

Religion and Magic

We have mentioned in the preceding chapter the existence of magical ideas along with religion and the presence of magic in religious and rituals. So what is the nature of this need to know? What is its source of origin? How and in what way is it related to religion? Is magic an integral part of religion? These are questions whose mind can be obtained on the basis of the nature presented in this chapter.

Since time immemorial, the human has been aware that beyond the visible and known world there must be some unknown power, living or non-living, which is greater and more powerful than that and controls all cosmic and worldly phenomena. Therefore, the curiosity and curiosity to know and understand this invisible and unknown power has been found in him since time immemorial. This is the reason that different types of hypotheses and beliefs are found in human society towards this unseen and unknown forces. When a phenomenon cannot be directly related to the causes of the sensory world or appears completely unexpected, then it is considered to be a supernatural power. The kind of relationships that humans imagine with this supernatural power, they prove helpful in creating religion or magic or any situation between them. The beliefs and beliefs generated by this experience can develop in two different directions. If a person accepts his incapacity and bows before these supernatural powers and starts worshiping them and considering himself dependent on him and surrenders to him, then the feeling which is created in it is called religion. On the contrary, when these supernatural forces are tried to be subdued and controlled then it is called magic.

We can see the effect of religion and magic in any primitive and modern, developed and undeveloped society and culture. There is no visible society and culture in which the presence of these two aspects (religion and magic) is not targeted. Even in today's advanced religious societies, the presence of magical actions is targeted. In both rural and urban areas of India, there are tricks and sorcery along with religious activities. Similarly, in primitive cultures there is a predominance of magic rituals, we can see many religious rituals being performed in their original form.

Therefore, it would not be untrue to say that both religion and magic have equal importance in the field of day-to-day social life and both prove helpful in nurturing different aspects of life. Nevertheless, here we have to accept that in societies and cultures in which science is relatively underdeveloped, the predominance of religion and magic is more than in developed societies and cultures. Science and scientific approaches tend to explain phenomena logically and thus reduce the need for non-rational methods.

Source of magic

The problem of how magic originated, whether magic developed spontaneously has happened or did it develop from the womb of religion? In this context it can be said that magic is a remnant of religion, it is its perverted form. When there is a decline or decline of religion, then magic arises. Like Fetishism it is a perverted form of religion. What a man cannot do by worship and prayer, he can do it in a guise. In principle, a general characteristic of a declining religion is the belief and practice related to the superstitions contained in it. But this does not prove that magical concepts depend on religious concepts for their existence. It is possible that they may have originated independently, although they have an inextricable association with religion and in fact the independent existence of magic with early religion and the different nature of these two are also apparent, and therefore the position of religious

wrongdoing is unreasonable appears to be perfect.

Or some anthropologists have proved the origin of religion by magic by reversing this order of development and giving a second reasonable argument. Fraser's name is particularly noteworthy here in this category of anthropologists. He proved the failure of magic at the root of the origin of religion in the second edition of his book *The Golden Bee*. He maintains that magic is the source of religion and that it is the result of the failure of magic. According to him, in primitive times people tried to control the natural forces with the help of magic. In the event of failure, they undoubtedly started accepting that there must be some supernatural being more powerful than magic, which keeps dancing all the natural forces. As a result of this dependent attitude, a feeling of reverence, fear, awe and devotion for such a supernatural power emerged in his heart. Therefore the failure of magic is the main reason for the origin of religion.

