr. J. J. proposes an Emblem which symbolizes their philosophy and value. The Emblem is a simple circle depicting our globe, where three recognizable but tightly interconnected compartments make up it's body. Each compartment or sanctuary harbors one of the indispensable principles of our belief. These principles are: Dignity of Nature (tabi'at), Dignity of Life (jan) and Dignity of Knowing (khord). The name of the highest consciousness may be placed in the center or at the top of the globe if so desired. The name of the country is mentioned on the four corner of the Emblem in the native language as well as internationally recognizable language. The background color of the Emblem can be decided at will. The Emblem also shows that the respect in Persian's culture is towards humanity and life not towards God and his/her prophets.

5. スィームルグ的理想 Simorghian Ideal

While protecting the dignities of three essences (Nature, Life and Intelligence), Simorgh keeps their ceaseless circulation, as oil or grease which enable it. All the patterns of consciousness, which accompany this circulation of three essences, are friends of Simorgh. They experience harmony in cosmic level, while helping Simorgh to deepen and evolve itself.

6. 宗教文化の発達過程とその課題 Development of Religion-culture and its Agenda

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…
…

In order to explain development process of religion, it is convenient to divide it into three stages.

- Stage 1. pre-modern Monism. It affords no difference.
- Stage 2. modern Dualism. It declares eternal and absolute difference.
- Stage 3. post-modern Unification of duality. Accepting defference, it seeks unity.

It is regrettable that religions of today still don't reach stage 3. Not only Zoroastrianism, but also Islam, Christianity and Judaism, admitting the existence of the good and the evil, seeks only the good (light of fire). They are fanatical to extinguish the evil(darkness and night). It is a major agenda to enclose and transcend both, not to destroy the other. The Simorghian Society claims that it is only with the principles of Iranian culture, the new (future) religion-culture and a long-lasting unity ,harmony and peace in the Middle-East.

7. 来るべき宗教の課題 Agenda of the Religion to Come

In Italy Christianity became dominant, Mithraist as well as other religion's believers are all persecuted. They were forced to leave their homeland. Though religions can't expel completely the willful interpretation made by political power, religions must at least reform their weakest point that they become easily a tool for political power.

8. 歴史の評価 Evaluation of the History

メディア帝国

The name "Median tribe" is well known in modern Iran's texts on history. They are written historically important for they played main role in constructing the basis of Mithraism.

アケメネス朝の国教

The state religion of Achaemenid Persia wasn't either Mazdaism nor Mithraism, but a syncretic one, which Prof. Mary Boyce calls three Ahuric religion. People seem to believe

in a universal thought (interpretation by philosophy/theosophy) which encompasses all the sects of Iranish religions. In these times there seems to be a free environment for thoughts and religions. In contrast to Achaemenid times, it can't help saying modern Iran has receded definitely.

マズダー教(ゾロアスター教) Mazdaism(Zoroastrianism)

For Mazdaism still denounces Great Goddess Div as a she-devil, the evaluation of it by Iranian Neo-Paganism is quit negative.

1. Mazdaism imposed their dogmatic and selfish doctrine to all the other sects. It caused long-term schism in Iranian religion.
2. Mazdaism destroyed and suppressed feminine spirituality of Iran.
3. Mazdaism cut cultural connection between Iran and India.
4. By 1 to 4 above, Mazdaism weakened Iran to cause two defeats (Greek Alexander and Muhammadan)

備考 ゾロアスター教はイランの伝統からはずれている

Note: Zoroastrianism has been deviated from true Iranian tradition.

Iranian Neo-Paganists think it is not a traditional way for Iranians to force one's own dogma (thought pattern) to other as Zoroastrians did. They think a religious form seen in Hinduism, Buddhism and Shinto is more natural than Zoroastrianism.

* イラン本来の文化

9. イラン史の正当な評価の必要性 The Necessity of Fair Evaluation of Iranians

Iranians had not written their history, long after they encountered Babylonians and Greeks who had written records of their own histories. It was not because they could not learn how to write nor recognize its usefulness, but simply because they thought their oral tradition was superior to written records. There is a parallel between Iranian and Japanese especially in religion. Both culture put higher significance on non-verbal ritual behaviors and patterns and think it inadequate to rely heavily on written language. In some case, they think it disgraces for sacredness.

