CHAPTER I
THEORETICAL ASPECTS OF WORSHIP

EXPOSITION: The religious sentiment in man is not a single sort of mental entity. It is a complex factor made up of various emotions. Some call it "a feeling of dependence", some say, "it arises out of fear", others say, "it is a feeling of infinite", etc. There can be religious fear, joy, love, awe, wonder etc., in human beings. It is a complex emotion combined with certain simple emotions of fear, awe, wonder, dependence, feeling of the infinite etc. There is religious fear. We call fear to be religious when it is a fear towards an object which is religious and divine. Thus a religious sentiment is a sort of projection of our emotions like awe, wonder, fear, love, negative-self-feeling etc., to objects which are considered as religious or divine. Such projections and the assumptions of the divine are natural tendencies in human beings. These arise from human culture with the growth of human culture and civilization. Mr. A.S. Woodburn says, it is an instinctive effort at self-preservation of the species. James Bissett Pratt calls religion as "an attitude towards the Determiner of Destiny". The attitude towards the Determiner of Destiny belongs both to the individual and the society. The individual possesses the emotion of fear which is instinctive in nature, but he learns from the society what to fear. The individual possesses the emotion of love, but he learns from the society what to love. The various emotions of love, fear, awe, wonder want an object for their projection. The object is determined by the society and not by the individual. The society determines

(1) The Religious Consciousness - by James Bissett Pratt.
the object of reverence for the sake of the individual and for the sake of its own preservation. The religious consciousness comes to the individual from the society. The society shows the individual what to fear, love, revere as a sacred object.

The idea of the holy, divine, deity etc., are social products. The idea itself varied from time to time with the social progress. This we find from the study of history of religions. The variations in religious consciousness and in the concept of deities show that there is no religious instinct, otherwise progress, developments, culture would not be possible in such a line. Religion bases itself upon certain feelings e.g. awe, wonder, fear, feeling of dependence etc., but in itself it is not an instinct.

Religion can be compared with ethics, aesthetics, art and philosophy. Religion progresses with the developments of the society just as ethics, aesthetics, art and philosophy progress with the progress and development of the society. The idea of the deity is an adjustment of the individuals' feelings. The deity is conceived because in such a consciousness the society finds the feelings of joy, comfort and adjustment to the deeper things of life.

The idea of something divine is itself a cognitive process and this idea naturally develops in affective processes or feelings. Thus in religion we have the feelings of piety, love and devotion. Religious feeling is itself an adjustment of the ideational process. Feeling cannot
remain silent. It combines with interest and is conditioned by activity. Another name of this activity in the sphere of religion is "Worship". Worship is the active side of religion. Worship contains activities which are the results of adjustments made by the society for the free play of those ideas and feelings which the society considers as religious, individuals perform the religious activities because they find them profitable. All the religious activities have two distinct influences, first, they give a social sense to man and secondly, a sense or feeling of power or presences outside man. The sense of powers or presences outside man was felt by primitive man through various emotions like awe, wonder, fear, love etc. The religious emotions developed through various emotions and objects. So there had not been one specific and essential kind of religious act. In short, there had been innumerable modes of worship through which religious consciousness developed for the perfection of the individual and the society. At different stages of culture and civilization there had been different objects and modes of worship. The attribute of evolution gave character to the deity. To a primitive man the objects of worship were a tree, a stone, a snake, an ancestor, a spirit etc. The objects which provoked the emotions of awe, wonder, fear, etc., became those of worship to a primitive man. The objects were considered as religious because the ideal values of those ages were attributed to them. Religion has come down to us in new forms with changing intellectual and social interests.

Worship is instinctive in human beings. The ideational contents in religion naturally turn a human being to the activities of worship. In primitive societies we find
prayers to the powers for help. These prayers are the natural outcome of the religious idea which is already in man. In modern societies the physical adjustments with the religious ideas survive in the forms of ablutions preceding prayers, the bowing down of the head, the kneeling with the forehead on the ground (found in Hindu worship), the sitting posture with folded hands during worship and the various asanas (found in Hindu worship). These postures are the results of the idea that God is present. The activities in worship give joy to a worshipper. He thus realizes the presence of God not only with his tongue, but with his whole body, i.e., by a reverential attitude.

Worship has two phases — one is the idea of the power and the other is the realization of the idea through the society and rituals. The first is the form of worship and the other is the matter of worship. The growth of these two phases is found in primitive culture and society. Hence in order to study the mysterious origin of worship it is necessary to go through a study of primitive culture, its ideational processes and the developments of those ideational processes through primitive quasi-religious activities. Primitive social activities cannot be termed religious in the proper sense of the term, because in primitive religion magic is interwoven with religious rites. Still the mysterious growth of worship can be traced out through the various mental attitudes and civilization of the primitive people.

Religious consciousness is a storehouse of innumerable
emotions. As there are innumerable emotions so there are innumerable objects of worship. In different stages of culture and civilization different objects were adored and worshipped. In primitive religion whatever excited wonder was considered as religious and sacred. There were stages in religious culture when rivers, animals, trees, caves, spirits, stones etc. were worshipped. Various things were considered as sacred. Primitive religion was a social affair and a group concern. Primitive people ascribed value to various objects and found their ways of self-preservation in the worship of the above objects of worship. Religious development is a social progress. It becomes possible when social interests become longer, more inclusive, elaborate and refined. Whenever developments in social organisation, there had been a progress in religion. In the objects of worship a progress is discernible from gross physical objects to abstract symbols and refined objects. The conception of God is itself a projection of the highest values of life to a divine object. The evolution of a monotheistic age is an advance upon the age of magic and totemism. The conception of one God was attained through richer traditions, more aesthetic rituals, and a moralized conception of life. Thus the study of various objects of worship will show how there is a keen connection between objects of worship and the developments of social organisation.

The same developments occurred in case of modes of worship. We have noticed that religious emotion is made up of various primary emotions of man. Human beings, at different stages of culture took up different modes of worship for the expansion of their religious consciousness. Modes of
worship depend upon the taste, temperament and habits of the people. Religion is the deepest phase of social consciousness. Being a social consciousness religion became bound to adjust itself with the changing life of man. So in the various objects and modes of worship there had been always adjustments to the ever-advancing thoughts of its time. Certain objects and modes of worship were considered as religious by certain sects because at a certain stage of culture ideal values were put to them. In thus formulating and reformulating the conceptions of religion with the development of culture and civilization, reason remained immanent in all religious conceptions. Modes of worship are the ways by which a religious man develops his religious consciousness. These are religious activities which have their counterparts in ideational and affective processes. The various religions and quasi-religious ideas of fear, awe, wonder, infinite, sublime, etc., give rise to the feelings of devotion, self-abnegation, pity, love, etc. From the stand-point of James-Lange theory of emotions, we can conclude that the above emotions must burst out into bodily changes. These bodily changes combined with religious culture give rise to the various modes of worship. As there is a correspondence between ideational and affective processes so also there is a correspondence between affective and volitional processes. The idea not only brings a change in the affective process but also brings a change in the volitional process. Thinking, feeling and willing are three different processes, but in a complete psychosis they are one. The idea of fear not only
gives a feeling of fear but also tendencies to run away. The similar is the case with the ideas of Infinite, God or Divine. The religious ideas give rise to feelings. Feelings depend upon activities of the organism. Again, the activities themselves are instinctive and organic. They emerge from the life-process in the course of the adjustments which it involves. Thus variations in the modes of worship (which are activities by themselves) are followed by variations in the objects of worship (which are ideas and religious conceptions). The different cults have different modes of worship, not because of individual endowments but because of social surroundings. The individuals have in common certain instinctive tendencies or emotions which, in course of culture, give rise to attitudes towards the determiner of Destiny. The modes which a person takes up for his religious activities are directed mainly by his fellowmen. It is the society which teaches an individual, how to think, feel, and act in religious matters. The individual from the point of view of imitation and habit, takes up the activities which his society considers to be sacred. Thus the modes of worship continues from one generation to another and in course of time, they become secondarily automatic in the lives of the individual. The different modes of worship or religious activities differentiate one cult from another. A particular cult possesses particular modes of worship. A mode of worship is itself a complete activity and a complete psychosis and possesses typical characteristics of thinking, feeling and willing. As the sects and cults possess different modes of worship, their thinking, feeling and willing are also
different in religious matters though the activities grow from the same primary emotions. Religious rituals and activities are expressed by the society. Society is a force in religious matters but we should also consider the developments of new ideas, new practices which evolved by the influence of religious geniuses. For example, if we take away only five persons like Buddha, Jesus, Mohammad, Shankaracharya and Zarathustra from the domain of religion then necessarily the domain itself break into pieces. There is no doubt of the fact that almost all religious concepts and activities have been made up of social origin and they have been forced upon the individuals by the society. Religion being a social affair, a tendency to live better and well has worked in it. In religious activities and worship such tendency is present. Progress has become possible in religion and worship because the above tendency is itself a rational tendency. In short, reason has worked immanently in all religious activities and worship. Moreover, due to the presence of reason in religious activities and worship, religion and religious rituals have become rational. If we investigate, we find that religious activities have been involved in the entire psychical life of man. In primitive societies law, art, science and religion were not distinguishable from each other. This can be shown from primitive ceremonies, mythology, sacrifice and prayer. With the social developments different departments of nature have developed and different social valuations have been given to them. A distinction has been drawn between science, arts, morals and religion. But psychologically viewed, the mental
life of man is a unit. Man is capable of doing various activities according to various directions, emphasis and methods. Business, arts, science, politics, religion etc. are the various activities of man. They constitute the whole nature of man. The different departments of nature create specialized activities with appropriate systems of habits and attitudes. These habits and attitudes again create different "selves" in man. Religious activity, like all other activities of man, is also a matter of habits and attitudes. Religious habits and attitudes are parts of the entire mental life of man. They cannot be viewed apart from the mental life of man. Moreover, with the mental progress there is always a religious progress. Whenever there had been developments in the spheres of art, science, morality, politics etc., people wanted to give religious colour to them. Edward Scribner Ames says, "A truer view is that the ideal values of each age and of each type of social development tend to reach an intensity, a volume, and a symbolic expression which are religious." (1)

In religious activities, the presence of art, science, morality, aesthetic culture etc., are found existing simultaneously. Religious activities or the modes of worship are not apart from science. Science is a systematic way of knowledge. Religious activities are also based on science. They are religious devices, ways and formulas by which a religious man attains his spiritual ideal. A religious man is a rational man, his rationality is developed by religious activities. In religious activities

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we find the presence of painting, poetry, sculpture, architecture, music, art etc. All these assume that religious activity is not apart from life, it is rather means to develop the higher psychical life of man. Moreover, religious activities have became moral activities because the religious ideal is also a moral ideal. The distinction between moral and religious is the distinction between Human and Divine. The term "Divine" includes human values and it is a step beyond human good or ideal. Religion includes morality in so far both are social affairs. Radhakrishnan writes, "Religion is not mere consciousness of value. There is in it a mystical element, an apprehension of the real and an enjoyment of it for its own sake which is absent in moral consciousness.