But this attempt to formulate Fraser's theory can be refuted as follows:

1. Distrust of magic cannot certainly be the reason for the origin of religion.
2. These two can always exist together, and the fall of religion can be in the direction of magic.
3. There is no evidence on the basis of which it can be proved that people in primitive culture had a feeling of failure of magical practices as claimed by Fraser.
4. Even if any sign of such failure is found, it is difficult to prove on the basis of how it created a religious feeling in the primitive people, although, if it had already existed, it would certainly have given rise to religious ideas in them. can help generate.
5. However, here we would like to quote Eduard Meyer's statement that the notion of the derivation of religion from magic provides little opportunity for criticism. It can be said that the system of magic influences the way of action and thought of all primitive humans, and that the system of magic has evolved from the system of thoughts and behavior that we include under the name of religion. The sociology of religion cannot be criticized much, but if one is inclined to say that magic is a sufficient cause of religion, then it becomes a matter of serious objection. This becomes a topic of discussion, especially with regard to the psychological nature of religion, as magic cannot explain it.
6. There is a special difference between religious and magical approach, which makes it compelling to say that the germs of religion are not found in magical practice.
7. Lastly, we would like to refute the theory that religion originated from magic on the ground that early religion reflected the human mood on the experience of grace, which was completely derived from magic.

Our general conclusion is that religion and magic are not derived from each other and both are equally primitive. Human beings have an understanding of the actions of these two towards fulfilling their needs, but there is a substantial difference in terms of their ends. In primitive culture, these two become so close in meeting the needs of primitive man that they are considered synonymous in terms of causal explanation. The real difference between these two lies in the techniques and methods used in the attainment of their ends.

Finally, we would like to say with Finnegan that magic can neither be considered as the source of religion nor religion can be considered as the source of magic. In fact, in the field of human interaction,

they appear mixed with each other and they co-exist with each other. There is only a natural difference between these two, so neither one of these two can be said to be derived from the other. The Nature of

Magic: Conceptual Analysis

Magic is such a process of practical actions by which supernatural powers are controlled with the help of some special mystical and secret techniques and methods and attempts are made to fulfill the desired cosmic desires.

In order to make magic more clear, it is necessary to note their following characteristics:

1. Magic is such a process of practical activities, under which various types of mystical and occult techniques and methods, such as mantras etc. are used.
2. By the use of these techniques and methods, the desired worldly objectives are fulfilled.
3. The fulfillment of these specific goals is considered to be coercive, because under it efforts are made to gain control over supernatural powers.
4. In this, an attempt is made to please the supernatural powers in a mystical way.
5. Religious prayers and praise are also sometimes used in magic. In the field of Hindu religion, it is believed that if a person chants Mahamrityunjaya by a virtuous person, then for some time victory over death can be achieved. Along with this, it is also believed that if one chants Mahamrityunjaya in reverse:

If one does or gets it done in the name of one's enemy, the death of his enemy is inevitable. If a person with this thinking does the reverse chanting of Mahamrityunjay in the context of causing harm to his enemy, then this act will be considered as a magical act and not as a religious act, because such accomplishment can be achieved only by following some specific techniques and methods. not supernatural power by the grace or grace of. This would prove that religion and magic may be found in combination. element involved in magic

The following elements are involved in any magical act:

1. Use of certain techniques and methods

Some special techniques and methods are used in magic activities. With the help of these techniques and methods, an attempt is made to influence the events that occur automatically. With the help of these, an attempt is made to liquefy the gods or supernatural powers. The users of specific techniques and methods have the belief that if certain programs are implemented in a subtle way, then certain results will definitely come out. Thus the legal application is based on a preconceived notion of an overall regularity of cause and effect. The most important of the specific techniques and methods is the technique "Mantra". Mantras are words that are different from common words and are often kept secret. It is used only by those who do magic.

They are proficient in action. Parand magic is recognized collectively, then all the members of that group would be familiar with those mantras that even as possible, efforts are made to keep these mantras secret from all those who are not members of their head.

In order for the mantras to be fruitful, it is often necessary to recite them with certain specific actions. These actions give a mystical element to the chanting. It is believed that as a result of chanting mantras and performing certain specific actions, the desired can be achieved by satisfying the deities and supernatural shanis.

