ENCYCLOPEDIA OF RELIGION

SECOND EDITION

8

KA'BAH
•
MARX, KARL

LINDSAY JONES
EDITOR IN CHIEF

MACMILLAN REFERENCE USA
An imprint of Thomson Gale, a part of The Thomson Corporation

THOMSON
GALE

Detroit • New York • San Francisco • San Diego • New Haven, Conn. • Waterville, Maine • London • Munich

THOMSON
GALE

Encyclopedia of Religion, Second Edition

Lindsay Jones, Editor in Chief

© 2005 Thomson Gale, a part of The Thomson Corporation.

Thomson, Star Logo and Macmillan Reference USA are trademarks and Gale is a registered trademark used herein under license.

For more information, contact
Macmillan Reference USA
An imprint of Thomson Gale
27500 Drake Rd.
Farmington, Hills, MI 48331-3535
Or you can visit our Internet site at
http://www.gale.com

ALL RIGHTS RESERVED
No part of this work covered by the copyright hereon may be reproduced or used in any form or by any means—graphic, electronic, or mechanical, including photocopying, recording, taping, Web distribution, or information storage retrieval systems—without the written permission of the publisher.

For permission to use material from this product, submit your request via Web at http://www.gale-edit.com/permissions, or you may download our Permissions Request form and submit your request by fax or mail to:

Permissions
Thomson Gale
27500 Drake Rd.
Farmington Hills, MI 48331-3535
Permissions Hotline:
248-699-8006 or 800-877-4253 ext. 8006
Fax: 248-699-8074 or 800-762-4058

Since this page cannot legibly accommodate all copyright notices, the acknowledgments constitute an extension of the copyright notice.

While every effort has been made to ensure the reliability of the information presented in this publication, Thomson Gale does not guarantee the accuracy of the data contained herein. Thomson Gale accepts no payment for listing; and inclusion in the publication of any organization, agency, institution, publication, service, or individual does not imply endorsement of the editors or publisher. Errors brought to the attention of the publisher and verified to the satisfaction of the publisher will be corrected in future editions.

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA

Encyclopedia of religion / Lindsay Jones, editor in chief.— 2nd ed.
p. cm.
Includes bibliographical references and index.
ISBN 0-02-865733-0 (SET HARDCOVER : ALK. PAPER) —
ISBN 0-02-865734-9 (V. 1) — ISBN 0-02-865735-7 (v. 2) —
ISBN 0-02-865736-5 (v. 3) — ISBN 0-02-865737-3 (v. 4) —
ISBN 0-02-865738-1 (v. 5) — ISBN 0-02-865739-X (v. 6) —
ISBN 0-02-865740-3 (v. 7) — ISBN 0-02-865741-1 (v. 8) —
ISBN 0-02-865742-X (v. 9) — ISBN 0-02-865743-8 (v. 10)
— ISBN 0-02-865980-5 (v. 11) — ISBN 0-02-865981-3 (v.
12) — ISBN 0-02-865982-1 (v. 13) — ISBN 0-02-865983-X
(v. 14) — ISBN 0-02-865984-8 (v. 15)
1. RELIGION—ENCYCLOPEDIAS. I. JONES, LINDSAY,
1954-

BL31.E46 2005
200'.3—dc22
2004017052

This title is also available as an e-book.
ISBN 0-02-865997-X
Contact your Thomson Gale representative for ordering information.

Printed in the United States of America
10 9 8 7 6 5 4 3 2 1

MANNHARDT, WILHELM (1831–1880), pioneer of scientific folklore in Germany. He was born on March 26, 1831, in Schleswig, the son of a Mennonite pastor; five years later the family moved to Danzig. Mannhardt was always in very poor health, having been afflicted with curvature of the spine at about the age of seven. Unsuited to active life, he read assiduously and showed an early interest in both Germanic mythology and folklore. The shape of his early thinking was established by 1848, when he read Jakob Grimm's *Deutsche Mythologie* (Göttingen, 1835). While still at school he began his inquiries into the oral traditions of northern Germany, and was on one occasion suspected by one of his informants of being one of the dwarfs about which he was asking—he was at the time only one and a half meters tall.

