

Impact Factor - 6.293

ISSN-2349-638x



Aayushi International Interdisciplinary Research Journal (AIIRJ)

PEER REVIEWED & INDEXED JOURNAL

Special Issue No.71

Significance Of Fairs And Festivals In Human Life

Chief Editor

Pramod P. Tandale

IMPACT FACTOR

SJIF 6.293

For details Visit our website

www.aiirjournal.com

No part of this Special Issue shall be copied, reproduced or transmitted in any form or any means, such as Printed material, CD – DVD / Audio / Video Cassettes or Electronic / Mechanical, including photo, copying, recording or by any information storage and retrieval system, at any portal, website etc; Without prior permission.

Aayushi International Interdisciplinary Research Journal
ISSN 2349-638x
Special Issue No.71

Disclaimer

Research papers published in this Special Issue are the intellectual contribution done by the authors. Authors are solely responsible for their published work in this special Issue and the Editor of this special Issue are not responsible in any form.

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
1	Dr. Asmita Patil	Environmental Hazards Of Festivals And Implementation Of Law	1
2	Dr. Neeta Satish Dhumal	Festivals and Festivities in Chinua Achebe's Things Fall Apart	3
3	Dr. Smt. Anagha V. Pathak	Significance Of Celebration Of Major Festivals In Maharashtra-India	5
4	Dr. Mrs. Varsha Vivekanand Maindargi	Perception Of Urban Citizens Towards Impact Of Fairs And Festivals : A Study W.S.R.T. Kolhapur City	8
5	Mrs. Megha Pradip Nikam	Depiction of Celebration of Festivals in Sarojini Naidu's Poem: A Splendid Experience	13
6	Miss Shilpa Eknath Kamble	Festivals in India: Unity in Diversity	15
7	Dr. Neeta Vijaykumar Jokhe	Conservation of Indian Culture and Heritage in Mulk Raj Anand's "The Lost Child"	17
8	Reena Ramchandra Kamble	Celebration Seasonal Festivals in India: A Sociological Study	19
9	Swati Eknath Kamble	Indian Fairs and Festivals: A Reflection of Socio-Economic and Cultural Life in Mulk Raj Anand's The Lost Child	22
10	Vinaya Keshav Kamble	A Study On Celebration Of Festivals In India	24
11	Smt. Aarati Jeevandhar Kanire	Employment Creation In Indian Fair And Festivals	27
12	Kailash Gangadhar Ambulgekar	Agricultural Development and significance of Fairs-Festival's in the Life of Rural People Of Marathwada Region.	30
13	Ms. Pushpalata D. Nikumbh Dr. Anil T. Thosare	Shigmo: Goa's Festival Art And Culture	39
14	Dr. Arjun K Jambagi	Role of Fairs and Festivals in Agriculture and Rural Development	41
15	A.S.Raibagkar , J.C. Dudgikar	Festivals In Uttarayan And Their Impact On Health	44
16	Miss. Tejaswita Ajay Aphale	Assessment of Impact of Festivals on Environment	47
17	Mrs. Pooja Sachin Khopkar	Consumer Buying Behaviour During Festival Season In India	50
18	Dr. Archana K. Deshmukh	Indian festivals: A Cultural Heritage	53

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
19	Mrs. Dipali M. Mane	The Study Of Makar Sankranti With Its Religious, Historical, Cultural And Social Aspects	57
20	Dr. Jayant Anant Kulkarni	Indian Festivals And Cultural Tourism	60
21	Dr. K. C. Mandlekar	Employability and Business Opportunities through Fairs and Festivals in India	63
22	Dr. Varsha Sanjay Khude	Study Of Sacred Plants Associated With Indian Festivals	66
23	S. C. Shinde Dr. R. M. Kamble	Effect Of Flaxseed Supplementation On Nutritional And Health Status Of Menopausal Women	70
24	Dr. R. G. Kharabe	Fair-Festivals Transport, Communication and Tourism Development	73
25	Dr. Madhavi Pawar	Fair - Festivals & Human Happiness and Stress Management	76
26	Prof. Kirti Suhas Kurane	Fairs-Festivals and National Integrity	78
27	Miss. Poorva Godase	Fairs, Festivals And Communication In India	79
28	Dr. Meena Vasantrao Surve Prof. Nirmale Rekha Laxman	Fairs – Festivals And Conservation Of Culture And Heritage	89
29	Shraddha S. Kulkarni	Conceptual Study on Festivals Celebrated in Maharashtra, India and Its Significance	92
30	Dr. Leena V. Phate	Fairs-Festivals: Human Happiness and Management	95
31	Mrs. Ahilya Patil	Role Of Technology In Celebrating Festivals	100
32	R. M. Kasture	Festivals and Festivalization in the Modern Context	103
33	Dr. C. R. Chougule	Festivals And National Unity	106
34	Aakanksha S. Kore Swati K. Kore	Studies On Some Naturally Occurring Cosmetic Plants Used In Festivals And Religious Ceremonies	109
35	B. J. Shikalgar	Food Culture And Nutrition In Fairs Festivals	112
36	Mrs. S. A. Patil Mrs. S. P. Khandekar	Studies On Malt Instant Dhokala With Tulasi As A Functional Ingredient- A Gujarati Cuisine	119

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
37	Vaishnavi V. Jadhav, Rupali P. Patil, Pandurang B. Kale and Sanjay S. Sathe	Studies on Some Holy Plants Used In Festivals And Religious Ceremonies	122
38	Smt. Sampada S. Lavekar	Impact of Indian Fair & Festivals on Business Environment	125
39	Mr. Prashant Prabhakar Jarandikar	Importance Of Indian Fairs And Festivals On Human Life	128
40	Dr. Shakuntala Patil	Significance of Indian festivals	131
41	Mr. Ishwar Vitthal Pujari	Potential Of Festivals And Their Contribution To Culture And Tourism A Multidisciplinary Approach	133
42	Jayshri Ganpati Patil	Reflection Of Local Traditional Festival „Bhavai“ In Girishkarnad“shayavadana	136
43	Dr. Mangal Vishnu Londhe	Role of Fair in Thomas Hardy's The Mayo Casterbridge And Pessimism	140
44	Ms. Susmita S. Durgule	Festivals Of North-East India And Their Cuisine	141
45	Dr. Suresh Pandurang Patil	Mythical Significance of Festivals in Human Life	144
46	Dr. Anandi S. Kamble	Mythological Legends And Their Significance Today: Vat Savitri Pooja	147
47	Dr. S. I. Noorani	Physical and Psychological Exploitation of Colonized: A Postcolonial analyses of J. M. Coetzee The Waiting for Barbarian	149
48	Shri. Vinod M. Magadum Prof. M. S. Vanaki Prof. Miss. B. G. Ullegadi	National Service Scheme And Youth Festival In India	152
49	Dr. Sampada S. Tipkurle Mr. Rahul Uttam Bansode	Effects of Shravan Month on Indian Economy: A Case study of Kolhapur City	155
50	Miss. Poonam Madan Mane	A Study Of Celebration Of Ganesh Festival And Impact Of Immersion Of Ganesh Idol With Special Reference To Kolhapur City	157
51	Dr. Rahool Mane	Agro-Tourism: A New way for Economy of Farmers in Maharashtra (India)	160
52	Smt. Ravina R. Kulkarni	Review on Food Culture and Nutrition in Fairs- Festivals	164
53	Ravindra R. Mangale	Importance of Digital Preservation in Digital Era	167

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
54	Miss. Swati Mane	Role and Contribution of Women in Fairs and Festivals	170
55	Manasi Kamble	Role Of Contribution Of Women In Fairs And Festivals	173
56	Dr.Mrs. Jayashri Ajay Aphale	Significance of Deepavali' in Kamala Markandaya's 'Nectar in a Sieve'	177
57	Vijay Ramchandra Patil	Significance of Fairs and Festivals	180
58	Prof.Mrs.Varsha P. Sathe	Skill Development and Entrepreneurship in Festivals of India	183
59	Prof. Sanjeevkumar Sable	Exploring hues of culture and traditions through Literature	185
60	Smt. S.S. Bugade	Agricultural, Rural Development and Agritourism in Fair – Festivals.	187
61	Ms. Snehal A. Hirikude	Importance of fairs and festivals in Human Life	190
62	Suchitra B. Golangade	The Study Of Fair And Festivals In Various Communities Of India	195
63	Dr.Mrs. Manik Shantinath Patil	Significance of Fairs and Festivals in Human Life: A Multidisciplinary Approach	198
64	Dr. Vaishali Vasant Joshi	Mythology Behind Indian Festivals With Special Reference To Navratri And Diwali	201
65	प्रा. विजयकुमार शंकरराव शिंदे	सण उत्सव व लोककला	203
66	प्राअमृता . आनंदराव दिंडे	कोल्हापूरचा संस्थानकालीन ऐतिहासिक दसरा महोत्सव	207
67	प्रासारिका राजाराम कांबळे .	हिंदी उपन्यासों में त्योहारों का योगदान) दुखम सुखम उपन्यासों के मुन्नी मोबाइल , परिप्रेक्ष्य में (211
68	प्रा. डॉ. रजनी कारदगे	सण- उत्सवोंचे पारंपारिक महत्व: एक समाजशास्त्रीय चिंतन	214
69	श्री.अजिंक्य दत्तात्रय पाटील	ग्रामीण भागातील सामाजिक दृष्टीकोनातून सण उत्सवोंची सद्यस्थिती	219
70	प्रा. डा. आनंद वारके	सण आणि स्त्री लोकगीते	223
71	प्रा. अनिता संजय चिखलीकर	हिंदी साहित्य में लोकगीत का महत्व एवं इतिहास	227