It is an independent functioning of the human mind, something unique, possessing autonomous character. It is something inward and personal which unifies all values and organises all experiences." Religion creates spiritual beings or gnostics, whereas morality creates social human beings. The moralization of religion came into existence with the ethical development of the race. Human beings, then gave highest moral values to their objects of worship and they moulded their modes of worship in such a way in order to produce highest moral virtues out of them. God is not only the "Doer of Justice", but also the "Doer of Righteousness". In the various modes of worship we find a cultivation of regulated pattern of lives who are devoid of passions and desires of life and who are fit for attaining both human

(1) S. Radhakrishnan - "An idealist view of life".
and divine ideals.

As divine surpasses social ideals so also religious activities surpass social activities and is conceived to produce fruits not only in this life but also in the life after death. Such a kind of idea came into existence in religious domain with the conception of the soul or the spirit. As the soul or spirit is considered as separate entity, so it is conceived that it exists after the destruction of the body. The worshipper in his religious aspirations wants to have a communion with the deity and he thinks that his soul is saved in such a communion not only in this life but also in the life after death or in the external life. A developed religious life is naturally a moral life, because it is only through morality, spiritual ideal can be attained. For this reason Jesus Christ put much stress on ethics and He wanted to make Godlike men. The relation between morality and religion is like the relation between antecedent and the consequent. A man in order to be religious (as viewed in modern developed religions of present ago) must be moral first, and secondly a religious life will naturally emerge out of it, i.e. as a natural consequence of moral acts. The man who is unable to attain moral goodness in the worldly life, cannot be expected to have salvation or the communion with the Deity after death. Thus the religious activity known as worship is not only concerned with social values but surpasses them for something higher which the social ideals are unable to reach. But we should remember that religion is an attitude and like all other attitudes, e.g. art science, commerce, ethics, philosophy is also social.
It surpasses all other social ideals on the ground that it is divine. Worship is a way or process for the attainment of this higher ideal of life or divine. It establishes a relation between human and divine. In defining worship theoretically in different aspects of life we should also note that worship progresses forward through the primitive culture, objects, various modes and practices, and necessities of life till it reaches a stage which may be called a stage of perfection.

The theoretical aspects of worship will remain incomplete, if we do not measure it from the point of view of spiritual evolution and necessity which it brings to the individual and the society. The fundamental question as regards our existence is the real significance of our existence as conscious beings. Spiritual evolution reveals the fact that the evolution is teleological and purposive in nature. There is a plan, a purpose behind cosmos and created beings. Reality is itself manifesting, evolving and working both in us and outside us. If Reality evolves something in us, it must be through our life and consciousness. Thus the real significance of our existence as conscious beings lies in the fact that we have to become, and so to become is our life's significance. Mind is consciousness, and it is ignorant and imperfect. It has lower levels of consciousness and also higher levels. In lower levels, consciousness is sentient, subconscious and unconscious. In higher levels consciousness is non-sentient, self-fulfilled and complete. In lower levels of consciousness,
consciousness is veiled in inconscience and ignorance. The self to be perfect must be perfect in its awareness, it must be superconscience. The state of superconscience is a state which is beyond us, it is to be cultivated in severe modes of worship. The process of spiritual evolution shows us what consciousness is to be. It is a process of evolution of the mind rather than cosmic evolution. It is mental evolution where worshippers transcend the limitations of senses and feel the presence of the Divine in their heart of hearts. In such a superconscious mind, Reality reveals (Taittiriya Upanisad-III, 4) all the secrets; such a mind is Brahman. The secret of the spiritual life is that, it is to be cultivated within us through worship. Worship is the vehicle by which we can communicate with the Divine and uplift or transcend our normal minds to superconscious levels. It only possesses the power to regenerate our minds. It is through worship alone that we can perfect ourselves and produce a perfect society. The different aspects of life are unable to recreate the man within. The different departments of nature are unable to perfect the human soul. The perfection of the spiritual soul is possible only through religious activities and worship. Politics, sociology, science, arts, commerce, philosophy, ethics, literature, etc., have no influence over the spiritual soul. It is worship which has the capacity to reshape the soul, the man within. Sri Aurobindo says, "A perfected human world cannot be created by men or composed of men who are themselves imperfect. Even if all our actions are scrupulously regulated by education or law or social or political machinery,
what will be achieved is a regulated pattern of minds, a fabricated pattern of lives, a cultivated pattern of conduct; but a conformity of this kind cannot change, cannot recreate the man within, it cannot carve or cut out a perfect soul or a perfect thinking man or a perfect or growing living being. For soul and mind and life are powers of being and can grow but cannot be cut out or made, an outer process or formation can assist or can express soul and mind and life but cannot create or develop it. Science cannot perfect us because it is ignorant of our nature. Our life can be perfected by the perfection of our own nature. It is only through worship, our supernatural nature, can be perfected. In various modes of worship we will find that there are various devices and formulas scientifically adopted by various sects for the perfection of our nature and mind. The urge for perfection is already in us, but certain efforts are also necessary on the part of humanity to produce gnostic beings. The ultimate production of gnostic beings is possible only through worship, but gnostic beings are human beings with superminds only. A gnostic being is "one whose self has become all existences for he has the knowledge, how shall he be deluded, whence shall he have grief, he who sees everywhere oneness" (Iskcon Upanishad - Verse 7) and the Gita says that a gnostic being is one who feels; "My self is that which supports all beings and constitutes their existence ...... I am the self which abides in all beings." (The Gita IX 5, X 20). The real significance of our

existence as conscious beings will be successful when we feel within the presence of the Divine, which is existence, Knowledge and Bliss Absolute. Worship aims at such a blissful life. The individuals being perfected will naturally produce a perfect society because society is composed of individuals. The barriers in the process of mental evolution are self-ignorance and egoism. The veiling nature of "Māyā" obstructs us to know the real nature of self. Māyā is an illusion and is not the real nature of Brahman. But it is the origin of ignorance and inconscience which veil the original consciousness or superconsciousness of the higher self in man. The weapon which destroys Māyā, illusion, egoism, inconscience, ignorance of the lower self of man is worship. It is only through worship that we can know our real spiritual self which is Sāchidananda (Existence, Knowledge and Bliss absolute). The ascent of life is successful when it reaches the stages of spirit, supermind and superhumanhood. Such a kind of ascent, such a kind of involution of the self are possible only through worship. Plotinus says, "The act of contemplation which essentially constitutes the life of every individual and that of mankind as a whole, ascends gradually and by a natural and inevitable progression from Intellect to Supreme One. Worship, contemplation, prayer, etc. are means of communion with the Supreme One. The supreme one is Itself, Light, Delight, and Ānanda. Reason is unable to appreciate and grasp the Reality as Light, Delight and Ānanda. The possible means of immersion in the Delight and Ānanda are self-luminous

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(1) As quoted in - From Intellect to Intuition - by Alice A. Bailey. P - 64.
Institutional knowledge. Such a knowledge makes knower and knowledge the known as one. The way for this self-luminous intuitional knowledge in higher culture is worship with various sentiments or "rasas".

CHAPTER II

Origin and Historical basis of worship

(The position of worship in primitive culture and religion)

The mysterious "origin of worship" conceals itself in primitive culture and religion. Primitive religion cannot be explained by means of instinct only. Truly speaking, we cannot call religion an human instinct. The development of religion depends upon the development of rationality in man. With the development of art and culture religion is also rationalized. Religion is a mental factor, it arises at a certain stage of human culture when humanity feels a natural need for it. Its primary characteristics depend upon certain mental factors which are common in all religions. Its primary stage may be called instinctive in nature, but its developments depend upon the control of immanent reason. The developed stages or the secondary stages of religion are the outcome of reason and emotions. The same thing happens in art, aesthetics and ethics. If we call religion as instinct then necessarily we can call the mental factors such as art, knowledge, ethics, aesthetics, etc., as human instincts. But we cannot call so and religion is not an

(1) In Indian philosophy such a kind of self-luminous intuitional knowledge is called arjñāna - Indian philosophy - S. Radhakrishan 2nd ed 1931 Vol II.p-68.
Instinct. Just as reason modifies art, knowledge, ethics, aesthetics, etc., so also religion is modified by reason. If we analyse primitive religion, we find that it grew out of certain mental attitudes of primitive people which they could not avoid, and these attitudes are common in all religions.

Schleiermacher called the feeling of "absolute dependence", as religion. According to his theory, religion arises out of human feelings of absolute dependence. This is called Pietism.Primitive people argued that there must be certain power which is controlling the universe, and they depended upon the power and recognised it in their heart of hearts by showing obedience. Pietism is found in Mohammedanism and among the Quisists in Christianity. This piety or "feeling of absolute dependence" is active, obligatory and volitional in many religions. For example, in Zoroastrianism, in the religion of the Zutons and in Christianity certain rites and customs allude to this form of feeling. Such a kind of feeling, though it is dependence, is a sort of freedom in dependence because by a union with the Divine it seeks absolute freedom through absolute dependence.

With such a feeling of dependence there is also a complex emotion consisting of tenderness and self-abasement. This is the feeling of gratitude which is found in all religions. It is a sense of providence of God and feeling of thanks-giving which arises in the mind of man for the benefits which God gives us. Religion of gratitude is the norm or cornerstone of all true religions.

The psychological factors which give rise to religion has been described and analysed by Otto as, "mysterium fascinans et tremendum". Holy is something which is both mysterious and tremendous. But it is another form of feeling of piety. In awe there is receptive, submissive attitudes; in wonder there is hesitation and in fascination there is influence of holy which exerts upon the believer. The feeling of devotion towards the supernatural power is natural in man, and it grows in man with a natural yearning and need for it. The need had been felt by primitive man and they wanted to reconcile themselves with the supernatural powers in the external world. Reason was immanent in all the religions of man and it remodelled the wants and rites at every stage of culture. On the one hand primitive man had the feelings of fear, awe, wonder etc., which we find in analysing the aspects of holy and which are negative aspects, and on the other hand, he had submissiveness, humility, reverence, etc., as the positive aspects of the holy. The positive aspects were called as mana and the negative aspects were called as tabu. This tabu-mana formula determined the nature of the supernatural in primitive religion. These tabus and mana were also involved in primitive rituals. The tabus were something bad to meddle with and primitive people made certain rules not to meddle with them. The mana was broadly conceived as a spiritual power.

