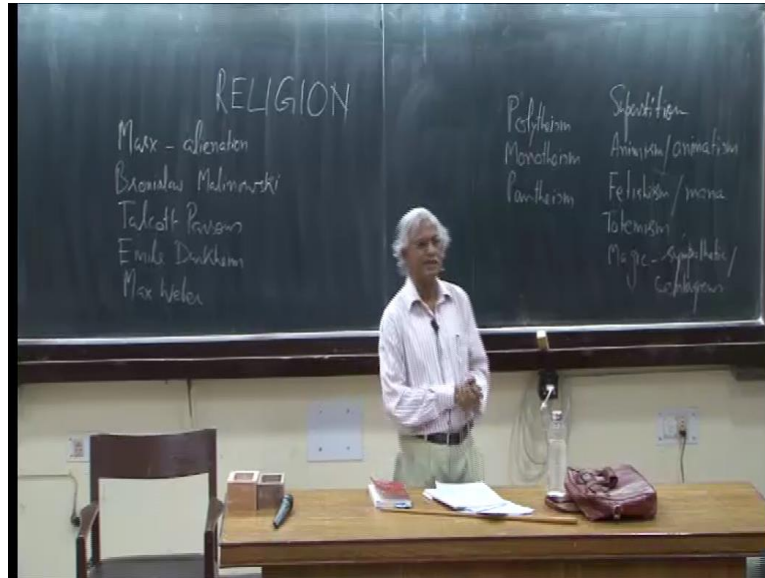


Introductory Sociology
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Lecture - 17
Religion-III: Forms of religious beliefs

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Well friends, today we are again spending sometime on religion. In the previous two lectures, I have concentrated on Karl Marx's theory of religion and broadly speaking, according to Karl Marx, a religion is seen as the opium of the working class. This opium has important connotations. It is not just one meaning of opium, but several meanings; one meaning of opium is that you are not part of the reality. For which Karl Marx, which is another term, false consciousness; that in the Capitalist system based on inequality, contradiction, exploitation, capitalist class through its state or media will use ideology to keep the working classes in dark. And one method of keeping working classes in dark is to promote religion.

So, religion becomes part of false consciousness. In that sense, according to Marx, religion is the opium of the working classes. The moment people realize what is reality, they think, no, learn about reality from ideology, from leaders, from clear understanding of the dynamics of society, the religion will fade away. As in the communist society, or in socialist society, when means of production will become collectivized, and classes will vanish, state will vanish, religion will also vanish.

So, according to Karl Marx, religion is the opium of the working classes, false consciousness. But Karl Marx and many Marxist writers, including the statesman Lenin, also believe, that this religion serves many other purposes in maintaining, legitimizing and developing, promoting the capitalist system. There are different terms for this opium, (()), but the meaning is same; delusion, illusion, false consciousness. When looked at from a positive perspective, according to Marxists, religion prevails in a condition of elevation, also because it is the only hope of the hopeless world, where people are alienated, poor, unemployed, sometime getting job, sometime not getting job; there is a more frequent hiring and firing of workers in centres of industries.

We have mortality is high; malnutrition is high; diseases are high; people live in (()) conditions; only some, some people, the owners of means of production have all the benefits of development, and all others are alienated. In that situation, religion also becomes a kind of hope in the hopeless world; otherwise, the working class has nothing to look forward; in this life, they cannot look anything forward. They cannot expect that their life can be improved. They do not expect that the life of their children will be much better than their own life.

So, this religion which tells them that, after you, your death, you will be enjoying, you will be having a much more pleasant life than these rich people, the bourgeois, the middle classes, the owners of means of production who have access to everything; that gives them some kind of hope and they survive. So, it is a hope; opium in the sense, it is a part of false consciousness, but opium also in the sense that, it is the only hope in the hopeless world.

So, a rickshaw puller, he struggles hard throughout the day for minimum earnings like... We always blame that rickshaw pullers and manual laborers often spend their money in drinking; that they will earn say 100 rupees in day time and he spend 30, 40 rupees on drinking; carry much, much less than, say 50 rupees to their family for maintenance of their wife and children; we blame them. But we do not realize that, for this rickshaw puller, or a hard physical laborer, this evening, when he is spending 25, 30 rupees on liquor, that is the only time he looks, he looks towards... Every day, if there is any pleasure in his life, it is only for those 1 or 2 hours, when he goes to a cheap liquor shop and he drinks and then he feels happy. So, in this because otherwise, there is

nothing to look forward, compare life of the rickshaw puller, or tempo driver, or hard physical laborer, with life of a senior civil servant.

A senior civil servant is enjoying his life, even when he is working. Day before yesterday, we called the local IG of Police, to give a lecture to our students and he spoke for more than one hour, presented some slides; he was telling about his experience of corruption and all. So, this civil servant, and B Tech from IIT and then IPS, this person is, during day time when he is working, when he is working in the office, when he is taking a meeting of SP and other police officials of the city, or he is making a presentation in IIT, Kanpur, in that work also, there is a kind of pleasure. He is enjoying during the working day also. In work, there is pleasure; all his needs... One day, I wrote on the board, what are all the needs of a human being, using (()) framework of need hierarchy.