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
72	प्रा. दिग्विजय दत्तात्रय कुंभार	सण, उत्सव आणि सोशल मीडिया	232
73	प्राप्रविण. प्रकाश डांगे	कृषी संस्कृतीचा दिपोत्सव दिपावली -	236
74	दिपाली विजय पाटील	महाराष्ट्रातील सणउत्सव आणि आरोग्य-	238
75	डॉमनीषा आझाद नायकवडी.	सण उत्सवांचे साहित्यामधील प्रतिबिंब -	242
76	डॉआझाद पापालाल नायकवडी .	सण /उत्सवाचे पारंपरिक - धार्मिक/ सामाजिक/ सांस्कृतिक ऐतिहासिक महत्त्व /	246
77	प्रापांडूरंग फराकटे .	सण - उत्सव दळवणवळण व पर्यटन विकास	251
78	डॉ आवळे.सिंधू ज	दिन दिन दिवाळीएक दीपोत्सव एक आनंदोत्सव	255
79	डॉ. कल्पना पाटोळे	भारतीय संस्कृति के प्राण: पर्व एवं त्यौहार (हिंदी उपन्यासों के संदर्भ में)	258
80	वनिता कुंभार	सण, उत्सव आणि बदलते पर्यावरण	262
81	डॉ. लता पां मोरे .	मधील कोर्टकमिटेड मुलांचे 'बिनपटाची चौकट' उत्सवाचे अनुभव-सण	265
82	डा.एम डी गुरव	मेला - त्योहार और राष्ट्रीय एकात्मता	269
83	प्रामाधुरी परशुराम काबले .	दोहरा अभिशाप में चित्रित त्योहार और उसत्व	272
84	डॉमनाली अमोल सूर्यवंशी .	शिवानी की कहानियों में चित्रित पहाड़ी संस्कृति	275
85	डॉ. शुभांगी सदाशिव माने	भारतीय सण - उत्सव विज्ञानाचे प्रतिक	279
86	डॉसुलतान. पिरू पवार	आदिवासींच्या सण - उत्सवातील जीवनमूल्ये	283
87	प्राज्योती तानाजी गावडे.	भारतीय सण आणि आरोग्य	288
88	डॉ. हणमंत रामचंद्र पोळ	सणांचे सांस्कृतिक महत्त्व	291
89	डॉप्रकाश गणपती पाटील .	दक्षिण कोकणातील गणेशोत्सवाचा एकत्रित कुटुंब व्यवस्थेवरील प्रभावाचा अभ्यास	294
90	डॉ प्रतिभा सदाशिव देसाई .	सण विज्ञान व आरोग्य महत्त्व उत्सवामागील -	297
91	प्रा. ओमप्रकाश फुलबांधे	सण उत्सवाचे पारंपरिक ,सामाजिक ,धार्मिक , सांस्कृतिक व ऐतिहासिक महत्त्व	302

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
92	प्रा .संदीप वसंत चौरे	आदिवासी कोकणी समाजातील डोंगन्यादेव उत्सव : एक अभ्यास	306
93	प्रारघुनाथ चंदर गवळी .	आदिवासींचे लोकोत्सव आणि कृषीसंस्कृती	310
94	डॉ. राजश्री बंडोपंत पोवार	'कहार' समाजाचे सण-उत्सव व लोककला	313
95	डॉरंजनाबाळासाहेब पाटील .	सण - उत्सव व संस्कृतीचे जतन	316
96	डॉदेसाई .बी .एम .	भारतीय सणांचा आध्यात्मिक अर्थ	321
97	श्री. रावसाहेब हरी पाटील	सण, उत्सव, महत्व व उपयुक्तता	324
98	प्रासंगिता . सुर्यवंशी	आदिवासी कोकणी जमातीतील सामाजिक आणि सांस्कृतिक अन्वयार्थ	326
99	प्राचिंदगे .संजय पि .डॉ .	मिथिलेश्वर और आनंद यादव की कहानियों में चित्रित त्योहारों तथा उत्सव पर्वों का महत्व	331
100	डॉशाहीन एजाज जमादार .	हिंदी उपन्यासों में चित्रित भारतीय मुस्लिमों का सांस्कृतिक जीवन	333
101	डॉ शामला माने . डॉ शैलजा माने.	सण उत्सवांचे पारंपारिक व धार्मिक महत्व	336
102	डॉशर्वरी कुलकर्णी .	पर्यावरणपूरक होळी काळाची गरज	341
103	प्रा. शशिकांत महादेव मोहिते	सण-उत्सवातील श्रद्धा व अंधश्रद्धा आणि 'अनिस'ची भूमिका: एक अभ्यास	344
104	तृप्ती आनंदा वडर	त्योहारां का सामाजिक एवं ऐतिहासिक महत्व	349
105	सौ रोहिणी गुरुलिंग खंदारे (धनवडे)	त्यौहार और लोकसाहित्य	352
106	युखोत .एस . डॉमंजुषा मोळवणे .	स्त्रियांमधील कौशल्ये आणि सणउत्सव-	357
107	प्रा. वैशाली श्रीकांत गुंजेकर	प्रवासवर्णन : परदेशातील सण-उत्सवांचे चित्रण	361
108	वैष्णवी पाटील	सण उत्सवातील खाद्यसंस्कृती व पोषण शास्त्र	365
109	डॉ. राजश्री दिलीप निकम	वारसा गौरी गणेश उत्सवाचा	368
110	प्रा. विनोद आखाडे	सण उत्सव अंधश्रद्धा	371
111	प्रा. अजितकुमार भिमराव पाटील	भारतीय सण त्या मागील वैज्ञानिक कारण	373

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
112	प्रा. सौ. लक्ष्मी विष्णु भंडार	विज्ञान, कृषी जीवन व ग्रामीण विकास	377
113	श्री. डी.के. डाके	सिंधुदुर्ग जिल्ह्याची सांस्कृतिक परंपरा – एक अभ्यास	380
114	महादेव ज. जाधव	होळी व मोहरम या सणांमधील श्रद्धा आणि अंधश्रद्धा	382
115	सौ.सविता नामदेव नांदवडेकर	हिंदू धर्मातील सण व उत्सव यातील स्त्रियांचे स्थान	386
116	श्रीमती स्मिता रावसाहेब पुजारी	भारतीय सण-उत्सवातील रोजगारसंधी	390
117	डॉ.सर्जेराव पांडुरंग चव्हाण	कोल्हापूर शहरातील माध्यमिक शाळेमधील इ.10 वी च्या विद्यार्थ्यांना सण व उत्सवांचे धार्मिक, सामाजिक, ऐतिहासिक, सांस्कृतिक महत्त्व विकसन करून त्यांच्या अध्ययनावर होणारी परिणामकारकता अभ्यासणे.	395
118	डॉ.सविता अशोक व्हटकर	गौरीच्या गाण्यातील संस्कृती	398
119	डॉ. अपर्णा कुचेकर	हिंदी आदिवासी केंद्रित उपन्यासां में चित्रित पर्व, उत्सव तथा त्यौहार	401
120	प्रा. डॉ. मोहन सावंत	प्रेमचंदके 'गोदान' उपन्यास में कृषक संस्कृति	404
121	वर्षा लिंबराज कांबळे	त्यौहारों के बदलते आयाम	406
122	डॉ. महेंद्रकुमार आ. जाधव	राजपूतों के त्यौहार और उत्सवों का समाजशास्त्रीय अध्ययन	410
123	डॉ. अ. जी. मगदूम	भारतीय सण - उत्सव आणि कृषी व्यवसाय	416
124	प्रा.डॉ.एकनाथ बाबुराव आळवेकर	'चैत' कादंबरीतील सण उत्सवाचे चित्रण	421
125	प्रा. वसंत बजरंग भागवत	माहिती जतन व संवर्धनातील ग्रंथालयांची भूमिका	423
126	डॉ. नयना श्रीकृष्ण गायकवाड	सण उत्सव व संस्कृतीचे जतन	426
127	श्री गणेश दादू गायकवाड	आजचे सण, समाज आणि पर्यावरण	429
128	प्रा.हसीना अत्तार	उत्सव का साहित्य में प्रतिबिंब	432
129	प्रा. श्रीदेवी बबन वाघमारे	भारतीय त्यौहारों का मौसम और खानपान से संबंध	435
130	डॉ. कविता अजीतसिंह सुल्हयान	कुंभ मेला- एक धार्मिक महापर्व	437
131	डा. वर्षा गायकवाड	स्वातंत्र्योत्तर हिंदी उपन्यासां में मेले और त्योहार	440

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
132	विद्या मधुकरराव इंगोले	सण आणि उत्सव - एक समाजशास्त्रीय अध्ययन	443
133	श्री. विजय पांडुरंग यादव	महाराष्ट्रातील हिंदू सण व उत्सवांचे पर्यावरणावरील परिणाम	447
134	डॉ. सौ. शैलजा कालिदास माने	पश्चिम महाराष्ट्रातील पालीच्या खंडोबाची यात्रा - एक समाजशास्त्रीय अभ्यास (विशेष संदर्भ - सातारा जिल्ह्यातील खंडोबाची यात्रा)	457
135	नर्मदा रा. कुराडे	भारतीय उत्सव आणि संस्कृतीचे जतन	461
136	डॉ. आरती विजय भोसले	पतंग महोत्सवाचा पक्ष्यांवर होणारा परिणाम	463
137	प्राची सुशांत खाडे	व्हिज्युअल मर्चेंडायझिंगचा सण उत्सवाच्या काळात ग्राहकावर होणारा परिणाम	468
138	सविता सुकुमार खोत	भारतीय समाजातील सण, उत्सव व पर्यावरण	471
139	सौ. सुवर्णा हरिदास शिंदे	वैज्ञानिक दृष्टीकोनातून सण आणि उत्सवांचे महत्त्व	473
140	प्रा. वैशाली गिरधर पाटील	सण उत्सवांमधील महिलांची भूमिका व योगदान	478
141	डॉ. विशाल वसंत कुरणे	सण- उत्सव आणि पर्यावरण	485
142	प्रा. संगीता एन गुरवानागोळ	सण उत्सव व आरोग्य	488
143	Amit P. Mane	The Impact of Maharashtra Festivals on Public Health-A Social Work Perspective	490
144	Ms. Reshma Damodar Shirgave	Study of A Fairs-Festivals and Geographical / Regional Relevance	493
145	Dr. Madhavi Solankurkar	Rathotsava In „Samskara“ : The Catalyst For Change	498
146	Mrs. Sujata Deepak Jagtap Dr. Satish R Pawaskar	Impact of Festivals on Society and Environment	500
147	Shital Ajay Kirpekar	Significance of Fairs –Festivals in Conserving the Cultural Heritage	503
148	Dr. Megha Vishram Gulavani	Significance Of Fairs And Festivals In Human Life	506
149	MR. Sunil Bhuingade	On Importance of Festivals in our Life	508

