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MAGICAL BELIEFS
OF HINDUS

by

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Submitted in Partial Fulfilment of the Requirements

for the Degree

Master of Arts

McMaster University

September 1923

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Until recent years psychology was regarded merely as a handmaid of metaphysical enquiry concerning being and reality; but to-day it makes bold to hold up its head among the positive sciences. With its development, especially on its social and anthropological side, much light has been thrown upon the thought and life of primitive man. The genetic study of the evolving human mind gives us a picture of man as he lived on this planet before the rise of civilization and culture, in which he appears faced by life's contrarities, and surrounded by strange, mysterious, unknown powers which, unable to explain, he seeks to control in his ceaseless struggle for existence. In those early times the interests of the group were limited, and intellectual functions extended scarcely beyond the securing of food and the propagation of the species. Earliest primitivity was life on the instinctive level, an undepartmentalized, undifferentiated complex of actions and reactions, the common birthplace of magic and religion.

The magical beliefs of India admit of a triple classification. That which follows the law of similarity (like producing like or effect resembling cause) is designated 'Homoeopathic' or 'Imitative' magic and is evidenced in the attempt to work an injury to an enemy by mutilating his image made in wax or clay. The Koyas of the Godavery District engage a sorcerer who goes to a green tree, and spreading lime upon it, he affixes an effigy of the intended victim. He places bows and arrows there, recites spells and believes that the victim will die in the space of two

days. Sometimes the likeness of a ~~personal~~ foe is delineated on the ground and beaten with stones. This same type of magic exists in the current belief that a pregnant woman assures an abundant crop while a barren woman has the opposite influence, and also in the conviction that a woman who eats a double plantain fruit will be the mother of twins. Another form of magic professes to follow the law of contact or contagion--the transmission of an effect from one thing to another, on account of their similarity or contiguity, or because they stand related to each other as cause and effect. This type,--'Sympathetic' or 'Contagious' magic--is seen in the custom pursued by Indian housebreakers, of sprinkling ashes taken from a funeral pyre, at the door of a house, in order that its inmates may sleep as soundly as the dead during their nefarious operations. The dry navel string of a child, if enclosed in a gold or silver case and tied about his waist, will protect him from disease and sickness throughout life. Again, there is magic in its more direct, unmediated form, seen in the superstitious beliefs of the masses in luck, omens, curses, the magical powers latent in names, words, objects, places and persons. It is present in the sacrifice and on every occasion of the ceremonial, and underlies the idea of taboo. A silver tube containing mantrams, tied above the elbow is proof against misfortune and ill-luck. If a piece of paper upon which mantrams are written is suspended by a string and turns in the wind, it has within it the power to turn the affections of a faithless husband towards his wife. Men shrivel before the spells and incantations of the sorcerer, and wind and wave, sun, moon and stars, the weather, all living nature, yea even the gods themselves, capitulate to the magician who gives the proper intonation to the mantrams.

Unhappy all those—be they gods or men—who fall before the spell of ~~their~~^{his} black art.

Thus far we have seen the operation of magic on its positive -- side. It has also its negative aspect, seen in the practise of --- taboo, doubtless connected in its origin with the totemic level of culture. Taboo is the negative application of practical magic and in it the laws of similarity and contact are likewise operative. While positive magic says "Do this that that may happen" Taboo says "Don't do this lest that should happen;" for not only should man seek what he desires, but he must also avoid any action which will bring him calamity or misfortune. The things to be avoided are -- chiefly the sacred and the impure and it is well to note that ^{usually} fear ~~of~~^{is} aversion to an object ~~is~~ what determines its impurity. In --- every Hindu temple is a sanctum sanctorum which must not be entered except by the priest. I have visited the Todas on the Niligiri hills, and explored their houses; but the one building I was not -- permitted to see was the dairy, whose ritual and ceremony constitute the religion of these primitive people. The dairy, where buffalo milk is made into butter—transformed from the sacred to the secular —is taboo for all but the dairyman, the tribal priest.