We have seen that the existence of the supernatural in primitive man was established by certain psychological factors. We now come to the various means which the primitive people adopted for the benefit of the humanity. These means

may be called rites and practices and are mainly the sources from which worship draws its materials and ideas. Some of the rites and practices were meant for inducing or compelling the ghosts or spirits for the benefit of man. These rites were both magical and religious in nature. In primitive religion, it is not possible to distinguish between magical and religious rites. Just as from the historical standpoint we can show an age of stone before the age of intellect, so also we can show in the history of religions an age of magic before the age of religion. In magic the operation of the spirits is assumed and an attempt is made to win their favour by prayer and sacrifice. In magic we are unable to draw any causal connection. Magic becomes science when a causal connection is established in magic. In magic there is the belief of supernatural powers, who are superior to man and who control the course of nature and man. This part of belief is religious in character on the ground that human beings submitted themselves to these powers. People gave up magic only when they could realize that they are powerless to influence the course of nature by means of magic. At that time they resorted to faith by giving up certain incantations for inducing the supernatural powers. This progress did not take place in a very short period. It took ages for the primitive man to resort to faith. Even in advanced religions of today, we find magic interwoven with religious rites. In certain Vedic rites there are witchcrafts. Some witchcrafts are parts of religion. In primitive ages, magicians, priests, monks etc., were all on the same level. There was no distinction between a priest and a sorcerer. Religion and magic are blended together at a certain stage of culture, we must call the religious attitude
as an advance upon the magic. Two kinds of personalities are found in man. One is self-assertive and the other is self-depressive. The self-assertive persons naturally wanted magical interpretation of things i.e. self-assertive persons intended to control the supernatural powers, whereas the depressive persons being submissive wanted to be used by the spirits. In course of time self-depressive type achieved triumph and religion was established.

Primitive people wanted to make arrangements with the supernatural powers in the external world which they could not avoid. As it is human nature to live well, to live better, primitive people worked out certain means to appease the supernatural powers. These means and ways of appeasements are the origins of worship. Worship is instinctive in man. As it was believed that there are supernatural powers outside man, human beings instinctively appeased them through prayers or sacrifices, and without the above means there had been no other alternative. Magic is unable to control these powers. Thus in worship, we find two assumptions namely the existence of powers and attempt to please them through certain rites and ceremonies. Moreover with the progress of civilization the rites and ceremonies were refined and modified according to the satisfaction of the different cults. Jevons believes that worship springs from “an original sentiment native to the mind, underived from experience and a given datum of consciousness. It is through the dim sense of perception that he has some business with the unseen realities that encircle his life that primitive man is led to make offerings to those unseen presences with whom his life is continuous or to seek appeals to them.
and seek converse with them!

Out of weakness and dependence the individual sought communion with the supernatural. The need was of an individual but it was also the need of a group or society. The group prayed for the sake of the individual as also the individual cried first in distress and calamities for the sake of the group. What the individual took up, spontaneously entered in the group, because the individual and group or society are relative terms. One cannot exist without the other. Before prayer there were spells or charms for the purpose of warding off evil spirits which environed primitive man's life. In early prayers we do not find allusions of blessings, rather they are certain kinds of petitions made for the fulfilment of immediate needs e.g. food, help, strength, etc. Psychologically viewed we find that such prayers arose out of sorrow, fear, wrath, worry, etc. The main point which we should note in this connection is this, that with such prayers the primitive people learnt to trust the spirits and they had a sense of humility or dependence towards them. Moreover as they wanted to establish relationship with the friendly spirits, there grew in them the sense of self-giving and surrender. This sense of self-giving, surrender, humility, trust, and dependence are the beginnings of true religion. Here we find the origins of religious attitudes. With the above religious senses primitive people began to pray with certain postures and gestures showing the sign of dependence and humility. These postures and gestures during the time of prayer have been inherited from the primitive people by the developed religions of the present age. For example the posture of

(1) Psychology of Religious Origins - P-150-51
by Thomas Hywel Hughes.
folded - hands is found in Hinduism during puja, the kneeling posture in Christianity during prayer, the standing posture in Islam which indicates that God is in front of us. Primitive people considered the supernatural as something great and they behaved with that power just as they behaved with a chief or a king. The behaviours were to some extent magical, they were the prototypes of human relations and customs. As a chief or a king is satisfied when gifts are offered to them, so also primitive people made sacrifices in front of spirits or gods. Gifts or sacrifices were made for the purpose of winning the favour of gods or spirits. Primitive people made sacrifices in order to propitiate the spirits. These forms of sacrifices have survived today even in developed religions. The Hindus perform Puja with "naivedya" (offerings to God) for favour of getting blessings from God. In sacrifice we find the origin of blessings and the sense of spiritual power received through sacrifice. Whatever the primitive modes of worship had been, the origin of worship is drawn from the desire to avert possible evils to individuals and society. With the development of society, prayer and sacrifice became a group affair. Certain values were given to sacrifice. People sacrificed something which they considered as good and pleasing to the gods or spirits. It was assumed that favour can be achieved only when the spirits are propitious and pleased. This is possible when people offer the best things which they possess. With this idea came the idea of offering of the first-born child. In developed religions, money is offered to God. That something possessing value should be given to God is accepted even to-day.

How certain practices and rites became religious is a question which can be accounted and analysed by observing the
various favourable rituals of various cults and sects. Religion comes spontaneously to humanity, because what we call religion, is something meant for self-preservation and self-expression of the individual and the society. Society is prone to take up those rites which is beneficial and safe for its preservation. These rites are true religious rites. Religious rites are an organic part of the social body. Society expresses its behaviours and typical ideas through religious rites. Religious acts are all social acts and how the social acts have become religious acts can be analysed when we philosophise the nature and conception of God of a particular society. Rituals and ceremonies of a society correspond in the nature and conception of God of a society. The pūjā (worship) of Śiva is totally different from the pūjā of Nārāyaṇa because the nature of the deities Śiva and Nārāyaṇa are different. The two pūjās are also different materially and teleologically. The rituals of Islam are different from the rituals of the Hindus or the Christians due to the variations of the conceptions of the deities of the various cults. Faith and rituals influence one another. With the variations of the rituals, the faiths become different and with the variations of the faiths, the rituals become different. A certain cult takes up certain rituals, practices and religious customs because it finds in such rites the elements of joy, peace and prosperity. Meat-eating for example is seriously forbidden in Vaishnavism and it is permissible in Christianity and Islam. It is mainly due to faith and custom which accumulated in a cult by the process of habit and imitation. Moreover faith and belief influence the various societies. The Vaishnavas do not take meat whereas the Sāktas (worshippers of mother-cult) take meat, because such a custom is a necessary part of worship.
For example:

"Nâdyanî Taśaṁ tathâ mātāya
dvārā māthânaya ca.
Nâ-kara peñcakam kriyā punarjâma
na vidyate? (1)

There is no rebirth (of a sâdhu) who has observed the five "Nâ-kâra, namely the drinking of wine, the eating of meat and fish, the practice of postures and sexual union." Rituals are sometimes influenced by the constitution of the individuals. The Hindus take up religious rites and customs according to their own constitution. There are three paths Jñâna (knowledge), Bhakti (devotion), and Karma (work) leading to the same goal i.e. Moksa or liberation. The different paths have been allotted according to the choice and constitution of the individuals. Jñâna or knowledge is a very hard path of worship because discrimination and knowledge cannot be taken as a suitable mode of worship for the mass or the group. Sri Krishna said in the Bhagavadâ-Gîtâ (Chap. VII, 17th sîka) that his most favourite and intimate bhakta (worshipper) is Jñâna (one who worships through knowledge) because the Jñâna identifies himself with Sri Krishna. Sri Krishna and Jñâna are identical terms. The mode of worship known as bhakti is for those who have religious devotions and faith towards God, and karma (work) is meant for all. It is observed that one who is born as a karma (one who loves work) does not choose the path of discrimination through metaphysical enquiries. A karma finds the realization of his own self when he brings the welfare of the society by his non-desirable karmas (works). Such a worshipper cannot think of his own welfare without the thinking of the welfare of the society. A bhakta on the other hand, wants to unite with the Lord with certain emotions of the mind. Such a distinction of

(1) "Ma-kârâkâttva" - Tantric Guru Page-17
by Higamânanda Paramahamsa.
Jnana, bhakti, and karma according to choice and constitution are not only found in Hinduism but in all the present developed religions of the world.

In religious attitudes or worship we find certain beliefs, impulses, feelings towards God. Psychologically viewed it is found out that all forms of mental contents find completion in motor tendencies and action. So also the religious beliefs, impulses and feelings find completion in religious rites, practices, customs and habits. Religious rites and practices are the outcome of certain religious beliefs. Professor Ticle has written, "A sentiment of kinship with the superhuman powers, as well as a sense of entire dependence upon them impels the religious man to seek communion with them or at least to enter into some kind of relation towards them, and to re-establish such communion when he thinks that it has been broken off through his own fault. From this impulse springs all those religious observances which are usually embraced in the term worship (1)."

Worship draws its materials from mental factors, psychologically viewed they are mental factors which induce firm belief in God. These mental factors or beliefs are manifested through the rites, habits and customs of the society. The former mental factors are the forms of worship and the latter manifestations are the matter of worship. The material side of worship is the manifestation of worship through the society and social behaviours. What the group takes up, naturally becomes the customs and habits of the individual, because the group is the sum-total of individuals. Again thinking, feeling and willing aspects of a society come to light through the rituals and religious practices. The ritual,

(1) The Religious Consciousness - P-257 - by James Bisott Pratt.
which a society performs, is the outcome of certain formulated beliefs which accumulated in long ages. The beliefs also comply with the situation, temperament, climate of a particular cult, otherwise religious beliefs and faith cannot last long.

Individuals are bound up to take up what the group takes up and by the law of habit certain customs and practices become so crystallized in the nerves of the individuals that they can never give them up in their life. The religious customs and rites become part and parcel of their own lives. The individuals dress and talk in a fashion which the society induces them to do. The gregarious instinct finds its full development in such an atmosphere. A man is a social animal and he is unable to move without a society. The individual thinks in terms of society and his co-operation and unification with the society is the fundamental urge of a human being. The urge to mix with the society is permissible and individuals qualify themselves to be adopted by the society when they perform the customs and habits of the particular society. Thus the religious rites, habits and customs work in various cults, from time immemorial. The existence of a cult becomes possible only when a cult continues to undertake and sanction certain religious practices. A cult is differentiated from another cult on the ground that religious practices of one cult are different from those of another cult. The kind of rituals which a cult takes up depend upon the kind of god which the cult believes in. In short the nature of the deity determines the nature of the rituals and the rituals determine the nature of the deity.

