



Critique of Religious Heresies in PK

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Abstract— *The main objective of this research is to critique over religious heresies in Raj Kumar Harsni's PK. AS an alien character PK, who questions over religious discourse. pk is a covered of ideas about a stranger in the city who ask question that no one has asked before. They are innocent questions, but they bring about catastrophic answers. As a main character pk become ideological gaze of Tapasvi Ji (Shukla). So called great religious man like Tapasvicreates the religious assumption as a discourse and through this discourse he imposes his self-interest upon these common people. In long run these practices hegemonies the common people and these people practice artificial ideologies as if these are natural. But PK's question over these artificial ideologies. Pk's childlike innocence, his Bhojpuri accent to the character of pk but it is works here as a technology of self which he success to defy the religious heresies.*

Keywords— *Heresies, Hegemonies, technology of self, assumptions, discourse.*

The present research analyses the religion heresies in Hirani's PK. Religious assumption as a discourse where people in the position of power make different religious rule and declare these rules for all common people in the name of God and religion. In PK the title character PK challenges some of the oldest religious discourse through the medium of innocence questions which defy the religious discourse of the society. In the film PK people like Tapasvi warn Jaggus father (ParikshetSahani) that her Muslim Lover would betray her. Tapasvi himself presents as of God man and warns other people on the name of the religious false ideology. Tapasvi creates his own favorable working committee to impose their self-interest over other common people. He creates religious discourse to exploit the common people. Then, these common people become habitual and eventually they are hegemonies. When power comes in the fold of PK and jaggu, they defy religious discourse.

Film PK however moves around the futuristic social development model demand by PK, alien who subscribes to no religious faith but honors the original interest of major faith such as Hinduism, Buddhism, Christianity and Islam and social philosophies of great thinkers, but all these faiths and philosophies have been

distorted and over shadowed by misrepresentation and miss handling of the self-appointment and over jealous leader religious leader and their blind followers. This film reflects opened with so many religious disparities.

The film starts off with PK (Amir Khan), an alien landing on earth in the desert of Rajasthan to study about human beings and life on earth, arriving naked on earth PK has a rough start on the planet when his talking remote that helps him send signals to go back to his spaceship, gets stolen. He how has to find the remote to stolen contact his spaceship and till then survive on earth on his own unaware of human mannerisms, language or life in general on earth, PK finds it difficult to adjust. However, fate brings him in touch with Bhairav Singh (SanjayaDatt) who becomes his dear friend and helps him with life on earth. But destiny takes PK to Delhi. On start a whirl wind story of a stranger in the unknown city of Delhi asking questions that despite their innocence hold a valuable and deep meaning.

PK challenges some of the oldest religious discourse that ruling common class people on earth. PK directly questions the belief system that discursively created to reach God. This short of similar idea can be

found in Rajeshwar Devkot's Journey's End Powan had said:

Allah is one, the Brahma is one each individual creates his own Allah his own Brahma only the prospective of man keeps changing one-man pay homage to several Allah. The number of Allah has out stripped the numbers of human population. Allah creates his vast world. But each individual here blithely goes on creating Allah himself. (123)

Here, artificial God making culture has created problems in human society, where have to face so many disparities. Such disparities are questioned by PK. At the same time protagonist character, PK and Powan questioned over individual different perception regarding same God. PK is as much a philosophy as a film; it takes the 'stand alien', them, but tells the tale equally from the lovely alien's eyes evoking the beautiful story. The little prince as from his human narrator's startling with alien's falsehood humans' weaves around faith. When PK decided to pray for his remote but he has confusion about it, he thought "whom to pray and how to pray?" this situation shows his ideological confusion:

Drawing up on Althusser's concept of ISA (ideological state apparatus, every social rule, custom, language and families are the agency of state through these agencies state rules over common people, but sometime these state agencies break the natural desire of people. Because of religious discourse common people are compelling to live under the shadow of religious ideology. They are facing difficulties in their lives. Similarly, PK critiques over expression of so-called God man. As a dominant dialogue PK has said: Achha! Achha!! Achha!!! (PK0:01-0:25). Here, expression of same word with different body language creates different meaning. The so-called great people like Tapasvijee uses the same word in multiple ways. As per their demand they use same word differently with the different body expression. They use these types of ambiguous language and expression to cheat and exploit the common people.