Foreign travel and its consequent association with strangers -- renders the Hindu impure; but to enjoy social ~~inter~~ intercourse with his family and friends the taboo may be cancelled by his undergoing Prayaschittam, a deeply humiliating ceremony, consisting in swallowing a pill formed by the five elements of a cow, and having the ---- tongue pierced by a red hot golden needle. Indian women are taboo ~~against~~ menstruation and childbirth, and instances exist of the --- practise of ~~a~~ couvade in certain backward castes, because at the --- confinement period the husband is subject to the same taboo as -----

his wife. A woman should never mention her husband's name, —not even in her dreams—lest some dire calamity should overtake him. The word 'snake' must never be spoken at night, but, instead, the word 'rope' should be used. In South India there are many Totem sects among Sudras and outcastes, whose surnames are the names of animals, trees, vegetables, household utensils and agricultural implements, and many of these objects are taboo to the people bearing these particular names. Among the Pantu Reddies of Conjeevaram the mancham (cot) families avoid sleeping on a cot; and the chintaginjal (tamarind seed) people regard the seed of the tamarind as a thing to be avoided.

Questions naturally arise as to the relation of magic to other reactions of man's mind, and to the various culture levels of society. The animistic period of India's development shows the world crowded with spirits, ghosts and demons. Puzzled by the meaning of sickness and death and all of life's vicissitudes, man's concrete associative thinking, instinctive and emotional, explained the unknowable and the mysterious as the work of demoniical powers. Fear of the unknown reacted upon man and drove him to protective and curative magic in his attempt to mechanically control the objects of his fear. Even in Rig Vedic times magical practises outshone the Soma sacrifice which dominated the distinctively religious life of India.

~~This~~ The animistic level was a fertile field for the progress of ~~the~~ the magician's art. His herbs and amulets and talismans were a -- panacea for the ills of human life, and secured the object of the heart's supreme desire. It is less easy to demarcate the limits of the totemic period and to trace its development on Indian soil. Caste divisions, based upon occupations, became the determining --- factor in social organization, and we ^{often} look in vain for the dual --- system of tribal division characteristic of the Australian, Malaya-Polynesian, African and American stages of totemic culture.

Exogamy, too, which sprang from this same culture level, has -- never found particular favor with the Indian mind, but while ----- endogamy has held the centre of the stage, there are not wanting *many* instances of strictly exogamic septs based on plant and animal --- totems and those related to the heavenly bodies, found amongst ~~the~~ -- the Komatis, Kammas, Kapus, Madigas, and also the Koyas of the ---- Godavery District. Around the totem object hang the crudest ----- superstitions which have furnished a rich soil for the growth of -- magic, especially in its negative aspect. From this period, too, rises the belief in the phallus as the magic symbol of creative --- power, associated with fertility cults of the soil. Phallicism -- has exerted its magic influence upon the religious life of India, as witness the carvings on the temples of the Saivites, and the --- worship of the lingam. From the same level came the idea of the 'Shadow soul' induced by the magical interpretation of dream, ----- images, and also belief in the 'blood-soul' -- ~~that~~ the soul residing in the blood of men and animals. A long list of examples might be given to show the influence of blood magic upon the thought life of this people.

~~The~~ The fetisch, too, rising when man began to view the soul as --
 separable from the body, is also a totemic product. It is an ----
 object occupied by a spirit, possessed of demon power, and able to -
 avert calamity and to increase the food supply. Though the -----
 precursor of religious 'images' it is but a tangible means for the
 furtherance of magic. Thus while representing a higher level of
 culture than Animism, Fetischism became the realm of vilest magic.
 If it can be called religion, it is religion at its lowest point of
 degeneracy. Sticks and stones, enchanted metals, rings, bracelets
 and the images one sees in every Indian village are relics of the
 period in which demons were first believed to indwell inanimate ---
 objects—a period which presupposed the rise of culture, but a ----
 culture which was unable to free itself from the death grip of ----
 magical beliefs and superstition.