Mannhardt studied German language and literature at the universities of Tübingen and Berlin, receiving his doctorate at Tübingen in 1854 and his habilitation at Berlin three years later. In 1855 he assumed the editorship of the *Zeitschrift für deutsche Mythologie und Sittenkunde*, a journal which survived only four years. In autumn 1855 he came into contact with the brothers Grimm, whose work he admired greatly, and in 1858 he published his first book, *Germanische Mythen*, extending his inquiries to cover not only European but also Indian material. He was perhaps the first scholar to compare the Germanic Þórr (Thor) with the Vedic Indra as two deities associated with thunder. In the early 1860s Mannhardt was forced by ill health to return to Danzig; there he obtained a librarian's post, which he held until 1873.

It was in Danzig that Mannhardt began the research work for which he was to become famous. He planned a comprehensive work to be called *Monumenta mythica Germaniae*, to be based not only on written sources but on first-hand information from the rural community (which was, however, even then beginning to change under the impact of scientific farming). The great work was never completed, but in its preparation Mannhardt circulated a questionnaire, and in so doing created a technique. The original questionnaire contained twenty-five questions (later expanded to thirty-five) concerning popular beliefs and practices connected with the harvest *(Erntesitten)*. His methodology was in general that of the emerging sciences of geology and archaeology, and was aimed at uncovering lower "layers" of belief, which might finally contribute to a "mythology of Demeter." Mannhardt also traveled widely in search of material in northern Europe, and interviewed prisoners of war in and near Danzig. After writing two preliminary studies, *Roggenwolf und Roggenhund* (1865) and *Die Korndämonen* (1867), he published in 1875 and 1876 the work for which he is chiefly known today, the two volumes of *Wald- und Feldkulte.* But his health was unequal to the sustained effort which his program required, and on Christmas Day 1880, at the age of forty-nine, he died, leaving behind a vast collection of material that has been little used.

Perhaps intimidated by the thoroughness of Mannhardt's methods, scholars for many years tended to accept his results virtually unaltered. His work provided most of the European material for James G. Frazer's *The Golden Bough*, and in general was used more by scholars of comparative religion than by folklorists. And certainly his studies marked an epoch in comparative study. In recent years scholars have begun to examine Mannhardt's material afresh. The emphasis is in process of shifting from beliefs in "spirits of the corn" to the function of harvest rituals in preindustrial, agrarian societies, but the irreplaceable material that Mannhardt collected remains a lasting memorial to his pioneering effort.

BIBLIOGRAPHY

Schmidt, Arno. *Wilhelm Mannhardts Lebenswerk.* Danzig, 1932.

Sydow, C. W. von. *Selected Papers on Folklore.* Copenhagen, 1948. See the papers on pages 89–105 and 146–165.

Weber-Kellermann, Ingeborg. *Erntebrauch in der ländlichen Arbeitswelt des 19. Jahrhunderts auf Grund der Mannhardtbefragung in Deutschland von 1865.* Marburg, 1965. Includes a biographical sketch on pages 9–24.

New Sources

Tybjerg, Tove. "Wilhelm Mannhardt: A Pioneer in the Study of Rituals." In *The Problem of Ritual,* edited by Tore Alhbäck, pp. 27–37. Stockholm, 1993.

ERIC J. SHARPE (1987)
Revised Bibliography

MANSI RELIGION SEE KHANTY AND MANSI RELIGION

MANTRA is, most concisely, a sacred utterance, incantation, or invocation repeated aloud or in meditation in order to bring about a prescribed effect, such as the calming of the mind or a vision of a deity. The *mantra* may be with or without conventional meaning, but it contains esoteric or mystical potentialities.