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
150	Dr. Uttam Ramchandra Patil	Other Sides of Fairs and Festivals	511
151	Miss. Rohini Shivaji Salunkhe	Fair-Festivals and Print Media (News Paper	514
152	Dr . P. L. Harale	Importance of Fairs and Festivals in India	520
153	Dr.Vidula Dnyaneshwar Vyavahare	Role of Trade Fairs in Creating Employment Opportunities among the Self-Help Group Members- A Case Study	522
154	डॉ. तेजस्विनी बी. मुडेकर	भारतातील 29 राज्यांमधील प्रमुख उत्सव व त्यांचे आर्थिक महत्व	527
155	अनिल मोतीलाल वळवी	भिल्ल जमातीतील होळी उत्सव	533
156	प्रो.बी. एस्. पाटील	जीवनातीलविविध सन, उत्सवातून ताणाचे व्यवस्थापन	536
157	डॉ. धनश्री पांडे	सण-उत्सव व लोककला, साहित्य आणि शास्त्रीय संगीत	540
158	डॉ. केपाटील .डी .	सण उत्सवांचे-ग्रामीण विकासात व शेती कार्यातील महत्व	544
159	डॉ.श्रीमती सुजाता चं.पंडित	विद्यार्थ्यांच्या जीवनात सण व उत्सवांचे महत्व	549
160	सौ. सविता नामदेव नांदवडेकर	हिंदू धर्मातील सण व उत्सव यातील स्त्रियांचे स्थान	551
161	प्रा. मच्छिंद्रनाथ मारुती सुर्यवंशी	सण - उत्सव व राष्ट्रीय एकात्मता	556
162	प्रा नासीर एमपठाण .	सण उत्सवातून अंधश्रद्धा, प्रदूषण आणि आजची तरुणाई	559
163	डॉ. शकुंतला प्र. चव्हाण	वारली सणसमारंभ : एक ऐतिहासिक सांस्कृतिक अभ्यास	563
164	प्रा. शशिकांत एस. संघराज	भारतीय प्रजासत्ताक दिन एक राष्ट्रीय सण	568
165	प्रा.डॉ. सुजय बाबूराव पाटील	श्री क्षेत्र जोतिबा 'खेव्ही' यात्रा	570
166	प्राविकास शंकर पाटील.डॉ.	पाचलला शिमगोत्सवात केले जाणारे लोकप्रिय घुमटनृत्य	572

Sr. No.	Name of the Researcher	Title of The Paper	Page No.
167	डॉ.सुनिल सुखदेव लोखंडे .	भारतीय सण व पर्यावरण	575
168	डॉ.नेताजी विश्वास पोवार डॉ.रमजान फत्तुखान मुजावर	भारतीय सण - उत्सवांचे महत्व	577
169	डॉ अशोक ज्ञानदेव पाटील .	मराठेकालीन होळीच्या सणातील सामाजिक मनोरंजन	581
170	प्रा. डॉ. छाया शंकर माळी	त्योहार-उत्सव तथा राष्ट्रीय एकात्मता (हिंदी दिवस के परिप्रेक्ष्य में)	584
171	प्रा. डी. आर. पाटील	गणेशोत्सवाच्या बदलत्या स्वरूपाचा ऐतिहासिक अभ्यास	586
172	प्रा. डॉ. सतेज दनाने	कोकणातील जत्रा उत्सव	589
173	डॉ.कमल सतेज दनाने	धनगर समाजातील सण-उत्सव व लोकगीते	592
174	प्रा.शुभदा गणपतराव चांदवले	लोकजीवनाचा आरसा: मराठीतील लोकसाहित्य	596
175	डॉ. सुनिल भावराव देसले	खानदेशातील सण उत्सव व त्यातील लोकसाहित्य	601
176	डॉ.सौ. सुनिता एस. राठोड	सण, उत्सव आणि पर्यावरण	605
177	डॉ. सुवर्णा प्रकाश पाटील	सण, उत्सव व स्त्रियांचे आरोग्य - एक चिकित्सक अभ्यास	608
178	डॉ.गिरीश मोरे	'फकिरा' मधील जोगणीची यात्रा	611
179	डॉ. हेमराज बिरारीस	आदिवासी कोकणांच्या लोकवाड्.मयातील सण उत्सवाचे प्रतिबिंब	614
180	प्रा.डॉ.माधुरी गोपाळ तानवडे	सण उत्सवामधील महिलांची भूमिका व योगदान	617
181	प्रा सौ.मानसी संभाजी शिरगांवकर	हमारे उत्सव त्यौहारों तथा पर्वों को मनाने में वैज्ञानिक कारण तथा महत्व मानवी जीवन के संदर्भ में	620

Environmental Hazards Of Festivals And Implementation Of Law

Dr. Asmita Patil
Shahaji Law College, Kolhapur.

Festival is an auspicious day of either religious or other celebration prevalent in all societies and communities. Festivals form important part of our life. Festivals are either religious based or based on customs prevailing in the society. Now-a-days people by their own likings also celebrate festivals 'friendship day, thanks giving' etc. It is a happy feature in the Indian scenario that now men and women of all religions share the pleasures of the festivals of other communities because of which the national integration is strongly cemented.

The effect of festivals is very wholesome for an individual and for the society. They relieve us from the religious monotony of life. They create an environment of cultural harmony. Festivals provide an opportunity to forget our enmity and embrace one another in a bond of love. Festivals provide moral, ethical and social values along with entertainment.

India is known as the country of festivals. Many festivals are celebrated throughout India during the whole year. Amongst the different festivals celebrated in India the paper focuses on the celebration of Ganesh Chaturthi in Maharashtra. Lord Ganesh is the most respected god by the people of Maharashtra so Ganesh Chaturthi is the most important festival celebrated in Maharashtra in which there is participation of the whole state to such an extent that the government needs to make special laws relating to the festival.

Ganesh Chaturthi a ten day Hindu festival celebrated to honour Lord Ganesha. References of this festival have been found in ancient Hindu literature. this festival had lost its social celebration by the advent of the British but the festival was brought into limelight by Lokmanya Tilak as a tool to unite people for national integration and discussion of the freedom struggle. Thereafter the festival became a customary practise specially in Maharashtra, exhibiting art in preparation of small and big ganesh idols and the way of celebrating them.

Months prior to the Ganesh Utsav, the craftsmen of the country commence the worthy task of creating Ganesh idols using clay, plaster of Paris, natural fibre and even newer methods like recycled paper. Theartisanwhip up the most impressive designed idols with great attention to detail. They see from the shape, size of the idol to the features and ornaments of the idol. Changing times have of course, delivered home the need to use organically made idols with zero impact on ecology when the visarjan takes place.

This festival has created a lot of effect on the environment. This festival leaves a lot of pollution at its end. During the festival fireworks and crackers are used in a lot of scale which results in air pollution. The music systems and dolbies used specially during the procession causes a lot of noise pollution. The major thing which occurs is water pollution caused during the immersing of the idols in water. The water bodies are left toxic and clogged.

Ganesh idols are generally made up of plaster of Paris, plastic and cement. Then these are heavily decorated with paints which are already toxic. Once the idol is immersed in the water, the idol along with toxic remain in the water bodies for years together and travel from one water body to another. Plaster of Paris contains calcium sulphate which takes decades together to fully dissolve it also reduces oxygen level in the water which results in killing of fishes and other aquatic animals. Careless immersion of ganesh idols in water bodies blocks the natural flow of water. This results in stagnation and breeding of mosquitoes and other harmful pests.

The festival also results in generation of a lot of solid wastes. Not only idols cause pollution but also several accessories attached to it or used while worshipping such as flowers, fruits, incense, coconut, camphor, cloth, and thermocol, plastic. As a whole it is called nirmalya. There is a huge problem of its disintegration as it is non-degradable waste.

In September 2019 when PM Modi visited Maharashtra, he urged to stop water pollution by not immersing the Ganesh idols in the water. He further said as swarajya is my birthright, swarajya is our duty. In order to bring swarajya we need to stop the environment pollution. The festival of Ganesh Chaturthi can be very well celebrated in an eco-friendly manner.

Ganesh idols made up of clay or paper which is bio-degradable. Smaller idols should be preferred to bigger idols. By using fairy lights and incandescent bulbs we waste a lot of energy. Avoiding such unnecessary use is in our hands as a result the central Pollution Control Board reports that the annual immersion of ganesh idols has significantly increased the content of copper, mercury, chromium and acid in water bodies. But unlike industrial water pollution, this breed of water pollution can be addressed through effective and widespread grass

root actions. It is not so much a question of changing written policies and laws, but more one of challenging individual attitudes and social norms.

This has already begun in a small way. Local NGOs and many volunteers regularly petition for devotees to immerse bio-degradable ganesh statues, to symbolically immerse reusable idols by sprinkling water on them or to immerse them in a tub. But these steps are not enough. We need to take action on a much larger scale on paper, the best solution would be to place an outright ban on plaster of Paris Ganesh statues. Such a ban would, in theory, bring the festival back to its organic roots.

The more effective solution would be well crafted public awareness efforts. Local politicians, who often fund ganesh statues to garner votes, can easily showcase their commitment to a greener India by backing only biodegradable statues. Respected religious leaders can also remind the public of the festivals humble origin and the spirit behind it.

In 2017 the Goa government had banned the import and use of plaster of Paris ganesh idols in the entire state. It was implementing the sec 5 of India's environment protection act 1986. The enforcement end includes measures like flying squads patrolling the borders to stop plaster of Paris idols from coming in the state ahead of the festival. The commissioner of excise is empowered to check vehicles or attach them with the help of police. The Goa governmental officials were inspecting the places of Ganesh idols making and selling. They withdrew subsidies and licences if they found someone acting in the contrary to the law. The department of government in Goa took adequate measures along with other departments to ensure that these idols are not sold in the state. Even if there is a suspicion of small quantities of insoluble material being mixed with clay, it is immediately reported to the district magistrate, who directs collection of samples that are tested in laboratories. Such kind of legal enforcements can be brought about in different states to curb the environmental hazards occurring because of festivals. It is very essential that the 'rule of law' prevails in the society. If each and every transaction occurring in the society is governed and controlled by law we will be able to control the environmental degradation occurring because of festivals. Still law has certain limitations. It is not that everything will fit in the ambit of law. So public awareness along with law is very essential for eco friendly celebrations of festivals. We cannot stop celebrating festivals rather we can celebrate them in an ecofriendly manner as we all know that festivals add spice to life.

References:

1. Sarika Bansal; Indias toxic festivals at <https://www.guardian.com>
2. The Hindu; Goa's Ganesh festival, KSPCB's action at <https://www.thehindu.bussinesline.com>
3. India Today : Ganesh immersion and its impact on environment at <https://indiatoday.in>
4. Times of India; Ganesh Chaturthi 2019 at <https://timesofindia.indiatimes.com>



Festivals and Festivities in Chinua Achebe's *Things Fall Apart*

Dr. Neeta Satish Dhumal

Associate Professor,
Department of English,
Kamala College, Kolhapur.

