Worship is instinctive in human beings. It arises out of certain original sentiments which are common in all human beings. In primitive societies worship was intermingled with magic. Worship was modified from time to time with the progress of culture and civilization. In primitive societies it was a case of appeasement of the supernatural agents which we noticed in course of development of our subject. Moreover the nature of the supernatural agent determined the nature of the ritual. Ritual and the object of worship are relative terms. In savage societies tabu-mana determined the nature of the supernatural and in primitive societies various quasi-religious feelings such as awe, wonder, fear, etc were present. Formerly worship was a social affair and it was necessary for the preservation of the race. As civilization advances human beings instinctively want to live better and well. The same instinct and reason remained immanent in religious affairs and worship. The above progress in religion and culture can be compared with the progress in art, aesthetics, ethics and civilization.

In various objects of worship we distinguished between gross physical objects and spiritual objects. We classified gross physical objects into celestial, atmospheric and terrestrial objects. Among the terrestrial objects there are certain non-living objects. Moreover, we noticed a transition to certain refined objects such as sex-symbols and various other symbols of

worship. These symbols are the representations of various gods and goddesses. Thus a progress can be shown from physical objects which were considered as spirits or supernatural agents to the conception of gods. These gods are both personal and impersonal. The conception of one God has found its completion in higher religions like Christianity, Islam and Hinduism. Thus in various objects of worship progress is discernible from many gods to one God or from polytheism to monotheism.

The various modes of worship according to the Gita are ķāyika (worship through bodily activities), vācika (worship through speech and incantations), and mānasika (worship through mental activities). But there are various modes of worship in which the above three factors go together. Progress can be shown in this line only on the ground that the appeasement of the supernatural beings by certain offerings was converted into communion with the deity with the progress of culture and civilization. In sacrifice we noticed how in course of time it was converted into self-sacrifice. Self-culture and ethical development were totally absent in savage societies. The main aims of savage societies were race preservation and self-preservation. With the conception of God and soul there came into existence the conception of communion with the deity. The conception of communion with the deity again found its completion in self-culture and ethical development. This is obvious in worship through mental activities (mānasika tapasyā). This is found in Christian prayer, Islamic Salat, the attainment of Arhatship by a Buddhist, Hindu modes of worship known as "Aṣṭāṅga Yoga", and mystical trances. The above higher cultures were possible, only when religion reached the stage of monotheism.
As worship is a purposive action, it aims at a certain end. The end which is to be attained by worship also changes with progress and culture. Formerly the end remains as a material gain, but in course of spiritual progress the end is converted into ethical and spiritual gains. With the conception of the soul and monotheism the worshipper conceives that physical death cannot bring his total destruction. He realises that with the communion with the deity, he is saved for ever and his soul become immortal. This is noticed in the sattvika form of Hindu worship, and also in the Christian conception of salvation. The idea of Najah of the Muslims is also a similar conception. Thus the immortality of the soul is the natural ideal which a worshipper becomes bound to take up when religion reaches the stage of monotheism. He is no longer satisfied with the appeasement of the supernatural agents which his forefathers did, but he moves forward towards moral ends and self culture.

Monotheism is a developed stage in religion and it has been achieved by the higher religions through gradations in the process of spiritual evolution. Such gradations in the spiritual evolution have been clearly shown in origin, objects, practical implications and necessity of worship. We call it a process of evolution because it is a progress from the lower to the higher spiritual ends and gains. This sort of evolution is a mental development rather than mechanical cosmic evolution. It is teleological in nature, because it is regulated by a purpose, thought and intelligence. Evolution means advancement by gradations towards a definite end. Here in the evolution of worship we find a progress towards a definite end, i.e. unification with the deity guided by a conscious Divine Will and not by the operation of
blind material atoms or forces. It is the presence of the Divine Will in the lives of the worshippers which becomes the root cause of all spiritual progress. The worshipper is discontented so long as he is unable to unify himself with the deity. This Divine discontent and the sense of doubleness in the lives of the worshippers and the continuous conflict between the lower and the higher self are the clear indication of spiritual progress. The worshipper does not stop till he is united with the "Other". He thinks that he is not annihilated by death and for perfect communion with God he continues to exist even after death. This we discussed in our chapter on "The necessity of worship".

