

# Example of difference between superstitions and religion argumentative essay

[Experience](#), [Belief](#)



Before Liberation, Mao's thoughts propagated against religious superstition; because there was no clear boundary between religions and superstition, against superstitions also included against superstitions. Religious superstitions were considered anti-social and anti-government, so many religion propagator of was exiled, including Buddhism. Along with Liberation, religion was accepted by society in order to unite all people together, and then the distinction between religion and superstition gradually became clear. Undeniable, religion had close relationship with superstitions, but religions are completely different in ideology then superstition (Jagou, n. d). Both superstitions and religion are theist idea and unscientific, but this is the only thing they have in common. "Theist idea is people's mind believed in Soul, spirit and gods, God."(47, Ya Han-cheng) With the theist idea, people created all kinds of unrealistic characters and appearance in mind based on natural phenomenon and mythology. The essential difference between superstition and religion is religion worship major god, who created and arranged the world. Different religions may have different god, but they all have doctrine, and characteristic of religion. Whereas superstitions practice ancestral worship, they worship minor god (like mountain god) in a temple; and superstitions have no religious doctrine, and no characteristic of religion. (48, Ya Hang-cheng) Religions are well organized, and have religious activities regarded human morality and ethics; yet superstitions also are grouped together and have activities, but it is usually for interest purpose. "Superstitions are not only poison the mind of laboring people and swindled them of their money and goods, but also regularly caused loss of life to the boring people." (48, Ya Han cheng) In brief, religion advocate

The difference between religion and superstition since religion is recognized by the states as a legal institution. Such recognition makes the religious institutions becomes quite essential in government and administration.

Shirobjatso explains how the Buddhist beliefs and structures are used in the Chinese administration. Buddhism is a religion and not a superstition.

Speaking on the role of Buddhism in china, Shirobjatso explains “ The Chinese Buddhist Association was founded in Peking to help the People’s Government enforce the policy of free worship and to promote the teaching of the various Buddhist sects.”(245) In an attempt to explain the difference between religion and superstition, some scholars have argues that while some religions may be associated with superstitions, the ones based on philosophical principles and ethics are not at all superstitious – among such ethical and philosophical religions is Buddhism and Confucianism.

Superstitions are not recognized by any legal frameworks, hence are not considered as causes or consequences of any national phenomenon (Macinnis, 1972). While countries have such things and events as national prayer days, not a single one has a holiday or any event related to superstitions, such as witchcraft. When Pope Benedict visited Malawi, in his African tour, he warned that people ought to spot and note the differences between religion and superstition – in both social and political circles.

According to Panchen Lama, “ Buddhism can help in the appeasement of world wars, it can bring a huge contribution to world cultural heritage,” (94).

What Lama was explaining I this statement is the reality that religions have universal influence. They can foster coexistence or, if adversely used, they can instigate war in the world (Jagou, n. d). The message here is short and

clear - religion is cross-cultural or universal. On the contrary, superstitions are confined to particular communities and societies. What this means is that there are few superstitions that apply to more than one culture. On the contrary, they are community based and are associated with traditions. The most common superstition in the western culture, for example is Friday the 13th. As a matter of common knowledge, eastern and African cultures know nothing about Friday the 13th and such things as Halloween (Macinnis, 1972). On the contrary, such things bear a lot of significance in the western cultures. Similarly, witchcraft, commonly associated with Africa and sorcery, associated with medieval England, are things that are not recognized in other parts of the world. Buddhism and other religions are recognized and observed internationally. For instance, the religion, which is deeply rooted in India, is so much observed in china. Likewise, Christianity is currently quite instrumental in shaping cultures across the world.

While Buddhism is more ethical and philosophical, other religions such as Christianity and Islam emphasize on the importance and supreme nature of one God. While Muslims worship Allah, for example, superstitious beliefs are rooted in worship and belief in ghosts. Ghosts are spirits that cannot be defined with certainty and accuracy. While religions are established on principles, superstitions are baseless and are believed to be among the primary ways used by crafty and unscrupulous community members to selfishly gain at the expense of others. A superstitious belief that bans women from eating meat, for example, is not associated with any real consequences (Nedostup, 2009). On the contrary, it is only motivated by the selfish interests of men that are typically associated with tremendous love

for meat. Similarly, religious beliefs are consistent since they give a particular promise. Buddhism promises that acting and living in respect of the teachings of Buddha will make one prosperous and put them in a position to lead a very healthy life in which they associated and peacefully coexist with others. Superstitions on the other hand, lack consistency. They do not give a particular goal. They actually lead nowhere further than trusting in empty restrictions and behavior modifying tendencies.

As opposed to common misconception, Religions are not antisocial. On the contrary, religions are social institutions that are associated with groups, organizations and activities. Such groups are usually registered as legal associations that are given legal authority to assemble and socialize. This is a property that is not associated with any superstitious beliefs and practices. Similarly, superstitions do not have defined groups that represent or are a symbol of the beliefs (Parish, 2002). They are amorphous in nature, and cannot be traced to their roots because, as mentioned above, they are baseless, and are not founded on any tangible principles. Buddhism can be traced to the teachings of Buddha, which are universally recognized, Christianity can be traced back to Christ, and Islam can be traced to the chronicles of Muhammad, and so on. The belief that walking under a ladder to gain favor from the spirits or to become successful in life is not explained anywhere and has not philosophical explanations. Superstitions, as opposed to religion, cannot intrinsically explain things.

In conclusion, there is a clear difference between superstitions and religion. And this difference is very useful for any Buddhism leader such as Panchen Lama and Shirobjatso. Such leaders have given many explanations in

bringing to light the distinction between religion and superstitions. The main obvious differences can be summarized. The first distinction, for instance, is the reality that religion is associated with consistency in belief and focuses on one god explaining the destiny of the human race. Secondly, religions can be tied to state endeavors such as leadership. On the contrary, superstitions are not recognized. Thirdly, religions are associated with groups, organizations and activities. Superstitions have no institutionalized principles. Summarily, religion gives a promise to the believers but superstitions are merely illusions.

## References

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