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Ritual & Practices to Attain Spirituality in the Light of Religious Scriptures of the World Religion

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Abstract

Humans are spiritual beings and preferred to be an element (one way or the other) of this potent mighty power that fascinated him. Men have been urged to look or visualize the Mighty Lord. Different kind of tools and means were designed in various religious communities to offer a few beautified methods to meet this fundamental intuition. To attain spirituality, many ancient religions had their own rituals and ceremonial systems that mostly consist of external rites and practices. The purpose of the study is to examine and determine the importance of rituals that are being practice in the world religions? What the methods religious scriptures has mentioned for their followers to adopt to attain spirituality? The study is to find out similarities and differences in rituals practices to attain spirituality as mentioned in their religious scriptures? Research methodology for this study adapted is descriptive. This research study has fined out that some ritual systems are concerned with inwards purification rather than outwards. The major purpose of all such practices; fasting, sacrifices, charity etc are all to free men from the entire evil deeds, make him pure as the will of the Lord and closer to it.

Index terms— rituals, spirituality, ceremonies, religious- scriptures

1 I. Introduction

itual performances are different in the world religion. Some rituals are long, complicated events combining oratory, song, dance, costuming, staging and sometimes requiring travel from one location to another. All of this has to be coordinated individual rituals performers may have to enact their character through gesture, dance, and dialogue. In case of illusion and possession, one even has to alter his state of consciousness. To attain spirituality by following particular rituals & practices were in all world religion by simple ablution, bath and make sacrifice and distinctive features etc. "Our religious ceremonies are but the shadows of that great universal worship celebrated in the heavens by the legions of heavenly beings on all planes, and our prayers drill a channel across this mist separating our earthbound plane from the celestial ones through which a communication may be established with the powers that be." (Pir Vilayat Inayat Khan) a) Practices in Judaism In Judaism spiritual purification has constitutional sense. The outward purity is the fount of inward impurity. Some major rituals are mentioned in Torah and particularly in the book of Leviticus 14:4-32.

There are some common practices of daily life in Jews. They are used to touch "Mezuzah" whenever they enter and go outside of their house. Mezuzah is a written text of their religious scripture fixed on the door panel of their houses.

It is obligatory for a Jew to wear 'Tephillim' and 'Tallith' generally and particularly at worship time. Tephillim is known as a religious sign' Jews used it in their prayers. It is a sort of leather in black color tie up it to the forehead and left arm till hand while Tephillim contained selected portions of Torah. (Deuteronomy 6:8) Physical cleanliness is performed as commanded by the religion. Washing hands has been also done formally (Mark 7:3-4). Some sort of special purity before the 'Passover' is also compulsory for them. (John 11:55) 'Mikvah' is the ritual bath in Jewish community. Observance of 'Sabbath' as a special day is obligatory in Judaism. They are

44 not allowed to do any kind of work on the day. This day is only for the remembrance of the Lord and a test of
45 believe. They are ordered to guard 'Sabbath'. (Leviticus 19:30) The ceramics has been also washed as a ritual
46 observance.

47 In some cases ritual ceremonies for purification purpose becomes mandatory if someone come in contact with
48 a dead body or grave as described in Torah.

49 2 Tayyaba Razzaq b) Practices s in Christianity

50 Different Rituals in the church have been performed to achieve spirituality and physical preparation is the first
51 of all' especially by the priest before going in front of the God' according to the book of Leviticus 22:1-33.

52 A layman stands when the priest (celebrant) enters with his ministers to go to the altar; then the congregation
53 kneels and cross themselves whiles the choir, with or without musical accompaniment, begins the introit. After
54 invoking the Trinity and saying Psalm 42, the confession of sins and absolution given. The canon of the Mass,
55 the central part, begins with the offering of the elements, the commemoration of the Virgin, Apostles, martyrs,
56 and the consecration.