Festivals are an integral part of human life. It is a way of connecting people which reflects sense of togetherness and unity. It has an auspicious element that leads human beings towards peaceness and harmony. There are religious, non-religious, national and harvest festivals celebrated throughout the world. Moral, ethical, social and cultural values are cherished through the celebrations of various festivals. A festival is a special occasion of feasting or celebration, usually with a religious focus. Aside from religion, another significant origin is agricultural. Food (and consequently agriculture) is so vital that many festivals are associated with harvest time. A festival constitutes typical aspect of "glocalization." Food is the most important part of human life. Hence there is celebration of food, too, through such festivals. In order to show respect to nature many festivals are celebrated after the yield of the major crops. It is also a way of commemorating and thanking the almighty. Festivals have the important value of entertainment. Throughout the world innumerable festivals have been celebrated. There are religious festivals like Christmas or Easter celebrated by Christians. Buddhists celebrate Esala Perahera and Hindus celebrate many religious festivals like *Ram Navami* or *Krish Ashtami*. There are many festivals related to eco-system. Various cultures celebrate festivals in their unique ways.

Festivals and fairs are at the centre of human society. From ancient times festivals are celebrated which proves that when man started living in communities, he invented such occasions where everyone could participate. The ultimate goal of any festivity is to seek happiness. Primitive man tried to understand the driving force behind every aspect of life. Certain things were beyond his comprehension so he attached different beliefs and superstitions to the festivals. As a result of this certain customs and traditions were followed while celebrating the festivals which were cherished throughout the generations. In the course of time many tribes were established and each tribe has its own unique culture and festivals which are integral part of their identity. In order to come closer to each other they needed such occasions which gave them strength to remain intact.

Like many different cultures Igbo culture has cherished its unique practices and traditions. Southeastern Nigerian people celebrate various festivals and observe many customs in their own way. Which are interesting and fascinating. They have various subgroups which have a variety of celebrations and traditions. Chinua Achebe, a Nigerian novelist has portrayed the Igbo culture in a vivid manner in his novels. His first novel *Things Fall Apart*, published in 1958, he portrays the culture. Igbo are the second largest group of people living in southern Nigeria. They have a deep and original culture. There are many tribes and Igbo is one of the three major tribes. In Chinua Achebe's *Things Fall Apart* the Igbo culture is described in its original form. Their traditions, customs and practices reflect abundantly throughout the novel. This is pre-colonial setting in the village Umuofia. Igbo people are believed to be the descendants of the god. They believe that the supreme god 'Chukwu' created the world and everything in it is associated with all things on Earth.

They celebrate various festivals and the most important festival is New Yam Festival. According to Igbo people mother earth is the source of fertility and she is the ancestral spirit. They believed that mother earth is the centre of all the activities. 'Ani' played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was more, she was in close communion with the departed fathers of the clan whose bodies had been committed to earth' (P.36). The Feast of the New Yam is celebrated before the harvest begins, to honor the earth goddess and the ancestral spirits of the clan. In the offering to the spirit these new yams are given and then only these are consumed. It is the most awaited festival. The yams of the previous year are disposed of as these are old shriveled and fibrous. The new year must begin with fresh yams.

Cleanliness and hygiene is observed very strictly. All the cooking pots, calabashes, wooden bowls and wooden mortar are thoroughly washed. For the festive celebration the main food is 'Yam foo-foo', a hearty dish made with yams after boiling or pounding formed into balls. Along with yam 'foo-foo' vegetable soup is served. A large quantity of food is cooked and many friends and relatives are invited on the occasion. Some funny anecdotes are attached to the huge quantity of food cooked and served in this festival. Thus it is a time of fun and frolic for the people in Umuofia. It is full of amazement and it has religious significance as well. Ibo people believe that the man who is strong can invite many people on this occasion and the protagonist of the novel, Okonkwo, invites many relatives, including the relatives from the side of his wives. Okonkwo's 'Wives scrub the walls and the huts with red earth' (37). They draw pattern on them with white, yellow and dark green. 'They

then set about painting themselves with cam wood and drawing beautiful black patterns on their stomachs and on their backs. "The children were also decorated, especially their hair, which was shaved in beautiful patterns" (37-38)

All this cheerfulness clearly shows how Ibo people are excited to celebrate this festival. Decoration of houses, preparation of special delicacies and decorating oneself are the most important aspects of these festivities. Drinking special drinks is also a part of it. As reflected in the novel Okonkwo's relatives bring palm-wine and together they enjoy food and drinks which continues till late night. On the second day of the new year there is wrestling match. Every village has its own 'ilo', the village playground where all the great ceremonies and dances take place. There is beating of drums and dances are performed.

Another important festival in Igbo culture is the celebration of The Week of Peace. It is a thanks giving festival and people thank the goddess for giving them everything. In many societies and cultures thanks giving and observance of peace week are celebrated in different ways. The week of peace is celebrated before the yams are planted. In this week no one speaks harsh words. Everyone is supposed to follow peace through peaceful ways. They do not want to trouble the mother earth at the time of planting new yams. They believe that the mother should be honored at this time then only she will bless the crops and they will have harvest. It is a kind of 'courtesy they show towards the food. Throughout the evolution, man has always worshipped the natural phenomena including mother earth for her generosity and kindness. In the novel it has more than religious significance. Ezeni, the priest, explains to Okonkwo that their "forefathers ordained that before they plant any crops in the earth they should observe a week in which a man does not say a harsh word to his neighbour. We live in peace with our fellows to honour our great goddess of the earth without whose blessing our crops will not grow." (P.30)

In this week of peace acts like abusing and beating are supposed to be offensive. Like any crime such acts are punished. Okonkwo breaks this custom by beating his youngest wife, Ojiugo, who had gone to plait her hair instead of giving Okonkwo her dish. Okonkwo forgets the custom and out of anger beats his wife. Other two wives plead him to stop beating in the sacred week. In the evening Ezeani, the priest of the earth goddess, Ani, calls on Okonkwo in his 'obi' and punishes him as he has committed a great evil. They strongly believe that if by any act the earth goddess is offended she may refuse to give good crop and consequently they would perish. They believe strongly that by such an evil act the whole clan can be rained.

The punishment given to Okonkwo for the evil deed is to bring one she-goat, one hen, a length of cloth and hundred cowries to the shrine of Ani. Okonkwo takes everything told by the priest along with palm wine. They call it 'nso-ani', sacredness of the land is endangered. To repay the debt of Ani, he does whatever is asked but it is in vain. That year they talk only about nso-ani committed by Okonkwo. According to the elderly person, Ogbuefi Ezeudu, the punishment is a mild one. They have another custom of not burying a dead body in this festive time instead they cast it into evil forest. After the week of peace, they begin to clear the bush to make new farm.

Conclusion :

These festivals have religious and social significance. As yam is the staple food crop of most of the African people, new yam is celebrated in Igbo people which is also called 'Iri-ji' festival. The yam is offered to all gods and deities as well as ancestors. A variety of festivities are observed including folk dances, masquerades and parades. It is an epitome of the people's religious beliefs. It is also a captivating art event. It is celebration of a successful season of planting. On the next day there is huge celebration of the festival where wrestling competitions are held. It is a way of coming together. Thus Igbo people observe religious norms customs and traditions through these festivals. These enhance their sense of togetherness, their gratitude towards the natural phenomena and their rich ethnicity.

References :

1. Achebe, Chinua, *Things Fall Apart*, New York : Anchor, 1994.
2. Achebe, Chinua, "Chinua Achebe". Interview by Broadford Morrow. *Conjunctions* 17 (Fall 1991) Web. 10 Dec. 2012.
3. Akers Rhoads, Diana "Culture in Chinua Achebe's *Things Fall Apart*". *African Studies Review* 36/2 (1993) : 61-72 Web. 4 Jan. 2013.
4. <https://sites.google.com>.
5. <http://www.123newyear.com/newyear-traditions/nigeria.html>.

Significance Of Celebration Of Major Festivals In Maharashtra-India

Dr. Smt. Anagha V. Pathak

Head, Associate Professor,
Business Economics,
Kamala College, Kolhapur.**I. Introduction :**

India is land of multiple religions and languages. We find unity amidst diversity. India is one of the significant nations having old culture and prosperous heritage. India ranks 2nd in world population and 7th in area. With 2.4% share in world geographical area is having 4% of water resources and 17% share in World population.. The people from different religion, caste and language live together in India. The fairs and festivals are the part and parcel of human life. India has experienced two epics - Ramayan and Mahabarat. They exhibit the human nature and teaches the moral values of life. In this paper the focus is on significance of major festivals celebrated in Maharashtra socially and on family basis.

II. Objectives :

1. To understand the various festivals celebrated in Maharashtra.
2. To explain the socio-economic significance of celebration of the festivals in Maharashtra.
3. To highlight the importance of festivals in promoting human values and human happiness.

III. Research Methodology :

This study is based on self experience and secondary data available online and offline.

IV. Hypothesis :

- Celebration of festivals promotes affluence, moral values and happiness.
- Celebration of festivals does not promote affluence, moral values and happiness.

V. Profile of Maharashtra :

Maharashtra is situated in the western part of India. Maharashtra ranks third in geographical area and second in population in India. The total area of Maharashtra is 3,07,713 sq.km. The date of formation is 1st May, 1960 is celebrated as Maharashtra Din. 36 districts are in Maharashtra. The significant rivers like Godavari, Krishna, Bhima, Mula, Penganga, Pravara are adding to the beauty of Maharashtra with the Sahyadri mountain. The male-female ratio is 929. Maharashtra is the 4th state in contributing to GDP. Mumbai is the economic capital of India. Maharashtra has a rich heritage of Maratha Kings - Chatrapati Shivaji, Chatrapati Sambhaji, Chatrapati Tararani the daughter in law of Shivaji the Great. The greater social reformers Mahatma Jyotiba Phule, Dr. Babasaheb Ambedkar, Savitribai Phule, Sant Gadge Baba and all the Sant's Dnyandev, Tukaram belong to Maharashtra. The great patriots Lokmanya Tilak and Veer Savarkar are proud of Maharashtra. The great Dadasaheb Phalke and V. Shantaram of film industry are from Maharashtra.

In Maharashtra large number of fairs and festivals are celebrated from long back. The focus of the present research paper is on significance celebration of major festivals in Maharashtra. All the festivals in Maharashtra are celebrated with abundant fervor and enthusiasm. These festivals are true reflection of Maharashtrian culture, customs, rituals and traditions. Celebration of these festivals with songs, music, dance, drapery and variety of Naivedyam adds to the happiness, moral values and satisfaction.