2. With the use of Mantras of some specific physical equipment

some specific physical devices are necessarily used in the magic action. In this, essentially physical materials, such as soil, rice, mustard, skull, flower, wax, knife, hair, fingernail, betel, soap, thread, rope, flower, bean and other gross physical and atomic substances are used. . It is believed that the supernatural cannot be forced to act according to will without the use of material factors.

3. Mystical Behavior

The performance of mystical behavior is considered essential for the achievement of the goal in the magic action of. The magician is seen performing many types of rituals to gain control over the supernatural power. In this context, he expresses a variety of emotional expressions in a dramatic manner. Often his body posture is situated in a specific posture. His state of mind is somewhat surprising and strange. Sometimes his form looks very frightening.

4. Special costumes, costumes and ornaments

There is a great need to wear special clothes and costumes in the magic action.

Magicians generally use various colors to make their personality attractive. They are often required to wear colored clothes like black, garrick and red etc. To make the body attractive, they are in addition to different types of colored clothes.

R's ornaments are also used. In the ears, they also use an ornament called Kundal and Karnashobhan, and a string etc. in their hands. Often they also wear gems around the neck. Kapir Jadgar embellishes the hair itself by weaving it in various forms. In the fingers of the hands, they also often use rings made of materials.

5. Prohibited Behavior

Certain diets and types of behavior are prohibited on the days when magical rituals are performed. Not only this, but in those days it is considered necessary to lead a different type of life from the normal life. If the desired effect is not achieved by the magic action, then it is often thought that the magician must have violated some prohibited practices in relation to its failure.

Religion and Magic Similarities and Differences

Though religion and magic are two different concepts, yet the lines of division of these two concepts are so blurry and vague that they cannot be analyzed as different. In fact, many elements from religion are attainable even in valid conditions of magic, and similarly the achievement of magical elements is visible in the field of religion as well.

In Judaism and Christianity, some magical mechanical actions are considered sacred in themselves. For example, uttering a prayer without knowing its literal meaning, without knowing its literal meaning, performs the function of a prayer.

The German sociologist Max Müller has used "magic" to refer to a religious action which is assumed to be automatically effective, whether the goal is empirical or non-empirical. Bronisaw Malinski called magic the use of supernatural means for empirical purposes, but he made a distinction between "magic" and "religion". The shortcoming of this usage is that many prayers are difficult to classify, as many prayers (which are alluded to the supernatural and are generally considered religious) are for empirical goals—eg, the healing of a sick person. for. The shortcoming of any classical distinction made between "religion" and "magic" is that it goes against common practice. Considering magic as a part of religion, as accepted by scholars like Holt and Gude, etc., is theoretically justified on the basis that magic, like other religious activities, has the problem of the supernatural world and salvation.

Piddington also supported the views of Holt and Goode, saying that "it is therefore preferable that we generally speak of witchcraft—religious phenomena, institutions, beliefs, and practices—without attempting a rigid and flexible classification of religion and magic." Hobel also says that primitive man is in no way- "related to the ideological difference of religion and magic. Rather, he serves his purposes by combining the best of the two."

Societies with developed and advanced religions also characterize the presence of magical activities. Similarly, in underdeveloped and non-progressive societies where magic practices predominate, we see many religious rituals performed in their original form. Therefore, it is necessary to mention and analyze both these concepts at the same time.

Similarities Between Religion and Magic

1. In both religion and magic, there is complete faith in getting the help of supernatural power. Both of them are prayed to get the help of this power.
2. Both of them are inspired by the mystery of creation.
3. The core of both is contained in subjectivity.
4. Both often serve a practical purpose.
5. The sides of rituals and rituals are equally visible in both.
6. Both are characterized by collective action.
7. There is a certain less to be done to do both.
8. In both, the need for a "virtuous" person is felt. In the field of religion, the role of a virtuous person is seen as a priest, while in the field of magic the role of a 'virtuous' is seen as a magician.

9. In both religion and magic, certain mantras are kept secret. 10. In both, certain foods and types of behavior are prohibited.