All the needs are satisfied. On that day, that IG sir was feeling that he is the greatest of all those present in the audience. He felt that he was the greatest, greater than, certainly greater than the faculty members of IIT. Because when I introduced him to one faculty member of computer science, with certain degree of pride, I said that IIT, Kanpur is one institution where its own graduates are working as a faculty member. In computer science department, they have lots of opportunities for B Techs of computer science, B Techs, M Techs, Ph Ds.

So, I said that, we are very proud of this fact, that in our computer science, Karkare was from computer science and the immediate response of IG sir was that, they must not be B techs from this place. He made a distinction between B Techs of this place, and M Techs and Ph Ds of this place. And he made it clear, that it is only M Techs and Ph Ds of this place, who are slightly inferior breed of graduates, who will become faculty subsequently; B Techs of this place will not like to become faculty. So high, so inflated was his ego. Even during day time, when he is working, he is conducting meetings, he is speaking somewhere, meeting ministers.

So, or a capitalist or even as a teacher, I do not feel in need to, as a teacher, if I like my work, as a teacher, if I like my work, the work gives me so much of satisfaction, that I do not look for an evening of liquor. Actually, sometime, I will likely say that, these one or two hours which I spend in the classroom are the best hours spent in day time for me, if I

like teaching; if I do not like... But most people, most people, we expect that in bureaucracy, middle class, upper middle class, they like their work; and work is also such that, it can be liked. It gives the money, maintenance, sustenance; it gives them status; it gives them divergence, creativity, expression of their ideas; it provides for interaction with like-minded people, lots of things; creativity, divergence, challenge, whatever we expect; modern psychological theories of motivation tell us, we get all those things.

So, we are happy. But look at the workers, alienated worker. What is happiness in running a rickshaw? What is happiness, when he is pulling 3 persons, 4 persons sitting in his rickshaw? Or, somebody working in the scorching sun throughout the day, for construction of a 60 story building somewhere? There is no happiness in work and when there is no happiness in work, then the happiness has to come from somewhere; it may be liquor, or it may be religion.

So, religion is everywhere, and for alienated workers, opium or liquor, desi liquor, something to take them away from the miseries and wretched conditions, hopeless conditions of this world should be there; and as an institution of society, religion does that job; liquor is a bad thing; in society, it is always rejected; in those societies where most people take liquor, even there, a drunkard is to be used in deviant or abusive sense. But religion has a source of hope in the hopeless world.

If the people feel, workers may feel happy, if a priest may go to a worker and say that, Jesus will save you and remember that a camel can pass through the needle, through the eye of a needle, but a rich man will never enter the heaven; the heaven is only waiting for you and the workers will feel happy or a Christian priest will come and say that, you see, you cannot (()) two masters; workers know only to serve. So, priest will tell them, that no one can serve two masters simultaneously. And likewise, you can either serve God, or you serve materiality; means, you can either look for material rewards in this life, or for religious, married, or for purity, or, or for grace of the God, or grace of the Son of the God; or similarly, similarly, in all religions. And Islamic (()) will go to workers and say that, all the talk of this world, world has always been like that; there have been rich and poor, more powerful, less powerful, but this world is illusory; we have come here to play our role and to follow the guidance given to us by the messenger of God. We must follow him.

The only right thing is to follow the messenger of God, because a day of judgment will come and on the day of judgment, your God's decision or what will happen to your soul, will not depend on whether you are a rich person or a poor person, you are educated or uneducated, or you are a conservative or you are revolutionary. You will be judged on the basis of whether you truly believed in Allah or not; and whether you truly followed what was told through the messenger of God to you people; that is your, that is the right thing. And the workers may say, sometime forget the wretched conditions of the world around. Same thing will Hindus. And then this opium, also in the sense of false hope; religion may create false hope. So, in this world also, sometimes the religion may create false hope in this world also. So, you pray your lord, your God, your gods and goddesses, you carry prasad with them, you offer gold, you offer money and you believe that your desires will be fulfilled; that by going to temple, your desires will be fulfilled and you feel happy; at least for some time, till the results come.

If six months before the exam, final exam, annual exam, you tell God that, God, I will offer you this much money, or this prasad, you give me first division, or you do something, so that, I top my university or board. So, at least for six months, till the results come, you are happy. And if result comes in your favor, you are doubly happy and you have to (()) this to God; if it does not come to your favor, then in place of blaming God, then you find some other interpretation, either that you did not truly worship, or there was some, since some disbelief in your activity and your belief systems, or because of some deeds in a previous births, deeds in...

In Indian society, where most of us are Hindus, not Christians or Muslims, this deeds in the previous birth is a very good explanation for everything; that I did not get this, or I got this because of the deeds in the previous births. Sometimes, when I see in a lighter vein, it is not true, but in a lighter vein I am saying, when I see many of my colleagues, very stressed in taking classes and in checking answer books, and when they see me, (()) so cheerful, even when he is evaluating answer books of hundred students, so I tell them and even without reading their answers I give some marks, because I know that their marks are based on their deeds in the previous birth; when marks, when their marks and grades are based on their deeds in the previous birth, I am only a nimith; so whether I read their answers, or I do not read their answers, it does not matter. So, religion, religion tells, religion, religion provides explanation of unfavorable circumstances, and religion