From the foregoing we are led to ask what is the relation of
 magic to science and religion. A casual survey of magical ~~maxxxxx~~
 practise, which on the surface reveals faith in the uniformity of
 nature, may persuade one that it rests on a scientific basis.
 Use is freely made by the magician of analogy, the precursor of ---
 science as we conceive of it today. Primitive man conceived of --
 mutual connections and interactions in nature, but he never got ---
 beyond the 'Post hoc ergo propter hoc' conception and upon this ---
 rock magic breaks itself to pieces. Thousands of years before the
 birth of Kepler, man studied the heavens for omens concerning -----
 harvests and war, and ~~an~~ antedating materia medica by as many ---
 milleniums, the magic 'medicine-man' used roots and herbs in the --
 control of evil spirits. Fraser points out that "The mistaken
 association of ideas produces imitative magic, and the mistaken ---

association of contiguous ideas produces contagious magic." -----
 Magic knows nothing of man's psychic nature nor does it understand his struggle for spiritual freedom, or the movement of thought in the historical evolution of the human species. It reveals man, a part of nature, interfering in nature's processes. It is pre-science.

The fourth (Atharva) Veda is a compilation of magical verses and formulae for bringing down malediction upon one's enemies. -
 This Veda is doubtless based upon the life of the people as it ---- existed before Rig Vedic times when the Atharvan (fire) cult was supreme. It is not / popular among the Brahmans, especially those of South India, among whom it is severely discounted as a work of philosophico-religious value. But the masses are as yet ----- untouched by the transcendental aspect of their own religion. ~~Wk~~
 While the Brahman immerses himself in the Upanishads and follows -- the Vedanta, the common people, untouched by speculative interests, remain in the deadly grip of demon worship, and the devil-possessed village magician of the Shaman type is raised to sovereign power. Especially where the fire cult is dominant in the domestic life of the people, magic has obtruded its presence into every ^{Phase} ~~phases~~ of the social and religious life of ~~xx~~ India; and one finds it well -- nigh impossible at times to find a line of demarcation between the functions of the magician and those of the priests of Hinduism.
 But in general, while religion is a social reaction, and seeks to conserve, organize, discover, and create values for the benefit of the group, magic shows the opposite tendency, in seeking individual value by unsocial means. Leuba says that magic is the control of

hidden powers while religion is the persuasion of psychic beings. Both seek ends or values, but their diverse modes of operation, as well as the results achieved, brand them as distinct and separate reactions of the mind to the experiences of life. They grew up -- side by side out of the social complex of primitivity, and have ~~xxx~~ been continuous with each other in their development through the -- centuries.

Let us see how magic has forced its way into the very citadel of India's religion~~y~~. The ceremonial, throughout all its ramifications, is riddled with its influence. In the ceremonial is ---- mirrored the traditions of the group, and in it we see the interplay between magic and religion, which are so inseparably intertwined. When a child is born, the priest covers the mother and babe with -- mantrams, which in former days were chanted by the doctor and ~~the~~ -- midwife. Should the birth occur ~~on~~ a day when the astrologer --- announces an unlucky combination of planets, calamity, sure and --- sudden, will fall upon either the mother and father, the family ---- property, some old male or female relative, or upon the new-born child. Therefore gifts are given to Brahmans, supposedly~~xxxxxxx~~ for their propitiation~~on~~ of the adverse constellations. Then, too, the evil eye of those desirous of having children of their own, and of those envious of the joys of others, is always operative. Evil spirits are about, to snatch away the infant. Uncouth, vile figures are made with cowdung on the front door lintels, to scare away these demons. Morning and evening, incense is burned for this same ---- purpose, and a handful of cowdung, ~~if~~ turned three times around the child and then thrown into a well, will keep the boldest spirit from entering his body. ~~The dry navel string, if enclosed in a gold or~~

~~silver case and tied about the baby's waist, will protect him from disease and sickness, throughout life.~~ I have known parents to dig a pit in the manure pile outside their door, and lower their infant into it in full view of watching demons, who, deceived by this mock funeral, retire. After sunset, the infant is lifted from his 'grave' and taken into the house, under cover of darkness, by the happy ~~parents~~ parents.