11. It is believed in both that the combined effect of chants and actions brings closer to the accomplishment of the desired.

12. The reason for the failure of the intended goal in both is attributed to either an error in the word order of the mantras or the actions performed with them, or the violation of the mandatory prohibitions by it.

Differences in Religion and Magic

year in .Not only that religion and magic are characterized by many similarities, but it is also true that religion and magic are completely different and separate from each other on the basis of their fundamental elements. This difference can be explained as follows

RELIGION	MAGIC
<p>1. Religion is related to living energy.</p> <p>2. Full faith in supernatural power under this it occurs. He is worshiped and prayers are also offered to get his grace and help.</p> <p>3. supernatural for the desired attainment in it Persuasion is done with power. In this, the sense of charity and service are always present.</p> <p>4. There is a feeling of devotion in the person towards religion. He dedicates himself, body, mind and wealth to him. He forgets his existence and takes refuge by saying Vahi-trahi. In this context, devotees worship flowers, fruits and water for the ultimate truth.</p> <p>5. It is filled with reverent humble words. Being overwhelmed by the Supreme Being and seeking His grace is true righteousness. The difference between a religious person and Service is always present.</p> <p>6. In religion, an attempt is made to remain confined to the cold.</p> <p>7. The relation of sheep and shepherd is found in religion.</p>	<p>1. Magic is related to non-living power.</p> <p>2. Full faith in supernatural power under this Despite this, it is not prayed for, but it is kept under control on the basis of the power of the mantra.</p> <p>3. supernatural for the desired attainment in it Force is used by force.</p> <p>4. In this, there is a greater sense of one's own power and the feeling of possessing one's control over the supernatural power is found. There is a complete lack of dedication in it.</p> <p>5. It is filled with obedient words.</p> <p>6. In this, to be free from supernatural power effort is made.</p> <p>7. The relation of buyer and seller is found in magic.</p>

<p>8. There is a personal emotional attachment between the religion and its followers.</p> <p>9. Human weakness is accepted in religion</p> <p>10. More general purposes are often served in religion. In this, efforts are made to achieve the socially accepted objectives.</p> <p>11. Religious acts are considered sacred.</p> <p>12. Religious rituals and practices become institutionalized.</p> <p>13. Religion works to bind its followers to the thread of unity in church and group. The feeling of 'we' is found in his followers.</p> <p>14. Religion Ethics is relative. It is filled with altruism and public welfare and benevolent spirit. Sociability and morality are the soul of religion.</p> <p>15. Religious activities usually represent their church group.</p> <p>16. Religion is generally oriented towards the non-experiential, unknown world. Although it can also be related to this cosmic world, yet there is always a reference to the extraterrestrial world. remains existing.</p> <p>17. Religion is related to the whole philosophy or principle of life. The attainment of the Supreme is the ultimate goal of a person's life.</p>	<p>8. Impersonal and non-emotional relationship is found between magic and its followers</p> <p>9. Magic based on this belief of human It happens that he controls and governs the unknown and can influences the known world.</p> <p>10. Common in Jad Special Often Personal efforts are made to achieve the objectives</p> <p>11. Magical acts are considered impure.</p> <p>12. Magical acts are not institutionalized.</p> <p>13. Magic is completely incapable of binding its followers in the thread of unity. Dukham says that there is no church of magic to be found throughout history.</p> <p>14. Magic ethics is absolute. It is dominated by stubbornness and arrogance. It is antisocial and immoral in nature.</p> <p>15. Magical activities represent only one magic-performer.</p> <p>16. It is generally lacking in magic, because it is concerned only with the known experiential world.</p> <p>17. The relation of magic is mostly atomic. The magician's ultimate endowment is to dazzle people with opulence and wondrous acts.</p>
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Though the above mentioned differences between religion and magic are justified from the point of view of scientific analysis, but day to day social life and magic both have equal importance and refer to two different aspects of life.