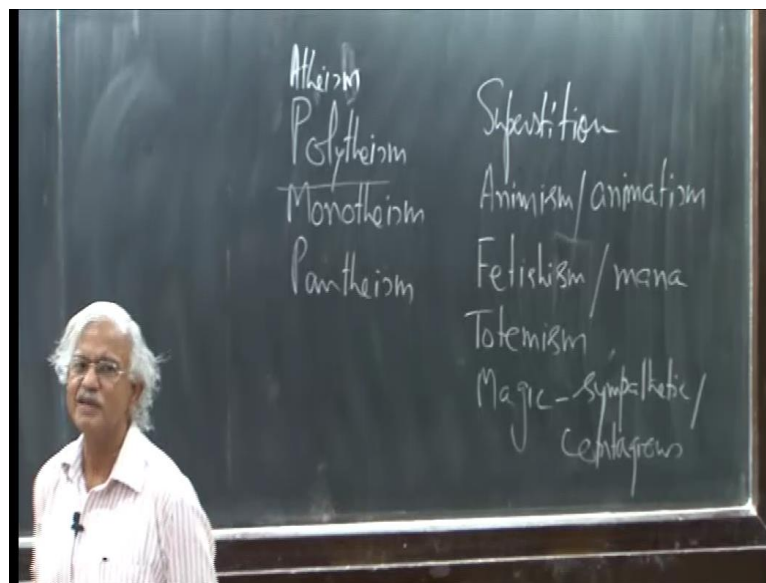
keeps us hopeful. In a word, Karl Marx is more concerned about this aspect, that this world is hopeless; this world is full of contradictions; this world is full of inequalities, miseries, exploitation, dominance of persons, this capitalist world.

Now, if they do not take the opium, if the workers are not under the influence of the opium of religion, of false consciousness, of false hope, then they will try to understand the world; then they will try to understand the sociology of this world, and they will start, on the basis of their true knowledge of the world, they will start doing something to change the world. Marx believed that, those who know about the world, they are by, by the influence of their knowledge, going to change this world; and that means, by nature, a subject like sociology, or the knowledge of the world is going to be subversive; after knowledge of this world, you cannot remain in this world as you are. The knowledge will force you to change the world. So, when real consciousness, for which they will use the term revolutionary consciousness; there is a false consciousness and there is revolutionary consciousness; when the revolutionary consciousness will come, then people, the working classes will change the world.

And in changing the world, what it means, what Karl Marx envisions, as a society in which there will be no exploitation operation, Karl Marx believes that, since the private ownership on means of production has created all these conditions. So, collectivization on means of production will change the world. If you want a formula for changing the world, the formula is collectivization of means of production. When means of production are collectivized and under dictatorship of proletariat, they become the property of the state; then gradually, the proletariats, or the working classes will use that property, that capital, a means of production for the upliftment of the whole society, since there are no classes. Then if there is a surplus, surplus in the sense of value addition, not in the sense of labor expropriated from the working class, by the agents of capitalism, then this value addition will be used for the upliftment of the all the classes. There is no class, upliftment of the whole society. So, whole society will benefit from education; whole society will benefit from political, legal, moral, all kinds of developments in societies. This is what Karl Marx thinks; collectivization of means of production. Now, this was the Marxist theory of religion, but I will be biased if I say that, only Karl Marx has looked at religion or that Marxist theory is the right theory of religion.

Let us examine some other theories of religion also. Let us see, how some other sociologists have looked at religion, because this alienation, or false consciousness, or opium, as a metaphor for religion, may also have some limitations. If there were no limitations, if Marxist theory applied to everything and to all societies, then the work will stop there; then sociologists will stop working, and everybody will be talking of Marxist theory only; then sociology will become a religion; but sociology is not a religion and there are other sociologists who have looked at religion in other ways.

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And today, we will look at some of those viewpoints which are given by other sociologists. I have also written some points from Gisbert's book, so that, I do not forget to cover some major points of sociology of religion, like family; family, we discussed; that there are various types of family; there is joint family, nuclear family, vertically extended family, horizontally extended family. In state, we have various types of states; we have anarchy; we have state capitalism; various types of capitalism; we have socialism, communism, fascism, Nazism. Similarly, religions are also of different types. And sociologists have developed certain terms to convey that, there is a variety of religion.

There are some people who are atheist, who do not believe in God, or atheism. Atheism means non-believing; lack of belief in God, or lack of, sometime also interrupted as lack of belief in religion. Theism, atheism is lack of belief and theism, if you remove a,

theism; theism, theism means belief in God, or belief in religion. Now, theism is also various types; theism may be polytheism; polytheism means belief in multiple, a large number of gods and goddesses.