57 Ritual & Practices to Attain Spirituality in the Light of Religious Scriptures of the World Religion

58 As the host (bread or wafer) and the wine are consecrated they are elevated, a bell rings thrice each, and
59 the people kneel and adore twice. The host is broken over the chalice and a particle dropped in; the Agnus Dei
60 (Lamb of God) is chanted, and the kiss of peace given at a solemn Mass. The celebrant then receives the host
61 himself. If there is a Communion, which is not normal at High Mass, a cloth is spread in front of the Communion
62 rail, the deacon or server repeats the confession, the priest brings in the consecrated host (one kind only, the
63 wafer) and administers it to the people at the rail. The priest then cleanses and veils the vessels and pronounces
64 the benediction. The service ends with the first part of the first chapter of the Gospel according to St. John. 1

65 3 c) Rituals in Islam

66 In Islam, five times prayers are mandatory to all Muslims. It is a vital characteristic of a Muslim as the holy
67 Quran says: "undoubtedly their prayer confines them from disgraceful and misdeeds / sins."(Al-Ankaboot 29:45)

68 The pilgrimage is the peak of physical as well spiritual domain of spiritual purification mentioned in the religion.
69 This is an obligatory act to perform "Hajj" for every Muslim once in the whole life. (Al-Imran 3:97). "When a
70 person commits to perform Hajj, must avoid any kind of; vulgarity, corruption and quarrel."(Al-Baqarah, 2:197)

71 It is suggested in Islam to give alms "zakat" to help poor's by the wealthier. It helps to attain spirituality as
72 the love of money captured the men and spending the money in the obedience of Allah makes men closer to the
73 mighty Lord. Quran has stressed at many places in it to pay charity and help needy.

74 'Mahfil-i-Sama' has been conducted as a practice of Muslims community' particularly in Sub-Continent. Sama;
75 At the Urs festival held on 'dargah' of a Sufi or a saint, Sama mehfil conducted mostly. Qawaals usually sit towards
76 the feet of the Sufi in the courtyard. Devotees sit on either side, leaving the center path free of obstruction.
77 Clapping is strictly forbidden because these assemblies are not music concerts but a form of prayers. Sufis
78 believe spiritual music assemblies provided nourishment to the soul. The eventual purpose is the state of "fana"
79 annihilation, in God way. 2

80 4 d) Rituals in Hinduism

81 Hindu religious rituals have different requirements like some gifts to present the gods, some eatables' like rice,
82 milk, honey, water, and some other things like clothes, tulasi leaves, jewelry, scents, flowers, incense, lights, food
83 etc.

84 Hindu Rituals practices are synonymous with good 'karma'. They perform some rituals to be purified
85 spiritually. It includes Puja, Prarthanas, Dhupa, Dipam and Achamanam. 3 A bright yellow pigment known
86 as gorochana, prepared from gallstone of a cow, is used for making sectarian marks on body; mixed with cow
87 dung it is taken as a tonic and applied to the genitals. In villages the floors and the hearth of mud huts are
88 daubed with freshly mixed cow dung and earth to purify and clean them. There is go-prachara (cow pasture) or
89 sacred spots in many places of pilgrimage, where hoof prints, representing the hoof prints of Krishna's cows are In
90 Hinduism self-transformative practices such as austerity (tapah), celibacy (Brahmacharya), regulated breathing
91 (pranayama), concentration (Dharana), contemplation (Dhyana), contemplation of God (Nidhi Dhyasa) and
92 silence or restraint of speech (Mauna) are important spiritual practices. Prayer is obligatory and week days are
93 fixed for particular god or goddess; Shiva, Hanuman, Krishna, Dakshinamurthy, Maha Lakshmi, Shani Gayatri and
94 Surya Gayatri.(Chandogya Upanishad, VIII. 5.1 -VIII. 5.4) Some other physical and spiritual practices are mental
95 worship (manasa puja), recitation of God's names (japa), devotional singing (kirtana and bhajana), devotional
96 services (charya) such as sweeping the temple floor, preparing the ritual material and serving the guru.

97 The six yogic practices (kriyas) namely Net? (nostril cleaning), Dhaut? (cleaning of the digestive and
98 respiratory tracts), Naul? (cleaning of the abdominal in circular motion), Basti (cleaning of the lower abdomen),
99 Kap?labh?t? (cleansing of the brain), Tr??aka (a meditative technique to awaken the third eye) are also
100 purification practices only.