In this way, PK blurs the hierarchical relations between the people. Some of prominent people regard themselves as godman and they take other common man as only follower of Godman. So called Godman creates their selfish religious ideologies and suppress the general people. These sorts of selfish religious ideologies questioned by PK hear: "How many stars are in the sky? Have you ever tried in count? It will look at least sixty-thousand-year jest to count the stars in our galaxy. But

how many such galaxies do we have? Scientists say it is more life to billion more" (Pk1:5-14:43). Therefore, it is logical that beyond the stars in the universe. There is planet where there is human like us are staying like us, they might look to the moon and mars to find any hour. It is possible that they also try to find us here.

Here, a spacecraft landed on earth to know about the human being and their social behavior. He does not know our language; religion and he does not have any friends here. He feels alone and helpless. The theft was taken the remote control of spacecraft. He unable to go back to his house without this remote. He thought about just one thing "how can I go home?" (Pk23:5-1:43), this shows uncertainty further life is running and I go behind its new path all new turns to go somewhere away. In course of time, he came contact with helpful friend (Jaggu) and he got the proper chances to express his desires and experiences. His real experience about social life helps to disprove the dominant religious assumption. He questions over them. Ultimately, he defines such religious discourse and makes free to blind supporter of religion.

In this sense, to challenge all false social practices and establish our own heart dreams, we should have self-commitment. As PK said: "I will find a stranger touched my heart, make me smile and cry sorry but I raised my hand first after that you can do" (43). This effort is individual, in this regard, self-impulse, self-commitment and self-determination can help anyone to accomplish his goals. Pk's goal is to defy false religious assumptions of the society.

Religious assumptions are the classification of human being in two distinguishable groups that are based on different religious norms, values and perception etc. religion is defined focusing on God gifted traits and its connection to social characteristics. It encompasses the assumption, beliefs, attitudes, behaviors and practices that define people on religious division. Thus, religious assumption is the belief system and they are discriminative in its practice. In religious practice one internalizes the belief system of superior group to adjust him in religious community. Later, the effect of internalization becomes a stigma that causes the crisis of identity. The blind supporters of religious belief in the PK internalizes the Godman's norms so they become stigmatized and fails to get real identity.

PK challenges some old religious discourse through the medium of innocence questions which defy to the religious discourse of the society. The film starts off with PK (Amir Khan), an alien landing on earth, in the desert of Rajasthan, to study about human beings and life on earth arriving naked on earth, Pk has a rough start on

the planet when his tracking remote that helps him send signals back to his spaceship, and gets stolen to survive on earth on his own unaware or human mannerisms, religion language or life in general on earth, PK finds it difficult to adjust. However, fate bring him in touch with Bhariravesingh(Sanjay Dutt) and jagatjanani (Anuska Sharma) who teams up with them on his journey. In the process searching his remote, he heard the name of God from common people then he starts to search God to fulfill his missing remote. Actually, his lost remote motivates his to defy religious bad practices, while he was searching his remote, He found different perceptions in different religion, likewise, perception of Christianity is different from Muslims. So, PK challenges these oldest religious discourses that are ruling life of people on earth, PK not directly questioning God, but instead question the belief system that discursively crested to reach God. Hence, PK takes God as self-defense. Pk speaks by pointing at stickers on his face "jistarah deewarpe bhagwan ka fotu lagatehaina, ki koi mute nahi us tarahhumne ye bhagwan ka fotu chipaliys ki kono peetenani (Pk50:5-1:43) (just like people put stickers of God on walls so that no one urinates. I have put sticker so that no one hits me" (pk 08:00-36:34). Here, this the strategies of Pk helps to analyses situation critically.