The word *mantra* is derived from the Sanskrit verbal root *man,* "to think," and the suffix *-tra,* indicating instrumentality. Thus the word indicates, literally, a means or instrument of thought. More practically, a *mantra* is an efficacious sound or utterance. Its translation can be difficult, and is often inexact. In the earliest Indian text, the *Ṛgveda,* it often had the sense of "invocation," while in later literature it is closer to "incantation," "word(s) of power," "(magic) formula," "sacred hymn," "name of God," or sometimes simply "thought." Because by the twenty-first century the word has entered common English, it is best to leave it untranslated and allow context to determine its meaning.

Mantras were originally, and commonly, used in religions that originated in South Asia, particularly in Hinduism and its Vedic predecessors, as well as in Buddhism. Jainism and Sikhism, two other major South Asian religions, also employ *mantras* prolifically, but unlike Buddhism and Hinduism, Jainism and Sikhism did not contribute much to theorizing *mantra.*

Mantras can range from an entire verse with a conventional meaning to single syllables in which the meaning is esoteric, multileveled, and all but secret except to the initiated. A common element of *mantras* is that they are in Sanskrit (though arguments have been made that single-syllable *mantras* participate in a linguistic encoding beyond any conventional syntactically oriented language). As the word literally indicates, *mantras* are useful sounds or collocations of sounds. They are useful, powerful, or efficacious for several reasons: first, because the sounds themselves are said to bear their meaning; second, because they are used in ritual, in which the action lies within the sphere of liminality, which renders both words and actions unconventional and therefore (in a manner of thinking) more direct and effective; and third, because they are said to be transformative to the speaker in ways that ordinary language is not. Among the ritual settings in which they are used, *mantras* function as vehicles to meditation; as verbal accompaniments to offerings to a deity, which are thought to bring about the results of particular desires; and as linguistic or sonic embodiments of deities or other structures.

According to the orthodox Hindu theology of the Pūrvamīmāṃsā, the Vedas are uncreated, they are not the products of human endeavor (*apauruṣeya*). This elevates the words of the Vedas to the status of *mantra,* as their meaning is no longer simply conventional, representative, or marked by syntactic context. They are thus eternal, the products of the extraordinary vision of Vedic seers (*ṛṣi, kavi*), their phonetic embodiment equivalent with their meaning and materiality. Thus the Vedic hymns (*sūkta,* "well-spoken") are regarded as collections of *mantras,* expressing the true nature and structure of the cosmos. This ideology is the main reason why, in the later Vedic traditions, it became unimportant for those who studied the Vedas to know the meaning of the verses; it was sufficient to memorize the texts—precisely, with fastidious attention to pronunciation and accent. A by-product of this was the rise of the discipline of linguistics in India after about the sixth century BCE, particularly in a series of texts called *prātiśākhyas* dedicated to analysis of the pronunciation of the words in each textual branch (*śākhā*) of the Veda.

Several centuries earlier than these treatises on phonetics, however, in the late second millennium BCE, the texts on ritual use of the *Sāmaveda* showed an array of meaningless sounds, or, more accurately, sounds whose meaning was nothing but their sound. These undecipherable sounds, such as *bham* and *bhā,* were called *stobhas,* and they were recited within and surrounding more conventional Samavedic verse *mantras.* Slightly later, in the middle Vedic period, the centuries around the turn of the first millennium BCE, the theologians of the *brāhmaṇa* texts considered that the whispered utterance (*upāṃśu*), particularly of Vedic verses in ritual contexts, was superior to the audible one, and that the best of all was the silent (*tuṣṇīm*) or mental (*mānasa*) utterance. One such text, the *Śatapatha Brāhmaṇa* (5.4.4.13), states that undefined or unmanifest (*anirukta*) speech represents the innumerable, the unlimited. This notion of the inseparability of speech and thought was to have a great impact on future ideologies of *mantra.*

Mantra achieved its highest development in Hindu and Buddhist Tantras, beginning in about the sixth century CE, though many non-Tantric Hindu theologians realized its importance as well. Tantric teaching on *mantra* revolved around the concept of *vāc,* both the deity and concept of speech, as well as the female energy principle. It is regarded as the force that animates the male principle, Śiva. The dynamics of *vāc* embody the threefold process of creation, manifestation, and resorption, a topic that receives considerable attention in the Tantras. The doctrine of speech, then, is essentially the "science of *mantra*" (*mantravidyā, mantraśāstra*).