Contrary to Iranians, both Greeks and Chinese put far higher significance on written language and records. They thought Iranian oral tradition is less reliable than their written records (As a matter of fact, it is a wrong prejudice. Iranian oral tradition is precise and reliable). Basing upon the prejudice, they called Iranians barbaric and evaluated Iranian oral culture inferior to theirs. What made the situation even worse were the limited encounters between Greek/Chinese and Iranians. However Greeks and Chinese have not had a chance to make a total view of Iranian culture which spread vastly over Eurasia, their historiographers, without sufficient knowledge, wrote “history” from their self-centered point of view. As a consequence, in the ‘written history’, Iranian culture was underestimated. It was chopped into fragments and put aside. To testify their superiority over Iranians, they refused to admit the influence of Iranian culture (such as the Bogomils, the Cathars, the Grail legends, etc.). They willfully labeled it ‘heresy’ and/or ‘popular religion’ to mislead people from the truth.

These barzakh (veils) have long been prevented people to have correct perspective of Iranian religion and culture, as well as world history of religions.

It is mandatory to eliminate them (barzakh) to prevail correct perspective of the Iranian history.

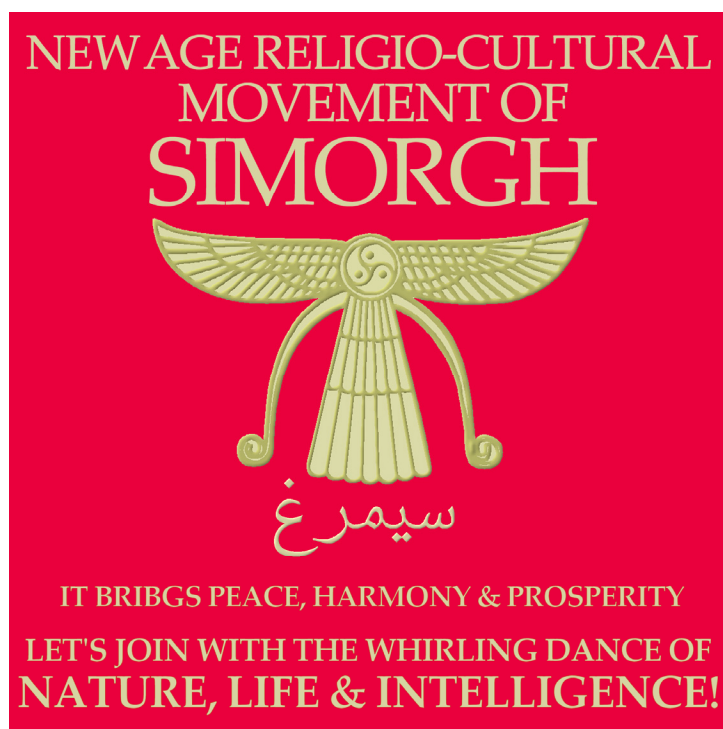
10. ミトラ教天使七星教会との出会い First Contact with Mithraeum Japan

The first contact of the promotion group of Iranian Neo-Paganism and Mithraeum Japan has occurred in spring of 2005. It has started when a certain Iranian doctor, who has learned Japanese in international academic exchange program, has read “Mithraic Theology” and “Let’s Read Secret Doctrine” by Masato Tojo, Ph. D. and introduced “Mithraic Theology” by translating it into Persian. After having read the official HP of Mithraeum Japan well, he sent an e-mail. It was in spring of 2005. The communication has begun and developed friendly. We are exchanging information and opinions on various field of interest covering culture, religion, world trends, etc. Some articles on Mithraeum Japan (Persian translation) and a paper of Tojo (witten in English) have introduced to Persian people. The knowledge and wisdom acquired by the communication has reflected in the book “Qewl: Holy Book of Mithra” and other writings.