Regarding PK dialogue God is nothing but only sources of self-defense, it is one of the perceptions, likewise in Hindu philosophy, the nature of ultimate truth has been described astruth, satyam, beauty, sundram and goodness, shivam. Are these the characteristics of God? These are not the characteristics of God. Rather, they are our experience of God. They do not belong to the divine as such; they are our perceptions. The divine by itself is unknowable. Either it is every quality or no quality at all. But as the human mind is constituted, it can experience the divine through three windows: we have the glimpse either through beauty or through truth or through goodness. These three dimensions belong to the human mind. They are our limitations. The frame is given by us; the divine itself is frameless. It is like this. We can see the sky through the window. The window looks like a frame around the sky but the sky itself has no frame around it. It is infinite only the window gives it a frame. In the same way beauty, truth and goodness are the windows through which we can glance into the divine. Beauty is worshipped everywhere, even in Hindu dominated kingdom in the world. People believe in satyam (truth), shivam (goodness) and sundaram (beauty). They have one of the principals aims of life "Tamaso Ma Jyotirgamaya" (lead me from darkness to light). Light is bright and beautiful, where as darkness is ignorance. It is appropriate to quote here:

"O Brahman, lead us from the unreal to the real."

" Lead us from darkness to light.

Lead us from death to immortality (2-3)

Human personality is divided into three layers. If intellect is predominant, then the divine takes the shape of truth. The intellectual approach creates the window of truth, the frame of truth if the mind is emotional, if one comes to reality net through the head but through the heart then the divine becomes beauty. The poetic quality is given by us. It is only the frame. The intellect gives it the frame of truth; emotion gives it the frame of beauty. And if the predominant then the frame becomes goodness. SoBidyapati writes:

In Hindu kingdoms three terms for divine. Bhakti yoga means the way of devotion and it is for the emotional type God is seen as beauty. dhyana yoga is the way of gaining knowledge which is seen as truth. And Karma yoga is the way of action God is goodness. (161)

The very word 'God' comes from the word good. This word has the greatest influence because most of humanity is predominantly active not intellectual or emotional. This does not mean that there is no intellect or emotion, but they are not predominant factor very few are intellectual and very few are emotional. The majority of humanity is predominant action. Through this action God become "the good". But the opposite pole must too, so if god is perceived as the good then the Devil will be perceived as the bad. The active mind will perceive the devil as bad; the emotional mind will perceive the devil as the ugly; and the intellectual mind will perceive the devil as the untrue, the illusory, and the false. If human mind hunted by devil, then he searches God. Similarly, PK argues: "jodargaya o mandirgaya"(pk34:00-38:40) (the one who gets scared, goes to temple). So, God and devil mind of the human being is just a perception.

These three characteristics truth, goodness, and beauty are human categories framed around the divine, which is in itself, frameless. They are not qualities of the divine as such. If the human mind can perceive the divine through any fourth dimensions, then this fourth dimension will also become a quality of the divine. It does not mean that divine is not good. It's only saying that this goodness is a quality that is chosen by us and seen by us. If man did not exist in the world then the divine would not be good, the divine would not be beautiful, the divine would not be true. Divinity would exist all the same, but these qualities, which are chosen by us, would not be there. These are just human perceptions and qualities as well.

In the film, PK the character PK falls in traps because of different religious perceptions. In one context, PK expresses condolence to having white cloth women, she is a widow, there at the same time he again expresses his sorrowful condolence another woman who was having white clothes but she becomes anger with PK because she is christen. White cloth is taken as symbol of happy marital life. Thus, same white cloth meaning is created differently in Hindu and Christian society. So, the thing is same but perception about that same object is different. In the name of saving their own God, they create their own cultural symbol and meaning for it. PK says: "apneapnebhagwankirakshakarna band karo, warna is gola me insaannahi bas jootsrehejayege" (stop safe-guarding your own gods, otherwise this planet will on have shoes and not people pointing out at the shoe left behind after BhaironSibgh's death).