101 In Hinduism, bath is a ritual obligation named the 'snana, for purification 'sodhana' performed in river water.
102 Fire bath is also taken by jumping, walking and standing or sitting position. Air bath and dust bath have been
103 also performed as religious ritual for purification purpose.

104 In ancient times it believed in that cow was created on the same day as Brahma' and killing cow is as sinful
105 as of brahminicide and comes out of cow is sacred. Not only dairy products uses but the urine and dung also.
106 Pancha -gavya, (five cows) are five products of cow; ghee/ butter, curds, cow dung and cow urine. The drink
107 of go-mutra (cow urine) is still practiced by the devotees and women before and after delivery. Some sacred
108 Hindus directly drink from urinating cow. Cleaning, snana or bath in cowurine is also a form of purification.
109 Panchagavya or panchakavyam is mixture of five products of cow, used in traditional Indian rituals.

110 worshipped. In ante mortem ritual the hands of the dying person tie up with cow tail and believed in that
111 cow will take him to paradise. The astrological predicts something bad about a child, so he needed to pass under
112 the tummy of a cow so he could rebirth again.

113 'Jata -Karrma' is an event when a Brahmani (women) going to deliver a child, her husband must be closer
114 to note down time, day, star etc. The filthy condition has been continuous for ten days. Not only the woman
115 considered impure but the rest of all member of this home also considered polluted for ten days. 4

116 5 e) Practices in Buddhism

117 Buddha did not believe in performing rituals only, but in righteous actions. 'Eightfold path' is the foundation of
118 ethical living of a Buddhist. Passing through the path one can lead to good 'karma' and resolve of past suffering.

119 In Buddhism, there is the system of rituals for spiritual purification (Suddhi). It is found in Pali scripture.
120 Three rites and practices to gain suddhi are "asceticism, baptism and fire rituals". Buddhist takes very less diet
121 in daily routine that mostly consist of vegetable only.

122 According to Buddha, in whatever way or manner' a man uses his body, his verbal expressions and his brain
123 that's according to his wish and will. This is his entire silhouette. If he performs good deeds, will his get reward
124 inverse in the next world. (Dutiya-Aputtakasutta? 51-52) So his performance not only counts his spirituality in
125 this world but also the life hereafter depends upon his worldly deeds.

126 There are some rituals that only single can attend and perform like the Sennichi Kaihogyo. This is a festival
127 conducted on mount Hiei (outside koyoto). 5 "Buddha has totally opposed to pilgrimage, sacred baths, adulatory
128 and such other external practices which are mere mechanical in nature having no sanction of the inner heart."
129 Buddhists are advised takes very less diet in daily routine that mostly consist of vegetable only.

130 6 f) Rituals in Sikhism

131 "Whatever pleases, are the only good deeds?" says Guru Nanak' in Guru Granth Sahib. To conduct a ceremony
132 'presence of "Guru" is essential. The Guru is considered as sacred as the Holy Shrine by their spiritual leader
133 and mentioned in Guru Granth Sahib. The Five Ks are the foundational custom of Sikhs. The five gadgets are:
134 Keis (uncut hair), Ka?gha (comb), 4 Dubois, J. A. (Jean Antoine), 1765-1848; Beauchamp, Henry K. (Henry
135 King) (1906). Hindu manners, customs and ceremonies, Clarendon Press, oxford, 155. 5 Religions of the World,
136 Buddhism, 138. ?? Kedar Nath Tiwari, (1987). Comparative Religion, India: Motilal Banarsidass, 177.

137 Ka?a (metal bangle), Kirp?n (quick sword) and kacch? (undergarment). 7 g) Rituals in Jainism Some rituals
138 & practices are also very essential; a Sikh must engage himself in remembrance of God (Naam Japna) Simran
139 on daily basis. One must be committed to Selfless service (Sewa) to community and shares his wealth with the
140 needy and poor's (Wand ka Chakna). (Guru Granth Sahib)

141 In Guru Granth Sahib' Guru Nanak has taught that rituals, spiritual ceremonies or empty worship is of little
142 use and Sikhs are discouraged from fasting or happening pilgrimages. However, at some stage in the duration of
143 the later professionals, some ceremonies and rites did arise.