Another ceremony of great importance to the Indian neophyte is the Upanayanam (initiation)—a ceremony calculated to open up the eye of the young mind to God. Amongst Brahmans it takes place -- at the age of seven years, and it is then that the Brahman boy ~~xxxx~~ dons the sacred cord, which he comes to regard as a fetisch, ----- possessing magical powers. The priest chants over him for the first time the mantram "Om bhu bha va su vaha, etc.," which is --- designed to point the candidate's mind to God, in lauding whom this mantram exhausts the Sanskrit vocabulary of praise. The sprinkling of holy water upon him by the ~~preest~~ priest, accompanied by appropriate ---- mantrams, hands the Brahman youth over to the kind mercies of the x gods. Amongst the Sudra and other castes is celebrated the ----- Panchakattu (loin cloth tying) ceremony, which takes place in ---- early adolescence, after which the youth takes his place as a ~~an~~ --- adult member of his group.

Magic is like wise present in the marriage ceremony of the -- Hindus. Astrologers are consulted to determine before hand an ~~at~~ auspicious day and time for the performance of this all-important function. Amongst Brahmans the tying of a cotton thread by the - bridegroom on the wrist of the bride, and by the priest on that - of the bridegroom, has magical meaning. So also has the arranging

of four seed-pans (each containing nine different seeds representing ~~xxxx~~ the nine constellations) sprinkled with holy water, one at each of the four points of the compass, to represent the gods Indra, Varuna, Yama, and Soman. During the ceremony, as the couple sit before the sacred fire of Vigneswarudu, the groom throws down blades of the magic dharba grass, saying ~~Oh Dharba!~~ "Oh Dharba! you can give royal powers and the teacher's seat." He then holds in his hand holy water, saying "May this water destroy our enemies." Then while partaking of a mixture of honey, plantains and ghee, he says "I eat thee for the sake of brilliancy, luck, glory, power, and the enjoyment of food." He then passes a blade of dharba grass between the eyebrows of the bride, and throws it behind her, saying, "With this I remove the evil influence of any bad mark thou mayest possess, which is likely to cause widowhood." During the whole ceremony the priest recites mantrams which are calculated to make the young bride fruitful, to charm away sorrow and tears, and to prolong the lives of the newly married couple.

As in the ceremonies which pertain to life, so magic is ~~xxxxx~~ present to function in the rites associated with death. In the moment that life departs from the body, ~~the~~ mantrams purify the soul and free it from all sin. Likewise they consecrate the pyre on which the body is cremated. If death occurs at midnight or on a day of evil omen, special purificatory rites are performed. The palbearers, four in number, representing the gods at the four points of the compass, and carrying dharba grass, halt on the way to the burning ground, and place the bier upon the ground, when mantrams are recited and the path strewn with cooked rice to

propitiate the demons of the wayside. Arrived at the burning ---
ground, the relative who celebrates the cremation ceremony, lights
the pyre, and carries an earthen pot of water, perforated with ---
holes, ~~three~~ three times around the pyre, and throws it down so ---
that it breaks into the smallest fragments. Should any of these --
broken pieces still contain some water, and should birds drink ---
therefrom, woe unto small children over whom these birds may -----
chance to fly; for they will be stricken by disease and death. -
As the corpse is consumed by the fire, dharba grass, cut into ----
small pieces, are thrown to the winds to the accompaniment of ----
mantrams. The disembodied spirit of the deceased, naked after --
cremation, is clothed by offerings of water, balls of rice, a ----
cloth, lamp, and money, given to some Brahmans. Two stones are
set up, one in the house, the other on the bank of a pond, to ----
represent the dead man's spirit; and for ten days, water, mixed --
with certain seeds and a ball of rice, are offered to these stones.
The bones and ashes of the dead, if thrown into a sacred river ----
assures a safe passage of the dead man's spirit over the river of
death.