In one shot of film PK, the main character PK tries to worship Allha (Khuda) with wine but Muslim people chase him because his actions is against their religious assumption. Drinking wine is strictly forbidden in Muslim law but worshipping with wine is taken as positive act if Christianity. So, here PK's intention towards God becomes failure because of sacramental difference in religious practice. Similarly, Juggu wants to protest against such religious bad practices outwardly but inner psychology of Juggu deeply rooted with religious Archetype. In this regard, archetypal criticism of Carl G. Jung is quite useful here, what we call Jungian criticism of literature depends radically from psychoanalytic criticism. Jung's emphasis is not on the individual unconscious, but on what we call the "collective unconscious" shared by all individual in all culture, religion, which he regards as the repository of "racial memories" and of primordial images and patterns of experience that he calls archetypes" (260). Further, In Jung's view:Carl Gustav Jung shows the relationship between art and psychology in his essay" On the relation of analytical psychology to poetry". Though he is the disciple of Sigmund Freud, he goes against Freud. For Freud's theory began excessively reductive, monolithic and purely a pathological one. For Jung work of art is not the expression of Psychic disease. In his essay, he speaks about collective unconscious and shows the differences between personal unconscious and collective unconscious.

In Jung's view, archetypes are inherited ideas, images and symbols. They are also the racial, religious memories and they function as energy for artistic creation. They exist in collective unconscious. In his own words, "primordial image or archetype is a figure-be it a demon, God, human being or a process that constantly recurs in

the course of history and appears wherever creative fantasy is freely expressed."

Therefore, it is a mythological figure when we examine these images closely. We find that they give from to countless typical experiences of our ancestors. He divides archetypes as persona, anima/animas/shadow and self: Persona is a mask. Human beings play different roles in their life and those roles reflect in literary art and even in their daily life. Similarly, in the film a main character Juggu's personality and her behavior reflect the Religious Archetypes", which are collective memories. Animus is female quality and animus is male quality and these qualities exist in every community. Shadow is negative force that control's organizing principle of psyche. The major task of self is to give cohesion to our thinking and behavior. It also gives direction and purpose to life. So in the context of main character like Juggu and PK, Juggu's quality is taken as Animus (female quality), PK's quality is animus (male quality). So, here Juggu's quality works as female collective consciousness whereas PK's quality works as "Male collective unconsciousness." In this way, there is huge difference can be found in juggmi's and PK's quality regarding religious perception.

For Jung, collective unconscious is the feeling shared by all the individuals of a community. It is the storehouse of social memories. It is the collection of inherited psychic residue (small part) accumulated since the beginning of human race. It is an echo of the sum of experiences to all human beings. The collective unconscious functions through archetypes.

Similarly, Juggu's psychology is deeply rooted with collective unconscious of Hindu religion that shred by her ancestors because of such religious assumptions. She is compelled to believe in dogmatic predictions of Tapsvi Zee about her relation with Pakistani lover, Sharparaj.

In contrast to personal unconscious, which is a relatively thin layer immediately below the threshold of consciousness, the collective unconscious shows no tendency to become conscious under normal conditions nor can it be brought back to recollection by any analytic technique since it was never forgotten. In this sense, collective unconscious is deeply rooted in the rooted in the psyche of people which cannot be crashed. So, it gets reflected in people's behavior.

Regarding creative force, Jung opines that there are two different modes of creation introverted and extraverted. The introverted attitudes are characterized by the subjects' assertion of his conscious intentions and aims against the demand of the object whereas the extraverted attitudes are characterized by the object of subordination group's demands which the object makes upon him.

Therefore, we can conclude that the introverted mode of creation not affected by external world, but extraverted mode is affected by external factors, so the writer loses personality and cannot control the art.

In the film PK, the main character PK and Juggu are influenced by their own internal factors. According to their different socio-religious background, they perform their different behaviors regarding religion and religious assumption. In this regard, internal factors regulate the personality of an individual, therefore by using the ironic mode of a story telling, pk highlights the insular nature of the communal violence that has always made the living of independent individual despicable in the society. Similarly in the PK, communal religion discourse used by Tapasvizee makes the peoples identity insecure.

Discourage can be taken as a medium for understanding society and responding to it. As the means of communication and communicates the ideas to the society similarities in PK, Tapasvizee uses religion as a discourse, through which he communicates his self-interest with the common people. These all religious, cultural discourses are being exposed through different movies of Hirani.

