

Theories of the origin of religion

A clearly fact-based explanation of the source of origin of religion is probably impossible. Its primitive form is so ancient that only hypothetical and hypothetical rather than factually logical views can be presented about it. Yet the laborious undertakings of understanding the primal nature of religion cannot be said to be entirely irrational. There is enough diversity and difference in many theories about the origin of religion, but in this diversity, there is a clear glimpse of the uniformity that religion has been the most important element of human culture and religious rendering (worship, prayer, worship and worship etc.) It is one of the oldest forms of language. . In fact, how religion originated is a complex question before religion-sociology. Although in each era, time many Acharyas and thinkers have been trying to give a proper answer to this question. In this context, different scholars of different subjects have been doing reflection and research and have been giving answers according to the research method of their respective subject. In fact, religion is neither a tangible object like a physical substance, which can be measured and made a firm decision, nor can its primitive form, which is probably very ancient, be understood with certainty. One can only speculate about this. Yes, at the world level, the teachers and theologians of almost all traditional worship-oriented religions consider divine revelation to be the root cause of the origin of religion. Their basic belief is that God Himself is specially present amongst human beings from time to time and through Himself manifests Dharma. In Hinduism, it is known as the incarnate man, in Islam the Prophet and in Christianity as the Prophet and the Messiah. This view is affirmed in a slightly different way in non-worshipping religions as well.

But in the modern scientific age, the theory of divine revelation about the origin of religion is severely criticized. Today, religion is considered a product of society and not a creation of man, established by God, not God's work. Therefore, the creator of religion is not God but society. Today, the theory of divine revelation about the origin of religion is considered a remnant of superstition and orthodoxy.

However, the question of the origin of religion remains a mystery to this day. Out of all the explanations presented by social scientists in this regard, only a few are acceptable, but because the explanations cannot be scientifically proven, these opinions are only logical concepts. As a result, a great difference of opinion is found among the scholars of this subject. Yet these scholars agree that religion, like other social institutions, arose out of certain needs of man, or that it arose because of the conditions of human life on earth. In this context, here we will throw light on the important theories about the origin of religion propounded by anthropologists and sociologists.

Fear theory

The belief has been going on since very ancient times that religion was first created by man to fulfill its socio-psychological needs. This belief ancient Greece and was prevalent in Roman societies. This idea was first introduced by the famous philosopher and poet Lucretius and accepted that human belief in God is only due to illusion and to avoid the fear generated by this misconception, God was worshiped, which resulted in the birth of religion. Therefore fear is the root cause of the origin of religion.

In modern times, the eighteenth century philosopher Davis Hume, in his book Natural History of Religion, has accepted that fear of gods having natural powers, man began to believe in God, so that by pleasing these powers, he could do no harm. be saved from Among other thinkers who accepted

this view, the nineteenth-century German-English thinker Friedrich Maxmüller said that the foundation of religion is to show the fearful respect of man in phenomenal and frightening forces. Similarly, Giddings considers religious belief to be at the core of man's reverence for mystical "great terrible" powers.

This theory of the origin of religion does not seem reasonable because:

1. It is not logical to say that human belief in God is only due to illusion. In this theory of the origin of religion, the cognitive aspect has been directly neglected. In fact, man cannot worship any power without knowing it as God. It is possible that our knowledge of a power beyond oneself is only an illusion, but without this little knowledge one cannot have faith in that power.

2. Again to say that the belief in God started due to the fear generated by the illusion, this argument is also irrational. To base the origin of religion only on delusional fear is to present a solitary interpretation of religion. All kinds of delusional fears are not religious, they are also irreligious. Then religion is not only fear-oriented, but love, faith, devotion, surrender and worship, praise, kirtan etc. are also found in it. Therefore, if we say that the development of religion in the spirit of vague fear of unknown forces No, but reverence for known supernatural forces is due to loving devotion and devotion, so perhaps it would not be justified.