Types of magic

The different types of magic spells that have been accepted by different groups are

1. Homeopathic or imitative magic

This type of magic means the same effect is produced i.e. the same key. This means when there is a kind of magic that the result is homogeneous. Its doers believe that his actions will have an effect and thus his desired will be achieved. A proper understanding can be obtained from the following examples

1. There is a belief in Austria that if the pregnant mother is given the fruit of a tree to eat, then that tree will produce a lot of fruits in the coming year. Here there is a manifold relationship between the mother born and the tree-fruit.

2. In Kollari society, whenever a young lover goes home to meet his beloved at night, he takes some soil from the crematorium with him, which he puts on his girlfriend's cross. Its purpose is that at the time of their secret meeting, the beloved's mother should keep sleeping in her sleep and due to them there should be no obstacle to the lover-girlfriend. Here is the exemplary resemblance of the crematorium's girlfriend to the parents' deep sleep.

3. The tribes in Chotanagpur understand that the thunder and thunder associated with electricity is the direct cause of rain. Therefore, to bring rain, they climb the mountain and push the big rocks down. They try to bring rain from the rumble produced by rolling down these rocks. There is an exemplary similarity between the thunder of stones and the thunder of lightning.

4. Huge piles of garbage are burnt to bring rain to the "Ho" tribe. On burning these heaps smoke rises, it is like a cloud and they try to bring rain from it.

5. People of the "Khod" tribe offer human sacrifices to bring rain and understand that as the tears of the sacrificed man come out, blood will flow along with the sacrifice.

6. Classical example of imitative magic is the practice of influencing a person by making a wax statue in Malwa. Here it is believed that if Kai pierces or pierces the Pratama's eye, his enemy will become blind. If someone pierces his stomach, his enemy will become ill. If someone pierces his head, his enemy will be hurt by headache. If anyone kills him, then it is the burden of his enemy, if anyone wants that the person should not be blamed for his nachka, then he should say that the mind did not kill him, but Gabriel killed him." Thus Malwa's belief is that the kind of torture and veneration that will be given to the wax statue, the pain will also be caused to its enemy.

7. The practice of causing various kinds of trouble to the effigy of your enemy is also prevalent. They all believe that the pain that is being inflicted on the thin is there. Will suffer too.

2. Natural Magic

The basic premise of mundane magic is that if an object comes into contact with a person, it is understood that the object in contact always affects the person in contact, even if it is physically distant from that person. Why not? For example, some people believe that a person's hair or nails are related to that person's body, so even if they are cut off from his body, it remains in relation to his body. If any personal property of a person is lost or taken away or removed from him, he continues to have relation with that property. Thus what happens in one part will affect the other part equally. Changes in one part result in similar changes in other parts as well. Although this relationship may not be as effective as the natural causal relationship, it is believed that by performing a magical action on it, it can have a greater

effect on its holder. The magician can use that item to his advantage. Hair or nails can be destroyed without any effect on separation from the body. But if any other person takes his hair or nails and injures or harms his holder by doing magic acts on him, then his power increases. That is, the original holder thereof may be equally liable to injury or harm. Fraser, giving an illustration of such a magical belief, says that if an arrow is taken from a wound and wrapped with wet leaves and placed in a clean and moist place, that wound is healed. If there is a rust or rust on that arrow, then pus or pus is filled in that wound. Similarly, if a magician heats his weapon, it also provides heat to the injured person and makes him feverish.

There is a wide spread of mundane magic in our society. In Hindu society, after the birth of a child, its placenta and vagina are not thrown away as useless, but they are buried in a clean place for the safety of the child. In some societies, the first hair of the baby is preserved and then thrown into the running water. Similarly, in Cherokee society, the cord of the child is kept at certain places, like the cord of the son is hung on a tree, so that he can become a skilled hunter when he grows up, and the child's cord is kept at certain places. The placenta is buried under the grain cell so that it can make good food after growing up.