Every film written by Rajkumar Hirani has dialogues that give certain message. the representative dialogue like 'ALL IS WELL', "chemical Locha' Jaddukijappi', PK too has a dialogue, PK first dialogues is 'PK hai kaya', PK second dialogues is Amir Khan has put some sticker on his cheeks and taking it as a self-defense. The second dialogue is Anushka Sharma asks a question to Amir Khan that "KarteKya Ho", then Amir Khan said 'I am astronaut', Amir khan's another dialogue "achha" is fourth dialogues of PK movie. PK movie dialogue is Bhojpuri language. Similarly, dialogue of PK reflects the powerful below to existing religion and religious leaders. The dialogue in surface level seems to be simple but when we analyze these dialogues in deeper levels that it carries the deep philosophical questions, through which critical interpretation of religion and religious ideology is possible.

DISCUSSION: Photo gallery of PK:



PK's wide eyed



Battery recharge dance



PK: official teaser

The above capture photo gallery carries the philosophical meaning. In the picture, Amir Khan's wide eyed, alien identity, a pan-chomping Chaplin from outré space, Battery Recharge dance, these from all photo gallery prove PK as changing motive. Similarly, PK as a philosopher who question over existing religious dialogues. Religious, leader crease discourages based on abstract entity that society belies as 'God but the Marxist opposite as "bourgeoisie concept", being opposite to each other they create two opposite ideas about the abstract and material thing presenting negative image of opposite get their existence. In the field of religion, there are various religious people who are Hindus create Hindu discourse, which contrast with Muslim and Christian discourse. In that situation, PK tries his best to make these all-divers ideologies in one. In the foundation of religious criticisms Marx has said that "Man makes religion, religion does not make man" (23). Religion is indeed the self-consciousness and self-esteem of man who has either not yet won through to himself or was already lost himself again. But man is the world of man-state, society this state and this society produce religion, which is an invested consciousness of the world, because they are interested world. Religion is the general theory. This world, it's encyclopedic compendium, it's spiritual point of view. Enthusiasm, its moral sanction, its solemn complement, and its universal basis of consolation and justification. It is the fantastic realization of the human essence. Science the human essence has not acquired any true reality. Thus, PK's critical question over existing religious ideologies play vital to make religious practices as real practice in the society. These all practices are guided by discourse.

Discourse is a mode of language involving the subject to speak, write or communicating with some purposes. It is directed or addressed to the object to listen, read or understand so that subject will be able to make the supposed action to fulfilled from the object. Similarly in the film, tapasvi zee argues that religious is ultimate source of hope to common people. Here tapasvi uses religion as discourse through which he hegemonies the common people and takes them in his own favor. So his religious speech, works here as a rhetorictips more the attention of the common people like wise decorated room well furniture and embellished rostrum these all thing are nothing but only illusionary creations.

Religious discourse constructs the subjectivity of the people. It refers to the ideas that provides the speaking position to the individual. Thus, Religious discourse becomes a speaking subject. The subject is within the religious structure 'Foucault is aware that, the subject position is not new, it is pre-existence in the discourse and every individual tries to adjust tin the pre-existence subject position (57). Similarly in the film religion works as discourse in which common people like PK, Juggu, Sarparaj want to create their own subjectivity but their subjectivity is not new, it is pre-existence in religious discourse. These religious discourses can defy through different individual techniques like self-stylization, self-motivation.

In the film, the technology of self is clearly reflected in PK's character. Mirani has given a insight into the character of Pk played but Amir Khan through the first dialogue promo form the film. While the posters and the teaser trailer raised everyone's expectation and generated a lot of Curiosity, Mirani released the first dialogue promo, revealing why Amir Khan character in the film is called PK. The second promo begin with the novice journalist Juggu asking Amir Khan want his name is. An innocent reply from Amir sets thing straight. With his child like man veneers and immature question, irritate people ask him if he's drunk. 'PK hai kaya is only question that everyone asks Amir. So here Amir's Bhojpuri accent with alien identity is works as technology of self.