3. Accepting fear as the root cause of the origin of religion is also misleading for another reason. Generally, in a state of fear, a person tries to move away from the fearful situation, but in religion, he does not only wish to go away from his favorite deity, but has a fervent desire to worship him by being close to him. He worshiped his beloved deity becomes self-sufficient. Therefore, it seems reasonable to say that the root cause of the origin of religion is not fear but devotional love. Lord Krishna says in the Gita that those who worship me in that form, I also accept them in the same form, that is, I see the same type of God - "Yeh yatha maa prapadyante tantvaiye bhajamiyaham". Cannot be proved as causation.

Theory of Animism

Animism is actually a translation of the English word "animism" which is derived from the word "anima" which means soul. Edward B. Tyler has first explained this principle in his book Primitive Culture, published in the Origin of Religion Interpretation. Animism refers to the belief, the basis of which But Aaliyah

- Considers "soul" to be contained in events and phenomena. Its premise is that just as the soul is contained in human beings, in the same way the soul is involved in all the natural or phenomena of the universe. Every phenomenon of nature is soul, such is its conception. In such a situation, he starts believing that the soul resides in the leaves of the tree, the gathering of mountains, the water of rivers and waters, the conglomeration of clouds, constellations, animals, birds etc. He begins to accept the existence of his soul-like experience in things external to him as well. He begins to believe that just as his own activities are determined by his soul, similarly the activities of these external things are also regulated and controlled by the spirits contained in them. He begins to get a clear glimpse of the soul in the whole external nature, and then every phenomenon of nature begins to appear alive to him. In such a situation, he tries to establish an identity relationship with nature. He tries to keep the auspicious and powerful souls happy for his welfare and tries to keep them close to him and tries as far as possible to keep the evil and negative forces away from him. In this context,

considering the auspicious powerful souls as superior to him, the feeling of worship and adoration for them starts flourishing and blossoming and as a result he starts worshipping and praying for them. From this concept, the spirit of religion emerged in the mind of primitive man. This is the root cause of the origin of religion.

Tyler holds that the concept of the soul is "the basis of the philosophy of religion from primitive men to civilized men." Tyler's animism is in fact divided into two great doctrinal schools: the first is concerned with the soul of individual beings who die. Or persists even after the destruction of the body, and the second view is related to souls other than the souls of individual beings, in which the souls of the mighty deities are located in hierarchical order. In this hierarchical order, these souls range from spirits to powerful deities who are not only supernatural but also direct and control all the phenomena of this world and all activities of human life. To keep these souls happy, the primitive people started worshipping and worshipping them, from which religion originated.

Tyler says that according to the primitive races, life and shadow are found in every person. Through life itself one thinks and acts and the shadow acts as the breath of that life. The concept of "soul" can be said to be composed of life and shadow. Therefore, according to Tyler, the soul is a kind of shadow which he described as "a thin formless human image, fog in shape, resembling a movie or shadow."

" Tyler considered this belief to be an inevitable consequence of universal phenomena such as dreams, and this belief manifests itself and stated that primitive man could hardly interpret a dream in which he had real experiences. For example, he dreamed of a hunting expedition in which he got good food when he brought the prey home. When he wakes up and finds that he has gone somewhere, then he can explain this phenomenon only by the spiritual soul which can separate from his physical soul and give free form. Delusions of death, deer attacks and physical phenomena such as shadows, reflections, echoes, etc., were some other factors that further increased his belief in spirits.

On this basis, perhaps such a belief was created within the primitive castes that each person's own soul leaves the body in the state of dreams and roams freely and comes back to the body after taking different kinds of experiences. He addressed this type of soul as the independent soul. Apart from this, on the basis of dreams, he also concluded that human beings have As long as this soul resides in the body, man lives, but when it leaves it or leaves it, man dies. He called this type of soul body soul. When a person dies, the soul of that person starts moving freely, but the primitive castes often saw the living bodies of the dead in dreams, on the basis of which they believed that the body does not destroy the soul. Therefore, they are immortal. In this context, he also believed that souls are uncontrollable, no one has control over them. If a relationship is established with powerful souls, then these souls can prove to be auspicious for the person. Apart from this, he also believed that souls are inauspicious and unlucky, which can be called evil spirits or evil spirits. The primitive man always wanted to keep himself away from such souls. Therefore, in order to keep the benevolent souls happy, primitive humans started worshipping and worshipping them, which gave birth to religion. In fact, once the idea of a spiritual being has arisen in man, it becomes a simple process for him to find a soul in subjectivistic beings, subjective objects or objects and subjective symbols. Primitive humans began to believe in animism for these reasons, which Tyler considered the fundamental cause of all religions.