A good illustration of the natural magical belief can be quoted from the famous singer Tansen. It is said that Tansen's birth name was Tanna, born in a Brahmin family of a village near Gwalior (Madhya Pradesh). He had a great love for music and took his education from the famous singer of this era, Ustad Ghaus. It is said that Ustad Ghaus had such a close relationship and attachment with Tansen that he had initiated Tansen by putting his tongue with his tongue with the desire to make him the top singer. It is said that as a result of this Tansen became a Muslim. Ustad Ghaus initiated him by applying tongue to tongue so that his singing power could be transmitted to Tansen by the mundane effect.

3. Sympathetic Magic

Fraser used the term sympathetic magic for both imitative magic and temporal magic. Fraser says that the objects on which magic actions are performed are target-oriented. Due to contact or similarity, sensory feelings are stimulated, due to which the action performed on those objects affects the target and the intended. That's why this magic is called sympathetic magic. This magic is not always positive, but sometimes rendering of certain works is prohibited in it.

4. Frequency Magic

The implication of frequency magic is that when events occur simultaneously or follow a specific sequence, it is understood that simultaneous events will always occur on the same pattern. An example of this type of magic has been given by Sumner sir on the basis of the experience of an Eskimo hunter unsuccessful hunting. Failing to find the prey, the Eskimo returns to the hunting "sled" and retrieves the pig bone to eat.

As he comes back with a boar bone in his hand, he finds a seal fish and kills it. He considers the reason for this success to be the existence of a pig bone with him and after that whenever he goes on a hunt, he always takes that pig bone with him. He believes that if he does not take that pig bone with him on the hunt, then he will not get success in getting the prey.

Many superstitions prevalent in our society are based on periodic basis. If a black cat crosses the road and goes in the opposite direction while on the way, then it is considered inauspicious or invites bad luck. While starting the journey, if a "Kana person" or a "widow woman" comes in front, it is also considered inauspicious. If a person of "Teli" caste or a person of "Yogi" caste comes in front of an upper caste person in the morning after leaving the bed, then it is also considered an indicator of misfortune or failure. Causality between events in these specific sequences The relationship is established.

It is likely that many forms of Fetishism have originated on this basis. A fetish can be any substance that individuals believe to have beneficial powers. It is accepted as the power to create good fortune or the power to avoid misfortune. It is believed that the person holding this power can never be harmed, failure, misfortune and misfortune can never come in his life. That is why in primitive society, it is considered inevitable to be associated with Fetish or to keep Fetish with you for material prosperity or successful travel. The reason for achieving success in life is not the person himself but the fitness. Even today, there is a belief in the beneficial power of Fetish in human society. Even today the notion of being with amulets, herbs, crystal stones or any other substance is clearly reflected. It is said that many soldiers fighting during World War II used to keep amulets of protection and jantars or some things entrusted for success, crosses, Bibles, rabbit's feet and "medals", etc. They used to wear those clothes or equipments. MILF who ever risked

While escaping was with them, carefully kept hidden. They had a fundamental belief that the power contained in the amulet would help them on the battlefield.

5. Resolve-Power Magic

Magical powers are also said to be related to the psychic powers of some individuals. Thus, it is believed that if a person is determined and fully focused towards a goal, then concentration becomes a very important factor in achieving his desired objective. If a person looks at his enemy with a sufficient degree of hatred, then surely his enemy can be damaged or destroyed. If one is deeply attached to a young woman and loves her with the innermost heart of her heart, surely he is successful in making her his lover. would be able to. Melinowski says that the magic of "will-power" may be the root of all magic.

Examples of this type of reasoning are often reflected in American society. In fact, this reasoning is based on this positivist ideology that "if you want to achieve the desired, then think about it in sufficient quantity, the desired result will be present in front of you soon."