Regarding the concept of Technique of the self ,Foucault maintained that:The technologies of the self-permit individual to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, through conduct and way of being so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection or immorality.The "technologies of self" in which Foucault introduced concept like self-fashioning, self-stylization, self-care, self-mastery and care of self. All these arguments suggest the logic that and individual man gain agency through the

individual style of working. These are some ways in which an individual can be free even within the discourse of the society, asking innocence question, wearing yellow helmet, chewing pan. These all are self-stylization of PK. So, PK challenges so called great man like tapasvize and existing religious discourse through the medium of his own self style.

PK represents the structure agency problem. Regarding structure agency, Giddiness argues: Structuration theory centers on the way agents produce and reproduce social structure through their own actions regularized human activities is not both in to being by individual actors as such, but is having been constituted as a man or a women by gendered expectation and practices, having learned to be a father or mother, we then act in accordance with those rules reproducing them again.

The above quote analyzes the structure agency problem structure provides the venue, time, resources and opportunities to the individual and individual performance. In structuration theory, there is direct relation between the people's action and structure. Similarly in PK religious works can be taken as structure, it provides religious norms effect on people daily life, but at the same time, PK's self-style directly affects the existing religious assumptions. So the religious discourse and PK's agency mutually influence each other. Therefore, and individual can show the agency because of human rationality. Human rationality provides ethic, self-fashioning and then an innovation and change is possible because of the self-fashioning.

Similarly, PK critiques over expression of language. He argues that a word" Achha" signifies different meaning. Here, word is same but expression of body language is different. The same word "Acha' sometime refers to the symbol of argument but at the sometime, a bit long stress over same word 9Achha) shows the meaning of disagreement.

In this regard, "use and meaning of every word depend on the social context" (Maedovell 8). The meaning of a single statement or gesture does not match with meaning of different class, people institute and context in a society. There is not ultimate meaning and does not mean it over the period of time. Single word like 'Achha' has various meaning as society has various institutions, classes and context. Meaning given by one institution does not have same meaning over the period of time.

Concerning the meaning of religious discourse in PK, every so-called religious leader creates discourse and calls it proper and sanctifies of among the groups. So society has institution with certain ideologies that limit the activities and thought of common people. The created

religious discourse is part of ideology and helps the ideology in proper way. It finds certain stereo types that is there are fixed ideal about what member of a particular religious group of people are like and are to do. Religion, which Karl Marx called "the opiate of the mass" is a ideology that helps to keep the faithful poor satisfied with their lot in life" (Marx 59). The question of God's existence is not eh fundamental issue for Marxist analysis, rather, what human being do in God's name-organized religion is the focus. For example, in the film, PK question over organized religion assumption and it's organizer like Tapasri zee. That's way park captures the fears and falsehoods human wave around faith. When PK decided to pray for his remote his be wildered about who to and how to pray PK features brave scene-money in confusion at a church, god-man doing out tortuous advice and strong line including a Muslim girl."Itnachotanahisaktahamarakhuda, ki use hamare school Jaanepeaitraaz ho" (80), capturing the faith wiped in to hate

Likewise, consumerism is an ideology that say " I'm god as what I bye" (60). Thus, it simultaneously fulfills two ideological purpose: It creates illusion that I can be "as a god as" the wealthy if I can purchase what they purchase, on the other hand purchasing act makes profit to the wealthy who manufacture and sell the consumer products. Similarly in PK religion works as consumer ideology. In this system the common people think that "the more they donate money on the name of god, the more they gain bless from God, but on the other hand religious leaders are gaining profit from donation of common people. Hence, religion can take as consumeristic ideology, which creates profit and loss at the same time. Similarly, statues of God and Goodness work as a commodity in PK, which has use values, exchanging values and sign exchange values. If common people like Juggu's father takes self-satisfaction from the statues of god, it has use values. If common people sell in the market to earn profit it has exchange value and if they leave the same statue of God on their coffee table to impress their relatives, it has sign exchange value. Thus, a commodity " values lies not in what it can do (use values) but in the money or other commodities from which it can be traded (exchange value)"(62). That's why a statue of God and Goddess become a commodity, only when it has exchange value or sign-exchange value.