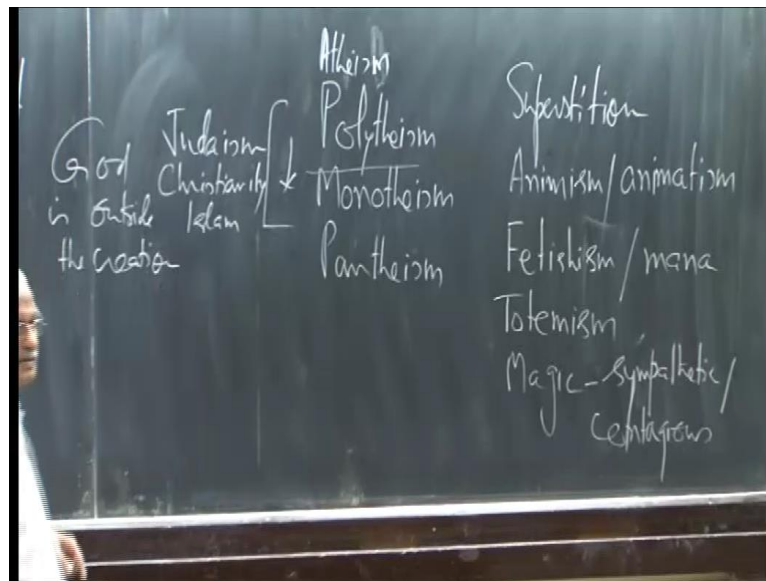
There is some anthropological work to show that initially, there was superstition and animism; I will explain the meaning of these terms. Then magic, witchcraft, sorcery and when religion comes...If...In almost all religions, all major world religions, Christianity, Judaism, Christianity, Islam, Hinduism, you find references to superstition, animism, magic, witchcraft, sorcery, which shows...There are clear statements in Old Testament and New Testament and in Quran and in all Hindu books, we show magic and witchcraft as prevailing at a time when somebody was trying to develop some religion, or spread some religion or beliefs and ideas. Gradually, when religion spread, we find statements to the effect that, before Judasim, before Christianity, before Islam, and at least in that part of the world where these, this Judasim, Christianity and Islam prevailed, there was practice of polytheism.

Polytheism means, people believing in, in diverse gods and goddesses; poly means many; theism means belief in God; and polytheism means, belief in multiple Gods. Case of India is different. In India, there has not been a progression of this type; that polytheism to monotheism, which under the influence of all these religions, Judasim, Christianity and Islam, there had been a progress from polytheism to monotheism; but in those areas where this three major world religions is spread, people gradually shifted from polytheism to monotheism. In time of Prophet Muhammad, there was so many small small temples, religious practices, Gods, Goddesses, people worshipping (()) and having so many mythologies; and Prophet Muhammad said that, all this is superstition, ignorance, non-religion and there is only one God, the Allah; Allah, worship only Allah; there is one God, Allah.

So, there was polytheism. Some people may say that, the, in many parts of Europe and Asia, either Buddhism or something similar to Hinduism prevailed; because that is closer to polytheism; and Prophet Muhammad made people monotheistic. Actually, Islam is much more monotheistic than Christianity, or other religions, including Judaism; because in Islam, there is only one God; you worship God; you do not worship any other person; you worship only God; Prophet Muhammad was not the son, or friend, or anything, or family member of God. Prophet Muhammad was the messenger of God. So, it is a, what

you learn in Quran is the word of God; there is no one between you and God. You should, you are not expected to bow your head before anyone except God; God is almighty; God is everything and God is everywhere; monotheism. Pantheism was, pan means everywhere, kind of. So, there are also some religions which are based on the belief that everything is God, or in everything, that true sense of everything is God. God is everywhere. What is this God is everywhere? Can you imagine, what is this kind of belief? God is everywhere.

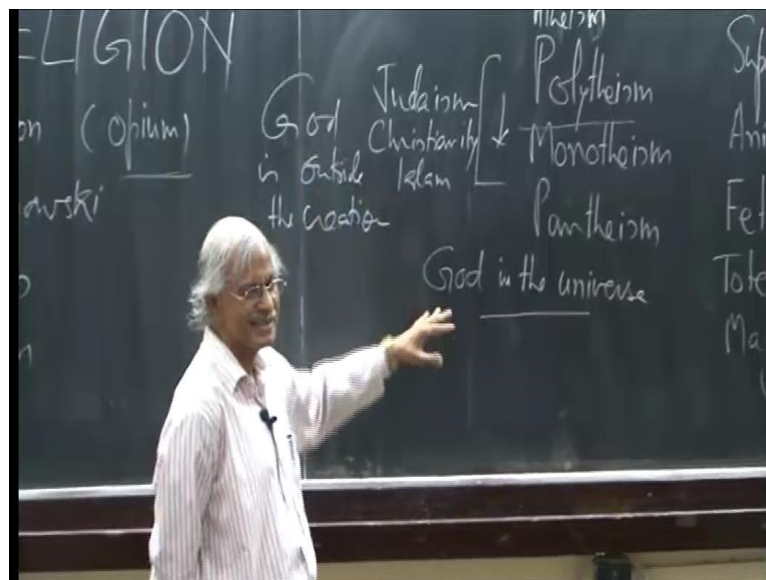
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I think, this pantheism kind of...One thing in all religions of, Judaism...One major difference between Judaism, Christianity and Islam, God is outside the creation; because God created this world; the basic story of creation of universe is believed by everyone, Judaism, Christianity; these are offshoots; Islam is offshoot, in, in some sense, an offshoot of Christianity, or it, a movement which tried to rectify certain weaknesses, or some errors which crept in, in Christian beliefs or errors of polytheism prevailing in those parts where Prophet Muhammad was, and Christianity, is obviously...Christ did not say that, he is spreading a new religion of Christianity. Christ believed that, he was a, he believed in Judaism. Christ, Christ's own religion, Jesus Christ's own religion was Judaism. It was not Christianity. It was like Gautham Buddha. Gautham Buddha did not say that, he is, he is spreading a new religion. He followed the same practices which are followed by Hindu seers, monks, philosophers, intellectuals; same thing; but gradually, the Christianity separated from Judaism. In all these three religions, one interesting thing

is that, God is outside the creation. So, because God created this world; if God created this world, then God cannot be found in this world. And we, there is again a mythology of when did God create this universe? What is the place of man in this universe? How did man get created? How did woman get created? What is the relationship between man and woman? What should be the ideal relationship between man and God? What is the similarity and dissimilarity between God and men and women, and what is the relationship, and what kind of relationship did God expected to exist between men and other creations of God? But there is also a world view more prevalent in India, that everything is God.

