CHAPTER I. THEORETICAL ASPECTS OF WORSHIP.

POINTS: The nature of religious sentiment - it is composed of various emotions - the influence of society on religious consciousness - there is no religious instinct - religion compared with art, philosophy, ethics and aesthetics - the cognitive elements in religious consciousness give rise to the feelings of piety, love and devotion, which are found again in religious activities - theoretical aspects of worship - the religious activities as worship - the two phases of worship - the origin of worship is to be studied in primitive culture - the progress of worship through objects and modes of worship - the adjustments of objects and modes of worship with the ever-advancing thoughts of its time - the influences of culture and society on the various modes of worship - the influences of geniuses on religious activities - reason is immanent in religious activities - theoretically viewed religious activities are involved in the entire psychical life of man - religious activities as parts of mental activities of man - religious activities judged from the various activities of life - progress in mental activities show a progress in religious activities - religious activities are scientific in nature - the relation between religious and moral activities - religious activities lead to a divine life - the results of a divine life, divine perfection in the rôle of spiritual evolution.
Chapter II.

Origin and Historical basis of worship.
(The position of worship in primitive culture and religion.)

POINTS:

Religion is not an instinct in man - the primary factors in religion arise out of certain mental factors which are common to all religions - e.g. Pietism (a religious feeling as advanced by Schleiermacher), gratitude, the idea of Holy as advanced by Otto - but behind all such emotions the creative impulse of reason is present - historically viewed the idea of totem and mana in primitive religion determines the supernatural - in primitive societies, attitudes and rites done for the spirits for the welfare of self and society give rise to the beginning of worship - primitive worship distinguished from magic - primitive prayer and sacrifice as primitive modes of worship - primitive prayer and sacrifice as social acts - the relation of the individual and society in religious acts - how the different cults perform their duties - the influence of custom, habit, art, idolatry, poetry, etc., on religious rites - the
individuals take different forms of worship according to their constitution, taste and temperament - the influence of culture on society - criticism pages 16 - 34.

Chapter III.

Objective implications of worship.

POINTS:

Worship manifests objectively through various objects - those objects are considered as objects of worship - the distinction between objects of worship and mere psychical objects - what are epistemological objects? - how objects become religious - religious objects imply duality - difference between duality and dualism - gross physical objects as objects of worship - they are:


- Certain atmospheric gods of India as Rudra (thunder), Maruts, Vayu, Indra, etc. certain terrestrial objects as objects of worship, they are divided in living and non-living objects - among the living objects of worship, trees as the objects of worship, certain gods as represented by certain animals - totem animals - worship of goats - worship of serpents in various countries - serpent worship in India - among the living objects ancestors as the objects of worship - development of idolatry from ancestor worship - hero or hero gods as the objects of worship - hero worship in India - gurus of India, various living spirits as objects of worship - from spiritism to polytheism.
Among the gross physical objects, certain non-living objects such as fetishes as objects of worship - fetishes of different countries - fetishes of India - views on fetish worship - among non-living objects, stones and rocks as the objects of worship - stone worship in India - how images have emerged from stones - totems and tabus - worship of sex as non-living objects - certain phallic festivals - effects of culture and civilization on the worshipper - it induces the worshipper to take up refined objects - transition to refined objects from gross physical objects - sex symbols as an advance upon gross sex worship, gross symbols of various countries - gods represented by symbols - from gross symbols to abstract deities and abstract symbols - abstract deities of India - "Om" as the highest form of abstraction in India - the sign of the cross as a symbol.

Transition to spiritual objects - the distinction between personal and impersonal - the manifestation of personal God through incarnations, images in India, personal God as mother Kali, Vishnu and Shiva, God of the Christians as personal God - personal God in Islam - impersonal conceptions in India - Religious Absolute and metaphysical Absolute. ............ pages 34 -66.

CHAPTER IV

PRACTICAL IMPLICATIONS OF WORSHIP.

