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FOREWORD

The Padma Purana states that there are 8,400 000 species of life forms on this earth planet. The human form of life is said to be the topmost on the evolutionary scale as human beings possess superior intelligence capable of escaping the perpetual cycle of birth and death. There is a view that in the Vedic period divine spiritual feminine forms were present during birth, "functioning as midwives of the child's destiny as well as its physical arrival into the world. Worship of the goddess Shasti ('Sixth') on the sixth day of life is a contemporary survival of such ancient feminine guardian figures."

The birth of a child in the home brings joy and delight to all. The Divine Mother, in her form as Shasti Devi, is glorified and her blessings are invoked so that the child will follow a spiritual path and be endowed with all good qualities. During this time, it is also important for the family to think about the less fortunate and to distribute food and other gifts to the poor.

Our late Guruji, Pundit H.R. Maharajh demonstrated characteristic foresight in trying to re-establish sanctity and dignity in the Shasti Pooja which seems to have been lost over time, particularly amongst Hindus in the western world. However, we must heed his advice and follow a Sattvic diet during this period and purify our homes with spiritual vibrations. There is no doubt that this book will immensely benefit both priests and the Hindu community.

Prof Brij Maharaj

**President: Shree Sanathan Dharma Sabha of South Africa
3 February 2006**

INTRODUCTION

The arrival of a new born child in the home is an occasion for great happiness for the whole family. This joy is manifest for different people in different ways. It is a time of sincere thanks giving to Paramatma who has blessed the home. The Hindu expresses his

gratitude to God and a welcome to the child with Shasthi Poojan. This is the most fitting way to welcome the new born in the home. All other ways in which adults indulge in the grossest of sensual pleasures should be avoided.

The number six (6) is of great spiritual and cultural significance. Firstly the newly formed body of the infant is viewed in six parts – HEAD, HANDS, MID-BODY (TRUNK), LEGS. The divine energy responsible for the development, called by a special name, Shasthi Devi is invoked for good health, good character and freedom from disease. Secondly, the Poojan is held as far as possible on the sixth (6th) day after birth, preferably in the evening at lamp lighting time.

All the food for the Pooja must be strictly Satvic, prepared under rigid hygienic and clean conditions to be offered as Prasad. The home must be free of alcohol and all non-vegetarian food.

1. EXPLANATION OF ASAUCA (SUTAK)

Asauca, which arises on birth and on death, is defined as "emergent attribute attaching to a person, which is got rid of by a LAPSE OF TIME or A BATH and the like." (Kane, 1973:268, Vol IV). Asauca, more commonly referred to as sutak is not merely the absence of the privilege or power to do religious acts, since even those who have incurred impurity are enjoined to do certain religious acts such as offering of water (tarpan). What becomes clear from the above is there is no stoppage of any religious acts when asauca or sutak begins. There might be different religious acts to perform, but one cannot say that all pooja stops as a result of the sutak (both birth

observe no asauca or sutak.

If one were to use simple logic and common sense, one would realise that to stop all Dharmic activities on the birth of child is nonsensical. As alluded to in the introduction, the birth of child is a happy occasion and therefore warrants the performance of pooja as thanksgiving for the offspring.

There has been some talk also of not lighting the lamp for ten days on the birth of a child. This is so illogical. We continue to switch on the lights in our homes. Then how can we not 'switch on' the lamp that is the sum total of all light in the world. Pooja, deity worship, japa and hawan must continue normally in our homes, even after the birth of a child, because this contributes positively to the physical, emotional and spiritual growth of the newly born child.

According to Manusmriti,

सर्वेषां श्रावमादौ च मातापित्रोस्तु सूतकं । सूतकं मातुरेव स्यादुपस्पृश्य पिता शूचिः ॥

sarveṣāṃ śhrāvamādau ca mātapitrostu sūtakaṃ ।

sūtakaṃ māturēva syādūpaspṛśya pitā śūcīḥ ॥

मृतक का अशौच सबको होता है और सूतक का तो माता पिता को ही लगता है

और उन दोनों में से विशेष माता को होता है । पिता स्नानादि करके पवित्र हो जाता

है । According to the brahmapurāṇa:

ब्राह्मे - देवाश्च पितरश्चैव पुत्रे जाते द्विजन्मनाम् । आयान्ति तस्मात्तादृहः पुण्यं षष्टं च

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