144 Gurdwaras is considered as a sacred place to worship so some rituals connected with it. Normally copy of
145 Guru Granth is kept their. In the morning, Granth ceremonially carried to the temple from the treasury where
146 it kept overnight and in the evening it is escorted back in the same manner.

147 Jainism is the religion believed in no god. According to them, God is not a supreme reality. Only good works
148 or deeds, which collect like a deposit on the soul, make it light and rise upwards towards the reward. Bad deeds
149 form a heavy deposit on soul and tied it to the material world in the endless cycle of existence. 'Ahmisa' is to
150 do respect of all creature in the universe.

151 With regard to ritual purity and purification the Jain themselves says that they have borrowed their rituals
152 from Hindu (Brahmins). A jain is always most anxious to maintain ceremonial purity , for only when a state
153 of ritual holiness can he go to temple or monastery, or perform any of his religious duties, such as meditation,
154 adoration, or reading the sacred book; but ceremonial pollution is very difficult to avoid, accruing, as it does,
155 I so many minor ways. 8 Svetambaras (white-clad) and Digambaras (sky-clad) are two main sects with some
156 different rituals. Digambaras sect believed that as Mahavira went about naked so Nirvana cannot gain with
157 clothing as Jain monks are used to walk about in white cloth on their mouth to atop inhaling insects. They
158 make vows not to kill, not to speak untruth, not to steal, to practice continence and to renounce pleasure in all
159 outside things. They do not engage in butchering, fishing and any such profession that need to kill any living
160 creature. They keep limited possessions. They do not cheat and lie with each other. Meditate regularly or on

161 daily basis. Austerities (tapas) practices are for all Jains to abstain from intoxicants, meat, intoxicated drinks,
162 gambling, hunting and adultery.

163 One important ritual for worshipper is to wash Tirthankara images. After removal of jewels, old flowers, it is
164 washed with water, milk and five nectars and marked with liquid saffron in fourteen places of the body. Offering
165 of rice (aksata puja) is made on a table in the shape of a crescent, in three heaps (three Jewels of religion)
166 and swastika. Bhavapuja is the most important spiritual worship. He prostrates thrice in front of figure and
167 remembers the honor, integrity of the Tirthankara by singing. On their return they utter the word Avassahi,
168 with bowed hands towards the image.

169 7 II. Some Common Practices & Ritual in World Religions

170 8 a) Fasting

171 Fasting is a common ritual to be observed by most of the religions of the world. It has been an almost universal
172 practice of human race from early times. 9

173 In the Judaic traditional law' only one day fasting was compulsory. The day called Yom Kipper. That was
174 considered the 'Day of Atonement'. Judah's were ordered to observe fast fourth, fifth, seventh and tenth month
175 of the year. (Zechariah 8:19) The prophet Moses fasted forty days on mount "Sanai, (Exodus 24:18; Psalm 69:10;
176 Psalm 109:24) without drink water and anything eat. (Deuteronomy 9:9, 18) Jews were allowed to keep fast on
177 some other days. Some evidences In both Old-Testament (Exodus 34:28 ; Leviticus 16:29-30) and New-Testament
178 emphasis has been laid upon fasting and mentioned more than fifty times repeatedly to be spiritually purified'
179 observe fast. Quran also says the same opinion as said; "Oh the people who believes, as (the people) before you
180 so that you may become pious". (Al-Baqara, 2: 183)

181 In Judaism fasting is important as described the Ten Commandments that prophet Moses kept fasting for
182 forty days and nights and he has written this command in the notepad of the commandments. (Exodus 34:28)
183 To follow their prophet Jews normally kept fasting for fort days but the fast of the fortieth day is compulsory
184 for them as the torah had laid much emphasis upon the fast on that day. The tenth day of the seventh month
185 is considered the sacred day, so they keep on fasting at this day .This is the day of compensation to purify you.
186 (Leviticus 16:29-30)

187 It was commanded to Jews to gather and observe fast for three days and nights. (Esther 4:16) Fasting
188 was described as the practice to purify by the confession of sins and its compensation. (Nehemiah 9:1) 10
189 Encyclopedia Americana; 12/52 10 Encyclopedia of Religion, 5/287-288. Blacks Bible Dictionary, 198 ;
190 Encyclopedia Britannica, 9/107 have been found that days were Monday and Thursday. 11 To purify one
191 fasting, prayers and charity are tools to attain a pure life. 12 Swami Chidananda enlists the benefits of fast
192 "Fasting controls passion and emotions. It is the state of repentance of sins. Keeping fast can purify entire body
193 system. A person becomes purer by repeated fasting."