The strictest orthodoxy demands that each year, twelve monthly;
and four quarterly ceremonies should be performed in memory of the
departed. The first 'Shradha,' as this rite is called, is -----
punctiliously performed by orthodox and unorthodox alike; but a
visit to Gaya frees from the necessity of performing any others, --
as does also the meritorious act of giving presents of vessels and
money to sixteen Brahmans.

Mention must be made, too, of the sacrifice, which, to the ---
Hindu, is of great religious value. Its object is to obtain the
seat of Indra, and it is believed that if it be performed an -----

hundred times, the celebrant, becoming Indra himself, sits upon his throne and enjoys eternal fellowship with Rambha, the beautiful --- dancing girl who is most pleasing to the gods. The more popular reasons for the sacrifice are to make Indra happy and secure ^{his} favor, while amongst the vulgar the only objective is to quench the wrath of god^desses and demons. Magical prayers prepare the victim for -- the altar, and as it is smothered to death, its senses are numbed by the recitations of mantrams by the priests, so that the life of the animal departs without a struggle. As the fire, well ----- supplied with ghee, rises towards heaven, incense ^{is thrown} upon the sacrifice, and the perfume, pleasing to the gods, mounts to the sky in the -- smoke of the offering. A piece of cloth, a dry co^oconut, and ----- blades of dharba grass are placed around the altar to mark the holy limits of the fire. The sacrificial fire must burn for three days accompanied by the recitation of the mantrams, and the celebrant, through this magical control, becomes the equal of the gods. Thus it is that magic has been drawn into the religious vortex and there it must remain until the Indian mind is freed from superstition and ^{an} element higher than animal fear is discovered as a foundation for the religious life.

When magic ~~plays~~ plays so prominent a role in Hinduism at its best, one may imagine its influence among the masses whose life, ~~is~~ untouched by Brahmanical systems of thought, wallows in the ----- grossest spiritism. For them no object of nature is beyond ----- magical interest, and fire, water, wood, stone, metals, trees, ---- birds, animals, and the weather, are all drawn into the magic ----- maelstrom. Objects closely associated with the social life of --- the people also find their way into the magic stream--buildings,

implements, utensils, weapons, images, charms, amulets and talismans. There are physiological reactions, too, such as sneezing, yawning, - itching, hysteria and epilepsy, which make their contribution to India's magic maze. No ceremony is complete without the presence *of* the great purifying elements--fire and water,--and with the presence of the fig, tulasi, margosa, and blades of dharba grass is wrapped up the ultimate fate of humanity. Upon the corner stone of a ---- house depends the health, happiness, and prosperity of its occupants; and because of its magic potency, it is laid with due ceremony, ----- usually accompanied by a sacrifice. There are certain precious --- stones which are endowed with special magical powers. The Salagrama is only one among many. This is a black pebble found in --- the bed of a Nepal river. It is usually round or oval, with a --- hole in the centre, and covered with spiral lines resembling the wheel of Vishnu. This stone is the dispenser of good luck to its owner, and a single Salagrama has been known to bring one hundred thousand rupees on the market. It demands the worship of its ---- possessor, and if neglected, it will bring him to an untimely end.