VI. List of Festivals Celebrated in Maharashtra :

- | | | |
|---------------------------------|---------------------|------------------|
| • Gudhi Padawa | • Akshay Tritiya | • Vatpournima |
| • Pandharpur Yatra | • Gurupournima | • Nagpanchami |
| • Rakshabandhan / Narlipournima | • Shri Krishnastami | • Rangpanchami |
| • Gauri-Ganapati | • Navarathra | • Dasara |
| • Kojagiri | • Diwali | • Tulsi Vivah |
| • Kartik Pournima | • Datta Jayanthi | • Makar Sankrant |
| • Rathasaptami | • Mahashivratri | • Holi |

VII. Significance of Celebration of Major Festivals :

1) Gudhi Padawa (New Year Day) :

This is the celebration of first day of Marathi new year on Chaitra ShudhaPratipada. On this day majority of the families worship the Gudhi - The bambo stick with copper vessel and sakharmaal, khan with kadulimb is erected in the front gate of the house early in the morning before sunrise. In the afternoon naivedyam of Puranpoli is done and in the evening the Gudi is taken down. All the family members pray for happiness for the coming year. In the temples the Marathi Panchang is read out. The astrologer explain the expected climate, major good and bad events in the coming year.

In schools new admissions for KG are open. The students are taught the significance of education by worshipping the GoddessSaraswati.

The festival is significant socially as it creates happiness, enthusiasm and harmony. Economically the employment and income is generated to the persons who are selling the bambo stick, sakharmaal, flowers and copper vessels and panchangs.

2) Vatpournima (Wife loyalty towards husband) :

Vatpournima is celebrated on the 15th day of Jeshtha Month. This festival indicates the honesty of Indian married women towards her husband. On this Vadpournima the married women keep fast for the good health of the husband. There is a story of Savitri - who rescued her husband from death below the tree of Vad. The married women wear all jewellery and new sarees, worship the tree of Vad and pray the god for long life of the husband.

This Vatpournima teaches the honesty in the married life. It exhibits loyalty of Indian married women towards their husband. So the moral value is taught through Vatpournima. The honesty and loyalty are the pillar of the successful married life.

In earlier days women were the only home makers, so on this occasion of Vatpournima they were gathering together and worshipping the Vad tree. The Vad trees are exhausting oxygen in day time so one of the reason is to get pure air for healthy life.

3) Pandharpur Yatra / Ashadhi Ekadashi (Belief in All Mighty) :

This festival and fair is on 11th day of Ashadh Shukla - named by Ashadhi Ekadashi. Before this Ekadashi people reach Pandharpur by walking. Which is known as Pandharpur Wari. It is a traditional religious tourism. People by praying god Vitthal reach Pandharpur. There is a big fair in Pandharpur. People have great faith on God Vitthal. People keep fast on this Ekadashi.

This Ekadashi is significant from the social, economic, religious and political point. Socially people come together and dance in the Wari on VitthalBhajan. Economically employment and income generation is observed on large scale. Religious people pray God Vitthal and GoddessRukhumani. Politically the Chief Minister with spouse worship God Vitthal and GoddessRukhmini at Pandharpur and pray for wellbeing of subject.

4) Rakshabandhan (Affection between brother and sister) :

This festival is the symbol of affection between brother and sister. It is celebrated on 15th day of Shravan Shudha Month. On this occasion the sister is binding Rakhi on the wrist of the brother. Brothers showers affection and takes responsibility of protection of sister. This festival intends to promote moral value of family responsibility and love among brother and sister.

Economically this festival generates employment and income. Many self-help groups are preparing Rakhis. Stalls of Rahi are operating before one month. Again courier and postal services are also increasingly demanded.

5) Gouri-Ganapati (Welcoming of God Ganesh on the earth) :

This festival is celebrated in the first fortnight of Bhadrapad month. On the 4th Day Ganesh Chaturthi is celebrated by worshipping the Ganesh Murti in family and in the society. Ganesh festival is a big festival generating employment, income, happiness and harmony. The Ganesh Murtis and Gouri sculptures of clay and plaster of paris of small and big size are sold out on large scale. So the artists, painters get employment. Again there is internal decoration in the houses with lightening, readymade decoration sets are sold out. Again everyday variety of sweets are offered as Naivyadam to Ganapati. It generates demand for sweets in the market. Thus the celebration of Ganapati in social associations are also done. Ganesh Utsav was started by great patriot LokmanyaGandadharTilak to bring society together. There are procession on Ganesh Chaturthi and Anant Chaturdashi. This will generate demand for musical company, band company, dhol-tasha, lezimmandla.

6) Dasara (Ceremony of Success) :

This festival is observed for first 10 days of Ashwin Month. These 10 days people keep fast and on the ten days sweet naivedya is offered to God. On the Dasara people meet together and offer the Green leaves

(Apatyachi Pane) and give best wishes to each other. There is increasing demand for new clothes. During Navaratra there is Durga Puja, Dandiya. So economically this festival provides employment and income.

7) Diwali (Festival of Happiness and Affluence) :

Diwali is the biggest festival in Maharashtra. This is festival of lights. The festival begin from 11th day of KrushnaAshwinPaksh with Vasuvaras. On this day Goddess Cow is worshipped indicating our gratitude to cow. Next day is Brahm Puja. on this day God Brahma is worshipped, on the third day there is Dhanteras - here god of Health Dhanwantari is worshiped. Next day is of Narakchaturdashi. On this day God Krishna has killed monster Narakasur. So people wake up early in morning and lightening is done and welcome Krishna in their house by colourfulrangolis and sweets in home. Next day is of Laxmi Puja. Goddess of wealth Laxmi is worshipped with clean and decorated house. Next day is Padava. On this day husband has to give gift to wife and express the true love. On next day of Bhaubiz - brother has to express his affection to sister by giving gift. So Diwali is a family festival as well as social. Friends and family meet together and give best wishes. Thus, Diwali festival is significant socially, economically, religiously and morally.

VIII. Conclusion :

From the above discussion it is clear that festivals in Maharashtra are very significant. There are variety of festivals celebrated in Maharashtra. So the celebration of festivals promote affluence,moral values and happiness in human life. Festivals are significant in human life.

References :

1. Marathi e-Book : YouTube Channel.
2. www.wildfilmsindia.com
3. www.m.mapsoindia.com
4. Maharashtraweb.com



**Perception Of Urban Citizens Towards Impact Of Fairs And Festivals :
A Study W.S.R.T. Kolhapur City**

Prof.Dr. Mrs. Varsha Vivekanand Maindargi,
Department Of Commerce,
Kamala College, Kolhapur

1.0 Introduction

Fairs And Festivals Play Very Important In Socio-Economic Transformation Of The Region. They Play An Important Role In Development Of The Region. Community Fairs And Festivals Can Attract Tourists And Visitors At Regional, National And International Level Which Ultimately Result In Financial Benefits. Fairs And Festivals Empower Communities To Attract New Visitors And Improve Local Commercial And Cultural Value Of Particular Region. The Increase In Revenue Adds To Tax Base, Which The Host City Is Able To Provide More And Better Services. Public Facilities As Electricity, Water Supply, Toilets, Transport Infrastructure Etc. Undergo A Face Change Which Are Signs Of Development For That City.

Kolhapur Known As Dakshin Kashi Is Blessed With Ever Alluring Existence Of Goddess Mahalakshmi And Jyotiba Temple. It Reminds Us Of Heredity Of Indian History, Culture And Religion. This Vicinity Is Also Known Because Of The Illustrious Historical Personalities Like Her Highness Brave Queen Tararani And His Highness Rajarshichh. Shahumaharaj Who Had Given New Dimensions To The Cultural History Of The Kolhapur. The City Proclaims Its Marvellous Beauty Through The Historical Fort Panhala, New Palace And Junarajwada, Khasbag A Place For Wrestling, Rankala A Beautiful Lake And Many Other Beautiful Spots. The City Is Also Famous For Sugarcane, Jaggery And Leather Industry. Various Fairs And Festivals Are Celebrated In Kolhapur City.

It Observed That In Kolhapur City people Embrace The Economic Impacts Of The Fairs And Festivals, Experience Social And Cultural Impacts And Also Are Affected By Environmental Impacts. Therefore, It Is Very Important To Understand The Perception Of Citizens Towards The Impact Of Fairs And Festivals On Development Of Kolhapur City.

1.1 Objectives Of The Study

- To Know The Fairs And Festivals Celebrated In Kolhapur City.
- To Identify The Perception Of Citizens About Economic, Social And Cultural Impact Of Fairs And Festivals.
- To Offer Conclusions And Suggestions.

1.2 Fairs And Festivals Celebrated In Kolhapur City

Month Fairs And Festivals Celebrated

Jan. - March

1. Republic Day Parade At Chh. Shahu Stadium, 26 Th January.
2. Shree Mahalakshmi Kiranotsava – A Very Unique And Distinct Astronomical Phenomenon In Which The Evening Sun-Rays Directly Enter The Temple And Touch The Holy Feet Of Goddess Mahalakshmi And Then Rise Upwards As The Sun Sets, Illuminating The Whole Of Goddess Mahalakshmi.
3. Kolhapur Rankalamahotsava – Rankala Festival Is An Event Marked By Stage Performances By Renowned Artists And Various Events & Shows Showcasing The Art & Talent On The Lawns Near Rankala Lake Arranged By Kolhapur Municipal Corporation.
4. Gudipadava – On This Day, Maharashtrians Hang ‘Gudis’ Outside The Windows Of Their Homes. They Are Displayed To Thwart Off Evils. A ‘Gudi’ Is A Pole On Top With A Kalash (Brass Or Silver Pot) Hung Upside Down. It Is Covered With Colorful Silk Cloth And Decorated With Coconuts, Marigolds And Mango Leaves. This Day Is Treated As An Auspicious Day (Muhurat), When People Purchase Gold Or Any Other Commodity.
5. Jyotibayatra – A Holy Fair Of Lord Jyotiba On The Hills Near Panhala,. Thousands Of People Pay Homage To The Lord On The Auspicious Day Marked By Traditional Ritual Of Getting The “Shasankatti” All The Way From Their Villages And Hurling Of Gulal All Over As A Shower Of Blessings.

April - June

1. Holi – Huge Bonfires Are Sparked With Logs Of Wood, Basketful Of Cow Dung Cakes, Ghee And Honey. When The Flames Are Burning Bright, People Walk And Dance Around The Bonfire To Pray To The God Of Fire. Which Is Followed By Rangpanchmi About A Week In Maharashtra. It Is A Festival Of Good Harvest And Fertility Of Land. It Marks The Arrival Of Spring Where Mirth And Buoyancy Is Evident All Round.
2. Rangpanchmi– Better Known As Festival Of Colours, Celebrated By Hurling Colours To One Another , As A Symbol Of Spreading Unity & Fraternity Among All Religions.