194 For Muslims, the fasting in the holy month of Ramadan inculcate feature of spirituality. As mentioned in the
195 holy Quran; "O believers! Fasting is prescribed to you because it turned into prescribed to those before you,
196 that you can (examine) self restraint."(Al-Baqarah 2:183) 'Ramadan' is the ninth month of the lunar year and
197 the month in which the revelations of God are said to have come. During Ramadan all adult male and female
198 Muslims must fast during the day-time, from the first light of dawn till the darkness at night. Children, the sick,
199 pregnant women, and travelers are excused fasting, though the latter are expected to make it up some other time.
200 (Al-Baqarah, 2:184-185) Muslims keep the fast rigorously and abstain from all kind of food (cook or un-cook)
201 and drink.

202 In Hindu Vedas and Shastras, fasting has been termed as "Vrat". Vrat is observed for the Fire God.
203 (Maadhyandin Yajurveda 1.5) Poornima (full moon) and Amavasya (no moon) are particular fasting days. Days
204 are fixed for fasting in Hinduism for particular god or goddess like Shiva, Santoshi, hanuman and ganesha etc.

205 'Ikadishe' is the ninth month of Hindu calendar. It is a fast consisted on twenty four hours. During Ikadishe
206 fast milk, fruits and vegetables are allowed to eat. One type of fast called "carwaachot" is obligatory for married
207 women only. Some unmarried women also keep it for the long life of his expected husband. 13 In Buddhism,
208 fifth and sixth months of the year are fixed for devotees of Buddha to observe fast. The four of the full moons
209 are special fast days in 'Jainism' while in Sikhism; Guru Nanak Sahib denounced all 11 Encyclopedia of Religion,
210 5/287-288. Blacks Bible Dictionary, 198 ; Encyclopedia Britannica, 9/107 12 Israel Abraham, Judaism, 45 13
211 Swami Chidananda, (1993). Twenty Important Spiritual publication, A Divine Life Society publications, 35

212 In Christianity, 'fasting' is for the God to be spiritually purified and closer to the mighty one.

213 (1 Corinthians 7:5) Fasting has been described as the quality of Mariam (blessings upon her) 'mother of Jesus'
214 that she kept fasting and never left temple. (Luke 2:37) Christian disciplines were trained and persuaded by
215 fasting for short and long term of. (Matthew 9:14; Matthew, 4:2; Mark 2:18; Luke 5:33; Acts 14:23) Purpose
216 of fasting is patience and purity. As the person keep fast will be rewarded fully. (Matthew 6:16) Fasting is
217 mentioned as a quality of piouness that "They prayed with fasting in every church." (Acts 14:23)

218 9 b) Charity

219 In Talmudic law to give "charity" amongst poor is also a religious ritual in Judaism. Land and vineyard are
220 not be completely harvest and something left in the corners or ends of the field for needy and poor's. 14 Islam

221 suggests giving charity "zakat" to help poor's by the wealthier. Doing this the rich increase their wealth and
222 seek blessing.

223 (Leviticus 19:9-10) All the production of field belongs to the Lord. If someone wants to recover possession must
224 add fifth in it. Every tenth animal belongs to the lord, if you change it so both will be considered holy. (Leviticus
225 27:30-33) These corners and ends of field have been termed in "peach" and fallen of ripe crop as "gleaning" in
226 Talmud. Alms and charity secures and increases your wealth as salt preserves the meat. In Sikhism, great stress
227 is laid upon respect for humanity. "Adhi-Granth" has mentioned that a Sikh must offer his service for humanity,
228 sharing of earning with the poor and needy. The free-food services for all, without distinction of religion and
229 cast' are the most famous act of Sikhism.

