

**Question 9 - Explain Fraser's theory regarding the origin of religion.
Discuss the Frazer's theory of religions origin.**

Ans- Fraser's Theory of Origin of Religion
(Frazer's Theory Regarding the Origin of Religion),

Fraser Tyler, a resident of Scotland, was the successor. He expressed his thoughts about religion and magic in his book "The Golden Bough". In common language, magic is called a special kind of miracle, by which people can be attracted and attracted towards them. According to some scholars it is a complex question whether magic originated first or religion.

Fraser believes that witchcraft must have been prevalent in the first place. It is estimated that man must have used magic to gain control over primitive human nature and to fulfill his purposes. But when he saw that many times his magic fails and he cannot achieve his objectives by magic, then he must have realized that this supernatural power cannot be controlled by man by magic.

When such a situation arose, he started worshipping, praying and worshipping her. At that time religion originated. Thus, according to Fraser, unsuccessful witchcraft led man to religion. On this basis it can be said that religion is the result of the attitude defeated by nature.

It is clear from the above description that Fraser envisioned two situations in the origin of religion (i) in the first case there was a kingdom of witchcraft, (i) in the second case the worship of supernatural power when the magic failed. And worship began which laid the foundation of religion.

Fraser's principle

Sir James Fraser's mention is also necessary in the field of the origin of religion. Analyzing magic in the second edition of his book The Golden Bow, he also throws light on the origins of religion. Fraser is of the opinion that when the primitive man failed in his attempt to control the unknown and unseen forces by mystical and occult means, aphorisms and mantras, then these efforts themselves appeared futile and futile. After that he started to realize that he cannot conquer these powers until he accepts his inability and surrenders himself to these powers. Therefore, instead of trying to control these forces, he himself started getting controlled by them. Instead of giving orders to these powers, he started trying to become worthy of their blessings through prayer, persuasion and worship. Thus, when the primitive man started trying to understand the unique mystical and unknowable forces on the basis of prayer, worship, worship, instead of trying to understand it on the basis of a preconception of a complete regularity of cause and action, then the creation of religious experience in him. This resulted in the birth of religion. Fraser is of the opinion that the source of primitive religion is the failure of magic to effect desired results. Primitive human being despondent and bowing down before superhuman and supernatural forces, therefore religion is the result of the attitude defeated by these unknown and unseen forces. He believes that religion other than magic is related to belief in superhuman and supernatural forces that are tried to please by prayer and worship. This level of belief is beyond the magical belief that arose in the life of primitive man when he realized the immensity of dealings with magic and instead tried to resort to the forces that gave him (1) human and natural forces. appeared to be a higher power, (2) the power to guide and control human life and natural life, and (3) to maintain the normal sequence of causal action in its

The command appeared to have a transforming power. As a result, it was from here that religious consciousness began to rise among the primitive humans. Thus, according to Fraser's theory, religion originated due to the failure of magic. Recognizing that belief in magic is often found in all societies, Fraser concludes that it is the foundation of all religions. Fraser

The theory of transition of religion.

Fraser has told the origin of religion from magic. Primitive man used magic and sorcery to gain control over nature and fulfill his purposes. When primitive humans failed to solve their problems on the strength of magic and sorcery, they understood that there exists some power in the world which is much higher and more powerful than magic and nullifies the effect of magic. Such a belief was formed among them that it is futile to try to control such powers by witchcraft. It can be made favorable by worship, worship-prayer. This concept of primitive humans engaged them in worship and prayer etc. This is how religion first originated.

According to Piddington, "The sources of primitive religion he (James Frazer) finds in the failure of magic to effect the desired results. Magic, he believes to be a mistaken application of principles of association which properly employed; lead to science".

Thus, we see that according to Fraser there are two important stages in the origin of religion. In the first stage, there was the effect of magic and sorcery. This can be said to be the primary stage of religion. In the second stage, being frustrated by witchcraft, the primitive people started worshipping divine powers. It was from this stage that the real origin of religion took place.

Scholars have also declared the theory of Fraser as invalid. Scholars have called it imagination-oriented. The biggest weakness of this theory is that it conceives of a stage of social development when magic was everywhere. Any historical and scientific opinion in this favor

not get.

The following objections can be expressed against the theory of dharma-sankranti propounded by Fraser:

1. The failure of magic is certainly not the source of religion. Fraser's belief that magic is the predecessor of religion, is not logic, but appears to be mixed together and religion

Often gets distorted under the direction of magic.

2. There is no evidence of the feeling of failure of ritual behavior in primitive culture. But Fraser in his work proved the failure of magic at the root of the origin of religion. Hence his saying so appears to be baseless.

3. Even if the failure of ceremonial practice is accepted, it is still very difficult to prove how religious ideas originated from it, although it may inspire them if they already exist and if they already exist then Then how can *Jadu* be considered as the source of religion? If it is considered so, then the fault of causal relationship can be found in it, because according to the principle of causality, the same cause arises from the same cause.

4. Durkheim is of the view that the origin of religion cannot be properly explained on the basis of magical practice. Magic completely lacks the power to bind people into collective life. There is no

'church of magic' anywhere in the world. There is no stable relationship between the magician and his followers, on the basis of which his followers can be tied into the moral community. They do not even have a similar set of worship rituals. A magician must have a clientele, not a church

And the members of his clientele-group do not have any permanent relationship with each other, even they do not know each other and their mutual relationship is casual and transient, their relationship with the sick person and his Like a doctor. Thus Durkheim is of the opinion that magic is not the source of religion because magic completely lacks the element of religious-sanctity and which lacks it, Durshim is not ready to accept it as the source of religion. Nevertheless, Eduard Meyer comments that the nature of religion's emergence from magic is the subject of relatively little criticism. It can be said that the system of magic primarily influences the actions and methods of thought of all primitive people and that the system of magic is the source of the body of ideas and customs, customs and customs and traditions and practices which is called magic. We understand in the name of religion. Nothing can be commented on this statement outwardly, but if we say that magic is a sufficient cause of religion, serious objection can be raised to it. Objections can be raised especially in the context of the psychological nature of religion, which cannot be properly explained by magic.

Criticism

Fraser's theory has been criticized on the following grounds

(i) Inferiority - There is not enough evidence that there was a time when only witchcraft was prevalent.

(ii) The emergence of such big religions seems impossible due to unsuitable occultism or sorcery. Accepting religion as an evolved form of magic is an inappropriate conception of religion. . . is . It can be accepted that witchcraft and sorcery are meant to enhance religious influence.

(iii) Lack of ubiquity There is a complete absence of magic in many religions of the world. The question arises whether they cannot be called a religion or that religion did not originate from magic.

(iv) Man believes more in his accomplishments in magic and sorcery than in religion. On the contrary, by religion, a person has more faith in the power of God.

(v) Neglect of social factors – Magic has been prevalent in this theory. Other social factors have been neglected in the origin of religion.