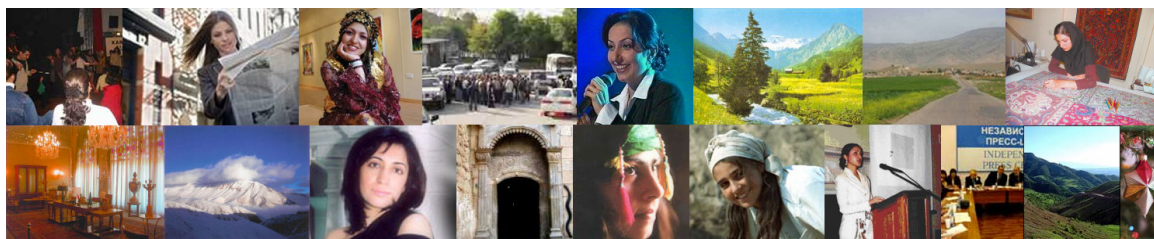
11. 結言 Afterwords

I have drawn an exponential image of Neo-Paganism of modern Iran. I hope you have understood its ideal, objectives, history, background, thoughts, potential and vigorousness.

Those who have concerns over Iranian religious culture and spirituality depend too much on western popular and/or academic writings on Mithraism, Zoroastrianism, Zurvanism, Manichaeism, Yarsanism, Shiism, Bahai and so on that they can't see the root of them all. Those who want to touch the real tradition should join with Simorghian movement, casting away the stereo-typical view and your obsolete approach (armchair conjecturing in the dull sea of western books). Iranian religious-culture is living and ceaselessly developing. Your participation will surely boost the movement. It will change you and the world. Let's open new era with us! Iranian culture is now ready to contribute to the peace and prosperity of the world.



An Appeal from Shimorghian movements



現代のイランとクルド

Simorghian culture redeems female principle.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

第二部 歴史観

Their View of the History

The following is composed mainly basing on the materials and e-mail correspondences from Iranian Neo-Paganism promotion group. The composition was made with great care, however, the author owes all the responsibility for misrepresentation.

1. ミタンニ＝メディア帝国の国教 Mitanni-Media

Scholars of modern Iran calls Mitanni-Median era and the era before it the era of Simorghian culture. Primitive Mithraism (Henotheistic Mithraism) is a large flower which Simorghian culture bloomed. Mithra of primitive Mithraism was a child of Great Goddess Div (=Simorgh)*. His brothers and/or sisters* are Varuna (Apam Napat), Aryaman, Indra, Nasatia twin gods. They are called Ameshaspenta*, and represented six faces (personas) of Div (Simorgh). In the pantheon of henotheistic Mithraism, there are other gods such as goddess Raam, goddess Anahita, Tyr and wind god Wayu. All of them are members of Yazata family. Their function was to maintain the order of the Nature and nurture creatures which came to the Earth as rain drops from Great Goddess Simorgh. Mithra had presided in the day and Varuna in the night. In consequence of co-living and mixing blood with Asian people, the position of Mithra rose

to Yazdan (the chief of the Yazatas). Median King Sahak* established firm Mithra worship among Iranian tribes by building many Mithra's temples (dar-e mehr) in every place of his empire and by sending magi to the other Iranian tribes. In the text on history used in junior high schools and high schools of modern Iran, it is stated that the base matrix of Iranian culture was founded in this era.

Some scriptures which refer to Mithraic myths of Simorgian culture is contained in Qewl –Holy Book of Mithra.

* 原始ミトラ教におけるミトラは～子であった

*Mithra of primitive Mithraism was a child of Great Goddess Div (=Simorgh): The myths of later age say that Mithra was born from a bird egg. They are all reflections of the ancient myth Mashaf Rish, The western Book of Dawr in *Qewl –Holy Book of Mithra*. It is the same reflection that birds appear frequently in the qewls.

* ディヴ Div Simorgh Daênâ

Θεός

Deus

*Div: Another name of Simorgh. She is also called Daênâ. Daênâ corresponds to Roman goddess Diana. Div has the same word-root with GreekΘεός and Latin Deus.

* ミトラには、～という兄弟がいた

*His brothers and/or sisters: Div corresponds to Indian Goddess Âditi**, Mithra and his brothers and sisters correspond to the Âditiyas**.

* * 大女神アーディティ Âditi

**Âditi: A Great Goddess who appears in Rig Veda. Her name means infinity in Sanskrit. Mother Goddess of the Âditiyas. She corresponds to Mother Zurvan.

* * アーディティヤ神群 Âditiyas the Aditiyas

**the Âditiyas: Seven gods who were born from the Great Goddess Âditi. Mitra, Varuna, Aryaman, Daksha, Amsha and Indra. Although original member are seven, five more gods were added to correspond to twelve months of a year in later age. Mitra, Varuna and Aryaman were first trimurti of India.