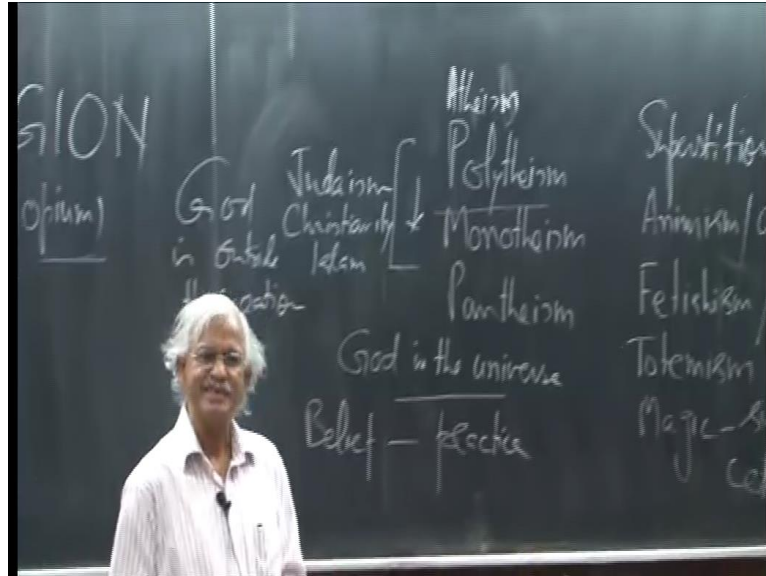
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And, this everything is God, most religious tendencies of India, philosophical tendencies, most religious and philosophical tendencies of India believe that, God is, God is in the universe, in the creation. So, whether it is Purush of Sankhya, or it is Brahman of Vedantins, or it is Krishna of ISKCON, or anything else, for most philosophies of India or of Hindu origin, Hindu means, which is not non-Hindu, everything which is not non-Hindu is Hindu, for all these philosophies of Hindu origin, God is in the universe only. This is one very interesting philosophical difference between these religions and Hindu religions; although the practicing part of Hindu religion, rituals, rites, belief system, many belief systems, common belief systems prevailing in society are not different from beliefs of these people. So, ideally, God is... There are distortions. There are, there are

true belief systems as given in the books and there are practiced; practiced do not always match with the beliefs.

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In religion, belief is one thing and practice is another; and this discordance, this inconsistency, or incongruence between beliefs and practices is found in all religions. According to... Just to give one or two examples, according to Islam, you can do (()), or you can bow only before God, before no one else; and he will not ask for anything to anyone else other than Allah. It is un-islamic, that way, going by the fundamentals of Islam and there are many muslims who believe in this theory; it is against the fundamentals of Islam to go to (()) of Sufi saints or others, including Ajmer Sharif. If you are a true muslim, he will not go to Ajmer Sharif. If you are a true muslim, then you will ask for anything from Allah only; you will not ask for anything from anyone else, no matter how good or bad or great or small they are...

So, as a true muslim, you are not permitted to visit Dargah of any Sufi saint also. And there is no need for you to go to any mosque; you can do (()) or (()), or pay your true faith, reverence only to Allah. So, it is un-islamic to go to a place like Ajmer Sharif and say that, if you get A grade in this course, then you will come and offer a chaddar; that is un-islamic. But a large number of muslims, do their, go there and do, do this kind of thing. This is an, an incongruence between true belief and the actual practices. Buddhism, Buddhism does not believe in God; at least, Heenayan Buddhism does not

believe in God; only Tantric Buddhism or Mahayana, Tibetan Buddhism, that kind of Buddhism, which developed in certain north eastern part of India, started including magic, sorcery, witchcraft, sanskritic tradition, brahmanic tradition, so many things; it became a mixture of so many things; but otherwise, the true Buddhist religion does not believe in God.

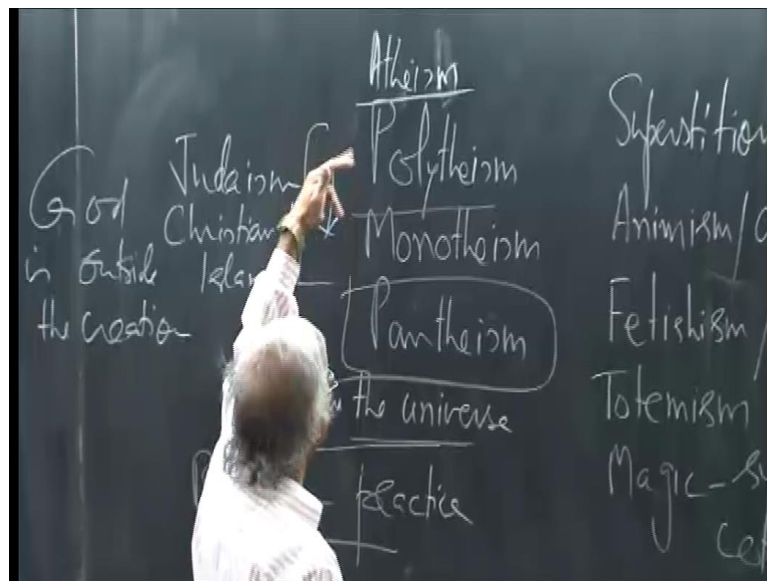
But you go to Saranath or you go to Bodhigaya, or to places of importance to Buddhist and you find that, the idol of Buddha is worshiped in the same way, in which idols of Hanumanji, or Ganeshji, or Deviji are worshiped in Hindu temples, again a (()) between belief and practice. So, this is another interesting aspect of religion, that, in religion, true philosophies are one and practices are other. I was mentioning this more in the context of, that God is in the universe; God is in the universe. Geeta, Geeta says, Sankhya philosophy says, Vedanta philosophy, (()) of, all theist and atheist, most of the Indian philosophy, this is wrong to say that, Hindus believed in God. As a matter of fact, if you know about Hindu philosophies, you will find that most of the Hindu philosophies are atheistic; they do not believe in God; but the Sankhya, (())...