It is noteworthy that the primitive castes do not consider the soul to be completely different from the body. Often in classical thought, soul means "that which is not physical or material." This is a

completely negative connotation and with regard to immortality there is a great deal of difficulty in this sense. Primitive man's belief in this type of soul can be confirmed on the basis of the following examples

Prof. Shyamacharan Dubey has written in his book "Human and Culture" that beliefs worthy of being placed in the category of animism can be found very easily in almost every tribal group of India.

Invisible latent, immaterial and spiritual, most of the Indians in such powers

Tribal groups believe although there is probably a single society in India

Mother-in-law. Although there is probably not a single group in India which

Surrounded by Mothers, Ghosts and Powers

Yet, in almost every tribal and on whom the new religious ideologies have not been affected, yet one can often see a clear impression of the ideas of the said category in one or the other side of every policy. For example, rocks, mountains, trees and rivers, according to the Kamars of Chhattisgarh, are all living beings. Along with this, they also have other living qualities and demerits. They can be happy too. In relation to a rock standing in the middle of Kapil Nati, a group of comrades asked Prof. Told Dubey that she used to regularly sacrifice and pierce that rock, so she was pleased with him. One night the rock said in a dream to a prominent person of that group "I am hungry. I will sacrifice myself Warn the village." The very next day, the word spread in the village and its residents did not even go towards the river. In the evening, news was received that three people from the nearby village died by drowning in a whirlpool near the rock. Description of this incident The person doing it had full faith that the village had not offered worship to the rock for three years, so his "Jiva" took revenge on the people of the village.

In relation to the tribal Kaurava people of Mirzapur, Majumdar has written that according to their folk belief, there are souls leading the crops, rain and cows, etc. determines the attitude.

According to Prof. Dubey, notions related to "Jiva" are found in abundance in the tribes of Madhya Pradesh. For example, most of the dreams in the Kamar and Bhujia tribes of Chhattisgarh believe that they are "independent and separate experiences of the individual soul". When the human body rests after being engrossed in sleep, then its fickle creature wants to travel to the outside world. In his view dreams are as real as the direct experiences of the human body in the waking state. The only difference is that in one situation the experience is of the body, in the other of life. There are many beliefs about the nature and qualities of life itself. According to the experts, the body of the dead person starts residing in the crematorium by making a "marhi" but his "jiva" goes directly to the Lord. The "madhi" has its own independent consciousness and can harm other living beings. When the family members invoke "Jiva", it starts living at the place of "Gatadooma" where the lives of other ancestors also reside. Some other groups believe that a person has two souls - one external and the other internal. To a certain extent, we see similarities between the above belief and the popular belief. Self Life in Pne sometimes goes out temporarily and comes back after some time. Inspired by the feeling that death may also be temporary, there are two types of final actions in the "Toda" of the Nilgiri region and the "Ho" groups of Chotanagpur..... Kachi and Pakki. The crude funeral procession takes place immediately after death and the final one after sufficient time has elapsed. The second verb is considered very important in comparison. To commemorate the union of life in the "Ho" tribe with an invisible force called Bonga, drums are played at the time of this action and a festival is celebrated

The Negrito castes of the Andaman Islands in the Bay of Bengal believe in spirits. According to them also these souls live in the form of breath. These may be called "shadows" or shadows of individuals who leave the human body at the time of dream or death and become souls of the forest or the sea.

But even according to these castes, souls cannot be considered completely impersonal. Often these souls are their own souls. They are visible to individuals in monstrous form and then hunt, enjoy fish and dance. Hence these souls can be called "subtle incarnations". Similarly the Idaho tribes believe in the existence of a soul called Mugua and According to him, these souls reside in the heads of individuals. Their size is about ten inches.

After all, people of the Jagga sect of the Bantu tribe of Mount Kilimanjaro in Africa believe in spirits. They consider these souls to be different from the living beings. These souls, including the spirits of the dead, deal with the good and bad luck, luck and misfortune of the people. They are worshiped either individually or by the entire caste collectively on special occasions. These souls are worshiped at the beginning of every work or before the journey to get good luck. For these people these souls are not incorporeal or immaterial because these souls have to be given food and they have to be protected and other services also have to be done.