* 原アムシャスプンタ

*Ameshaspenta: The member changed in accordance with the time and place. There was a case the members were Mitra, Spenta Mainyu (Varuna), Aryaman, Atar, Khvar and Raam.

* サハック王 Sahak, 584-549 B. C.

*King Sahak: 584-549 B. C. Even today, He is worshipped as a holy king in Super-Shiia sects of Syria, Kurdistan, eastern Turkey, western Iran.

備考 大女神とミトラという組み合わせ

Note: The combination of Great Goddess and Mithra

The combination has resurrected as Wu-ji-lao-mo (Ultimate Great Mother) and Mi-le (Mithra-Maitreya) in medieval China. The religion of them is still alive in China, Taiwan and Japan.

2. ザラシュトラの新宗教 New religion of Zoroaster

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45.7 30.9; 31.4;

Zardusht (Zoroaster) has deified the wisdom (mainyu) of the priests as Ahura Mazda*. Zardusht ranked gods according to his own doctrine. At first he classified traditional gods of Iran into two groups, one the good gods, the other the devils. Then he ranked the good gods with Ahura Mazda at their top, rejecting the rests as devils (devas) with Ahreman at their top. Making his own Ameshaspenta, Simorghian original Ameshaspenta as a model, he put Ahura Mazda and his Ameshaspenta in the center of his religion.

There remains Zardusht's own words in the Gatha Gatha 30.9; 31.4; 45.7. They testified that he has prayed not only Ahura Mazda but also Mithra and Apam Napat. However, at the same time, it also is a fact that he avoided to mention about Mithra. It also is an equally important fact that he denounced the Great Goddess Div (Simorgh) to be a she-devil and her gods daevas*. There is a legend which provide us with some clue. It tells that he was expelled (fell) from the mystery of Mithra at a certain lower rank. But the legend refers nothing about the reason.

*これがアフラ=マズダーである

p50

*Ahura Mazda: Later Ahura Mazda robbed of main functions of Varuna (Apam Napat)
Boyce, Mary *A History of Zoroastrianism I*, p50.

* * ボイス『ゾロアスター史 I』 Boyce, Mary. *A History of Zoroastrianism Vol. 1*, E. J. Brill,
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* デイヴを悪神にした

*daevas: Zoroastrians still call a certain group of gods daevas. The word “daeva” is derived from the word which means those who follow Div.

備考 「ゾロアスター教」という表現

Note: The term “Zoroastrianism”

The so-called “Zoroastrianism” in popular books refer to the new religion of Zardusht. The term “Zoroastrianism” is very obscure. Some books refer not only his new religion but also Achaemenid state religion and Sasanid state religion by this term. But it must be noted that both Achaemenid state religion and Sasanid state religion are quite different from Zardusht’s own religion.

3. アケメネス朝の国教 Achaemenid Persia

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After the death of Zardusht, three Ahuric religion has founded (in Cyrus time, 6th B. C.). It was a catholic state religion found by Achaemenid dynasty rather than Zardusht's dogmatic religion. For it made Ahura Mazda, Mithra and Anahita as supreme trinity, Mithra worship has revived. The holy book Avesta was edited. Mihr Yasht, which has existed before 2000 B. C., has included in it. It is the longest Yasht among the Yashts, far longer than Ohrmizd yasht. The priests of the state religion have modified Mihr Yasht a little bit. They inserted the phrase that Ahura Mazda created Mithra, and made him as worthy as himself". By this and other insertions, Mithra became the psycho-pomp by gaining the title of "Judge of Souls" and the preserver of the world. Mithra occupied an intermediate position in the gods' hierarchy as the greatest of the yazatas to lead people in the destruction of evil and the administration of the world. He was then the divine representative (avatar) of Ahura Mazda on earth, as well as the manifestation of justice and truth, and protected the righteous from the demonic forces of Ahriman. To show the unity of Mithra and Ahura Mazda, the term "Ahura Mithra" has come to use in the Avesta. As time went on, Mithra worship has flourished to celebrate state official festivals for Mithra alone.

Common people worship their own yazata respectively. Intelligent people seems to believe in a universal philosophy (theosophy) which encompass all the sects. It seems that the flourish of Zurvanism (theosophical sets) has something to do with this tendency.