Turning to the objects of social life, we find magical ideas embedded in door-bolts, thresholds, the southern part of a house, x certain beams in the roof, cooking vessels, the well, and numerous other objects. Sacrifice is made by certain castes to the pots used at a marriage ceremony. Winnows and bangles are presented to married women to beget prosperity and fruitfulness to a newly ----- married couple. Weapons are worshipped that they may be powerful against an enemy, and the weapon that has caused an injury, if ---- placated, has power to heal the wound that it has made. In former days, thirty-two weapons, if consecrated by a human sacrifice, ----

possessed the power of destroying the morale of a besieging army by making the defending forces ~~se~~ appear as ten-fold their actual ---- numbers. Amulets exist ad infinitum. Copper disks fantastically engraved with vile patterns and words which no one can decipher, -- ~~and~~ suspended by a thread about the neck, ward off all sickness -- and disease. Threads and charm cylinders are worn as a protection against the work of demons, while tiger's claws, horns of animals and crescent-shaped disks, are worn as amulets. Earthen pots, ---- painted with white dots to represent eyes are placed in paddy ----- fields to counteract the evil eye. Rings, bracelets, and other -- objects are worn as talismans to procure desired objects.

Magical significance is also attached to places, names, words, and phrases. Benares, Gaya, Puri, ^{and} Rameshvaram are only a few of many places made ^{magically} sacred by their association with particular gods or demons. The name 'Arjuna,' if mentioned in a storm, averts the lightning. The merest whispering of 'Ohm', the magic word of ---- India's mystic monism, is sufficient to accomplish any object; while the monosyllables 'h'hom', 'h'rhum', 'sh'hrum', 'sho'rhim', and ~~the words~~ 'Ramaya' and 'namaha', if properly pronounced, are mighty weapons of offensive and defensive magic. Hysteria and epilepsy are attributed to demon possession as also is lunacy, and the medicine-man is called to exorcise the demon and set the sufferer free. When yawning one must be sure to snap his fingers in front of his mouth during the process; to prevent evil spirits from entering his body. To sneeze once is to invite disaster but a second sneeze breaks the evil spell. I once had occasion to make a boat trip among some -- islands in the Gistna river. The boatman, who promised to come at

six o'clock in the morning, could not keep his word because as he was leaving his house his younger brother sneezed, and it took two hours for a good omen to ~~appear~~. He was pushing the boat away from the shore, when I foolishly looked toward the sun which prompted me to sneeze. I tried to check the impulse but couldn't. The boatman threw down his pole and jumped ashore. As I improvised a second sneeze, he came aboard again, and soon we were on our way down the stream, and on reaching our destination the boatman informed me that I was a very ~~knxkx~~ 'lucky' gentleman.

At the feet of magic lie all ^{the} processes of nature, and before it even gods succumb. It guards against flood and drought, constraining nature to maintain an equilibrium. When rain is wanting, magic opens the windows of heaven; and when the supply of water outstrips the demand, magic is again summoned to seal up the skies. Amongst Brahmans there exists a special ceremony for learning the Sakvara song of the Soma Veda, which gives them power over Parjanya the rain god. It is a strenuous ceremony consisting in retirement to a ----- forest, the partaking of black food, the donning of a black cloth, and continuous exposure to the elements; but when one has thus ---- gained fellowship with water he has complete power over the clouds which will thereafter drop rain at his request. Among certain ---- Sudra sub-castes women tie a frog to a winnowing fan upon which are placed margosa leaves, and go from door to door singing, "Lady frog must have her bath. Rain god, give her at least a little water." The women of the houses visited pour water over the frog and feel -- assured that the skies will open and water the earth. To stop the rain and clear the skies Agni's fire is thrown out of doors; and in

the Telugu country little naked girls are sent outside with burning embers in their hands, which are thrown to the rain to stop the ---- downpour. Indra, unequal to this challenge, calls in his rain ---- clouds and the sun appears again.