In this way, according to Tyler, there are mainly six characteristics of animism that

1. In all matter, things and phenomena there is the abode of souls.
2. It is envisaged that the souls are their inner power to activate them.
3. Under this, the souls are not completely non-physical, but subtle bodies. These spirits are found in animals and are also seen in inanimate matter.
4. Tyler says that every person dreams and in dreams he finds himself traveling to strange, varied and many places. This probably led to such a belief within the primitive races that each person's own shadow leaves the body in the state of dreams and roams freely and according to Tyler, "from this dream phenomenon originated the concept of soul relations."
5. Tyler says that since the belief in the soul in the primitive races stems from superimposed cognition, this belief can be considered the pregnancy of all religions.
6. Tyler's theory is a linear in terms of monistic and historical development sequence in the psychological context. It is psychologically monotheistic because, according to Tyler, the same psychological reactions are found in all races and perhaps that is why all castes can be said to be linear because the development of religious consciousness must have been uniform. so it is called a linear

That is, the development of religion is first (a) According to animism, the development of religion has happened in the same sequence, that is, the development of religion first. This is the modern stage of development of religion in the form of (b) polytheism, (c) monotheism and finally (d) monism.

review

There is no doubt that animism has a very important place in the study of the historical development of primitive religion. But this is also true. There has always been a difference of opinion among scholars about the fundamental features of this theory. This is the reason why many objections have been raised against this theory. Some of the major objections can be presented keeping in mind the following points:

1. First of all, critics say that Tyler is of the opinion that the concept of universalism is the basis of the philosophy of religion from primitive humans to civilized humans or it is the source of all religions of faith or it is the oldest form of all religions of the world . But on the basis of known evidence, this view cannot be called rational. Modern research does not prove that all primitive societies necessarily believed in the concept of the soul. A disciple of Tyler, R.R. Marrett (1866–1943) severely criticized the theory of animism, and scholars took this criticism of Marrett more seriously. Marrett made R.H. Cardrington's Melania and claimed that primitive people believed in an impersonal force before belief in spirits. Marett called this power 'mana' and said that belief in 'mana' should be given

priority both historically and theoretically. Marrett (1915) wrote an article on 'mana' in the Encyclopedia of Religion and Ethics and established that magical religion can be defined by the ideas of 'mana' and 'taboo' (taboo). Marrett is of the opinion that many In primitive societies certain forces are believed, worshiped and worshipped which are completely different from the soul. For example, in these societies there is a healthy tradition of worship and worship of "mana" power other than soul, because in these societies "mana" energy is considered as creative as life force. Hence, according to Marrett, the worship of soul is the source of religion. In fact, the worship and worship of "Mana" should be considered as the original source of the origin of religion. Marrett defined the belief in "mana" with the term "animatism" or animism, which we will describe in more detail later. Murphy also says this thing. Murphy writes in his book *The Origins and History of Religions* that it is clear from the study of the problems of the life of the primitive races that the primitive people, being frightened by the occurrence of mysterious and astonishing events, wanted to please them by proper rituals as supernatural power. Started. Therefore, awe and fear etc. should be considered as the essence of primitive religion and not the soul. Awe and fear are such elements of religion which are not found to be non-existent in any stage of religious belief. Therefore, it is not an essential element of primitive religion to accept some mysterious force before which a primitive person is stunned. Somewhere in the primitive castes this mystical power was believed, somewhere Aurore and Somewhere it is called by the name of Wakanda etc. and not by the name of "Atma".

2. Some of Tyler's critics say that "animism" should not be called a religion because the belief in the existence of souls should lead to the emergence of the spirit of worship and worship. It is not necessary if we know this. Take also that the soul resides in such a natural object, yet it cannot be called a religion unless we keep proper knowledge about that natural thing, being reverent and fearful towards it, praying and persuasion for self-defense from it. Do not do it. The feeling of reverence and fear is awakened in a person towards some power. This power either helps or harms him. That is to say, seeing the natural things in the mind of primitive man "religious shudder" ' As such a condition was not experienced, he only felt that no natural thing could exist without the soul. There can be no motion or event in it. Therefore, it will not be wrong to say that animism has originated as an explanation of events, which cannot be considered as the original source of the origin of religion.