The development of civilization and culture changes the rituals from time to time. Religious mythologies are written to induce the cults for adopting certain religious habits.
customs etc. In the Purāṇas and the Brāhmaṇas of the Hindus, we find innumerable rules and regulations which the Hindus should perform for maintenance of the cult. Religious mythologies are mainly meant for the preservation of the cult. From time to time religious myths grew in different religions to comply with the practices of the cult.

The cult chose those religious practices for the individual which strengthen the religious emotion in man. In order to make the religious emotion real and vital the cult resorts to art and architecture. Art and architecture are religious aids. They keep the religious emotion real and vital. The great churches, masjids, and temples of the world have been made in such a fashion that religious faith is awakened by the very first sight.

Aesthetic beauty is another source which stimulates religious feelings. In India it is found that temples have been made in the midst of the gardens, shrubs, by the side of a river or a fountain or in the midst of a pleasant scenery. In such an atmosphere "the design argument" naturally grows in our minds. Some philosophers hold the view that religion is an imaginative construction or it involves the imaginative grasp of reality. In a certain sense the view is correct because out of constructive imagination or design the belief of God grows in human minds. For this reason those places are chosen for religious practices which stimulate imaginative faculty in the human mind. In India big temples are situated in the midst of hills and mountains.

Seclusion is an atmosphere in which the self finds peace and bliss. The weariness which the other human beings bring to an individual is denied in this atmosphere.
Self-surrender is possible only when a man thinks in himself, when he closes his eyes to the multiplicity of things and ignores the challenge of other wills. For the purpose of self-realisation Hindu monks live in seclusion. Such a kind of religious practice or mystical experience becomes possible when religion has advanced to a very high spiritual culture. Such a religious practice is not suitable for all. Some people are not aggressive in character; they do not want to renounce the society. They have the sentiments of liking, affection, fellow-feeling etc. and they want the co-operation, association, and unity of the society. Their mode of worship is devotion. For such people society has arranged the worship of the idols. Idols of different countries have been made in such a way that they appeal to our senses and stimulate the religious beliefs and emotions. In order to make the object of religious emotion visible and tangible, the images of saints have been kept in Greek and Roman Catholic Churches. In India we find the different idols as the product of art and aesthetic sense. A ceremony named transubstantiation is present among the Eucharist in Christianity who maintained the union with the Lord by eating, food and drink. In another sense it indicates that God is tangible and visible in such a manner that He can be tasted and smelled. In Hindu temples cherašārīta (sacred water obtained by washing the feet of the deity) and prasāda (food offered to the deity) are given on the idea that by taking such food the worshipper comes in contact with the deity and get the blessings of the deity. Such a religious rite makes the religious emotion, vivid and real.

Religious hymns are written in poetry. This has certain psychological effect upon the worshipper. It is through poetry that
our imagination finds freedom and reaches the sublime. Poetry increases our aesthetic sense and stimulates religious feelings in us. In worship Hindus utter the mantras, and Vedic mantras are written in verses and in poetry.

The use of symbols in worship, certain language written or spoken, certain signs, uniforms give strength to religious feelings. Hindu sanyasins wear "saffron" (red saffron-coloured dress), Catholic monks, white dress and nearly all the monks wear peculiar dresses, suitable to their cult. This keeps alive the religious emotions in them. The use and utility of symbols will be discussed in another chapter. Here we note that symbols are conventional means of communicating ideas in order to bring about religious moods. Religious mood is a very complex emotion and depends upon feelings, mental attitudes, postures, gestures, symbols, recitation of the creed, prayer etc. Religious mood does not come upon a person without previous religious preparations. Just as one idea brings about another idea by law of association, so also feelings of art, beauty, recitation of hymns, worship of idols, prayer etc., bring out religious mood. Communities from time immemorial have attempted religious acts and practices only to arouse this religious mood in men. Worship is a prelude to this religious mood. In a religious man the religious acts have become natural and they find correlates of these acts in psychic centres. For example, when a Hindu utters mantras, or a Muhammadan bows his head during "namaz", or when a Christian kneels down during prayer, the religious mood is aroused. Ceremonies and rituals have religious meanings otherwise the sects would not take them. All the acts in ceremonies and rituals cannot be explained because
ceremonies and rituals also contain free movements of a cult where the cult seeks recreation. For example, the religious dances and feasts of the primitive people, the total explanations of pilgrimage, etc., cannot be understood.

Different acts of worship have come down to us from primitive ages. We are religious in performing them. But religious worship is meaningless, if it is not done with a religious end in view. Rituals without a belief are meaningless. A Hindu may go to a church and pray the English Creed or a Christian may pour flowers on a Hindu Idol, but both will lose the real significance of the acts due to absence of proper religious beliefs. Thus whatever the rituals, two aspects are involved in them. First, there is a belief in the existence of a deity; secondly, there is a belief that by such a ritual the deity will be propitiated and pleased. The above two aspects are behind all the rituals. The rituals vary from time to time according to the taste and temperament of the cult. New rituals and modes of worship are taken when the cult considers new types of rituals and modes as essential and necessary for moral and physical progress. With the advancement of culture and education, the rituals are also changed and modified. Moral culture was totally absent in primitive people. Primitive people were mainly guided by biological needs. As religion comes under the category of reason, biological needs are naturally ignored and moral ends are recognised. People gradually hanker after mental culture rather than physical happiness. The religious significance of all the rituals is the same.

Thus the origin of worship and the historical manifestation of worship through rituals and cults is a
hypothetical relation of ground and consequence. The consequences follow and correspond with the nature of the ground or antecedent. The ground depends upon certain psychological factors and those factors are common to all religions. The grounds or ideas determine the nature of the rituals and rituals determine the nature of the deity. This procedure from subjective side to the objective side of worship is fundamentally guided by reason. Reason is immanent in rituals and in determining the nature of the deity. The origin of worship or the causes of worship cannot be understood or analysed if we do not analyse the effects or the consequences. The consequences in course of time, take the place of rituals. The rituals are the historical and material manifestations of worship in space and time. In short, the origin of worship, in idea, manifests historically, in time, through rituals and religious practices. The rituals may vary due to education, culture and civilization but they are bound to depend upon the ground or the cause which is the fundamental idea in the origin and creation of worship. The original idea or the creative force in worship, "to appease the supernatural agents" is present in all the forms of worship or rituals, though the rituals may be modified by poetry, art, idols, symbols, aesthetic sense, culture and education. The appeasement is the need of an individual and naturally it is the need of the group or society. The group took up the rituals to appease the spirits because they considered them as necessary for the preservation of the society. The social interest was again modified by reason and culture. What was previously known as the appeasement of the spirits became the appeasement of God in advanced religions for the necessary culture of the individual
self. In another way it can be explained as the culture of the social self. Thus the ideas or beliefs in supernatural agents and their appeasement, when manifest materially, become social culture, otherwise the preservation of religion or religious sentiment would not be possible. Religion defeated magic and came out triumphant in the long run because it was guided by reason. What is known as religious attitude is a reasonable attitude in the midst of calamities and worries. The existence of the "All-powerful" and "The Finiteness of Man", were realized by humanity by reason. Reason determines the nature and image of the deity through the rituals. The gods which a cult believes, are known by the rituals which the cult follows. Here the relation between rituals and the belief or the idea (i.e., the conception of the deity) can be compared to the parallel relation of the mind and body. The body or the contents of the various rituals and religious practices determine the nature and idea of the deity meant for worship. Again, the mental activities, in order to complete themselves in religion, materialize themselves in the external world and find outlet in rituals. The rituals are the natural consequences of the counterparts of the ground or idea of the mental factor.

Education, culture and reason can change the rituals but they are unable to change the fundamental idea behind the hypothetical assumption i.e., the appeasement of the supernatural forces or spirits by rituals. Education and culture have converted the conception of spirits into the conception of monotheistic God but in such conversion, the fundamental idea of "appeasement" has remained unchanged. The historical changes of the rituals by taste, temperament and constitution are
frequent and variable. But in the midst of the changes, the rituals remain always as rituals and as the consequences of the fundamental cause, which is the assumption of the supernatural.

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CHAPTER III.

OBJECTIVE IMPLICATIONS OF WORSHIP.

'Worship' manifests objectively through various objects. These objects are considered as objects of worship. The various objects became the objects of worship, when they are raised to divinity or to the supernatural rank. Mere physical objects are not adored because they do not inspire us in any way. Objects become epistemological when they are objects of knowledge and thus they naturally draw our attention. They are distinguished from physical objects on the ground that they invoke certain charms to our minds. Such charms may arise from the side of awe, wonder or from the mysterious character of the object. For example stones and trees have been adored by human beings, because they invoke awe, wonder, reverence etc. Religious objects of worship are not mere physical objects. They possess certain extraordinary qualities for which we show spiritual regard towards them. Sometimes we picture divinity with the likeness of human forms. People pictured gods as warriors, judges, lords, kings, etc. and attributed them the love of parents, friends or showed conjugal affection towards them. Religious
ideas are images or (they are nothing) manifested in the external world. The object of worship is always a power transcending the worshipper. As the object transcends the worshipper (subject), he necessarily behaves in front of the object timidly, in a panic-stricken manner or with a sense of friendship. Personification of an object is an intellectual process, it takes place with the intellectual interpretation of the worshipper. For instance fetishes, medicine, talismans have been vehicles of grace. It happened with the intellectual behaviour and wishes of the worshipper. Stones or trees have become objects of worship when people found them resembling the appearance of men or a giant or considered them inhabited by spirits.

Worship is a relation existing between the subject (worshipper) and the object of worship. A sense of duality always exists between the subject and the object. This duality between the subject and the object is different from dualism which is a theory of two powers opposing one another. One power is good, the other is bad. In Plato there is such a dualism. His dualism was the separation of the world of ideas from the world of sense. In Descartes the dualism is the distinction between mind and matter. Descartes wanted to overcome this difficulty by combining physical and psychical in the pineal gland. From the dualistic hypothesis we draw this conclusion that the ideal and the factual do not coincide. A dualist exposes the world as full of sorrows and he wants to overcome them. But the duality which exists between the subject and the object exposes the fact that one is more powerful than the other. The subject does not want to overcome the object but wants its favour or benefit. As
the object is mysterious tremendous power, the subject with awe and wonder shows adoration and reverence in front of it. The object with its highest development possesses the attributes like omnipotence, omniscience, omnibenevolence. Thus the object is the deity personified by the worshipper. The object of worship determined by the subject varies with the intellectual development of the subject. In the objects of worship a progress from the gross to the refined spiritual objects is discernible with the development of the intellect of the worshipper.

Formerly gross physical objects were adored by primitive people. Among these physical objects there were:

(1) Celestial, (2) Atmospheric (3) Terrestrial bodies.