And truly speaking, if there is any reference to anything like God in Hindu philosophies, applying that to all Hindu philosophies, including Buddhism, Sikhism, Jainism, then that will be very very abstract, something which is everywhere; God is in the universe; God is not at one place, or in one temple, or in one person, or in one river, or in one hillock, or in one book. God is everywhere. This is polytheism. Now, this is pan, sorry, poly; polytheism means multiple Gods; in pantheism. Actually, in, what are you, it appears quite strange to me and may be, here, lie the role of social scientists to explain this problem, that, if you look at philosophies of Hindus, then Hindu philosophy is, to some extent, atheistic, or pantheistic; Brahman, brahman everywhere; if I remember, when I spoke of Geeta, referring to yagna, metaphors of yagna; everything is brahmana; a person who is giving aahuti is Brahman; aahuti is also Brahman; the yagna (()) in which aahuti is given is Brahman; the goal of aahuti is, everything is Brahman; in Upanishada, everything is Brahman; it is the same Brahman which manifests in everything; men, women, plants, animals; same thing is said by Nanak; same thing is said by Buddha; same thing is said by all almost all philosophies of Hindus.

Sometime, they make a distinction between Purush and Prakrithi, or monism and qualified monism. But essentially, they all believe in pantheism. So, either you can say,

pantheism can also be interpreted as atheist, because if everything is God, you are God; I am God; everything, chair is God; in everything, there is manifestation of God, you can call it pantheism, or you can call it atheism; but like anywhere else, among Hindus, in our society also, there is lot of disjunction between beliefs and practices. So, when it comes to religious philosophy, in everything is manifested Brahman; Brahman is manifested in everything; but in daily life, a Brahmin is a Brahmin; a scheduled caste is a scheduled caste; OBCs are... A laborer is a laborer, IAS officer is IAS officer, then then we forget that IAS officer is also only Brahman; he is not more than Brahman; and the servant, or the sutra, or the untouchable or the unseeable is also Brahman; we forget that. Actually, it would be great, if some of such philosophies can be put in practice; but philosophies remain only at the abstract level, and in this world, daily world, we are governed more by the social forces than religions or philosophies.

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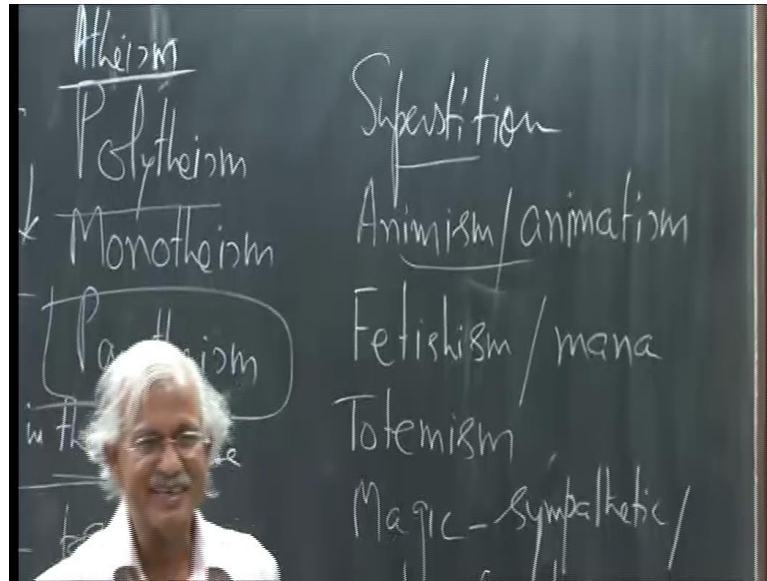
So, this is atheism, non-believe in, non-belief in God, multiple Gods and goddesses, one God, God everywhere, God in the universe. This is a major difference between this group of religions and Hindu religions; that in all Hindu religions, if you make a deep analysis of all Hindu philosophies, including Buddhism, Jainism, Sikhism, Vedanta, or Sanantana dharma, or in Arya Samaj, God is in the universe. And then in all religions, there is disjunction between beliefs and practices. Let me also spend 10, 15 minutes, then I will come to some more interesting sociological ideas and writings of other people. Let me also make a distinction between these words, mostly drawn from Gisberts;

superstition, animism, animatism, fetishism, mana, totemism, magic, sympathetic contagion. Superstition, the definition of superstition that he gives is, the superstition is the conviction, a belief, a conviction, (()) belief that, something will happen owing to causes utterly disproportionate to the event, unrelated or disproportionate to the event; as for instant, the belief that, business transacted on Friday will be unsuccessful, because it is an unlucky day or that the finding of a horseshoe will bring success; if you find a horseshoe somewhere on your way, when you are walking, and you find a horseshoe, you consider it to be auspicious.

