

RELIGION, TANTRA AND WITCHCRAFT IN FOLK ART

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ABSTRACT

The life of the people of India is religion. Religion has the highest voice in Indian culture, society and literature. It has been given a prime position among the four Purusharthi. Through this, meaning and work is achieved. From the very beginning, Indian thought system remained popular and class-oriented and its tendency was towards society and man. There was never any difference between spiritual and moral views in this, and he always tried to coordinate its various aspects considering the world and life as truth.

Keywords: *Ynatra, Mantra, Tantra, Magic, Folk, Art, ancient, Artefacts, Worship, God, Religion.*

Introduction

Seeing the gradual development of the ancient civilization of India, it is known that from the pre-stone age till now, there is a deep impression of religion on the Indian people. The history of art from the primitive stage to the present civilization has gone hand in hand with the history of religion. In the initial stage of religion, man has more fear of divine powers. Due to this, he keeps trying to satisfy them by making their artistic figures and worshiping them.

Almost all the arts have their origin in the primitive stage. This stage is believed that the form of religion which has arisen with the primitive man is also related to the intimate organic background or creation process of human artefacts.

Religious sentiment was present in man from the primitive times. It seems that these people had such a belief that a man does not end with death, but even after death he needs those things which he used to use during his lifetime. Therefore, while burying the dead body, they used to keep the tools, meat and other things as well.

The form of religion was prevalent in the form of worship of Mother Goddess even in the Upper Stone Age. Many female idols made of clay and stone in the ruins of this era make this clear. Prehistoric man made idols from clay, wood and other metals, decorated them with the available materials, presented songs, dances, instruments etc. in their praise. The prevalent sentiments of ghosts etc. prevalent in primitive and folk societies is the initial form of this.

There were deep religious beliefs behind the Indus Saraswati culture. It seems that they believed in some goddess symbolizing Mother Earth. The worship of this goddess was prevalent in all agricultural societies. People used to sacrifice human beings in front of it and in return it used to give them money and grains. Apart from this, he was a worshiper of the three-faced Urdhvalinga deity.

Many characteristics of Hinduism were also present in the form of seed in the religion of the residents of Indus region. The religion of the people of the Indus Valley is Indian with so many characteristics that it is difficult to differentiate it from the prevalent Hindu religion of today.

The life of the Aryans in the Vedic period was also religious. There was no such part of life which was not marked by religion. There was a provision for nature worship. And sun, moon, air, cloud fire etc. were worshipped. The Aryans believed in many gods, but the basis of their religion was the monotheism which they called Prajapati and which was omnipresent.

The worship of Ganesha, Brahma, Vishnu and Shiva was prevalent in India even during the period of the epics. Bhakti, Avatarism and Karmicism were the ultimate qualities of the religious condition of this period. When the era of religious revolution came in history, Jainism, Buddhism etc. religions were propagated, that is, the religious element of Indian culture always remained paramount.

Studying ancient Indian literature shows that religion has been the inspiration in its creation. Our Shrutis have been created only to fulfill religious sentiments and religious needs.

Even in the origin of folk art, the importance of the form of religion remained. The origin of folk-art was due to the idea of protection of religious, sentiments, superstitions, fear prevention, ornamentation tendency and caste sentiments. Folk-art is greatly influenced by religion and supernatural feelings and superstitions. This is the reason why artefacts are essentially used on every occasion and that is why these arts are still alive.

As the human civilization progressed, so did the folk arts. The gods and goddesses that were present in the folk art of the primitive civilization were also adopted in the agricultural civilization and many new gods and goddesses were also invented. But the form of religion remained the same.

So it is clear that there is no such art which is not used in religion. Due to art, diversity, effectiveness, attraction and beauty of religious ideas have been achieved. Talent is created for the worship of a loving God. We can also say that the expression of our love towards God takes the form of art or love is expressed only through art.

In this way, the relation between art and religion is very ancient. It cannot possibly be decided which came first between art and religion. Probably these two appeared with some difference in the primitive stage.

In fact, the relationship between art and religion is one of the difficult questions that have been raised before us. Therefore, if we peep into the past, it is seen that art and religion appeared hand in hand in the misty interval of pre-history or pre-history. In public life, the form of religion is seen in the form of tantra-mantra and witchcraft.

Tantra :

The defined word of the word system is science. In fact, Tantra is a process. The word Tantra is derived from the root 'Tan'. Which means expansion. In which there is a collection of many subjects with detail, this is the system. In Tantra literature, emphasis has been laid on the need for inner meaning and insight of things. The vision which makes the artist interview with reality is the ultimate state of meditation.

Describing the word mantra, the meaning of world science from 'Manan' and 'Pra' from worldly bondages has been explained. The meaning is that the one who gives knowledge by writing and gets rid of worldly bonds is a mantra.¹⁸

Tantra and Mantra are different symbols but both are the same. The one who expands and takes refuge in the immense meaning of element and mantra, that is Tantra.

Magic

This secret is revealed from the Vedas itself that when the culture and civilization had not developed, long before that, witchcraft (Tantra) was prevalent and used in practice, not only in seed form, in the primitive human society.

After studying, it has been found that 'tricks' are mainly done for auspiciousness, evil prevention, disease prevention or to prevent witchcraft. That's why tricks are very popular among women. On the contrary, it is done for sorcery, inauspicious indicator, disease-producing, killing, exaltation, undue attraction, hypnosis, vashikaran, etc., by which if the wishes of a particular person are fulfilled, then someone is also harmed.

By taking possession of some natural or other power by magic or sorcery, it is forced to do our work. Magical art is that art which is representative and therefore produces sense and rather than others produces sense having certain definite purposes so that they can be applied in practical matters, therefore magic is a necessity for every kind of condition of man and in fact It is found in every healthy society.

There is a lot of difference between Jatu-Tona and Totka. Sorcery can be called classical ritual and totka cosmic. It (sorcery) has different mantras for different purposes. And those mantras are awakened according to their purpose, which has a specific method of use.

While there is no need of any classical method in Totke, nor is any mantra required in it. Tricks are mostly done to remove diseases and negative obstacles.

From primitive times till today, the form of witchcraft (which is actually Mantra, Tantra and Yantra in the classical sense) is included in folk religion. They can be seen in the form of many examples of folk painting in rural and tribal society.

Witchcraft was included in the form of rituals in the folk life of the early Paleolithic. It seems that the people of that era believed in witchcraft. To increase their diet, they used to perform many rituals. Stone lamps have been found in many caves of that era. Pictures of deer, stag, etc. are made on these lamps. From this it is inferred that these lamps were lit for animal growth.

Many examples of religious folk painting can be seen in the form of slaps on walls marked with rice flour, turmeric or ocher on auspicious occasions, marriages, festivals etc. Inspired by religious sentiments, women in folk society get flowers, leaves, animals, birds, sun, moon etc. shaped on different parts of their body. This belief is basically prevalent that after marriage, a woman must get these designs marked on her body parts in the form of tattoo, otherwise she will not get a Hindu family in the next life and she will be considered unholy in this life.

Even in the form of henna, women express their religious sentiments in different forms. It is compulsorily marked on the occasions of Sawan Til and Makar Sankranti.

In this way, there is a strong form of religion in folk painting, which is prevalent in the form of witchcraft and tricks (which are folk forms of Tantra, Mantra, Yantra).

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