(1) Sun, Moon and Stars as objects of worship: — Among the celestial bodies, sun, moon and stars are the most important. Primitive people worshipped the star-studded heavens, because they found it needful. Sun and moon were regarded as quasi-human in nature. Their sex differs among various races.

There are various stories as regards sun and moon. The Masai people say that once sun wanted to marry the moon and they had a fight. The sun being ashamed became bright so that people may not look at him. The Semitos consider the moon as male, as his marks on the face are explained in different ways. The marks on the moon are the ashes which were smeared on the face of the moon by his sister the sun, when he wanted to embrace her. The most important planet is the sun and it is the sustainer and fertiliser of the earth. For this reason it has received reverence throughout the world. In India certain royal dynasties have been named
after sun. The sun has been worshipped by Indians, Persians, Amerinds, Egyptians, Dravidians. In Egypt, the sun is the moral god because nothing can be kept secret in front of its light. In Rig-Veda, sun has been worshipped under many forms and various names. The Dravidians and the Kolarsians consider the sun as the highest God Paramesvara. The ancient verse of Gayatri does the same. Following it, a Hindu begins his day by praying to the sun. The heavenly stars have been considered by the primitive people as the souls of dead ancestors. The agricultural people determined the seasons for cultivating the soil by rising and setting of stars. A time came when people did not believe in the power of the witches, then the power of grants was naturally ascribed to stars. The Chinese people were very grateful to the heavenly bodies and they performed sacrifices in honour of them.

(2) Worship of atmospheric objects - The ancient Aryans of India worshipped certain atmospheric gods. The impersonal howl or thunder frightened the ancient Aryans of India. They heard it clearly but could not infer clearly its existence. Hence they called the thunder as Rudra. With the thunder came the severe storms and in the Vedas, they are known as Maruts. The existence of storm-gods were inferred on the ground that they break the trees, destroy dwellings, man. and cattle. There are hymns addressed to Vayu (the wind). He is called the king of the whole world, the first born, the breath of the gods, the germ of the world. The Aryans worshipped the rain because it is the cause of abundance of crops. The Sanskrit word for rain is 'indu' and the giver of
'Indra' has been called Indra. Indra is a principal deity of the Rig-Veda, he is the 'rainer', the irrigator of the world. In the Rig-Veda, Indra became the supreme deity. The supremacy can be inferred from a hymn in the Rig-Veda 1.164.46, "They call it Indra, Mitra, Varuna and Agni or the heavenly bird (Garutmat) the sun. The sages called the one being in many ways; they call it Agni, Yama, Matarisvan".

(3) Worship of Terrestrial Object- Various terrestrial objects have been worshipped by primitive people of various countries. Among the terrestrial objects, some of them are living and some of them are non-living. Among the living objects we allude to certain trees and plants. Trees had been worshipped as they were considered as the dwelling-places of the spirits and supernatural powers. The savage people maintain that the souls of the dead animate in speaking or bleeding trees. According to Elder Pliny or Rome—"Trees have souls". The people of Philippine Islands do not cut certain trees as they spare those trees because they think that their forefathers inhabit in those trees. Sometimes offerings are made to these trees. In Rome certain trees were considered sacred to their protecting spirit, as the oak to Jupiter, the laurel to Apollo, the olive to Minerva, the myrtle to Venus, the white-poplar to Hercules. Plants were worshipped in China, Japan, Germany and Scandinavia. Veneration was paid to mistletoe tree by the Druids. The sanctity was considered greater especially when mistletoe was found on an oak tree. Druids would call mistletoe, "All heal" or "Heal-all". They would also observe a ceremony by a priest who would clad himself in white garments and cut the mistletoe with a golden knife. As it was considered as the
medicine against woman's troubles of various kinds and therefore was kept in the rooms of married couples. About mistletoe we quote a few lines from O. A. Wall's - "Sex and Sexworship". He writes - "It was sacred to Mylitta in Phoenicia, in whose temples, it was used for decorative purposes. Every Phoenician woman was obliged once in her lifetime, to have a connection with a man not her husband, as a religious rite in the temple of Mylitta. When she was ready to do this, she went to the temple and sat under the sprig of suspended mistletoe, and any man who saw a woman 'under the mistletoe' could ask to accompany him to one of the alcoves provided for the purpose when after paying her some money, he had connection with her. The money was offered by the woman on the altar of the temple of the goddess! During Christmas ceremony Christians hang evergreens in rooms. It is simply a survival of the custom of the Romans to give refuge to the sylvan spirits who are outside in the forests, snow and rain. 'In the Religion of the Semites'; Robertson Smith says that the Semites adored trees as divine. The most notable tree-worship prevalent in Arabia is datepalm-worship. During annual festivals it is adorned with ornaments and fine cloth of woman. From the book, "Pagan survivals in Mohammedan Civilization" by Westermarck we find that baraka or holiness was ascribed to fig trees. Dates, raisins, walnuts, almonds, etc. were considered by the Arabians as holy.

Let us consider the position of tree worship in India. In the Rig Veda we find various prayers made to Soma tree. Soma was worshipped during the Rig Vedic times. The lotus

(1) Sex and Sexworship - by O. A. Wall. Page-416.
Plant is considered as the emblem of knowledge. Some maintain that goddess Saraswati resides in lotus plant. The tulsi plant is recognised by the Vaishnavas as the residing place of Lord Krishna. The mango, bel-apple, sāl, nim etc. are considered holy in India.

**Animals as objects of worship:** Among the living objects certain animals have been worshipped by the people of various countries not because they are animated by spirits but they are objects of awe, wonder, fear and have been raised to the rank of Divinity. Dr. Marrett suggests: "They are propitiated by primitive man neither because they are in a world uncanny. Religious awe is towards powers, and these are not necessarily spirits or ghosts though they tend to become so." The Syrians worshipped the shark fishes, probably because it was feared. The swan or hāmsa is revered in India because its lofty flight typified an elevated spirit. The dove is adored by Mexicans and the Semites. The owl is considered sacred by Germans. The eagle is revered by some Arabs and Amerinds. The Battas of Sumatra consider tigers as dead ancestors. Dr. Karjalainen says that the Egyptians worshipped many animals because they thought that animals possessed supernatural powers.

Again, in highly developed Egyptian religion we find different divinities associated with different animals. The deity Horus was represented by the head of the hawk. Typhon by the head of an ass, the deity Isis was represented by the head of a cow and many others. We should also observe that animal worship is also embodied in totemism. The clan in the first stage took the life of its parents. Next stage followed when the clan took the life of the parents at intervals and in special occasions. The clan's tie is thus renewed by physical communion and a stage comes when the totem is not eaten at all and the clan begins to depend
on other sustenance. In all these stages, totem-animals are only a reversed brother or ancestor but not a divinity. Certain animals are associated with certain divinities. Sometimes certain animals are considered as the symbols for certain deities. For example, Owl for Pallas Athena in Greece, the vulture for Shaka, the eagle was sacred to Jupiter, the peacock to Juno, the dove to Venus. Again the Christians symbolise the dove as the holy ghost, the lamb is represented as Jesus, or lamb of God, the snake as devil. In the same manner the Saivas of India consider the snake round the neck of the God Siva as Maya or illusion. The Christians also represent Matthew by an eagle, Mark by an ox, Luke by a lion and John by an eagle. Among the ancient Assyrians Ram received a special position in worship. It was considered as the symbol for sexual vigour. The goat was also worshipped in Egypt. O.A. Wall in his "Sex and Sex Worship" writes - "The goat was worshipped at Mendes in Egypt; here men cohabited with she-goats and woman with male-goats or bucks in honour of Ram, who was the god of Mendes. He had no special name but was simply called Ram, his worship was not limited to a few privileged woman, for any woman could resort to the temple and submit herself to one of the male-goats which had been trained to enjoy the unnatural union; or men could cohabit with female goats." Lastly, lion is worshipped in India being the vehicle of the goddess Durga and Hammam is worshipped being the bhakta of Sri Ramchandra Bhagavân.

Serpent Worship: The Serpents were also worshipped by the primitive people for its peculiar appearance, its mysterious movement without legs and above all, its death-bringing bite.

(1) "Sex and Sexworship" - by O.A. Wall - Page 435.
The ancient Egyptians worshipped serpents. Kineph was the serpent God. The Egyptians would consider the serpents in corn-fields as local spirits. Egyptians buried live serpents in temples or in small cells. According to Egyptian conception the serpent Sati or Bata is in heaven. It is also called "the serpent of million years". They maintain that the souls of the dead absorb in "the serpent of million years". In Greece certain gods were represented by serpents, eg, the gods Typhon, Boeas, Hecate and many giants. In Rome there is a cave where virgins go to prove chastity. If the serpents accept the offerings of the virgins, the chastity is proved and fertile season is anticipated. In Russia snakes were anticipated as good omen. The prevalence of dragon worship in China is an important one. It is worshipped mainly during the time of draught. In Peking there is a temple of dragon. In this connection we should also quote Voodoo serpent cult at Haiti, in Africa. In Haiti the name of the god is Dahs-sio or Vodumbe. The intention of the god is declared through a priest or priestess who being inspired gives oracles to the people. The cult takes place at night and the serpent is shown in a cage where the priestess stands and takes inspirations.

Snake-worship in India. In India Nag worship prevails in different forms. In the Punjab about thirty five thousand people worship Guja-pir. The Nag temples are situated in the midst of forests, mountains, or in the midst of deodar trees. The Nag-idols are worshipped with flowers, incense and music. Rams and goats are sacrificed in Nag temples. The attendant of the Nag temple is a pujari. There are chelás in Nag temples and they are more prominent than pujáris, because inspirations of Nagas come through these chelás and these chelás
go to ecstasy. The detailed Naga-worship in India has been written by Mr. Vogel in his famous book - "Indian serpent - Lore". We follow Mr. Vogel in this line of worship. The Nagas of India have their respective melas. The Nagas are named generally after the villages. In Western Himalayas Basuki Nagas prominent. Basuki Nag has temples in Upper Beja and at Hati, India. Naga is worshipped in many places, eg. - at Semra in Rahun Kotna, at Chiota, at Kuarsi. At Erchhi Mul Nag is worshipped. There are innumerable Nagas in India, eg., Kana Nag, Dat Nag, Svor Nag, Mohal Nag, etc. In Kulu subdivision, there are at least seventy or eighty temples. Nagas are worshipped as weather gods, gods of springs, lakes etc. Guja-pir, whom we have alluded to previously, is also worshipped in Rajputana, in the eastern Punjab and the United Provinces etc. Demmil Ibbonson has remarked that Guja-pir is the greatest of the Nagas gods in India. The great Naga-festival is called Naga-Panchami. It is celebrated in the month of Shravana.