Retribution Even if Tyler's animistic view is accepted, an objection can be raised against this view that if some spirits are considered evil and placed in the purview of demonism (as is the common belief of the people) then can it be called "be called "religion"? Perhaps Tyler is silent on this question.

In this context, Marrett says that animism is not really a religion, but a kind of early philosophy which presents an intellectual explanation of man and nature. If this is indeed an early philosophy, then it is erroneous to consider it the original source of the origin of religion. Therefore, Atkinson Lee believes that it (animism) is not a religion but an early world view that explains the behavior of things. This is probably more reasonable. There should be no particular objection to accepting this ideology. But if it is considered as "philosophy" and not as "religion", then how will it be considered as the foundation of all religions?

3. Animism is also criticized on the basis of considering it as the oldest from the historical point of view and on the basis of its attempt to explain the story of its development on the basis of unilinear theory. Considering animism as the only primitive religion, it has been accepted by all the religions of the world and especially monism.

The oldest basis of sociology of religion is also not confirmed by the known facts. Can the development of non-worshipful religions or samadhi-mool Hinayani anatmism be explained by animism?

The psychological non-monogamous process in the development of religion as propounded by Tyler cannot be considered rational. His saying that the development of religious consciousness is the same in all castes, because similar psychological reactions are found in castes, is wrong. The reason for this is that the development of religious consciousness does not take place in any one fixed way but in many ways. This has been confirmed by many senior religious leaders. Tyler himself has also admitted that the sanctity of a Fetish object (worship-object or talisman-ganda) is not based on the belief that the soul resides in it but also on whether it is proved by occult, mantras. can be understood. so religious Tantric accomplishment must also be included in the consciousness and realization of the trinity and not just the belief in the existence of souls.

4. Scholars like James, Lag, Schmidt and Fenigan have raised objections against Tyler's theory of animism on the basis of their study results. These scholars are of the opinion that in addition to the animism in many primitive castes, religious beliefs related to the Supreme God, the Supreme God, the Creator and the Supreme Father are also found. And Lowy has discovered that the concepts of "Supreme God", "Higher God", "Creator" and "Omni Father" are found in the primitive races of Australia, in the Fugean races of South America, in the California primitive races of North America. . Such a Supreme God is accepted in these primitive races as the original father and it is said that this God is the primal and benevolent, the preserver of the right and the right and the Supreme Creator, who has made such a law by which he is the whole. Maintains society as a system.

But James also says that the concept of "soul" is not found in the concept of "Supreme God". According to him, the notion of a "higher God" is indicative of the unique feature of the uncontaminated primitive religion among many primitive castes." Another of Tyler's disciples, Lang, has also confirmed this view. He says that the concept of God preceded the concept of spirit in the primitive races. In his own words, "we, although in historical perspective, precede the concept of spirit". The concept of God" cannot be proved on the basis of evidence because we do not know such primitive races who believe in God, but are ignorant of the spirit. We can, however, show the concept of God as the source without the notion of spirits. Thus there can be gods before the evolution of spirit souls and therefore there is no need to necessarily accept the theory of animism of the origin of gods in spirit souls.

In his book Myth, Ritual and Religion, Lang (1896) pointed out that many primitives believed in high-ranking gods and that among them there had never been a belief in spiritism, while according to an animistic thinker such as Tyler, primitive people had omniscient gods. of existence

There was a complete lack of ability to understand the theory of the origin of religion. Lang (1898: 2) argued that the idea of God or deity need not develop from thinking about "dreams" and "spirits" as the two themselves arose from different sources. In his view, there is already a belief in God, which later got distorted and turned into animism. Lang had a wonderful theory that both monotheism and animism came into Christianity from Hebrew and Greek sources. Lang's views on religion were not taken very seriously as he was considered too literary and a novice in the study of religion. Even so, we must admit that Lang's critique of Tyler inspired many scholars (one of whom was Wilhelm Schmid) to study the concept of an omnipotent creator god in primitive people.