The following *mantras* deserve mention:

- The syllable *oṃ* is regarded as the supreme *mantra,* containing within its sounds *a-u-m* the entire articulatory apparatus, and thus the sum total of all sounds and *mantras.* This *mantra* is said to have flashed forth in the heart of Brahmā, the creator, while he was in deep meditation, and to have unfolded in the form of Gāyatrī, the mother of the Vedas.
- The Gāyatrī Mantra is widely hailed as the most characteristic Vedic *mantra*—(Oṃ bhūr bhuvaḥ svaḥ) Tatsavitur vareṇyaṃ bhargo devasya dhīmahi; Dhiyo yo naḥ pracodayā't: "(Om. Earth! Mid-region! Celestium!) Let us meditate on that excellent radiance of the god Savitṛ; may he impel our visions" (*Ṛgveda* 3.62.10). This is to be recited a certain number of times (usually 108) two or three times per day by all *brahmans* initiated into the rites of the "twice-born." It served as a model for a substantial number of other *gāyatrīs* dedicated to different deities. (*Gāyatrī* is the name of the metrical pattern consisting of three times eight syllables, with the major division after the first two strophes.)
- Agne vratapate vrataṃ cariṣyāmi (*Vājasaneyī-Saṃhitā* of the *Śukla* [White] *Yajurveda* 1.5): "O Agni Lord of Vows, I will observe my vow." This *mantra* has been prescribed for nearly three millennia for a person or married couple about to undertake a vow of abstinence or penance. Agni is both the sacred fire and the deity of that fire who transmits oblations to the other deities. Thus, this *mantra* is recited while invoking the deity Agni in the form of fire as witness to the vow.
- Oṃ namaḥ śivāya: "Om, obeisance to Śiva." This is the famous "five-syllable *mantra*" (the *oṃ* is an addition) to the great Hindu deity Śiva. Large numbers of religious mendicants and lay people alike mutter this *mantra*

hundreds or even thousands of times daily. As with most *mantras* that mention the name of a deity directly or obliquely, it is believed that the number of times it is repeated is important in "attaining perfection" (*siddhi*) in the *mantra.* This means that after extensive "practice" of a *mantra,* the aspirant gains the ability to invoke the deity at will or even identify him or herself with that deity. This could mean either merging with the deity or becoming the deity.

- The well-known Hare Krishna *mantra*—Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare; hare rāma hare rāma rāma rāma hare hare: "O Hare, O Kṛṣṇa, etc.; O Hara, O Rāma, etc." This example of a *mantra* that contains only divine names was memorialized by Bengali mystic Śrī Caitanya (1486–1533).
- Oṃ namo bhagavate vāsudevāya: "Om, obeisance to the illustrious Vāsudeva (*Kṛṣṇa*)." This *mantra* is one of the most commonly recited by Vaiṣṇavas, followers of the different sects dedicated to the worship of Viṣṇu or Kṛṣṇa.
- Oṃ aiṃ hrīm klīṃ chāmuṇḍāyai vicche: "Om Aiṃ Hrīm Klīṃ, to the goddess Chāmuṇḍā, Vicche." This string of monosyllabic or "seed" (*bīja*) *mantras,* with one of the names of the goddess appended, followed by the peculiar bisyllabic seed *mantra vicche,* is one of the most commonly used *mantras* in offerings to various forms of the goddess. *Bīja mantras* are regarded as the phonic representations of different deities, though many of them, such as *hrīm* and *klīṃ,* are used for several different deities.
- Oṃ maṇi padme hūṃ: "Om (O heart of Avalokiteśvara), in the lotus made of jewels." This is the most popular *mantra* in Tibetan Buddhism. Its recitation is said to lead to rebirth in worlds contained within the hair pores of Avalokiteśvara's body.
- Sauḥ. This *bīja mantra* has received a great deal of attention and analysis in esoteric Śaiva Tantras, where its phonic components are broken down and assigned extreme cosmic importance. *Sauḥ* is considered the "heart *bīja,*" holding within it the entire cosmos. The great Śaiva philosopher Abhinavagupta (c. 975–1025), in his massive *Tantrāloka* (4.186–189), breaks this *mantra* into three parts, *s-au-ḥ*: *s* equals being (*sat*); *au* is the three energies of precognitive impulse, cognition, and action; and *ḥ* (*visarga*) is emission, that which is projected outward by the supreme consciousness.