In Bengal during Naga-Panchami the goddess Manasa is worshipped. In Bihar Naga Panchami is known as Cobar Pancha and in south Bhagalpur the festival is known as Mathura Pancha. In India living snakes are worshipped in Cailent. In Ceylon many living snakes are worshipped. Thus among the living animals, serpents take the most important position.

Ancestors and heroes as objects of worship: Among the living objects of worship certain human beings known as ancestors or heroes became the objects of worship in various parts of the world. The conception of the soul residing in the body gave the primitive man the idea that the spirit exists even if the body is destroyed. Primitive men considered the spirits of the dead ancestors both good and harmful. It is the fear of spirits which invoked the primitive man to worship the
dead ancestors. Herbert Spencer in his "Principles of Sociology" writes - "Anything which transcends the ordinary, savage thinks of as supernatural or divine; the remarkable man amongst the rest. This remarkable man may be simply the founder of the tribe, he may be a chief famed for strength or bravery, he may be a medicine man of great repute or he may be an ancestor of something new ...................... being at first one or other of these regarded with awe during his life, he is regarded with increased awe after his death; and the propitiation of his ghost becoming greater than the propitiation of ghosts less feared, develops into an established worship." He again writes- "Using the phrase ancestor-worship in its broadest sense as corresponding to all worship of the dead, be they of the same blood or not, we conclude that ancestor-worship is the root of every religion."

In Bantu and Hamitic races of north and east Africa we find the prevalence of ancestor-worship. The people of Madagascar, in South Seas, the Solomon Islands, Fiji, Polynesia give first fruits of their fields to their ancestors. Throughout America genuine ancestor-worship is rare except in Peru. In Australia, New Zealand, Tasmania ancestor-worship is found in embryonic stage. The cult of ancestor-worship is firmly established in Polynesia and Melanesia. The influence of ancestor-worship became animistic in Malay. In Japan we find ancestor-worship in highest vigour.

The idea of God came after the idea of ghosts to the primitive man. We cannot historically prove that the God-idea was prior to "ghost-idea." We do not know any savages who are aware of gods but ignorant of ghosts. It is also true that the idea of god may exist in germ without explicitly involving
the idea of ghosts. The animistic theory which holds the conception of ghosts or spirits before gods should not be necessarily accepted. We have seen that H. Spencer holds that ancestor-worship is the root of all religions. The theory may be considered to be true in case of many countries but not for all countries. Another theory has been advanced by Tylor, though not identical with the theory of H. Spencer. He suggests that "man first attains the theory of spirit by reflexion on various physical, psychological and psychical experiences, such as sleep, dream, trances, shadows, hallucinations and death, and he gradually extends the conception of soul or ghost, till all nature is peopled with spirits. Of these spirits one is finally promoted to supremacy where the conception of supreme being occurs." Dr. Lang suggests that in all known theological philosophy, God is considered to be Maker, Master and a Being who existed long before death came to this world. Death is looked on as a late intruder in this world than God. The relatively supreme being or beings of religion are looked on as prior to death and not as ghosts.

In this connection we should also note the development of idolatry from ancestor-worship. Idols have evolved from the erected, carved representations which the primitive man set up in memory of deceased ancestors. Analogous to this we find pillars erected as gods manifested in them. Sacrifices were made and blood sprinkled upon these pillars. In Melanesia and adjoining regions we find such erected memorial images. Nayars of south India also image their dead ancestors out of palmyra leaf, and they offer many eatables to them such as rice, dal etc.
Hero or hero-gods: Next we come to hero or hero-gods as the living objects of worship. A hero is the spirit of the dead here. He is worshipped on the ground that during his lifetime he possessed certain distinguished faculties. We find such persons in literature and in different traditions. They are called culture-heroes and they wanted to improve human society, morally and intellectually and through various cultures. The spirit of such heroes is worshipped by different cults in various parts of the world. In Greece there had been hero-cults. In Greek religion heroes and demons are sometimes indistinguishable. Draco passed an ordinance to worship gods or heroes according to tradition. In Torres Straits and Melanesia we find here-cults. In Polynesia the worship of the hero Maui is prominent. Among the American Indians, the influence of heroes and culture heroes are very great.

In India at the time of Panini in 4th Century B.C. or before, hero-worship was prevalent. In the sutra 98(ninety-eight) it is written that the worshippers of Vasudeva are called Vasudevaka and the worshippers of Arjuna are called Arjunaka. We can divide the Indian heroes into two classes known as ancestral heroes and epic heroes. The ancestral heroes are the ancestors from whom dynasties have descended. Max Müller in the History of Ancient Sanskrit Literature has asserted that Brahmanic families have descended from eight Rājas, namely Jamadagni, Gautama, Bharadvaja, Visvāmitra, Vasistha, Kaśyapa, Atri and Agastya. These Rājas are the ancestors of all the branches of solar race, and are regarded as ancestral heroes.

The main epic heroes of Indian religion are Rāma and Krishna. There are other minor deities such as Hanumān, Bhiṣma etc.
There is another class of heroes in India known as Gurus. The Gurus are the deified saints and ascetics. The Guru-cult is a recent development and such a cult was absent in ancient India. The Gurus are objects of veneration to their disciples. They are doubly venerated after their death. Such gurus are Jivan-mukt-sahapurusas (liberated souls) and siddhas of India like Sankaracharya, Ramana, Sri Ramakrishna Paramahansa, Bijoy Krishna, Guru Nanak, Swam Bholananda Giri, Loknath Brahmachari etc.

Spirits as objects of worship: Lastly, among the living objects of worship there are certain spirits which were worshipped by various people. Such a belief in spirits and homage paid to them developed into a doctrine known as spiritism. It is the development of animism and the conception of souls animating and controlling the universe. It is the spirits which were known as personified causes of things. Savage people argued that effects are due to causes, and every ordinary action is performed by souls or spirits. Even every happy or disastrous event is caused by souls or spirits. The spirits are like beings. The doctrine of souls or spirits is similar to the ideas of demons, deities and many other classes of souls among the New Zealanders and West Indians. These conceptions cannot be distinguished from human souls, demons or deities. In the declaration of Philo Judaeus we find that the souls, demons and angels are one, at this stage of human culture the supreme deity was both demonic and
spiritual. The Australians considered the ghost of the unburied dead as demons. The Patagonians also considered the souls of the dead as wizards. In China and India we find the dead-spirits becoming demons.

A stage came when spirits were regarded as personal causes of the phenomena of the world. Different spirits were regarded as residing in different things, spirits were considered as residing in volcanoes, whirlpools, rocks, wells, streams, lakes etc. Not only this but also people ascribed to the different spirits, human shape, human passions, and human nature. Gradually the climax was reached, and there was the conception of the deity. The great gods of the nations were modelled on human souls. Their feeling and sympathy, their character and habit, their will and action were all shaped and modelled on the human soul. Human society became the model on which the Divine society and government was built up. The different deities like heaven-god, rain-god, thunder-god, fire-god, sun-god, water-god, moon-god, etc., grew up according to certain conceptions and function of different spirits. Thus there was the conception of Polytheism or many gods.

With spiritism polytheism came into existence. Besides fetish gods polytheism includes in it a class of great deities ruling the nature and human life. These gods are agriculture gods, war-god, god of the dead etc. Again the theory of family manes (deified souls of departed ancestors) when carried back to tribal gods gave the conception of supreme deity, Divine ancestor or First man.
For example, the Mingo tribes of America give their first fruits to the First man because he did not die in deluge. Another tribe Dog-ribs consider the First Man of their past family as the creator of the sun and moon. In Polynesia "Adam" is the First man and is called Taha. The Zulus are maneworshippers and they maintain a consistent theory of the "First man". They considered "Unkulunkulu", the clan ancestor of few generations back as a tribe deity. He is also considered as a race deity and creator. As he broke off in the beginning he is called "The-old-old-one", "The great Unkulunkulu."

Thus we can enumerate a list of living objects such as plants, animals, serpents, ancestors, heroes, gurus, certain spirits as objective implications of worship. Worship manifests objectively to the above living objects. Besides the living objects, there are certain non-living objects which got venerations from the people of the different parts of the world. They were for example fetishes, stones, totems and tabus, the worship of sex, etc.

**Fetish worship:** Fetish is an object credited with mysterious power. In many cases and in many countries it is impossible to distinguish between animism and fetishism. Tylor defines fetishism as a special form of animism and includes in it the worship of stocks and stones; to him it is "The doctrine of spirits embodied in, or conveying influence through, certain material objects." In one sense stone-worship may be called fetishism. Fetishism means magical power embodied in objects or we may say that it is a belief in magical amulets. Fetishism does not exist only in lower cultures, but even in civilized and half-civilised countries the influences of fetishism is prevailing. In primitive times
it was considered as a branch of magic. According to J.G. Frazer it is both religious and non-religious. Fetish may be a god or a spirit or any magical instrument as a means for attaining certain ends. The Chilchas worshipped lakes, rivulets, rocks, hills and other places of striking or unusual aspect. If we summarise the different evidences, we can conclude that the fetish-worship is the worship of a special soul supposed to have taken up its abode in the fetish. In Upper Guinea, West African Negroes worship fetishes. The Maskagi tribes, Algonkin and Sioux tribes also use various sorts of medicine bags. Half cultured people and people who are still in agricultural stage regard fetishes. The prevalence of fetishism is found among Polynesians. In India we can give a large number of examples of fetishes from trade and industry. As there are various occupations, there are various fetishes. For example merchants worship their account books, the clerk their ink-stands and books, the sailor their boats, the soldiers their swords, the barbers their razors, the dancing girls their musical instruments, the tailors their scissors. Mr. R.C. Temple in his article on Indian fetishism (In “Encyclopedia of Religion and Ethics” ed: Hastings) includes different shrines of the Hindus and Muhammadans as the seat of fetishism.

He writes, "The great mass of religious legend which attaches to the soil of Govardhan Hill near Mathura had led to the belief that all its stones are endowed with life ............... shrines and tombs of the more widely known Muhammadan saints, indigenous and important
such as Sakhi Sarwar, Badruddin Aulia, Khawja Khizar, Salar Ghazi (Zinda Shah Mahar), Ghansul Azam (Abdul Quadir), Salim Chishti, Shaikh Farid-Shah Daula etc. or Hindu godlings, heroes or holy men, whether of classical antiquity or modern or of even recent date such as Bhairen Bhimsen, Vetal, Guru Gorakhnath, Guru Gugga Lal Beg, Jumadi, etc; or of eclectic medieval and modern religious reformers, like Kabir and Ramananda, such shrines, tombs, monuments or abodes contain and constitute real wonder-working fetishes for the whole population, Hindu and Mohammedan alike. There are two views regarding fetish-worship some e.g. Waitz says that fetish is an object of religious worship having a spirit. In this case the spirit and the material object are inseparable and one. Again, others hold that fetish is representative or symbol of a deity or deified man. The Peruvians worshipped a golden disc for the sun and a silver disc for the moon. In many countries a particular snake is worshipped as a representative of river-god or water. In Japan at the temple of "Ise" a mirror is worshipped as a representative of sun-goddess. In this case a transition is noticeable from sun-goddess to a symbol and again from symbol to the deity. It is a transition from fetish worship. In many cases the transition from fetishes to idols is very natural. It is superstition which makes the possibility of transition from fetish to the idol.