July - September

1. Naagpanchmi– Generally, Devotees On This Day Worship Live Size Cobras To Seek Their Good Will. To Protect One Self From Snakebites, The Snakes Are Bathed With Milk. Haldi-Kumkum (Turmeric-Vermicelli Powder) Is Sprinkled On Their Heads. Finally, Milk And Rice Are Offered As “Naivedya”. A Village Called ‘Battishshirala’ Near Kolhapur, Celebrates This Festival , Wherein Devotes Offer Milk To Thousand Of Cobras There. But , Currently This Practiced Is Stopped To Prevent Unethical Treatment To The Reptiles.
2. Gokul Ashtami – Epitomizes Lord Krishna’s Childhood . This Usually Takes Place On The Second Day Of Janmashtami. On This Day, An Earthen Pot Containing A Mixture Of Milk, Dry Fruits, Ghee Is Hung Around 20-30 Feet High In The Air With The Help Of A Rope. Silver Coins Are Hung Along With The Rope, Which Are Later Distributed As Prize To The Winners. Enthusiastic Young Men, Form A Human Pyramid By Standing One On Top Of The Other, Trying To Break The Pot. They Chant The Popular ‘Ala Re Ala, Govinda Ala’ During The Pot Breaking Ceremony. It Is Worth Being A Spectator During This Event.
3. Ganesh Utsav– Lord Ganesha Festival , Marked By Welcoming An Idol Of The Lord At Home & Worshipping It For 5- 10days & Then Immersing It In Holy Waters To Make A Farewell . The Idol Is Worshipped While At Home As It Brings Wellness & Prosperity To Family. Big Mandals (Social Groups) Arrange For Shows & Performances As An Entertainment To People. Kolhapur Is Well Known For Its Huge Tall Ganapati Idols (24-30 Ft) & Their Immersion Processions Fanfare.
4. Independence Day – The National Independence Day Being Celebrated On 15th August. The Independence Day Celebration Includes Hoisting Of Flag Followed By Parades & Other Cultural Programmes. Kolhapur People Celebrate This Day In A Unique Way By Distributing Sweets Like “Jalebi” .
5. Boat Rowing Competitions– After Rainy Season , Rivers Flowing To The Mark Are Best For Boat Rowing Competitions. These Competitions Are Held On Krishna River&Panchganga River Near Norsobachiwadi. Currently Rowing Competition Are Being Arranged In Rankalalake Also.
6. Wrestling Competitions – Kolhapur Is Home Town For World Champion Wrestlers. A Tradition Being Carried On Since Chhatrapatishahumaharaj, Who Himself Was A Wrestling Lover. A City Having Many Talims (Training Schools) For Wrestling Learners, Also Has Competitions Wherein Wrestlers From All Over The World Participate. International Players From Pakistan, Iran, Russia, Etc Have Played With Kolhapur Wrestlers On Kolhapur Grounds. Khasbagtalim& Other Wrestling Arenas In Nearby Villages Play Host To Many Competitions All Year Round.
7. Navratri – Meaning ‘Nine Nights’, A Festival To Please Goddess Mahalakshmibeing Worshipped For Nine Nights. Lakhs Of Devotees Throng For Darshan Of The Goddess During This Festival. The Festival Is Marked By Dandia&Garba(Typical Gujarathi Folk) Dance To Please The Goddess.

October – December

- A. •Dasseramahotsav– A Festival To Celebrate The Victory Of Lord Rama Over Ravana By Burning The Effigy Of Ravana In Public. In Kolhapur ,Dassera Is Celebrated By Taking Out A Procession Of The Present Chhatrapatishahumaharaj& The Members Of The Royal Family, In A Traditional Attire. A Procession Worth A Watch. Dasseramahotsav Celebrations Lasts For Three Days With Artists Performances, Wrestling & Other Competitions, & Exhibition Of Local Talents & Food.
2. •Tripuraripournima – A Full Moon Day Celebration By Lighting Lamps Along The Banks Of Holy Panchgangariver& Also Offering Prasad To Goddess.
3. •Deepotsav At Panhala – A New Trend Being Carried Out By Social Groups Wherein Few Places At Panhala Are Lit Up With Lamps During No Moon Day. The Calendar For The Event Has Been Set For The Next Few Years.
4. •Diwali– The Word ‘Diwali’ Means An Array Or Row Of Lamps. The History Of Diwali Tells That It Symbolizes The Victory Of Good Over Evil. It Commemorates Lord Rama’s Return To His Kingdom—Ayodhya After Being In Exile For 14 Years. On This Day, Lord Rama Was Crowned As The King Of Ayodhya. It Also Marks The Beginning Of The Hindu Calendar. Being Celebrated By Hindus By Worshipping Goddess Mahalakshmi& Distributing Traditional Sweets. Evenings Are Celebrated By Bursting Fire Crackers& Lighting Up Aakashkandils (Lanterns) At Every Home To Mark The Joy.
- A. Christmas– Today, Christmas Is The Biggest And Most-Loved Festival Of Indian Christians. The Festival Is Also Enthusiastically Celebrated By People Of Other Religions Residing Here. The Midnight Mass On Christmas Eve Is A Very Important Service And Holds Great Religious Significance. After The Mass Is Over, Everyone Relishes A Mouthwatering Feast Of, Various Delicacies. Thereupon, Presents Are Given To One Another And “Merry Christmas” Is Wished.
- B. Moharram– Moharram Festival Marks The Martyrdom Of Hazrat Imam Hussain. Moharram Is Supposed To Be The First Month Of Islamic Calendar. Moharram Is Celebrated In Kolhapur By All Religious & Social Groups As The Tradition Is Being Set By Chhatrapatishahumaharaj.

1.3 Perception About Impact Of Fairs And Festivals

The Study Is Purely Based On Primary Data Collected Through Questionnaire. The Primary Data Is Collected From 75 Respondents/Households In Kolhapur City. For The Detailed Study Of Perception Survey Method Is Used. Respondents Were Asked To Indicate Their Attitude Towards The Effects Of Tourism

Development. Respondents Were Asked To Provide Answer On Each Indicator Which Was Measured By Percentage Method.

The Residents Are Covered From Rajarampuri, Takala And Vikramnagar Taking Into Consideration Physical Continuity Of Kolhapur City. The Study Covered A Period From Oct. 2019 To Dec. 2019. It Is Limited To Only Perception About Economic, Social And Environmental Impact. Secondary Sources Like Books, Journals, Websites Are Also Used As And When Necessary. The Data Collected Is Tabulated And Analysed With Simple Statistical Techniques In Order To Draw Meaningful Inferences.

1.3.1. Economic Impact

In Fairs And Festivals Tourists Spend Their Money On A Wide Variety Of Goods And Services eg. Food, Transport, Accommodation, Communication, Entertainment, Tour And Travel Services Etc. This Boosts The Local Economy Both On And Off The Festive Site. They Create Employment Opportunities, Foreign Exchange Earnings And Increase The Standard Of Living Of Host Citizens. Perception Of Citizens About Economic Impact Of Fairs And Festivals Is Given In The Table 1.

Sr. No.	Responses	Yes		No	
		No.	%	No.	%
	Positive Responses				
1	Opportunity for employment and self employment	56	74.66	19	25.44
2	Increase the number of hotels	48	64.00	27	36.00
3	Increase the income of residents	52	69.33	23	30.67
	Negative Responses				
1	Increased the cost of land and housing	57	76.00	18	24.00
2	Increase in general price of goods and services	55	73.33	20	26.67

Residents Of Kolhapur City Felt That Fairs And Festivals Increase In The Income Of Residents (69.33%), Increasing Opportunity For Jobs (74.66%). On The Other Hand Negative Indicators Show That Increase Cost Of Land And Housing (76.00%), Increase In General Price Of Goods And Services (73.33%), Residents Perception Index Mean Highlight That Mean Attitude Index For Kolhapur Is Positive I.E. 69.33%. It Indicates The Overall Positive Effects Of Tourism. Kolhapur Is Religious Famous For Navaratri For Mahalaxmi Temple, During The Season Large Number Of Tourists Get Attracted To Kolhapur For Enjoying The Scenic Beauty Of Panhala-Jotiba And Many Others. So People Visit Those Places Frequently.

1.3.2 Social Impacts

Fairs And Festivals Are Social Events And They Build Human Cooperation. Organizing A Fairs Or Festivals Requires A Lot Of Man Power. People Gather For A Common Purpose Which Develops Teamwork, Togetherness And National Integration. They Forget All Their Worries And Their Work Burdens. Fairs And Festivals Have A Number Of Positive Benefits. At The Same Time Anti-Tourist Attitude Begin Gaining Among Host Of People, When The Carrying Capacity Is Over During Peak Period. Due To The Tourist Arrival The Services Are Congested And Over Use Of The Infrastructure Ultimately Affects Their Lifestyle. Following Table Highlights The Perception Of Residents About Social Impact Of Fairs And Festivals.

Table No. 2 - Perception Of Citizens About Economic Impact Of Fairs And Festivals

Sr. No.	Responses	Yes		No	
		No.	%	No.	%
	Positive Responses				
1	Improved Quality of police protection	28	37.33	47	62.67
2	Improved standard of living	51	68.00	24	32.00
3	Active participation of local social organization towards the facilities of tourists	46	61.33	29	39.67
	Negative Responses				
1	Increase in density of population	53	70.67	22	29.33
2	Strain on police protection	39	52.00	36	48.00
3	Increase in crime rate	36	48.00	39	52.00
4	Increase in the activities of drug abuse and gambling	31	41.33	44	58.67

Table No.2 Highlights The Residents' Perception About The Social Impacts Of Tourism On Kolhapur. The Positive Social Impacts Includes Improved Standard Of Living, Active Participation Of Local Social Organizations Towards The Facilities Of Tourist, And Awakening In General Awareness Towards The Preservation Of Cultural Heritage And Traditions. And Quality Of Police Protection.

On The Other Side there Is A Negative Social Effect On Residents. It Includes Strain On Police Protection, And Increases In Crime Rate, Increase The Activities Of Drug And Abuse And Gambling And Increase In The Activities Of Prostitution.

It Reveals From Table No.2 , Residents In Kolhapur Felt That The Tourist Make Positive Social Effect Of Improved Standard Of Living (68.00 %), Active Participation Of Local Social Organizations Towards The Facilities Of Tourist (61.33%), On The Other Hand There Are Negative Effects On Residents, Such As Increase In Density Of Population (70.67 %), Strain On Police Protection (52.00 %), Increase In Crime Rate (48.00 %), Increase The Activities Of Drug Abuse And Gambling (41.33 %).