230 Sacrifice is to make offerings to God as an acknowledgement and thanks giving in Judaism and Christianity as
231 well. Sacrifices are compensation for committed sins. According to Christianity the traditional sacrifice turned
232 into a spiritual sacrifice. The bread and wine transformed into the body and blood of Jesus. (Hebrew 9:11; I
233 Corinthians 15: 3-4 Romans 6:23) The Sacrifice of Communion is taken as symbolically in Catholics and is still
234 in practice.

235 In Islam after performed 'Hajj' it is obligatory to offer sacrifice as Allah has demanded and said; "pray to your
236 Lord and offer sacrifice". (Kausar, 108:2) Fire (Agni) worship is also a part of Hind-rituals. Rig-Veda has given
237 detail status of agony (fire). There are different types of fires; some are reserved for public sacrifices and some in
238 domestic hearth. The construction of the sacred fire alter, the collecting of firewood, establishing fire with aid of
239 rubbing sticks attended by rituals. The ritual of kindling the sacred fire is called "agnyadhey" that belongs to
240 simple "srauta" sacrifices. 16 In Buddhism, different kind of object presented as sacrifice. 17

241 10 d) Bath /Baptism

242 As Jains do not believe in any god, they do not offer any kind of sacrifice and 'Ahimsa' is their basic believe.

243 Baptism is clearing or washing by application of water. It was only a religious rite in Jews that after
244 presentation of sacrifices, a priest must clean himself with water, (Numbers 19:7, Hebrew 9:10) although the
245 converts were never baptized until after the captivity. At the time of John the Baptist, proselytes from the
246 gentile faiths were baptized as a symbol of renunciation of pagan errors and of their becoming pure for the
247 services of Jehovah now they were cleansed from sin. John took the ceremony and adapted it to the new
248 dispensation, which he was proclaiming a purifying for the reign of Messiah. Though Jesus never baptized, his
249 discipline did it. (Matthew 3:6; Mark 1:4; John 1:19; Acts 19:4)

250 Mikvah is a ritual bath in Judaism. After an intentional bath' called mikvah' there are seven steps to dunk
251 in water to be highly purified.

252 Baptism in Christianity is a ritual for slave or frees to be spiritually purified. (1 Peter 3:21) The purpose of
253 Baptism is to wipe away sins, (Acts 22:16) repentance and confession on sins, it is believed in that God forgives
254 sin and gives grace in sacrament of baptism. God makes free from the problem occupied man. He has faith in
255 man's basic goodness and free will. Baptism is understood as a pledge or an acceptance of an infant by the group.
256 Human reason and ethical responsibility is the key to salvation. 18 In Hinduism, bath is a ritual obligation named
257 the 'snana, for purification 'sodhana' performed in river water.

258 The follower who does not practice baptism had been considered as ignorant child. (Luke 7:32) The sacraments
259 of baptism (1 Peter. 3:21) and the Lord's Supper are explicitly provided for. Confession is linked with baptism
260 and a prayer of thanksgiving with the breaking of bread. (1 Corinthians 11:24) Ablution and bath in Muslims
261 is obligatory but there is no ritual of baptism in Islam. (Al-Ma'idah 5: 6) In case of missing water ablution can
262 be performed without water with pure dust mentioned in Quran. (Al-Nisa, 5:6) 19 16 Benjamin Walker, (1968).
263 Hindu World, An Encyclopedia Survey of Hinduism Vol: 1 London: George Allen s Un win Ltd, 359 17 Religions
264 of the World, Buddhism, 86 18 An Introduction to Christianity, 19 19 Benjamin Walker, (1968). Hindu World,
265 An Encyclopedia Survey of Hinduism, Vol: 1, London: George Allen s Un win Ltd, 126 Fire bath is also taken
266 by jumping, walking and standing or sitting position. Air bath and dust bath have Bath as a ritual in Hinduism
267 is called 'ashnana, for 'sodhana' (to-purify). It is an obligation. Both personal cleanliness and spiritual sanctity
268 are achieved by the same process, the difference lying in the intent. Snana is best performed in flowering water,
269 preferably a river or spring. The sacred water of the Ganges also grants liberation. What does Ganga symbolize?
270 Ganga was released from the head of Lord Siva and, therefore, represents the flow of knowledge. The Lord is the
271 very first teacher from whom the knowledge has come down to us.