These are by no means the only *mantras* that deserve discussion; dozens of others are accorded equal or greater status by different sectarian traditions in South Asia and beyond (e.g., the *Heart Sūtra* is treated as a *mantra* by millions of Buddhists across East Asia, who recite it constantly because of its supposed esoteric effects). Thus, *mantras* are, and always have been, an integral and integrative part of Indian and pan-Asian religions, as religion across Asia has been intimately influenced by the use and ideology of *mantra* in South Asia.

SEE ALSO Buddhism, Schools of, article on Tantric Ritual Schools of Buddhism; Buddhist Books and Texts, article on Canon and Canonization; Hindu Tantric Literature; Oṃ; Tantrism.

BIBLIOGRAPHY

Alper, Harvey, ed. *Mantra.* Albany, N.Y., 1989. This important book contains ten chapters and an excellent conclusion by leading scholars on the subject of *mantra* in different branches of Indic religion and philosophy.

Gonda, Jan. "The Indian Mantra." *Oriens* 16 (1963): 244–297. Reprinted in Gonda's *Selected Studies,* vol. 4, *History of Ancient Indian Religion,* pp. 248–301. Leiden, 1975. This article presents the clearest and most detailed picture of *mantra* in Vedic, and discusses the development of *mantra* in medieval India.

Padoux, André. *Mantras et diagrammes rituels dans l'Hindouisme.* Paris, 1986. This collection of articles by leading scholars explicates the relationship between *mantras* and cosmograms (*maṇḍalas* and *yantras*) in Indian religion, architecture, and medicine.

Padoux, André. *Vāc: The Concept of the Word in Selected Hindu Tantras.* Translated by Jacques Gontier. Albany, N.Y., 1990. This is the definitive book on the theology and construction of *mantras* in Hindu Tantra, especially as it is found in the Śaiva texts of Kashmir.

Studholme, Alexander. *The Origins of Om Manipadme Hum: A Study of the Karaṇḍavyūha Sūtra.* Albany, N.Y., 2002. This is a deep study of the religious context of this Buddhist *mantra* and the little-known sūtra text in which it is first celebrated.

FREDERICK M. SMITH (2005)

MANU. There is no general agreement on the origin and etymology of the Sanskrit name *Manu.* It obviously is related to the verbal root *man-,* "think," and to various words meaning "human being, man," including *manuṣa, manuṣya,* and so on.

As early as the *Ṛgveda* (c. 1200 BCE), expressions such as "Father Manu [or Manuṣ]" seem to indicate that Manu was already conceived at that time as the progenitor of the human race. As such, he has often been compared with Mannus, the "origo gentis" in Tacitus's *Germania* (2.3). Manu most definitely is characterized as the father of mankind in a well-known story from the *Śatapatha Brāhmaṇa* (1.8.1), dating to around 900 BCE. Following the advice of a fish, Manu builds a ship and, with the fish's help, survives the great flood alone among men. After the water recedes, he worships and performs penance. As a result, a woman, Iḍā (also Iḷā or Ilā), is produced, by whom "he begets this offspring of Manu."

Manu was not only the first man but also the first king. All royal lineages, in some way or other, descend from him. His principal son, Ikṣvāku, reigned at Ayodhyā. One of Ikṣvāku's sons, Vikukṣi, carried on the Aikṣvāku dynasty,