There Can Be Both Positive And Negative Social Impacts Resulting From Tourism. These Impacts Depend On The Type And Intensity Of The Tourism Developed As Well As The Characteristics Of The Host Society. The Social Impact Shows The Positive Effect As Compared To Other Destination. But These Positive And Negative Effects Should Change Seasonally. Therefore Positive Impact Shows The Remarkably Starting The Development Of Tourism In Kolhapur City But This Rate Is Low.

Therefore Positive Social Impact Is A Good Sign For The Development Of Tourism In The Kolhapur.

4.2. Environmental Impact

There Must Be Healthy Environment For Our Sound Living. The Healthier The Environment Should Be Clean Healthy And Non-Polluted. But Celebrations Of Fairs And Festivals On Large Scale Have Degraded The Quality Of Environment. The Different Methods Of Celebration Affect On Environment. Due To The Sudden Huge Conglomeration Of People At One Time, A Number Of Problems Are Generated, Which Adversely Affect The Environment And Public Health.

Physical Congestion Experienced At The Destination, Increasing Demand For Natural Resources And Also Contributes To The Source Of Solid Waste Residual Which Creates The Problem Of Air Pollution, Water And Noise Pollution, Degradation Of Environmental Factors, Development Of Construction For Accommodation, Parking, Water Supplies, Restaurants And Recreational Facilities. Therefore The Physical Impacts Are On The Local Communities Of Their Direct And Indirect Association With The Tourists. Generally, Tourist Generate A Great Deal Of Waste, Tourist On Expedition Leave Behind Their Garbage, Toilet Papers, Plastic Bags, Cups, Wastage Of Food, Such Practices Degrade The Environment. However Tourism If Well Planned, Developed And Managed May Also Generate Positive Impacts. In Kolhapur City There Are Fairs And Festival For Every Season And Every For Reason. So There Is Need To Identify The Effects Of Fairs And Festivals On The Environment. Following Table Reveals This.

Table No. 3-Perception Of Citizens About Environmental Impact Of Fairs And Festivals

Sr. No.	Responses	Yes		No	
		No.	%	No.	%
	Positive Responses				
1	Improved Quality of sewage and garbage disposal	44	58.66	33	41.34
2	Availability of pure and adequate water supply	25	33.33	50	66.67
3	Development of basic infrastructure	32	42.66	53	57.34
	Negative Responses				
1	Overcrowding and congestion	47	62.66	38	37.34
2	Noise and air pollution	43	57.33	52	42.67
3	Strain on public utility service and recreational facilities	48	64.00	47	36.00

As Shown In Table No. 3, It gives Clear Idea Regarding The Residents' Attitude Towards The Impact Of Tourism On The Environment. Residents Of Kolhapur Feel That, The Negative Impact Such As Overcrowding And Congestion (62.66%), Quality Of Sewage And Garbage Disposal (58.66%), Strain On Public Utility Services And Recreational Facilities (64.00), Development Of Basic Infrastructure (42.66) Noise And Air Pollution (56.46) And Available Pure And Adequate Water Supply (66.67). The Perception About Positive Impacts Of Fairs And Festivals Are Good Indicator For Tourism Development But This Rate Is Slow.

4.4 Summary

The Present Study Helps To Identify The Perception Of Residents In Kolhapur City About Economic, Social And Environmental Impacts Of The Fairs And Festivals In The Study Region. It Also Explains The Role Of Fairs And Festivals In Cultural And Social Development. The Role Of The Fairs And Festivals Is Very Important In Socio-Economic Transformation Of The Region. Fairs And Festival Have Direct And Indirect Impacts On Communities. They Provide Opportunities For Participation, Skills Development, Volunteering

And Social, Cultural, Economic And Environmental Developments. Community Fairs And Festivals Can Attract Tourists And Visitors At Regional, National And International Level.

This Chapter Concludes That In The Fair And Festivals Places Faces, The Economic, Social, Cultural, Environmental Impact. On The Residences Of Kolhapur Respondents Are Economically Developed. The Positive Social Impacts Includes Improved Standard Of Living, Active Participation Of Local Social Organizations Towards The Facilities Of Tourist, And Awakening In General Awareness Towards The Preservation Of Cultural Heritage And Traditions And Quality Of Police Protection. The Overall Perception Of Residents Towards Organisation Of Fairs And Festivals Is Very Positive.

References

1. Agarwal,C.K (2011): Environment And Tourism.-Ist.Ed.. India Murari Lal And Sons. Pp- 18-20
2. Apostolopoulos, Y.S. (1961): "The Sociology Of Tourism" New Yark,Routledge. Pp- 45
- 3.Arkashali, P (1995): "Geographical Study Of Tourism Development In Mahabaleshwarpancngani Region" Ph.D. Unpublished Thesis, S.U.Kolhapur. Pp- 68-70.
4. Avachat, Anil (1983) : „Vaghyamurali“, Shri Vidya Prakashan Pune. Pp- 125.
5. Batra, K.L. (1989) "Problems And Prospects Of Tourism" Printwellpublisher,Jaipur. Pp- 256
6. Bharadwaj, S.M. (1973): "Hindu Places Of Pilgrimage In India – A Study In Cultural Geography" University Of California Press, Brekely, Loss Angels, Landoan. Pp- 36-40.
9. Bhatt, B.L. (1977): The Religious Geography Of South Asia: Some Reflections, National Geographical Journal Of India, Vol -23. Pp- 53-54.
10. Bnowmik, K.L. (1972) "Rural Markets And Systems Of Mass Communication" N.C.A.E.R., New Delhi. Pp- 142-146.
13. Dandekar, V. M. &Jagtap (1957): Rural Social Structure In Maharashtra" Gokhale Economic Institution, Pune. Pp- 165.
14. Estall, R.C. And Buchanan R.O. (1980): Industrial Activity And Economic Geography : Hut Chinson And Co. Ltd. London. Pp- 124.
15. Feldhaus, Anne (1986): The Maharashtra As A Holy Land, A Sectarian Tradition, Bulletin Of The School Of Oriental And African Studies (Hy). Pp- 95-96. 126
16. Fickeler, P. (1962): Fundamental Questions In Geography Of Religion, A Reading In Cultural Geography, M. Mikesell And Wagner University Of Chicago Press, Chicago. Pp- 247.
19. Hajare P.J. (2012): Tourism Development In Raigad District : A Geographical Analysis, Unpublished Ph.D. Thesis, Tilak Maharashtra University,Pune. Pp- 120.
20. Ingale, S.D. (2008): Impact Of Saint Dnyaneshwarpalakhi Procession On Routh Region: A Study In Tourism Geography, Unpublished Ph.D.Thesis, Shivaji University, Kolhapur. Pp- 212.
21. Jagtap J.P.(2008) : A Geographical Study Of Tourism Centers In Solapur District, Unpublished Ph.D. Thesis, Submitted To Solapur University, Solapur. Pp- 181-182.
22. K.L. (1972): "Rural Markets And Systems Of Mass Communication" N.C.A.E.R., New Delhi. Pp- 46-52.
23. Koth, Barbar (1995): "A Training Guide For Rural Tourism Development".Minnesota Rural Tourism Center. Pp- 29-30.
24. Mali, K.A. (2004): The Centres Of Worship In Maharashtra. Geographical Analysis With An Emphasis On Terrain And Transport Net Work. Unpublished Ph.D. Thesis, Amaravati University, Amaravati. Pp- 18-22.
27. Navale, A.M. (1996): "Pandharpur – A Study In Pilgrimage Tourism" A. Ph.D. Thesis Submitted To Shivaji University, Kolhapur (Unpublished). Pp- 45.
28. Navale, A.M. And Deshmuk S.B. (1989): "Impact Of Pilgrimage Tourism On Host Population Of Pandharpur". Pp- 24-29-31.

Depiction of Celebration of Festivals in Sarojini Naidu's Poem: A Splendid Experience

Mrs. Megha Pradip Nikam
Kamala College, Kolhapur

Sarojini Naidu is known as "The Nightingale of India" because of her mesmerizing poetry. Sarojini Naidu's poetry is lyrical and musical, using many types of meter and rhyme and filled with rich imagery. It deals with love and death, separation and longing, and the mystery of life, all important themes for poetry.

Sarojini Naidu (1879-1949) was the gifted artist, whose poetry appreciated, for its bird like quality. The three volumes of her poems *The Golden Threshold* (1905), *The Bird of Time* (1912) and *The Broken Wing* (1917) occupy a place of eminence in the history of Indo- Anglian poetry. *The Sceptred Flute: Songs of India* published in 1937, which is a collection of the previous three volumes of Naidu's poems. *The Feather of the Dawn* (1961) published posthumously and contained poems written in 1927 by Naidu. The themes and background of her poetry were purely Indian and she sang in full- throated ease of the festivals, occupations and life of her people as a true daughter of her motherland. Lyricism, symbolism, imagery, mysticism and native fervour, are the remarkable qualities of her poetry. The present paper focuses on the poems written by Sarojini Naidu which depict lives of humble folks of India, their traditions, and celebration of festivals.

Introduction:

In the five thousand years of Indian culture, it is natural to have many attitudes, tendencies, languages, religions, ideas. One person differs from another person, from one religion to another, from one linguist to another. Each person has a different personality. Each province has its language, costumes, living standards, crops, festivals. Indian people, in general, are celebrated. Since ancient times, festivals have been important for creating excitement in society. That is why every month there is a festival. The festivities of the festival are coloured by the joy of life. In the vast continent like India, the culture of the country is not homogeneous and fragile. On the contrary, Indian culture is diverse. The culture of cultivating a tolerant feeling towards all human beings is the culture. Indian culture has expressed this feeling for the welfare of all. India is a diverse country. Similarly, the variety celebrated in India. From the natural diversity that exists in India, different cultural traditions exist in different states. Through it, different festivals and festivals are celebrated. All the people take part in the festival. Understand your obligation. It is through this that every person strives to develop his personality, development of society and development of the nation. Indian festivals are moving from traditional to modern, reflecting the glorious traditions of prosperous India. Festivals are a great way to entertain. Festivals destroy the dryness and dryness of life, develop social feelings in the person, create social unity, and involve the gathering of relatives.

India is a land of festivals and celebrations. There is festival for every season. These festivals, celebrations, fasts, rituals, holy baths, and observance of the sacred days are the part of the great cultural heritage of India. Festivals lend zest, variety, colour and grandeur to day-to-day human life. Not a single Indian festival, however, unimportant and simple, is without religious basis or principal behind it. Therefore, all the festivals and celebrations widespread in India are as sacred as religion itself and act as great source of spiritual and moral enrichment.