The history of monotheism and spiritual perfection are themselves products and final steps in the process of spiritual evolution. Monotheism is a doctrine which maintains that there is only "One God". The prophets of Israel achieved monotheism according to tradition. They called God "The Righteous ruler of the world", "The Doer of Justice," and this may be termed ethical monotheism. The Christian type of perfection is also crowned with such an ethical and spiritual completeness. Christ said, (Mt 5 ) - "Ye therefore shall be perfect (imperatival future), as your heavenly Father is perfect." This sort of perfection may be called ethical perfection in likeness to God. Such a perfection is to be cultivated in our personal character by means of love. Again - "If we love one another, God abideth in us, and His love is perfected in us (Jn 4, Ph2 )". Perfection depends upon pure intent, single eye, the entire renunciation of the self, the complete discipline of the tongue, as well as full cluster of the spirits (Gal 5 ), (Lk 14 (Ja2 ). These are the main teachings of NT (New Testament) and through prayer Christ taught that

List of abbreviations:

NT - New Testament, OT - Old Testament,
MT - Mathew, Jn - John, Gal - Galatians,
LK - Luke, Ja - Epistle of James,
Ph - Philippians
"Kingdom of Heaven", is within and outside us. It is a matter of realisation and spiritual culture. This sort of ethical monotheism is achieved by self-surrender and self-abnegation.

Muslims believe in one God, Who is Allah. He possesses ninety-nine names. High attributes may be ascribed to Him which befit his dignity. He is great and gives punishment to sinners. Khalas and Najah are the terms meant for the deliverance from sin. Muslims try to attain Najah and Khalas by the performance of the daily five duties of Islam, the daily five prayers and other religious duties. Thus Allah is Ethical God.

Another type of monotheism developed in Greece out of speculative philosophy. Through philosophy, God was shown to be the cause, source, explanation, order of the world. It may be called Hellenic type of monotheism. This Hellenic monotheism was backed by the conception of Logos. There grew a conflict between the monotheism of Israel and the monotheism of Greece. God as the Righteous Ruler was not reconciled with God as order and explanation of the world.

A third type of monotheism was advanced by the mystics of the middle ages which reconciled both the monotheisms of Israel and Greece. The mystics maintained that the intellect is unable to give us the true nature of God. The results of the intellect are negative rather than positive. The true nature of God is to be known by a contemplative life rather than by barren logical arguments. This type of monotheism is the typical monotheism of India. In course of time this type of monotheism spread all over the world. Worship becomes contemplation in higher culture and religion. In such a state God is known only by means of intuition.

(1) An Idealist View of Life by S. Radhakrishna
Note of p-130.
This type of monotheism we noticed in Christian mysticism and Indian Yoga.

In the Upanisads the worship of one God is found in various ways. For example, worship through symbols, omkār, prāṇa or vital principle, worship of equalities and the self itself. But the type of worship found in the Upanisads is, "Advaitaism, rather than monotheism. It is the identity drawn between the self and the infinite self rather than the worship of one God. It is not monolatry which means a trust and loyalty to one object although other races may have other supernatural helpers. It is Advaitaism and not henotheism of Max Muller. Henotheism as a theory maintains that each deity, out of a large recognised pantheon is treated in turn as if the supreme or even the sole god. Advaitaism is an advancement upon polytheism, henotheism or Kathenotheism. Henotheism belongs to the Vedic period whereas Advaitaism belongs to the Vedānta period. The Rishi of the Vedānta not only recognises that God is one, but also recognises that he is identically one with Brahman. With sattvika knowledge he realises the existence of one God everywhere (18/20 the Gita).

In Mūnḍaka Upaniṣad (2/1/4) it is written - "He is the soul of everything, whose head is heaven, whose eyes are moon and sun, whose ears are the sides, whose voice is the Vedas, whose life is wind, and whose mind is the phenomena and from whose feet come out the earth, and He is soul of all the finite souls".

Thus the All-Pervading-Reality is Brahman and He is One.

In order to draw a relation between the finite and the Divine self, the Hindu tried to draw a relation through symbols. We discussed a part of this topic in chapter on practical implications of worship. In the Rig Veda 5/62/1, 10/130/3, we
find the existence of gods with bodies and images. Human beings instinctively wanted to imagine their deities in the form of human effigies. The general mass is unable to grasp advaitaism and for this reason it takes up a certain deity as a means to achieve Divine perfection. The worship may be of three kinds, sattvika, rajasika and tamasika, according to the Gita; human beings take up the various modes of worship according to choice but ultimately all the various pujās (worship) go to one God (Sri Krisha) though the various devotees may worship various gods (The Gita 9/23). The various gods are the representations of One God, because One Reality exists in all the gods. The relation may be established through any of the representations or symbols or idols.

In the Upaniṣads Advaita relation has also been established through "Omkār Upāsanā". In the Mandukhya, Prāśna, Kaṭha Upaniṣads, "Omkār" has been shown as identical with Brahman. For example, "Everything is Om, Brahman is indicated by Om. Past, present and future are Om (first sloka, Mundaka Upaniṣad)". The syllable Om contains Brahmā (The creator), Viṣṇu (The sustainer) and Maheśvara (The destroyer). When these three powers unite together, they form Omkār, which again indicates Brahman. The worship of this Omkār means a relation with the supreme Reality Brahman.