Fetishism rests on two principles — first, we have immanence of the deity in the material object — what we call fetish and secondly there is "spiritual necessity", expressed in terms of physical object. The savage people
are unable to analyse the fetish in a proper way and naturally gross superstitions arise. Fetishism is a form of animism. The genus is Animism and the species is Fetishism. The scope of animism is greater than that of fetishism. Both influence the primitive culture and worship to a great extent.

Worship of stones and rocks: Besides fetishes, stones and rocks were worshipped all over the world as gods or because they were believed to be inhabited by spirits or gods when people found them by the appearance of a man or a giant. People regarded such stones as uncanny and from the point of fear, people made offerings to these kinds of divinity. In some cases people prayed to these stones for the cure of diseases and worldly prosperity. The notable example is the famous stone Kaaba at Mecca. Again, stones have become the objects of worship when they represented hands, legs, foot-prints of supernatural persons. In India the foot-prints of Buddha and Vishnu are worshipped in rocks whenever they are found. Similarly the foot-prints of Virgin Mary are worshipped in Europe. Mr. Turner's Samoa gives us facilities to study various stones. According to him, stones picked up from the bed of the rivers were regarded as the abode of spirits. In Fiji, people fear certain stones as they inflict diseases on human beings. In France and Belgium there are stones which are rubbed with the body and their powder is swallowed for the cure of diseases, especially for the barrenness of women.

In India there are many stones which are meant for purification. These stones are very interesting. There
is a circular orifice at Dhabi in Baroda. It discriminates the thinnest from the honest. The thinnest culprit will stick there whereas a fat man being honest without guilt will be able to pass through it. At Malabar in Srigundi there is a stone, and in this stone there is a hole and people creep through this hole in order to get rid of the ghost murdered by them. It is said that Shivaji passed through this hole in order to get rid of the ghost of Afzal Khan.

Some stones are considered to have fallen from heaven, e.g., the ark of Jahweh. The Israelites dance before stones and they think that they dance before Jahweh. Stones sometimes have been considered as representations of certain gods. Apollo was worshipped in Attica in a conical stone. In India the position of stone worship is very important. The Saivas worship svayambhu or "One who is self-existent", in stones. The next important deity is 'saigr̥umāli' made of black ammonite. It is regarded as the residing place of Vishnu. These two types of stone-worship are prevalent in India even today. There are many boundary stones in India that are worshipped.

In this connection we should also note that images have emerged from stones. In stones the conception of images is not clear and in course of time and with the progress of civilization and by the pressure of art and culture, stones were transformed into images. There are many stone images where the face has been cut perfectly but the body has remained just like a cone or a mere stone. In Roman coins such images are found.
Totems and Tabus as objects of worship: Next we come to totems and tabus towards which primitive people showed veneration. Sir James Fraser says, "Totems are classes of material objects, which a savage regards with superstitious respect believing that there exists between him and every member of the class an intimate and special relation". The totem may be a protector of its clansman and in course of time they become god. The totems are not only animals but also plants. Sometimes they are inanimate objects of nature. When such is the case, totemism is converted into animism. There is a close connection between supreme beings and totemic ancestors. For instance, the conception of Churinga or bull-roarers are also associated with them. It is also true that such ideas are animistic in character. The reverence towards totems is not a worldwide religious phenomenon. In Samoa, Tahiti, Hawaii, Tonga people considered gods as present in animals. Rivers is not of opinion that direct evolution of gods has taken place from totems. He also points out that in Samoa, the Octopus god "Ole Fie" according to tradition was brought to that island by a Fijian chief. In Savaii we find examples of gods incarnate in men of human flesh and blood. Another god "Turfti" is called the king of Fiji. He was visible but not so to strangers sometimes. Turner also gives us some examples such as Ole-Ali (Chief of FijI) and Tiahi (King of chiefs) who was associated with the sea-eel Octopus. It is also to be considered that all animal gods are not totems. Some of the heroes have been elevated by the force of analogy to the place of gods. Primitive men considered the totems
as having souls and invisibly assisting us in times of danger. They send omens, listen to our prayers and accept sacrifices. If such was the case, then deductively we can say that primitive man's totems were elevated to gods. The contribution of totemism to religion is not great. Totemism is unable to produce high gods. This much we can say that it has contributed much to hero-worship. Hartland considers that it is through absolute power of hero or chief that totemism helped ancestor-worship.

The word "tabu" is an objective applied to things and persons which primitive man considered to be forbidden to meddle with. It is the centre of mystic danger. Such things should not be approached because of magic-religious reason. But it is different from fetishism. Captain Cook found such terms at Tonga and introduced it in England. In Polynesia it is called "Tapu" in Hawaii it is called "Kapu" in Melanesia it is called "Tambu". In the rudimentary stage of religion we find the prevalence of tabu, i.e., the prevalence of "fear" in connection with different things and persons. It was the tabu or the custom which dominated the primitive man rather than the king and his government. R.R. Marett has termed "tabu" as the perceptual stage of religion whereas Lévy-Bruhl has termed "tabu" as the prelogical stage of religion. Religion begins with fear and the whole mass of fear inspired inhibition that may be termed as tabu. These inhibitions are religious in nature. In primitive society such inhibitions regulate the society; Jevons distinguished between things-taboo and "tabooed-things". The tabu infection is not inherent but derivative.

The Primitive man had the conception of supernatural as the object of their mental attitude. To the savage it is both magical and religious in character. Supernaturalism has both positive and negative aspects. The negative in
supernatural is tabu and the positive is mana. On one side we have fear, awe, wonder etc., which are negative aspects and on the other side we have submissiveness, reverence, humility etc., as positive aspects. The tabu-mana formula determines the nature of the supernatural respectively.

**Sex and sex symbols as objects of worship:**
Certain collective feelings and ideas give rise to the worship of sex in different parts of the world. Such feelings work unconsciously in human nature. In art and caricature men want to imitate the things of daily intercourse and interesting objects of the external world. This tendency finds expression in religion through idols - e.g. the idol Ganesh possesses an elephant head and a human body, the giant Babana with ten faces, the Goddess Durga with ten hands, the Tibetan Buddhism has produced the symbol of power as, "many-breasted Artemis". In the above light we can consider various divinities with their sexual organs deeply emphasized. There is another point for which sex-organs are worshipped. The sex-organs are represented as the power of reproduction, paternity, fertility, the power which provides the abundance of crops and cattle. Let us quote a few lines from American Encyclopaedia about sex-worship:— "In early ages sexual emblems were adored as most sacred objects and in several polytheistic systems the act or principle of which the phallus was the type was represented by a deity to whom it was consecrated in Egypt by Khem, in India by Śiva-lingam, in Assyria by Vul, in primitive Greece by Pan, and later by Priapus, among the Teutonic and Scandinavian nations by Frícoo, and in Spain
by Hartanes. Phallic monuments and sculptured emblems are found in all the parts of the world." The worship of Priapus with erected penis was prevalent in Greece and in Rome. He was identified with Mutunus the well-known phallic god. The Tutonic god Fry or Frecco was exaggerated with a large phallus and he was known as the giver of rain, sunshine, crops, peace and enjoyment. Sex-worship was also prevalent in Africa. We now allude to certain festivals as religious. During the festival of Bacchus people would carry a large phallus. During the festival of Caius, Egyptians would carry a large Phallus 150 cubits high. In Syria in the temple of Hieropolis a phallus 120 cubits high would be inserted in a human figure.
In France at the festival of "La Fete de Pennia," people carried palms in procession. R.P. Knight has shown in the worship of Priapus that may-day festival is an emblem of ancient-phallic worship. For the purpose of increasing the crops in some districts of Java the owner and his wife of the rice-field run down naked and go to the rice-field where they unite in sexual embraces. Such a duty is considered by the priest as lawful and default of which - the sowing of the seed is not lawful. (1)

We have enumerated a list of gross physical objects as objects of worship. They may be celestial, atmospheric or terrestrial bodies. Among the terrestrial objects some are living bodies and some are non-living bodies. Whatever the objects are, people have shown religious attitudes towards the objects only when the objects have possessed extra-physical powers. With the advancement of culture and civilization the objects of worship also change. The objects of worship of the savages are not similar to the objects of worship of the

Ref: (1) Encyclopædia of Religion and Ethics - PSSO
half-civilized or civilized men. The more civilized becomes the nation, the more refined becomes the object of worship. The progress of civilization teaches mankind to select the better rather than the worse, to choose a refined object rather than the gross one, to take up the subtle and the abstract one rather than the refined. Abstraction is a process which is meant only for civilized and well-civilized men. Abstraction is absent in savage society. The development of culture determines a progress from the gross to the refined and more refined conceptions of worship.

We noticed the gross symbols of sex as objects of worship. But with the advancement of civilization the gross symbols of sex were kept aside and the symbols of creative powers were exaggerated in a refined and cultured way. For example, for male generative power people took fire, torch, a tall straight tree, a thumb, a trident, a bow, an arrow, a house, a bull etc, as transformed. For female generative power people selected the crescent moon, the earth, water, darkness, the Koni, the shallow vessel, a cup etc. Male generative power was represented by a straight upright object and a female generative power was represented by round oval objects. Hargrave Jennings has shown in this connection that serpent-worship is also a kind of sex-worship because serpent implies desire. The gross symbols as the object of worship are also found among the Semites. These symbols are the symbols of gods. The god of storm and thunder is Ramman and he is represented by a lightning fork, sin by a disc and sun by a lion. The Semites have a god of love and creation namely Ishtar. Ishtar is a female figure with breasts open and a child sucking her breast. Ishtar is also the goddess of passion, for this she is exposed nude with feminine parts.
particularly shown. In Semitic religion the temples have symbolic meaning. Since the time of Solomon the first temple contains the ark which signifies the presence of the deity and in the second temple the adytum remains empty but the presence of the deity is marked by the continuation of the altar service and the rituals. Further the Semites divide their temple into apartments like "Holy-Place" and "Holy of holies." The apartment holy place represents heaven and holy of holies represents highest heaven and the entrance of the temple may simply be called earth. The mosque of Cordova have walls printed in scarlet which signify that Chebbers were fire-worshippers. The mystic, "Ibn Arabi," gives us many muslim postures of prayers which are symbols in many ways. During prayer then a man raises his hands, it means that power belongs to God and not his own - raising of the hands over the chest means that God is in front of us etc, sitting in prayer means an attitude of the slave before the master. In Indian religion there are many gross symbols which represent different gods. Many Indian gods have respective animals as vehicles. By these animals, the gods are symbolically known. For example, monstrous eagle Garuda belongs to Vishnu, the swan to Sarasvati, the bull to Siva, the deer to Vayu, the dogs to Yama, etc. God Siva and Vishnu are also represented by linga and śālagrama respectively. Indian goddesses have symbols too, the trident and skull represent Kāli, the lotus represents Laksānī, etc.