I can see that, many of you believe in such things; you believe that, certain days favor you more, or certain times favor you more, or certain colors favor you more; or the belief that you are going somewhere, and a black cat crosses the road before you, then it is inauspicious, or you are unlikely to succeed. This is superstition, unconnected things. Actually, I would even say that, much of this, many of you may be wearing some precious stones; many people believe in precious stones. And this, this precious stones show that, if you wear this stone, say pearl, pearl will give peace; somebody is mentally disturbed, anxiety, depression, stress, and somebody will, some astrologer, or somebody dealing in stones, and your astrologer come and tell, you have problem; you have depression, anxiety; I know, I could see by just looking at your palm, or I could just know from numerology; you tell me your date of birth and I will tell you what kind of problems you are suffering; you were born on this day and this is your date of birth.

So, I am sure that, you are suffering from mental depression, and the, the client is surprised; how does he know. Actually, everybody is suffering from depression, but when somebody comes and tells you, because your date of birth is this, and because your day of birth is this, and you feel that, great, like that, I could meet this great yogi, or this great person of knowledge, Sir, then why, what should I do; he will say, he will say, you better you put on in some way, in the form of a garland, or some way, or ring, you take a moti, because moti will cure all these things. But remember that, ordinary pearls which are available in the market will not help you, because they are duplicate; if you are really serious, then I am going to Haridwar, and I will bring a real pearl for you; it will be a bit more costly, but that will solve all your problems; and our client is happy, and the pearl dealer, after one or two weeks, will come with the pearl costing 10000 rupees.

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You wear it in your ring and if you will [vocalized-voice] peace, my stress has gone; this is superstition; disproportionate to the event. Or, if you believe that, you offer a piece of bread, [vocalized-voice] because you do not cook and you are not living in your home, so but you have access to pizza, if you believe, if somebody tells you that, before going to exam, you give a loaf of, or a piece of pizza to a dog of this color, you will perform well in exam and if you believe in these things, then you are a superstitious person. All of us are superstitious. Actually, when knowledge fails, or our knowledge of scientific, technical causes of something is absent, then we become superstitious.

There is a place, Jwalaji is a place in Himachal Pradesh, where from somewhere, from some unknown source, something like fire comes out; it is not fire; it is, it is some kind of light, because if you touch that fire, it is not hot; it is very cool; but people believe that, this is the Goddess Jwalaji and there are stories, mythologies about several pieces made of the dead body of the Goddess Parvati, by Shivji, which fell in different parts of the country, where temples devoted to Goddess have come up.

So, you believe in Jwalaji and there are many people who will believe that, if you go for darshan to Jwalaji, then this Goddess of fire will solve all your problem; this can be superstition; no connection, no scientific, no rational, technical connection between event and what you do to influence the event. But it is interesting; it is sociological problem, a question, how is that, in the scientific age, superstitions are not weakening; superstitions

are increasing; superstition, superstitions are not weakening. We expected that, in the scientific, rational age, with knowledge of science, superstition will fail; but actually, superstitions are increasing and you open TV channel, you take any newspaper; I found that, even those magazines and journals which were published by leftist organization or where the editors at one time had philosophies more tilted towards leftism and Marxism, even those magazines and journals have started showing your weekly predictions; that if your date of birth is this, if your rasi is this, then this week will be like this. Superstitions are increased; animism and animatism, Gisberts makes a distinction; animism is, animism is belief in spirits. In (()), in more detail, they have given the explanation of animism that, this arises from intellectual curiosity of man; what happens to man after death, and what happens to man in dream.

We see all kinds of dreams. What happens to us in dream, and what happens to a man when he dies. And the intellectual answer may be, one of the possible intellectual answer, which the primitive man, or the unscientific man gave to man, other men, society was that, in our body, there is a body and there is a soul. So, in dream, soul departs our body, though temporarily, goes here and there, does many good things and meets friends, enjoy; sometimes has bad experiences also, and then comes back, and when we are awake, then our soul is within us; and when a person dies, actually, it is the soul which has left the body.

So, the idea of soul, this is what animism means. Gradually, in (()) book, there are two different concepts: animism and naturalism. Animism he says, is because of the intellectual response to cognitive (()) sense. Naturalism, when man sees around him, powers of nature, floods, famines, fire, hailstorm, thunder, lightning, epidemics, earthquakes; when man attributes power to certain components of nature, gradually, he starts believing that, these components of nature have their own soul; animatism. The difference is, animism is the general idea of soul, body and soul, and animatism is the idea that, the natural objects have their own souls.