In the Upaniṣads attempts have also been made to establish Advaitaism through Prāṇa Upāsanā (worship of the vital principle in man). In the Brihadāraṇyaka Upaniṣad the supremacy has been given to Prāṇa (life force) than the sense organs.

Moreover, attempts have also been made to draw an Advaita relation with Brahman by the worship of different properties of Brahman. Brahman is ever full and complete. Individuals can
also be full and complete by the worship of Brahman and the
identity established through "Tat - Tvam - Asi (Thou art That)"
Sri Sankaracharyya in his "Vivekchudamani", says - "Thou-art-
That", -- repeatedly establishes the absolute identity of Brahma
(or Isvara) and Jiva, denoted by the terms 'That (Tat) and
Thou (Tvam) respectively, divesting these terms of their relative
associations, - then it is the identity of their implied,
not literal, meaning, which is sought to be inculcated,
for they are contradictory attributes to each other - like
the sun and a glow worm, the king and a servant, the ocean
and a well, or Mount Meru and an atom. (Slokas 241-242)"
Again Sri Sankaracharyya in 255th sloka of the same book
says, "That supreme Brahman which is beyond the range of all
speech, but accessible to the eye of pure illumination,
which is pure, the Embodiment of knowledge, the beginningless
entity:- that Brahman art thou, meditate on this in thy
mind." Thus full and complete means to be full and complete
with the properties of Brahman i.e. Sat(Existence) Chit(Knowledge)
and Ananda (Bliss) absolute. This is possible by a Upasana
(worship) made through the identification of "Tat-Tvam-Asi"
or that the human self and Divine self are one. But such a
worship is dualistic in nature. So long as there is a
distinction between Brahman and Jiva, a progress is discerned
through the elimination of "I-ness" and maya, it is dualism,
it is a distinction between Brahman and Jiva. It is Advaitaism
reached through dualism.

Lastly, there is another mode of worship for the
attainment of Advaitaism which is the worship of the self.
This self indicates the higher self reached through "Ahamgraha
Upasana". 'Aham' indicates the Purusa, Who is Indefinable;
Graha means the self which should endeavour to know its
real nature.
In short, to know the real nature of the self is worship of Brahman. The mode of worship through "Ahamgraha," is the realisation that Aham is indestructible and therefore the nature of Aham is Sachidananda (existence, knowledge and bliss absolute). Such a kind of realisation is advaita realisation whereas in a mode of worship like "Tat-Tvam-Asi," a dualism exists between the worshipper and the object of worship.

The perfection indicated in Hinduism is Advaitaism, but historically there had been changes in various ways. Such a perfection of Hinduism is both ethical and spiritual; spiritual perfection is complete in itself, because the spiritual ideal is realized. The spiritual ideal is realized here or hereafter but the ethical ideal, which is supreme goodness is never realized in this material world though a progress is possible towards the ethical ideal. The ethical ideal always remains as an ideal whereas the spiritual ideal completes the worshipper.

The spiritual realisation contains ethical perfection. Religious truth is one and it has been revealed to different prophets in different ways. Unity is found among all the developed religions of the world and all the religions aim at the religious perfection as unity and communion with God here and hereafter. In the holy Quran the term al-akhira indicates the next or the future or the last abode. Moreover there is also the conception of barzakh, which is a stage after death, where the guilty persons are made to taste the consequences of their deeds. But the ultimate end of life which the holy Quran indicates is liqa Allah (meaning the meeting with Allah) in the stage of barzakh. The Holy Quran says "O man! Thou
must strive to attain to thy Lord a hand striving until thou meet Him (84:6)". This meeting with Allah according to holy Quaran is possible only after death and human beings should strive to attain it and should begin the struggle for that attainment even in this life. (1)

Muslim prayer is also a means of attaining moral greatness. Allah possesses all the moral attributes, e.g. al-Fattah (the Greatest judge), Hasib (The One Who takes account), al-Mur (The giver of light), al-Shahid (The Witness), al-Rafib (the Watcher), al-Mugrit (The Controller of all things), al-'Adl (The Just) etc. Prayer is a means of coming in contact with the Lord. It has been spoken of as munajat (confidential inter-course with the Lord, al-Bukhari 8:39,9:3) again the actual intercourse with the Lord has been explained as becoming imbued with Divine morals.

The same thing Jesus taught in NT. He stated perfection in ethical terms and not in ritual and legal terms. It is a moral likeness to God, in perfect sonship to perfect Father, is a quality of character resulting in peace and prosperity. Thus we can show a unity among the religions of the world through religious perfection which is at the same time ethical. The spiritual perfection has been achieved through a process of religious evolution.