Magical significance is attached to the person of Kings, ~~xxxxx~~ ~~xxxxxx~~ as those who have great powers over their subjects, ----- astrologers who study the courses of the planets, the Shaman ~~xxxxxx~~ 'psychic' who in his autohypnosis reveals the future and discovers hidden mysteries, and—higher in the scale—the prophet, priest and the ascetic. But here we tread on distinctively religious ground, so let us turn to the magician who for 'magique de luxe' occupies the centre of the stage. The Indian magician is popularly conceived as a variation of the group—a genius whose inventions place him beyond the realm of other humans. Yet, on the other hand, he is but an expression of the group mind. A son of tradition himself, he knows what people want and but devises means to satisfy the wishes of the group. We find him ~~usually~~ usually with ~~the~~ unkempt locks, painted face and arms, tattered clothing, and a fiendish look in his evil eye, cultivated by years of practise. He surrounds himself with many -- implements of his art—magic beads and bangles, roots, turmeric ---- powder, lucky stones, magical squares, love philtres, paper charms, metal amulets, and the inevitable conch horn—for music and the ---- rhythmic dance which is always an accompanying factor, has uncanny -- powers over demons. The animal ^{fear} inspired in the minds of his ----- clientele is the means of his subsistence. While he is in touch with powers both of good and evil, and can tap or dam back the ---- stream of weal and woe, he is at his best when using his magic for destructive purposes. True he has in his power the cure of all --- deseases. His mantrams can conquer the deadly effects of snake ---

bites, and numb the senses into complete oblivion to the scorpion's sting. Sickness he can transfer from the human body to plants and animals, as when he cures jaundice by sending it into a red bull or yellow wagtail. He can purify by lustration that which is defiled, and drive evil spirits out of the devil-possessed villager. But on the other hand, he produces sickness and death, destroys an enemy, or wipes ^{out} an army besieging a city without the slightest twinge of -- conscience. His love philtres produce illicit passion, and his --- witchcraft and sorcery, ~~the~~ products of black magic, associate him with the underworld of darkness. His mantras call forth legions of --- ghosts, evil spirits, and even the goddess of death herself, to ----- accomplish his malign purposes. Should they at first refuge ----- obeisance, his curses are rained upon them, and by invoking them 'in the name of' his guru (teacher) he can bring even the gods to his --- feet in absolute submission. Brahma, Vishnu, and Siva are powerless before ~~his~~ the trained magician. Yet every magician has his ~~superior~~ superior who can 'take his measure' in the practise of black art. It is not uncommon for a magician to knock out a tooth of his rival, *thus* making it impossible for him to properly pronounce his formulae. Should this happen, his power fades to the vanishing point, for by an incorrect rendering of his mantras, he stands the chance of ---- experiencing all the calamities he would call down upon the heads of others.

I cannot leave this subject without mention of the simpler --- superstitions of the naive human material upon which the magician does his work; and the Indians naivety is peculiarly manifested in his unwavering belief in luck and omens. The untutored mind of ~~an~~ the simple villager explains every experience of his conscious and unconscious life by magic. Eclipses are caused by some monster

swallowing the sun or moon. An earthquake is but the disturbance produced when the god who carries the world changes his burden from one shoulder to the other. Rahukalam (lucky time) and Gulikakalam (unlucky time) determine the precise moment for the performance of the ceremonial, the beginning of any special work, and the making of a journey. To meet, when starting on a journey, a fox, two --- Brahmans, a married woman, a shepherd with his staff, ^a shepherdess with her milk pot, an elephant, a well marked horse, flowers or fruits, is a certain sign that the object of the journey will be --- triumphantly achieved. But should cats, crows, a monkey, a donkey, a buffalo, a widow, a woman carrying water, a barren woman, a ---- deformed person, one Brahman, an oil monger, a broom, ashes, fire-wood, salt, tamarind, or a rope, come in one's way, disaster lies ahead, and one must stop until by the appearance of ^a good omen the evil spell is broken, when he may proceed upon his way. There is a common water fowl which flies up and down the canals, crying as it goes, "Vattidi, vattidi". In Telugu this means 'useless', and I have known people to postpone their journey when this innocent -- ~~water fowl~~ ^{bird} chanced to meet them in the way, telling them their ---- journey would be 'useless'. You must never pay compliments to an Indian child or comment on his beauty, for should he cry that ---- night he is under your spell, which may however be broken by seat-aim upon the floor and surrounding him with burning chillies. All odd numbers are unpropitious except when used in the ceremonial, -- when 'three and 'seven' are most common. The Telugus do not say 'seven', but 'six-and-one', for the vernacular word for 'seven' --- means also 'to weep'. Ants crossing the path of a hunter means that he will lose his quarry. It is said that the thief who enters a house on the night of the third, tenth, fourteenth and thirtieth