6. Prohibited or negative magic

This magical approach emphasizes not only what one should do in the context of the unknown, but also what one should not do. For example, in the Celebes tribes, the husband of an expectant mother is told that when his wife is five months pregnant, she should not sit with a cross, if he does not do this, the delivery of his wife will be very difficult and her delivery will be very difficult. The pain will increase greatly. Many tribes practice prohibition in naming individuals. They fear that they may lose their "mana" by chanting. Tribal chiefs in Polynesia are considered so sacred that they can be defiled by the touch of the masses. Therefore, while on the one hand the general public is barred from touching their

heads, on the other hand the chiefs are also barred from participating in the common activities. There are also forbidden deeds of princes. They cannot perform forbidden deeds under any circumstances. If they do not follow these prohibitions then they become victims of impurity. It is clear from the actions of Adam and Eve that they were forbidden to eat the fruit of a tree. They had to share in sin for violating the taboo.

7. "White" Magic and "Black" Magic Conjugation

White" type of magic is called beneficial magic. It is used for the benefit of an individual or a group. The special thing about this magic is that a magician It cannot be used to cause harm to the society.

Agriculture, hunting, warfare and health are the areas where white magic is probably used the most. In fact, white magic would have been beneficial and protective for the entire community.

A beautiful example of this has been presented by Malinowski when a lake made of wooden logs falls on the rainy season, it seems expedient to quote it here.

“When the velocity of the wind became very strong, a hereditary wa-jab of the community chanted loudly.....the words of the mantra were simple.” He ordered the wind to slow down, inactive..... ..he insisted that no harm could come to the village,

__ Malinowski comments on this as "What was the effect of this curse on the air. The ten skeptics did not make any sense, but his voice had an absolutely magical effect on the people there..... It was clear that the villagers were now able to feel safe. Started. And the magician ended his chanting, he handled the situation. He gave orders for work and immediately followed these orders in a disciplined and organized manner.

The inhabitants of the Trobian Islands considered magic to be indispensable for deep sea fishing, as the act was risky.

The magic that operates in modern American life is not known by this name. People call it astrology or numerology and may count it down to science, do tricks for good luck and follow some magical prohibitions they have little faith in. The main areas in which magic is more prevalent in America are: agriculture, health, sports, commercial theatre, but any activity in which the element of uncertainty is predominant in it is magic.

_ Remedies based on faith, as in Christian Science, have always been a popular form of magic.

When the cholera epidemic spread in the "West Town" of China's Yunnan province, people could protect themselves by participating in many religious-magical acts.

It is clear from the above description that white magic is always accepted by the society and it benefits the whole society.

_____ Black magic is always evil in principle. By its use the magician harms the members of the society. The magic done to make someone sick is "black" magic. This magic is sometimes socially acceptable and sometimes unconstitutional according to the circumstances.

Under black magic, "saucer" (witchcraft) and "witchcraft" come. In Sausari, those actions and mantras come which according to the cultural belief, the magician is given his power for his power.

Do not depend on supernatural power. Thus "saucery" can be learned by anyone and put into practice efficiently. "Witchcraft", on the other hand, is black magic that is thought to depend on the supernatural power of the magician. like this can only reach someone else in a slow way, it cannot be taught."

_____ In the 'dobu' of the western Pacific Ocean, black magic is used to protect property rights and therefore to punish for theft. According to Mr. Fortune, "Here it is believed that every disease is caused by a taboo. Taboo is a kind of mantra which in a very lewd form expresses the vile hatred which has the power to make sick. Every disease is has its own taboos or mantras. Each man and woman knows one to five taboos - I counted taboos and their acquaintances in Tawara - everyone also knows who knows which taboos."14

The power of the Maori chieftains of New Zealand is reinforced by their control over black magic. Similar situation is also found in Africa. Black magic is found in almost all Indian tribes. Conclusion

In this chapter it has been shown that both religion and magic are related to the unknown power existing in the unknown world. In both religion and magic, with the help of certain techniques and methods, help is sought from this unknown power. There are signs of many similarities and differences between religion and magic. There are many types of magic that people use according to their socio-cultural environment.