

# Spiritual science underlying familial religious and social acts

## Index

(An \* sign has been placed alongside important points)

- Preface	8
- Commentary by 'A Scholar' on the Divine	
- Knowledge received about this Holy text	10
- Some terms used in connection with the 'Subtle dimension' and their meanings	13
- Introduction to the Recipients of Divine Knowledge and the Compilers	

15

### Chapter 1 : Spiritual science underlying familial religious rituals

<b>1. Birthday</b>	<b>16</b>
1A. Spiritual meaning	16
1B. History and importance of birthday celebrations	17
1C. Importance of celebrating the birthday as per the <i>tithī</i>	18
1D. Method of celebrating a birthday	24
1E. Spiritual science underlying the ritual of birthday celebrations	26
1F. Spiritual experiences during birthday celebrations	29
1G. Acts prohibited on a birthday and the underlying spiritual science	30
1H. Analysis based on subtle-knowledge of a birthday celebrated according to the western culture	33
1I. A Saint's birthday	37
1J. Birthday celebration of children, people of the same age, the elderly and Saints	37
<b>2. Aukshaṇ</b>	<b>39</b>
2A. Spiritual meaning of <i>aukshaṇ</i>	39
2B. Importance of <i>aukshaṇ</i>	39
2C. On whom is <i>aukshaṇ</i> performed ?	39

2D. Where is <i>aukshaṇ</i> performed ?	39
2E. Objects required for <i>aukshaṇ</i> and their arrangement in the ritualistic platter	40
2F. Method of <i>aukshaṇ</i>	42
2G. Spiritual science underlying the actions during <i>aukshaṇ</i>	43
2H. Reasons underlying the various methods of <i>aukshaṇ</i> and the effect on a <i>jīva</i>	52
2I. Actual worship, <i>aukshaṇ</i> , mental worship, remembrance and mental recitation	53
2J. Spiritual experience during <i>aukshaṇ</i>	54
<b>3. Presenting a gift</b>	<b>55</b>
3A. Meaning of the word gift	55
3B. What is an appropriate gift ?	55
3C. What should be the <i>bhāv</i> while presenting gifts ?	55
3D. Why are <i>haldī</i> and <i>kumkum</i> applied to the gift before presenting it ?	55
3E. What is the best gift and who can offer it ?	55
<b>4. Ritual of <i>Shānti</i></b>	<b>56</b>
4A. Objective	56
4B. Selected date for <i>Shānti</i>	56
4C. Various types of <i>Shānti</i> , the presiding Deities of <i>Shānti</i> , and offerings	56
4D. Importance of the <i>Sahastra-chandra-darshan Shānti</i>	57
4E. Analysis based on subtle-knowledge of some rituals performed in <i>Shānti</i>	59
<b>5. <i>Satyanārāyaṇ-pūjā</i></b>	<b>65</b>
5A. Importance of performing <i>Satyanārāyaṇ-pūjā</i> before a function	65
5B. <i>Satyanārāyaṇ-pūjā</i> – Analysis (based on subtleknowledge) by Ms. Madhura Bhosale	66

## Preaface

There is a proverb in Sanskrit - 'megKeb ve efJeevee Oecee&led ~ lemceeled Oecee&hejes YeJesled ~~' which means, 'Happiness in the true sense (Ānand) is possible only by being religious, that is, by following Dharma; hence, always endeavour to follow it'. Through the medium of various religious rituals, sanskārās (Subconscious impresssions), Festivals, Vowed observances etc., Hindu Dharma has shown how to be religious while continuing to lead a materialistic life. Hindu Dharma has conveyed its message of being religious through not only daily ritualistic worship or acts related to worship during Holy and Religious festivals, Vowed religious observances etc., but also through various familial and social rituals.

Only when a designated act is supported by rituals as prescribed by Hindu Dharma, meaning the course defined by rituals that have a spiritual basis is adhered to, that we obtain the grace of Deities. This also helps in protecting us from negative energies. Along with the individual, such acts bestow benefit upon the society too, and hence, it becomes samasṭi sādhanā (Spiritual practice for the spread of Spirituality in the society). This Holy text elaborates upon the objectives, the correct method of performing a ritual and the underlying spiritual science of familial religious ritual such as birthday celebrations, aukshaṇ, gifting, performance of the ritual of Shānti (Peace) as per one's age and social rituals such as inauguration, lighting of an inaugural lamp, felicitation, condolence meetings etc. When a ritual is performed with complete faith after understanding the underlying spiritual science, benefit derived is greater. Importance of reciting Sanskrit shlokās (Holy verses) and information on which shlokās to recite during spiritual discourses, book exhibitions, condolence meetings, rallies etc. is also provided in this Holy text.

In today's times, Hindus are more influenced by western culture. The combined effect of forgetting our own Dharma as well as our culture, coupled with the fascination for western culture, is the reason for large-scale influence of western culture on our religious rituals. This is quite clear from a number of practices such as celebrating a birthday by cutting a cake and blowing candles instead of performing *aukshaṇ*; inaugurating a premises by cutting a ribbon instead of purifying the place by breaking a coconut; lighting the ceremonious lamp with a candle and not with a wick of an oil lamp etc. That these acts do not bestow *Chaitanya* (Divine consciousness) and are spiritually detrimental has been explained in this Holy text alongwith the underlying spiritual science.

We pray at the Holy feet of Srī Guru that let everyone progress spiritually, both

at the *vyashṭi* (Individual) and *samashṭi* (For the sake of the society) level by performing the rituals according to the underlying spiritual science as mentioned in this Holy text and let pride for *Dharma* and culture be awakened in Hindus. -

**Compiler**