272 The most effective form of 'snana' is the archly, ritual bath in river, when the worshippers make oblation to
273 the sun. Tanks, pounds and pools are also suitable for ceremonial baths particularly if they are scared. All such
274 places are regarded as 'cross point' connecting the bathe with heaven and earth. The ritual bath involves the
275 right of majjana, 'sinking' when the bather completely immerses his body in the water. A common ritual ablution
276 is the 'avabhrittha', a ceremonial bath taken before or even during a sacrifice. In the greater Vedic sacrifices the
277 chief wife washed the back of the sacrifice and he washed his in return, after which they worship the sun.

278 Ritual baths are bathing in sacred water (rivers), with smoke (dhupa) and light (dipam). These rituals of
279 'achamanam' and 'abhisheka' (sprinkling of water) have been performed to remove the bad effects of evil-eye.
280 The 'ganga-ashnan' is considered the only best way of purification.

281 Fire bath is also considered a type of ritual bath in Hinduism. This bath can be taken by jumping over a fire,

282 or standing or sitting before one or more fires. In the ash-bath, often taken immediately after the fire-bath, the
283 ashes of sacred plants are spared all over the body.

284 In the Air-Bath the naked body is vigorously rubbed while the god "Vayu" is invoked; it is necessary to
285 perfume "pranayama" breathing exercises, and break wind while taking an air bath.

286 In the Dust Bath the dust raised by the hoofs of a cow is symbolically sprinkled on body and some dust
287 applied on forehead. Washing in cow urine is a form of purification, snana or bath has been also performed.
288 21 20 Hindu World, An Encyclopedia Survey of Hinduism, 1/127-128 21 Encyclopedia of Religion and Ethics,
289 vol :10, 469 In Sikhism, baptism is an initiation ceremony, called "Amrita". A person baptize in the presence of
290 five baptized Sikhs. The ceremony takes place in front of Guru Granth. Guru Gobind Singh (1675-1708) has
291 given the name of Khalsa (pure) to only baptized Sikhs. Baptized ceremony is called 'ammrit sancar.' The first
292 ceremony 'ammrit sancar' was conducted in Vaisakhi (1699) at Anandpur Sahib in India, here 'Guru Gobind
293 Singh' and 'Panj Piare' baptized each other.

294 Baptized Sikhs are certain to wear the "Five Ks" in Punjabi referred to as pañj kakkÄ?" or pañj kak?r. These
295 are articles of religion at all times. The 10th guru, Gobind Singh, ordered these Five Ks (KÄ?"s,ka??, ka?gh?,
296 kirp?n, kacch?) to keep as practical and symbolic purposes. 22

297 11 III. Conclusion

298 After this "Amrita" is prepared in iron vessel and the leader stirs it with a two-edged sword. They take oath to
299 be obedient and faithful and promise to pray and pay tithes etc. Sikh Baptism (Amrit/ Khande Ki Pohul) have
300 been celebrated by using drinking sacred water and singing hymns. A baptized Sikh can't haircut, infidelity,
301 flesh-eating, smoking, drinking, and drugs.

302 In contemporary period, every religion has its own identity. It has its own believes and practices. Some
303 practices are commanded by their religious doctrines and some by their spiritual leaders or saints, generally
304 called "rituals". These rituals acts are distinguish. The rituals are the overarching and subsume of devotion &
305 spiritualism. The purpose of such religious rituals and practices is to achieve spirituality. The purpose of all such
306 rituals and practices like baptism, fasting, sacrifices, charity and even in routine life is to make control over the
307 senses and obey the commandments of the religion. So the religion is the whole complex of distinctive spiritual,
308 intellectual and emotional features that characterize a good or an ideal world. ^{1 2 3 4}

¹Worship in the World Religion, 216-217.2 The Sufi courtyard, Dargahs of Delhi, 21.

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