Likewise, commodity centric character of Tapasri zee contrast with an alien's character of Amir Khan. Tapasri zee makes his relation with people on the basis of profit and loss, whereas PK makes relation with people without considering economic profit. Thus, commodity centric men make their own advancement financially or socially.

"The ideology once imposed for long produces hegemony" (Gramsci-27). The subject began to internalize the ideas of the ruling class and gets hegemonies. So here hegemony functions as "cementing block or give and products unity"(Gramsci-27). "A subject internalizes the multiple ideologies at the same time" (Barthes-30), Therefore we are hegemonies by multiple discourses as a result unity has been fragmented. Similarly, in PK common people internalize multiple ideologies at the same time. For example, they internalize religious ideology. These all-multiple ideologies make confuse them and ultimately their unity is fragmented and at the same time they become the victim of so-called great people like Tapasvi zee.

The relationship of dominant class to religious discourse, ideology, knowledge and truth behavior seen in the society are their product, values and norms are their product, values and norms they develop are the strategy to circulate their authority. Discipline is the limit the activities and behavior which help to practice ideology and power. Social leaders are the units to control and influence the will of dominant class. The so-called great man develops the ideological gaze to keep observed loyal towards their assumptions. In this regard, ideological gaze of social observer helps to generate and justify the act of observation PK, the protagonist of the film PK is under serenity of dominant group. But PK blurs these ideological gazes through the medium of innocent tricky questions.

CONCLUSION

Human beings are rational animals with consciousness. Human beings have the desire to use rationality according to the wish. People first wish to fulfill the basic necessity. Fulfillment of basic necessities paves way to other desires. The desire that an individual harbors may not be rational to the society where one lives in. For the time immemorial, people lived in community. They have formed the system and practiced it as the code of conduct to run the society something, for this purpose they coined religion, civilization and discipline that hinder the free practice of individual's desire. Conceptual and practical development of the terms 'mortality', 'religious ethic' and 'discipline' in the social mechanism formed the discourse. Formed discourse normalizes the activities and behaviors to every individual in the society. Normalized behaviors and activities are accepted in the society as natural. The ideology is believed to have been true because of its exercise in the society. It has been exercised and believed to be true during this era. In this process, some of the activities and behaviors to be true during this era. In this process, some of the activities and behaviors are forbidden as some of the activities and behaviors are

admitted and normalized. Socially powerful groups create the discourse, normalize it and start judgements on the basic of discourse that has turned to the ideology. Discourse holders hold the power and create ideology they wish and exercise it in the society. People cannot see the direct exercise of power because it is exercised developing the concept of morality and discipline. Normalized behaviors fall under disciplined and others under disciplined. Those who disobey and try to create the alternative discourse to fulfill their will and desire are under the scrutiny and their activities and behaviors turn to be immoral and under disciplined. In this situation the character is controlled by ISA (ideological state apparatus) or 'RSA' (Repressive state apparatus). The central character of PK becomes ideological gaze of Tapasviji (Shukia). So called great religious man like Tapasviji creates the religious assumption as discourse and through this discourse imposes their self-interest upon these common people. The long run practices of these religious discourse hegemonies the common people and they practice these artificial ideologies as natural. For example, in the film PK, people like Tapasviji warns Juggus father (Parikshetsahani) that her Muslim lover would betray her. Juggus father believes over Tapasviji's prediction blindly. The other common people in the film blindly supporting the religious ideologies shared by Tapasvi. The false religious assumptions practiced by common people seem to be too natural because of repetition. Repetition of any practice's hegemonies the common people and then they take it as if natural. But, PK questions over religious discourse. PK is a covered of ideas about a stranger in the city, who asks questions that no one has asked before. They are innocent questions, but they bring about catastrophic answer. People who are forced to reappraise their world. PK's childlike innocence, his Bhojpuri accent and his love for 'Paan' not only adds layers to the character of PK but it is works here as technology of self through which he succeeds to defy the religious heresies. Further research questions that all the time religious heresies challenge social being or social being themselves would be responsible for it

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