POINTS:

Practical implications of worship mean the various modes of worship - it is the practical manifestations of worship through the various modes of worship - the nature of the modes of worship - preachings of the Gita on the modes -
the three main modes of worship or tapasyā namely Kayika (bodily activities), Vācika, (speech, prayer etc) and mānasika (self-realization and culture) - the distinction shown in the three modes of worship is formal, but in practice they go together though in certain cases one may be more prominent than the other - the distinction is due to taste and temperament of the worshipper (1) Kayika worship (worship through bodily activities) includes sacrifice - uses of drugs - religious dances - mortification of flesh - pilgrimages - Kayika worship may be with materials as depicted in Haribhaktibhāṣa and may be without materials like bhajanaśāndha - the types of bhakti among the Vaisākha - the sahajatattva of Rādhā Vallabha Dāsa-tantra sādhana with wine and woman-ceremonial worship - purification and upaśāras - worship of Rudra Śiva - hathayoga - the science of life-principle - certain āsānas peculiar to hathayoga - certain rituals of India through bodily activities, e.g. upabhāsa, ekādaśa, prabandha, etc and these rituals compared with the rituals of the West - Muslim postures and salat - the uses of rosaries - Tibetan and Christian rosaries - the prayer-wheel, etc. (2) Vācika worship (worship through speech, words, incantations etc. include prayer - prayer in Buddhism, Islam and Christianity - the problem of language in worship - baṣāya baṣāka sakti - yantra and the symbolic language. (3) Mānasika worship (worship through the culture of the mind only) include communion with the deity, ecstasy, mysticism, satākṣakrabhāṣa, rāj yoga
A way of sadhana means a complete process of worship containing both physical and psychical acts in which certain modes of worship may be prominent and other forms of worship may remain dormant or absent — the question of appeasement is present in all the modes of worship — the difference between the subject and the object remains obvious in all modes of worship — by culture, appeasement is converted into communion with the deity gradually certain moral factors come into existence.

CHAPTER V.

NECESSITY OF WORSHIP

POINTS:

Worship is a purposive action and like all other voluntary actions, it points forward to an idea of an end, a desire to realise it and the various modes of worship are the means of its realization. In this chapter we deal with the end, which worship aims, in course of spiritual progress and evolution. Voluntary action includes three stages — (a) the mental stage (b) the stage of execution or bodily stage (c) the stage of realization, the mental stage and psychical growth of the worshipper have been discussed in "Origin and historical basis of worship" and "The objective implications of worship", the bodily stage has been discussed in the chapter of "The practical implications of worship". In this chapter we propose to discuss the stages
of realization, which bring changes in the understanding of the phenomena both philosophically and spiritually in the worshipper himself - the change again arises in two ways - here in quest of attaining moral ends and hereafter in quest of saving the soul - the various modes of worship satisfy various purposes of worship - the purposes remain many when religions are on the rudimentary stage - in such a stage the purposes are simply material gains - here moral ends are absent - certain examples - primitive sacrifice - subjective and objective worship - worship of various objects for material gains - with the development of spiritual evolution worship aims at moral culture and monotheism - the emergent tendency of the immortality of the soul and the salvation of the soul after death - the tendency as depicted in the Gita and in the Upanisads - the various pujas, sattvik, rajasika and tamasika and their results depicted in the Brihadaranyaka Upanisad - the salvation of the soul of the Muslims - the salvation of the soul of the Jews and the Christians - the value of the salvation of the soul, immortality as a necessary factor for self-preservation - it is the outcome of reason and religious feeling - its pragmatic value - at this stage of religious culture all religions meet and unite .........

CHAPTER VI.

PROGRESS IN WORSHIP (A PHILOSOPHICAL SURVEY AND EVOLUTION OF WORSHIP.)

POINTS:

Progress in worship can be traced in
savage societies - as the idea to live better and well is connected with worship; humanity at large tried to modify the processes of worship at each step of culture and civilization - reason worked simultaneously with worship, thus there is a progress in worship through various objects, modes and purposes of worship respectively, -worship combined with reason is a process of mental evolution - the final stage reached by the evolution of worship is monotheism in the domain of religion - monotheism is present in all higher religions of the world - monotheism in Islam and Christianity - mystical monotheism - the type of monotheism in Hinduism - as Advaitism - Advaita form of worship in various ways - discussions on perfectionism.

The mental and spiritual evolution shown in worship can be totally distinguished from cosmic evolution - evolution of worship is both in us and outside us - progress in worship depends upon human will and religious actions - the spiritual evolution is at work through various objects, modes and purposes of worship and necessarily, it will produce a new race which can be called - gnostic beings or soul-types........ page 115 - 128.

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