day of the month will return ~~with~~ ^{with} laden spoil. Not only does he wear some talisman, but, as before noted, he sprinkles ashes, ---- taken from the burning-ground, near the door of the house, to make the inmates sleep as soundly as the dead. The cheat, the gambler, the adulterer, and murderer, in fact every type of criminal ----- pursues his course through life in close touch with the magic art. It helps him in his breach of the law, but it also operates against him in the detection of his crime. Sorcerers, necromancers and soothsayers abound, who can tell where stolen treasure has been ---- stored, who can discover thieves and other criminals, and eclipse the heroes of Conan Doyle in unravelling the tangled skein of crime.

Not only in his conscious moments, but also in his dreams the Indian is enmeshed in the net of magic. The primitive mind of man makes no distinction between his dreams and ^{the} experiences of conscious life, and to the neophyte mind of the Indian villager the former are no less real than the latter, and naturally these also find their explanation on the magic level. If ~~one~~ should dream of an elephant, he will surely hold conversation with a rajah. Should a king ---- appear, the gods are pleased, and the dreamer will be visited with prosperity. To dream of fruits and flowers will bring riches. -- Snakes are associated in dream magic with childbirth, and temples, are linked with the acquisition of the highest spiritual culture. But none can control his dreams, and should a widow appear, ----- difficulties will be showered in torrents upon the dreamers' head. Should one dream of crying men and women, he will fall into immanent danger. To dream of jackals is to be deceived. Dogs and goats are associated with loss of money, scorpions and frogs, with pain

and suffering; and, mirabile dictu, to dream of a doctor means that one will be attacked by disease.

It would seem from ^{all} the foregoing that, under the spell of magic, India's mind could never know rest and peace. But it is important to remember that the hand that brings disease has also healing ----- power, and the weapon that makes the injury can also heal the wound. Life's mysteries are solved and its true secrets discovered by him alone who keeps close touch with magic, and the magician—who can create ~~bring~~ sunshine out of life's darkness, turn defeat to victory, ----- bring man's wishes to fruition, and bestow every gift—all except, alas, the gift of immortality.

No psychology of religion is complete without a recognition of the work of magic; for while it is per se neither science nor ----- religion, inveterately it has worked its way into every ~~phase~~ ~~of~~ ~~human~~ ~~life~~, and influenced the religious thinking of the ages. Where scientific ^{knowledge} prevails, and where ^{the} religious life is lived on its highest level, magic dies a natural death. But ^{when} religion wearies in its quest for what is best, and noblest, and in its ----- relapse, follows the line of greatest ^{or} traction and of least resistance, it is magic which has ever furnished an outlet for its energy. --- India's philosophers have, in their "Gnana Margam" (way of knowledge), pushed their transcendental reactions to the furthestmost realms of pure thought; but one is prone to ask "How does this relate itself to the masses engaged in the humdrum tasks of life?" If Indian --- religion is to free itself from belief in the mechanical control by mag that freedom can result only when, by the spread of scientific ----- knowledge, men come to know that the world is not the play ground of

ghosts and demons, but an orderly whole in which man is free to-----
work out his life's purpose, and realize his ideal, in co-partnership
with his God.