The above view of Lang has also been accepted by Lowy. They say that the religious thinkers may not be able to think of God without the concept of "spirit", but the primitive castes can accept the concept of God without the knowledge of the concept of spirit.

Peter Wilhelm Schmidt, while expressing his opinion about the concept of a supreme god among the primitive races, has said that the concept of a "higher god" is found in the form of supernatural power. Not as the power of the spirit. Many primitive races believe that the "higher God" resides in the sky and does not resemble the life of the spirit. Such a creature represents the unity of morality and religion, inspiring with reverent awe to those who believe in nature, so that they are reluctant to take his name." Thus the primitive races regarded the Higher God as omnipotent, omniscient and She is so devoted and devoted to this power that even taking her name is considered impure.

5. Fenigan is of the view that although the concept of "higher God" cannot be said to be equally ubiquitous in all primitive castes, it is found in many uneducated primitive castes. They also believe that even the worship of such a high God is not clearly seen in the primitive castes. This view has also been confirmed by James. They say that in the primitive castes there is a tendency to worship and worship only spirits, spirits and minor gods and goddesses, while the higher God is considered to be completely different or different from the past or all these. Ethdarth James called the Higher God a psychological tendency and called it the "highest notion" of God's transcendentality. Again James has called the concept of this higher God as something altogether different or different and wonderfully great (Mysterium Trimendum). Now, if a being is something completely different and surprising,

According to Otto, this would be called non-rational and would be called the Buddha. It cannot be explained from the concept of dhigmya and ordinary soul. Therefore, as a conclusion, it can be said that the concept of a higher God is as fundamental and primitive as animism. It cannot be explained on the basis of the concept of soul.

Thus thinkers like James Lang, Schmidt and Fenigan have refuted Tyler's idea that animism is the original form of primitive religion. These people are of the view that in many primitive races either the concept of God is found along with the concept of soul, or the concept of God is also found in them before the concept of soul, which Tyler completely neglected in his theory.

6. Critics of the animism thinking stream also say that the idea of the soul is a developed concept and cannot be the subject of the primitive intellect. Tyler accepted the primitive man as a more conscious rational being than he really is. Spencer has not accepted this interpretation of Tyler. He is of the opinion that the primitive man was not a more conscious, rational but an undeveloped intellect. Therefore, it seems impossible to contemplate the concept of such a developed soul in a creature with an undeveloped intellect. The concept of the soul actually seems to be beyond the intellect of primitive man. In this context it seems expedient to quote these lines of Marrett here. He is of the opinion that in primitive religion, the individual wants to understand and control strange and extraordinary events on the basis of unnatural, mystical powers. This religious behavior of his lacks logical thoughts and in comparison to them psychological and sociological expressions of emotion, fear, amazement and astonishment are more. James has rightly written that many years of thought and conceptual thought are hidden in animism. Therefore, according to him, humanism and not the soul should be considered as the source of primitive religions.²⁴

7. Then in the theory of animism, Tyler has attributed human forces to natural subjects. He assumes that just as man acts according to his will, in the same way nature also acts voluntarily. But religion is

not merely the result of the imposition of human forces on natural objects, but the product of human reaction to superpowers.

Swanton (1925-358-368) criticized Tyler for proposing causal theories that could not be proved.

Tyler asserts that the experience of death, disease, and dreams led primitive people to believe in the existence of an immaterial being.

Had to do This is just a guess of Tyler. Tyler regards this passage as a clear conjecture

. But it is not possible to prove that Tyler's conjecture is an explicit or only possible conjecture. In the world of guesses, thousands more can be made.

Secondly, we do not understand any logical process by which primitive people can reach the idea of spirit soul from the idea of soul. In fact, both the concept of Sarvatma and the concept of Spirituality are completely different from each other and even opposite to each other.

- We also believe that Tyler's animist ideology is his own and he superimposed his own ideas on the thought process of primitive people. We have no means of knowing whether primitive people actually thought this or anything different

This theory of Tyler suffers from illusory logic.

Finally, we would like to say that this is one of the oldest attempts at the origin of religion. Despite the above objections against this theory, Tyler's view has certainly paved a way for anthropologists, sociologists and other social scientists to reflect anew on the origin and development of religion.