4. パルティア帝国の国教 Arsacid Parthia

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Parthia set Mithraism as its state religion and promoted it vehemently in and out of the empire. The characteristics of Mithraism in Parthia were (1) heavenly rulership transmission, (2) Hellenistic syncretism and (3) wide spread of Mithra worship. (1)

Hevanly rulership transmission. It is the myth that heavenly rulership was transmitted from Zurvan to Mithra via Ahura Mazda. According to this myth, there were a fatal error in Ahura Mazda (Zeus)'s reign. Mithra became the supreme god and started new era to recover it. (2) Hellenistic syncretism. It was a syncretism of Persian gods and Greek gods. Zurvan with Chronos, Ahura Mazda with Zeus, Mithra with Apollo, Anaita with Aphrodite. (3) Wide spread of Mithra worship. In Parthian era, there born western Mithraism, many Mithraic kingdoms, Maitreya cult. Magi in the westrn part of Parthia has organized western Mithraism under the state promotion of Mithraism absorbing Early Zurvanite theology, Plato's philosophy, Stoic philosophy and the mysteries of Great Goddesses in Asia minor. Under the surge of Mithraism, Mithraic kingdom (Pontus, Comagene and Armenia) were founded in Asia minor. In the east of the empire, there was a huge Mithra=Zeus stature in the capital city Ai-Hanum of Bactria. In the eastern rim of the Parthia, Maitreya cult was originated from a syncretism with Buddhism.

5. ササン朝の国教 Sasanid Persia

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①ミトラ Mitra(Mehr/Meher)

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②アフラ=マズダー Ahra Mazda(Ohrmizd)

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The state religion of Sasanid dynasty was Zurvanism Shaked “The myth of Zurvan”; Shaked *Dualism in Transformation: Varieties of Religion in Sasanian Iran*. According its theology, The supreme God Zurvan has four aspects (personas)*. Ahura Mazda was the God of Essence/Elements aspect. Mithra the Light (Word) aspect. Goddess Dene the Wisdom aspect. Urthragna the Power aspect. The dualism (the conflict between the good and the evil, Ahura Mazda and Ahreman) was limited only in the Essence/Element aspect as-Shahrastâi, *Ulema-e Islam*.

The material which recorded Sasanid Zurvanite myth is not limited to Eznik’s. There are many Arab and Persian materials. The Zurvanite myth, which is reconstructed using chiefly the Arab and Persian material, is shown as the Book of Dawr in *Qewl –Holy Book of Mithra*. It shows an example of the Zurvanite myth with astrological taste.

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In Sasanid era, the most popular sect was the Zurvanism, however, Zoroastrianism, Eastern Mithraism (Manichaeism) and Mazdakite are also popular. The religious situation was similar to Achaemenid and India one. Several myths and doctrines co-existed. There are several myths and doctrines about Mithra and Ahura Mazda. Some of them are shown below:

(1) Mithra (Mehr/Meher)

Mithra in Manichaeism originated from later Zurvanite theology was the reincarnation (avatar) of Zurvan. In Mazdakite, Mithra was the reincarnation of Yazdan*. In Zoroastrianism, Mithra was the reincarnation and/or the son of Ahura Mazda.

(2) Ahura Mazda (Ohrmizd)

In the Zurvanite myth, Ahura Mazda secluded into the Land of Light and gave the heavenly rulership to Mithra. According to the myth of Manichaeism and Mazdakite, Ahura Mazda was defeated by Ahriman and tear into myriads of light particles. Under the influence of this myth, the Pure-land Buddhism was formed in the north-west India. The correspondence between Persian deities and buddhas (Muryohju-Zurvan, Amitabha-Ahura Mazda and Mithra-Miroku(Maitreya)) are well-known in Japan.