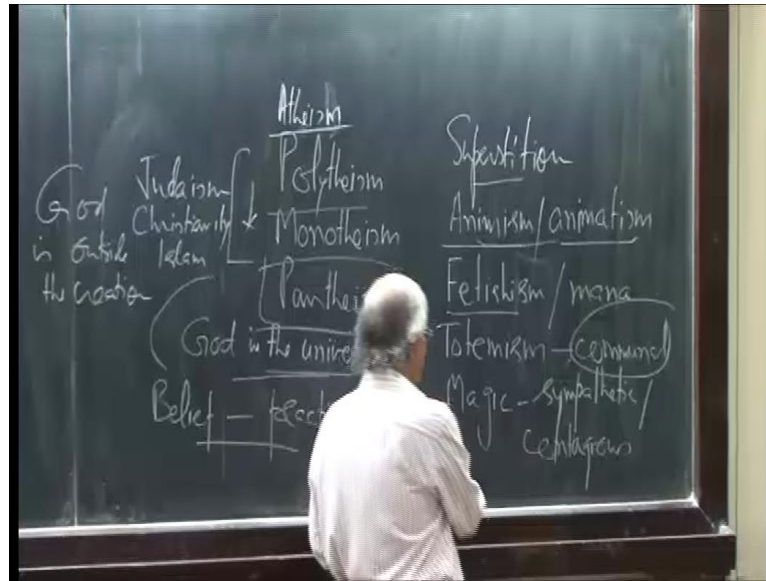
So, there is a soul of river and in Hindu religion, the Goddess Ganga, Ganga, Ganga becomes a movement and she can be made happy. She can be prayed; she can be made unhappy; she can bless you; she can harm you, if you...So, people start believing in souls of natural things and also they believe that, the souls can be made happy, unhappy;

they can be satisfied, or they can be made dissatisfied; they can help you; they can be malevolent; they can be benevolent. And it is all depends on your treatment of theirs.

Now, fetishism is very similar to animatism, but animatism is more in relation to souls of natural things. Fetishism is belief in powers of something, fetish; the gems, precious stone is also an example of fetishism. If I believe in, if I believe that, this bottle is very helpful to me, whenever I carry this bottle with me, then all my desires are fulfilled; and I also believe that, if I do not carry this bottle with me, when there is a court case, or I meet the director, I meet some distant relative or in different situations, then this is, this belief is a kind of fetishism. Fetish can be anything; it can be piece of stone; it can be anything; it can even be a mike; it can be a (()); it can be anything; it can be a chair; it can be a ring; it can be a specs, a watch also, book; anything can be. If I believe that, there is some special power in something, then it becomes a fetish. And that special power is mana; the term for that, special power.

Sometimes, it happens; you may feel that, something in which you believe, it, it may be anything; say, a saligram; many Hindus believe in saligram; saligram can be an example of fetish; or a trishul, a brass trishul, some of you may keep a brass trishul with you, and that may give the confidence and keeping that brass trishul with you may solve many of your problems. But a time may also come, when keeping the brass trishul does not help you; that time, you believe that, now, the essence of that trishul or the mana, or that special power of the trishul has vanished, because special powers can come to the fetish, or they may vanish from the fetish.

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Totemism. Totemism is very similar thing. The main difference between this and this would be, the totems are communal; communal belief systems. Fetishism can be personal. This is communal, from which (()) will develop an interesting theory on religion. I will come to that in the next lecture. Totemism is communal and totem can be anything, plant, animal, anything in which people believe that, there is a special power. Magic is also a kind of superstition. Usually in literature, we make a distinction between magic and religion. The major difference is that, religion is collective; magic is personal, or individual.

Magic is further divided into two, three components. Sometimes, when magic is done to promote goodness, to do, to achieve something good, that is called magic; magic. Magic is usually, or should normally, we use for positive things; to get cured, to get money, to get long life, for education of your children, for employment. You go to a magic man, and magic man will do something, and you achieve all these things; that is magic. But magic, like (()) and taboos; taboos are negative things; (()) is a general term. So, magic that way is to... Magic is more of a positive term, though sometimes, it is also a general term. Negative part of magic is called witchcraft, or sorcery; witchcraft or sorcery, witchcraft focusing more on internal powers of the witches. You must have heard about (()) in rural areas, in various parts of the country, and in, in Bihar particularly, we often learn through newspaper that, certain women will be declared (()); they will be killed by the villagers or tortured; (()) that, that is witchcraft; witch; dayan means witch. So,

which is the negative. Due to witchcraft, people die; become sick; do not have son; some, somebody was going to have a son, but some witch does something, and he has a daughter; negative thing, to have a daughter is a negative thing in Indian society. So, magic promotes positive things. You go to a magic man for positive things, for long life, for cure, for education, for wealth, for happiness, so that I feel more relaxed, more happy, that is magic.

And, witchcraft and sorcery, they are negative things; negative thing means to kill somebody, to ensure that somebody dies, or somebody becomes sick, or somebody does not have a son, or somebody lose his wealth, there is theft or dacoity in somebody's house; for all those purposes, you will go to a witch, or a sorcerer. So, witchcraft and sorcery are negative aspects of magic; but they are all superstitions. We cannot say that, religion is not superstition; religion is also, religion contains so many things; but religion, that major difference between religion and magic would be that, magic is individual and religion is collective. Religion has collective beliefs, collective practices, which may be called rituals, or rites. A common belief, in some text book, in, in some text, it may be Ram Charitha Manas, or it may be Guru Granth Sahib or it may be Quran, or it may be Bible; common belief, common reverence towards a book, or towards one person, some, some God, or some saint or seer or some Rishi, a person or some sign, symbol; but it is, religion is collective. Religion also gives you identity. So, this lecture, we stop here. We will take up these theories in the next class.