The spiritual perfection also manifests itself in society. Society and individual are relative terms. Individuals exist as members of society. When the individual make a religious progress, the society thrives accordingly

as each member performs his religious duties. The individuals may be regarded as means, a means through which the society is perfected. On the other hand the individual is also an end, it is through the society that the individual gets the spiritual inspiration. It is through the society that the individual realizes his religious end. Thus the individual is both the end and the means of realization. Moreover, the progress of society depends on us, because religious development is mental evolution rather than natural cosmological development. The cosmological evolution does not depend or wait on us. It is natural and mechanical, whereas the religious mental evolution or development depends totally upon the will of man. Human effort is a necessary factor in case of spiritual evolution, but in case of cosmological evolution no such effort is necessary. As religious development depends upon society, it thrives with the development and culture of the society. But how far does God help us in this line of progress and development? From the religious point of view we cannot call God to be wholly transcendent because a pure transcendence does not help religious evolution and a worshipper cannot remain satisfied with such a theory. Moreover, God cannot be called immanent because it is a denial of the Divine altogether and at the same time it is the unqualified acceptance of everything as it is. Therefore, the worshipper maintains that his God is both immanent and transcendent. He always feels the Divine presence in his finite life. The Christians give the name "Holy Christ", to God in action in the world of man. Moreover, the religions believe that God is a spirit or force which acts in the world
of man. The "Divine Grace" is always working in man. It is only a matter of response which we can give to such a call. The "Divine discontent" is a test that there is always the presence of "Divine Grace" in the world of man. Nobody is satisfied and cannot be satisfied unless he unites with his "Other". This discontent is ingrained in the nature of human soul. There is no other alternative except the unification with God. It is only by the unification with the deity the spiritual life becomes full and complete. The barrier in the process of evolution and spiritual progress is sin, a self-centredness which shuts out the divine presence. Sri Śaṅkaraśākharya says — "Through the destruction of limitations the perfect knower of Brahman is merged in One Brahman without a second—which he had all along, becomes very free even while living and attains the goal of his life" (Vivekachudāmani—Sloka-554).

The spiritual evolution is not the effect of antecedent causes. It is something which may not happen unless effort is made in this line. In fact, it is totally dependent upon the worshipper's will. It is the identification of man's will with the Divine Will. For this reason the spiritual evolution has not become always a matter of progress. The conception of a perfect society through religious modes of worship can be conceived only when each and every individual of a society realises his potentialities to the full. But this has not always become possible and a perfect society has not come into existence by means of religious practices. But on the former ground the worshippers cannot give up the idea of unification with God because they have made earnest
efforts to unite with the Divine in this life. The efforts cannot go in vain (just as the conditions of causes uniting together cannot go in vain, as there is a necessary tendency of the cause and conditions to produce the effect) and from the point of view of causation, the worshippers infer the unification with the Deity even after death which is the natural consequence and effects of earnest religious efforts made in this life. Thus life after death is a fundamental theory in religion and is found practically in all the developed religious of the world. This we noticed in our Islamic stages of Barzakh, the conception of paradise and the meeting with Allah; in the Christian religion there is resurrection; in Buddhism there is Nirvana; in Hinduism there is Mukti, etc.

The existence of a tendency towards Divine in the spiritual realm is obvious. There is always the consciousness of the "Other", a consciousness in man for unification with the Deity. We may call it an urge, a religious impulse, an endeavour after mystic experience. But that such an impulse is unfailingly present is a fact and we have shown the presence of such an urge in man from primitive times to the present day. Such an urge may be called as the Nisus which draws human beings towards spiritual perfection. Lloyd Morgan calls such a Nisus as-Go hypothesis. From the point of view of Hindu Philosophy, we can term this Nisus as the progressive march of Karma which leads to perfection. Spiritual evolution is creative in the sense, that by the combination of worship and the immanent Divine Will working in men a perfect society of

Ref: (1) Emergent Evolution (Henry Holt & Company)- C. Lloyd Morgan - P-35.
gnostic beings will automatically emerge in future. But efforts are necessary on the part of human beings. We have met innumerable perfected saints who have become perfect (siddha) by means of religious practices, like Buddha, Jesus Christ, Sri Sankaracharyya, Muhammad, Hoistar Hedhart, Ramakrishna Paramahansa, etc. As the religious evolution is mental, evolution and as it depends totally upon the effort of individuals, so there had not been mass perfection in this line of religious progress. We conceive a mass perfection through religious practices, provided the masses are trained through successful modes of worship. Swami Vivekananda said, "Religion is the manifestation of the Divine which is already in man". The Divine is always in man, it requires only culture, practices through proper modes of worship to awaken that tremendous Divine power or Śakti (Kundalini Śakti) in man. A Divine urge has driven us from the stage of cave-dwellers to the present civilized stage. On the same ground we can assume that the same urge will naturally draw us towards a "Divine Life", and towards a supramental world.