Abstract symbols and abstract deities as objects of worship :- Leaving aside the gross symbols of religion, we now come to certain abstract deities and abstract symbols of religion. The symbolic stage of religion is an advance on the stage when people worshipped mere gross physical objects. When people began to worship abstract symbols, they understood that reality
is something more than the object. They worked out certain symbols in order to express the true religious thought, emotion and experience. With the decay of magical stage in religion some emotions found expressions in symbolism. Symbolism is a matter of imagination and should be grasped by the mind only. In one sense all idols, fetishes, images etc., are all symbols.

In the Rig-Veda an evolution of thought from concrete to abstract is found. These became obvious through the abstract deities. One of them is Čaddhā (faith) and the other Manyu (wrath), Kāma (desire) is also an abstract deity. There are other agents such as Dhātri (Creator), Prajāpāti (Lord of Creatures) conceived as abstract deities. The deities have been derived from the activities of different character. For example, from the activities of prayer, the abstract deity Brihaspati (Lord of prayer) has been conceived. He is the direct personification of devotion. Among the goddesses Aditi is the abstract deity; she is the mother of small group of gods. She is "the goddess of freedom," she releases human beings from sufferings and moral guilt. The highest form of abstraction which the Indian Rishi has conceived of is the mystical syllable "Om," which implies the triad- Brahma, Vishnu and Maheswar. Dr. T. M. P. Mahadevan writes in Gaudapāda (A Study in Early Advaita) - "In the Āgama prakāraṇa Gaudapāda explains the methods of contemplation on the significance of Pranava or Omkar, as it is set forth in the Māndukya Upaniṣad. Om is the sound which is indicative of the Brahman. The Kathopanisad says the word (or goal) which all the Vedas declare, that which all penances proclaim and desiring which people lead an austere life, that word (or goal) I tell thee in brief it is Om. I.11.15."

Ref: (1) A History of Sanskrit literature- P70 by Macdonell.
(2) A History of Sanskrit literature- Vedic gods, goddesses and abstract deities P70-77 by Macdonell.
(3) Gaudapāda by T. M. P. Mahadevan Pages 168-69.
The Jñāni or Bhakta in India does not worship the shape in clay, wood or metal but the invisible substance or reality which each image represents. The formless deity is an impossibility to an ignorant sadhaka or worshipper, hence for convenience's sake the images are set up to meet the religious purposes of the ignorant worshipper, hence images in one sense are symbols (pratika) of the unknown reality or God. The Indian worship of the external symbol or image is a stepping-stone to higher, clearer forms of belief. The Ultimate is always unknown and unknowable but definite approaches have been made through symbols. The symbol is something intermediate between the inadequate capacity of the mind of the would-be worshipper and the incommunicable nature and the fulness of the Unknown, whom the worshipper adores. In Hindu religion different types and names with powerful sounds have been employed to express the Ultimate reality. Brahman has been called the sustainer of the universe. Symbolically, Brahman has been called "Hiranyagarbha", the golden germ.

Images and gods as the objects of worship: The sign of the cross is also a religious symbol among the Christians. It is the symbol of self-sacrifice for the attainment of salvation. In Latin churches some pictures like, "lamb carrying a cross and blood streaming from its breasts," signify the emblem of suffering Christ. In the Old Testament we find allusions of paradise represented by park with trees, shrubs, flowers etc.

The conception of deity with spiritual nature is the outcome of higher culture and civilization in the history of religions. That God is creator, destroyer and restorer is an idea which is rooted in human mind and thought. But proper culture is necessary to develop such an idea. The different
objects of worship are revered at different stages of culture. In a similar manner human beings make gods in their own images, and human beings solve out their own salvation through those ideals. The characters of the Gods react upon the makers or worshippers. As it is the God, so becomes the worshipper. And similarly like worshippers, like God. If we study a little, we find that social organization suggests a corresponding arrangements among the gods. Religious gods are bound to be personal because personality is the bridge, through which the worshipper wants to unite with the Divine. Religious gods have super-human traits, and the human elements have been totally refined and purified in them. God has become impersonal when speculative and metaphysical conceptions have been introduced on the religious idea of God. Thus we get two conceptions of God. He may be personal or impersonal. The nature of personal God carries with it the idea of Providence. Personal God provides and fulfils all sorts of needs to His personal creatures. He looks after the welfare and controls nature for the good of His creatures. In the Gita (Chapter 4, 7th Sloka) Bhagavân Sri Krishna says that He takes human form for the welfare of His creatures, and for the maintenance of peace in the world. This is the introduction of avatāras or incarnations in which God Himself manifests in this world of māyā with a magic body (person in flesh is here identified with the god who is mere ātma spirit). In the Varāha Purāṇa we find the Incarnations of Varāha namely—the boar, the man lion, the dwarf, Rāma of the Bharu race, Rama Dāsarathi, Vasudeva Krishna (which is assumed for the destruction of Kama), the fish, tortoise, Buddha and Kaikin. The Agni Purāṇa also gives the above ten manifestations of Lord
Sri Krishna. Psychologically viewed, the above are the blending of the various motives of the human nature for the purposes of worship. Such motives find outlet in religious myth. The personal deity may manifest Himself in the form of images. In Srimad Bhāgavata Shastra, Lord Sri Krishna says that the materials or objects for the images may be of eight kinds namely stone, wood, iron, pastes of clay, jewels, painted images, metal and mental images. The two chief religious sects of India, namely Vaishnavism and Saivism, recognise Vishnu and Siva as Supreme Deities respectively. They worship Vishnu and Siva in images. The 'vital' principle in nature is worshipped by certain sects in India who are known as Shaktas. The object of worship of the Shaktas is the 'Vital' principle or grossly it is known as 'Mother Kālī', she is worshipped in ten forms which the mother Kālī showed to Mahādeva before Dakṣa Yaśoda.

Through a yantra we make clear such a conception. On the north during destruction stood Kālī, the dark-coloured with terrible eyes before Śiva. One who was above was Tara, on the south was Devī Bhagāmukhi, the destructress of foes. On the east was Devī Chinnamasta and on the west was Bhuvaneshvari. On the NW. was Hīranyalā, on the NE was Shodāshi and on the SE was Dhumāvati, on the SW was Kanalā. She who was below was Bhairavi, Mother Kālī may manifest Herself through these ten forms in images as made by sculptors and painters. The personal
deity may be a mental image in all the cases and in such cases Mother goddess may be with forms or above forms. Tantra says, "Vital principle or Shakti" is existing everywhere. She is Brahma, hence She is Brahmamayee, She is Kundalini Shakti in Muladhara, Kundalini is Shabdabraham - i.e. Atman as manifested Shakti - in bodies, and in every power, person and thing. Here we find a similarity between Advaita Vedanta and Saktism.

The manifestation of a personal deity in images is also found in Hebrew and Semitic religion. The Hebrews worshipped Jahweh in a golden bull. The Buddhist images in Japan were introduced in Japan by Shibatsu in A. D. 522. In Japan from the middle of the 8th Century to 12th Century images of bronze, clay and hard lacquer were introduced. The most famous images of Japan are Daibatsu in Mara, Kevannon the goddess of mercy, and Jizo the helper of troubles Japanese have seven gods of luck who are manifested in images as - Ebisu, Daikoku, Banten, Fukurokejoe, Bishaman, Jurojin and Hotei.

The God of the Christians is also a personal god who looks for the welfare of His creatures. Such a God is religious but does not manifest in images or idols. It is abstract in character. The God of Old Testament was not a metaphysical God and was not reached through abstraction. The God of Old Testament is the personal God of the people of Israel. A religion which was merely a plant became a full-grown tree in the 1st Century B.C. with the advent of Jesus of Nazareth. What was before Jesus, Jesus assumed to be true. Moreover, He declared God both metaphysical and personal. God is near to us in communion, revelation and ecstasy. During the time of Jesus, God was raised to the highest ethical monotheism. God is holy and righteous, at the same time. He is the moral governor of the world.
Such a conception of personal religious deity is also found in Islam. Muhammad developed many abstract conceptions of God. The Muslims maintain that God possesses seven attributes - life (hayah), knowledge (ilm), power (quara), will (irada), hearing (sam), seeing (basar), and speech (Kalam).

Religious God is something more than the God of the metaphysicians. Religious God responds to us through revelation, whereas metaphysical Absolute is confined only to intellectual activities. Metaphysical Absolute does not respond to our need or call. For this reason religion is something higher than philosophy. As Bradley says - "Religion is rather the attempt to express the complete reality of goodness through every aspect of our being. So far as it goes it is at once something more and therefore something higher than philosophy." Bradley calls both religion and philosophy as appearances and both of them find completion in Absolute. There is a difference between religious absolute and metaphysical absolute. The conception of religious absolute is met in the Upanisads. Such religious God is impersonal in character. He is Brahman, the All-pervading Being.

The One Reality who is self-supporting and self-existent, Brahman is pure Being, who is associated with the principle of illusion (maya). He is enabled to project the appearance of the world. The realization of Brahman is a matter of self-realization. When the self or Brahman is realized the veil of illusion is withdrawn and Brahman with His true nature, bliss, knowledge

(1) Appearance and reality - P401
(2) Appearance and reality - P402
and absolute existence asserts Himself. Religious Absolute can be realized whereas metaphysical Absolute is beyond conscious experience at its highest level. Metaphysical Absolute is known in and through the appearance and not apart from them. But Absolute is beyond knowledge. Hegel says - "The system of experience itself in reality, is God; and God thus is the most certain thing in the world, implicated in the existence of any reality whatsoever". Such an idea, though philosophical, does not satisfy a religious mind. The conception of impersonal religious Reality is also found in Buddhism, known as the doctrine of Sunya Vada, according to which the world is neither real nor unreal.

The difference between Supreme as spirit and the Supreme as person is a difference in standpoint. But in essence there is no such difference. -Supreme as spirit means God as he is and supreme as person means God as he seems to us. The first one is the Absolute of the philosophers, whereas the latter is the personal God of the religious people. We call God as Absolute when we find no terms to express the supreme nature. Personality is a symbol which religious people ascribe to the supreme. We sometimes quarrel about the Absolute and God, but in worship they intermingle, one with the other.