* シャケド『ズルワーン神話』 Shaked, Shaul. “The myth of Zurvan”, in *From Zoroastrian Iran to Islam*, Variorum, 1995

*Shaked: Shaked, Shaul. “The myth of Zurvan”, in *From Zoroastrian Iran to Islam*, Variorum, 1995

* シャケド『二元論の変容: ササン朝イランにおける宗教の多様性』 Shaked, Shaul. *Dualism in Transformation: Varieties of Religion in Sasanian Iran*, 1994

*Shaked: Shaked, Shaul. *Dualism in Transformation: Varieties of Religion in Sasanian Iran*, 1994

* ボイス『ゾロアスター教徒』 Boyce, Mary. *Zoroastrians –Their Religious Beliefs and Practices*, 1979, Ch.7-9

*Boyce: Boyce, Mary. *Zoroastrians –Their Religious Beliefs and Practices*, 1979, Ch.7-9

* ササン朝のズルワーン教の神学によれば、ズルワーンには四つの位格があった

*According its theology, The supreme God Zurvan has four aspects (personas): Mani developed his doctrine (fivefold Zurvan) by adding an extra aspect. It should not be forgotten that Mani's doctrine was an extension of Sasanid Zurvanite theology. Manichaeism reflects that of Simorghian-Mithraism and Zurvanism. Purely Zoroastrian elements are few.

* アフラ=マズダーは光の国に隠棲し～主権を譲った

* アフラ=マズダーは～戦いに敗れ～砕け散ったという伝承

* ヤズダン

*Yazdan: The supreme God of Mazdakite was called simply "Yazdan".

* ダウル記2 'Abd aj-Jabbâr, 10th

Tathbît dalâ'il al-nubuwwa Sayyidina Muhammad

as-Shahrastâi, 1086-1153

Al-Milal wa-l-nihal

*The Book of Dawr II: Basing on *Tathbît dalâ'il al-nubuwwa Sayyidina Muhammad* by Arabic theologian 'Abd aj-Jabbâr (10th) and *Al-Milal wa-l-nihal* by Iranian historiographer as-Shahrastâi (1086-1153).

6. イスラーム化 Islamization

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See HP History of the eastern Mithraism

7. 現代西アジアの宗教 Religions of the modern Middle-East

When Islamization prevailed all over the west Asia, Mithraism choose syncretism with Islam to become Shia sects. Zoroastrianism refused it. Geo-political condition, ethnicity of believers, process and timing of Islamization affected the choice.

クルディスタン(トルコ東部、イラン西部、イラク北部)、シリア、中央アジア*、パキスタン
Kurdistan(eastern Turkey, western Iran, northern Iraq), Syria, Central Asia, Pakistan

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Today, main religious sects in these areas* are members of Mithraism family. They are now all Shia sects. They are referred under many names such as Mir Islam, Yazdanism, Yarsanism, Den-e Yari, and Super Shiism (Ghulat). Main sects are the Alevi-Bektashs, the Ahl-e Haqqs, the Yezidis, and the Ismailis. Some scholars of Islam say that they are extremely Hellenized Islam Espatio ed. *The Oxford Encyclopedia of the Modern Islamic World*. The population is estimated 20 millions to 30 millions.

They are functioning as a glue and/or harmonizer of Persian, Arabian and Turkish culture in these areas.

Their scriptures and myths are introduced in “Qewl –Holy Book of Mithra”.

These sects are branches grown from the same common matrix (Simorghian culture). Although Islamic elements covers their surface, it is easy to find many Simorghian tradition.

* これらの地域

*these areas: To say more precise, the sects spread also in Armenia, Georgia, south Russia, Afghanistan and Germany.

* 中央アジア

*Central Asia: Kazakhstan, Tajikistan, Turkmenistan, Uzbekistan and Kyrgyzstan.

* オクスフォード現代イスラーム世界百科 Espatio, John L. editor in chief, *The Oxford Encyclopedia of the Modern Islamic World*, Oxford University Press, 1995

1995

*Espatio: Espatio, John L. editor in chief, *The Oxford Encyclopedia of the Modern Islamic World*, Oxford University Press, 1995

イラン Iran

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Needless to say, the state religion of Iran today is Shiism of Twelve Imams (Ithna ‘Ashariya). The population is estimated 50 to 60 millions. Ithna ‘Ashariya became the main sect in 15th A. D. Until then, Mir Islam is the main sect in Iran. There exist other sects in Iran. The second major group is Mir Islam, the third is Sufism (the Qubrawiyya, the Nurbakshis and the Ni‘mat Allahs and the others). There also exists few Christians (Armenian Church) (100,000), Nestrians (25,000), and Zoroastrians (20,000).

備考 シーア派の伝承

Note on the Legends of the Shiism

About a popular legend of Shiism, see “The occultation and second coming of Imam Mahdi” in *Qewl –Holy Book of Mithra*.