Portrays of Celebration of Festivals in The Poems:

The poetry of Sarojini Naidu makes a mark of prominence in the arena of Indian poetry in English and is an important part of women's writing. She possessed sharp aesthetic sensibility and was an admirer of the varied colours of Indian traditions and folk life. Her songs regarding these festivals not only project the spirit and the occasion of festivals and celebrations but also reveal the faith and enthusiasm of Indians who celebrate them. Sarojini Naidu's presentation about various Indian public festivals such as Vasant Panchmi, Snake Festival, Light Festival, Sea Festival, Raksha Bandhan, etc., has shown her deep and keen observation of various Indian rituals and festivals in his poetry.

The festivals of light, happiness Deepawali celebrated all over the country. It is five days long festival each day with different rituals. However, it is important and popular festival associated with many legends but mainly it celebrated in the happy memories of victory of Rama over Ravana, the victory of Virtue over the evil. All the Indians celebrated this festival with extreme joy and zeal. Sarojini's poem *The Spinning Song* the character of Sarswati sings about lamps. The womenfolk of India used to spin songs according to the occasion. The protagonists of the poem *Spinning Song* describe how her sisters were engrossed in plucking levees and flowers with a slight hum for the festival of spring while Mayura notices how her sisters enjoyed in "kneading

saffron cakes” gathering various offers to be given to the Nagas. A few girls were busy in composing songs for the festival of lights .Through these lines she recalls how young girls enjoy every festival and how colourful they were.

The Festival of Serpents describes the festive rituals performed during Naga Panchami. Indian women invoke the serpent gods like Anantha, Vasuki, Adishesha, Thakshaka and Kaliya for blessings of fertility, chastity and prosperity. Through such poems, Naidu revives the tradition of nature worship, which is very much a part of Hinduism. Snake worship is one of the chief customs of the country. Through this, Sarojini Naidu evokes the folk spirit of uniting the nature and the spirituality. The spirit is mentioned in their faith and spirit. According to there is the folks, the serpent is worshipped as Aadi-Sesha and Naga around the neck of Shiva. On Nagapanchami, the ladies worship in sand hills and in the sacred banyan roots pouring milk and playing the flute and dancing according to that. Through this, they evoke the mercy of Nagas to protect them and to soothe their troubled hearts .They are splendid and they make you understand “where life and death and sorrow and ecstasy are one.

Sarojini Naidu in this poem tells us about the milkmaid, Radha's love for Lord Krishna. Radha, the milkmaid carried curd to sell at the Mathura fair. She describes how softly the calves were lowing. The poet describes the boatmen to be in a very happy and joyous mood and call out to their companions to come and join them in their celebration by singing and dancing along with them. The boatmen are in a joyous mood as they celebrate the advent of spring. The people welcome the spring by wearing saffron clothes and pluck the newly formed buds. The people celebrate the advent of spring as it is associated with rebirth and life.

Nariyal Purnima described in *Festival of the Sea*, is homage to the sea delivered by the sea-faring merchants and the fisher folk of Western India.

Conclusion:

Sarojini Naidu saw things with a fresh approach. Much of it is beautiful without being difficult. She conveyed her private fancies beautifully and lent them universal touch. Her poetry reflects her love for her nation and sings the joys and sorrows of her people. The poetry of her also highlights the tradition, celebrations and the significance of the festivals celebrated in India on various occasions and specially season wise. We appreciate the work of Sarojini Naidu in the world of literature as we find there are much greater writers, poets but no one is as original as her. We get the scenario of India through her Indianness. Sarojini Naidu's poems are full of beauty and charm of their own and reflect her art of writing poems with originality. Festival is a way to unites people and medium of society's celebration. People from various background, religion, caste come together and enjoy the festivals like Deepawali, Eid, Ganesh Ustav, Dashehara, Holi, RakshaBandhan, Navratri, and Christmas

Reference:

1. Sarojini Naidu, *Selected poetry and Prose*. Edited By Markand Paranjpe. Indus Harper Collins publishers, India 1993.
2. Kaur, Satvinder *Sarojini Naidu's Poetry, melody of Indianness*. New Delhi, Sarup&Sons Pub,2003
3. Ministry of Tourism, Government of India (1999): “Customs, fairs and festivals of India”. Vignette advertising, New Delhi.
4. www.india-tourism.net/fairs-festivals.
5. Freeman, Mark. *Rewriting the Self: History, Memory, and Narrative*. London: Routledge, 1993. Print

Festivals in India: Unity in Diversity

Miss Shilpa Eknath Kamble
S. B. KhadeMahavidyalaya, Koparde

A festival is an event ordinarily celebrated by community and centering on some characteristic aspect of that community and its religion or cultures. Festivals are larger than life celebrations of various things. They occur at regular intervals and helping in breaking the monotony of life. Festivals are the carriers of peace and joy in the communities. All nations of the world have certain religious and cultural festivals. However, India is one of the largest countries to celebrate numerous festivals. As India is a very cultural and diverse country, so are the festivals. They are divided into three general categories of national, religious and seasonal.

India is a land of many cultures and religions. India is a mixture of different castes, religions, languages, traditions and cultures. And with different cultures and religions, there are different festivals celebrated in India every year. While some festivals are celebrated regionally, others are celebrated nationally, the whole country as one, united and liberated. Each festival is celebrated with great enthusiasm and Great Spirit.

Being a secular country it houses more than four religions. Every religion has its own set of festivals that the entire nation celebrates. Each festival has its own signature style of celebration. All festivals are unique in their own sense. The traditions and celebrations of the same festivals also vary from one region to another. Some festivals are observed throughout the country; others have specific regional associations. India celebrates holidays and festivals of almost all the faiths in the world. Each festival in each region has its own particular foods and sweets appropriate to the season and crops and days are spent in their careful preparation.

The festivals have a significant story or history behind it. This story is the key reason to all the rituals and customs that are performed for them. However, the spirit of festivity remains the same among Indians through all of them. It is not just in India that these festivals are celebrated; Indians abroad have not forgotten their roots and culture and celebrate each of the festival with immense favor. Today, round the globe wherever there are Indians, these festivities are enjoyed.

Most of these festivals have religious associations, as it is the case with Holi, Dusshera, Krishna Janmashtmi, Hanuman Jayanti, Diwali are also, in a country which is still predominantly rural, associated with the harvesting of the crop, as is true of Pongal-Sankranti in South India. Some festivals are observed throughout the country, others, such as the famed snake race of Kerala, have peculiarly regional associations.

There seems not to be a single day, or any change in nature which the Indian calendar will not recognize as an occasion for the celebration of the beautiful mystery of nature, the mother of all creation. So, in the South the festival of Pongal, or Sankranti celebrates the harvest. In North India it is the festival of Lohri, featuring dancing and celebrations around a bonfire, which marks the end of winter and welcoming of warmer weather. Teej is a festival which welcomes the monsoon. It is celebrated mostly in Rajasthan, where the arrival of the monsoon is of utmost importance. The festival is celebrated by women, who dress in bright green clothes and ride improvised swings hung from trees. Another harvest festival, this one native to Kerala is Onam. Onam is widely known for the snake-boat races that are its most famous feature.

All these festivals are dedicated to the changes of season and to the harvest. But in India, where life is still closely associated with nature, it is not nature alone which is a cause for celebration. Beneath all this lied an active interaction between man and his environment, which is not merely confined to cycles of seasons and crops, but is also linked to man's higher invisible association with the Cosmos.

So, some festivals are dedicated to gods and goddess and their incarnations and reincarnations. For example, Deepawali celebrated the return of Rama, Prince of Ayodhya, after fourteen long years of exile. But the festival is also dedicated to the worship of Lakshmi, the goddess of wealth. In India, both Christmas (celebrating the birth of Christ) and Easter celebrating his resurrection are also observed. The Sikhs celebrate the birth of their leaders Guru Nanak and Guru Gobind Singh, while Muslims observe Eid and Muharram.

So if it seems as though every day in India is marked by some celebration, it must be remembered that it is the result of the inter-mingling of different communities and different religions. And it is this very intermingling of the people that makes India more than a collection of states. There are three national holidays: Independence Day, Republic Day, Gandhi Jayanti.

India has Hindu's, Muslims, Sikh's, Christian's and various other religions, and each religion has its own festival to celebrate. Following are some of the major festivals from India. Holi is the festival of colours and celebrated all over India where people throw colour or gulal at each other. Holi is a festival of fun and gaiety for people of all ages. Bonfires are lit and people smear colors on each other. Holi signifies the start of spring and end of winter. Dussehra or Vijayadashmi is one of the most popular festivals of India. Dussehra is the anniversary of the victory of Goddess Durga over the buffalo-headed demon, Mahishasura-Mardini. Dussehra also commemorates the victory of Lord Rama over Ravana of Lanka. The theme of this festival is the victory of good over evil. Diwali is the festival of Lights. People decorate the houses and light with beautiful diya's and people burn crackers and have traditional food. It is the occasion of joy. All the fireworks, joy and festivity, signifies the victory of divine forces over those of wickedness. Navratri is the festival of worship of Goddess Durga and her nine manifestations for nine nights. It is one of the most auspicious occasions of the Hindu community.

India is multi-lingual, multi-religious, multi-communal country. We find diverse customs and traditions from Kashmir to Kanyakumari and from Kutch to Kohima. These customs and traditions are deeply rooted in the psyche of the Indian people. They have been associated with the various festivals. So festivals are the part and parcel of the life of Indian people. They have celebrated with great enthusiasm and exuberance. Festivals provide a very sound platform where in the people assemble under the garb of gods and goddess. People celebrate various festivals. They have entertainment values as well as they give people charms to proclaim their innate capacities.

Conclusion

The festivals in India are not religious specific. The people of all religions actively take part in the festivals. The festivals have acquired a national character. The festivals provide a platform for people to come together. By participating in these festivals people forget the differences based of caste religion among them. The diversity seen in the caste, creed, religion, sex etc. is sidelined. This creates an atmosphere of peace and harmony among the Indian people.

Reference:

1. Ministry of Tourism, Government of India (1999): "Customs, fairs and festivals of India". Vignette advertising, New Delhi.
2. Sharma, B.I. (2014): "India's Festival of Colors" National Book Service, Jaipur.
3. Sharma and Gupta, Seema (2006): "Fairs and festivals of India" Pustake Mahal, Delhi.
4. www.wikipedia.com

Conservation of Indian Culture and Heritage in Mulk Raj Anand's "*The Lost Child*"

Dr. Neeta Vijaykumar Jokhe

Dept. of English,

Deshbhakt Anandrao Balwantrao Naik Arts
and Science College, Chikhali. M.S.India.

Mulk Raj Anand was a famous Indian writer and critic. He was prominent Indian author of novels, short stories and critical essays in English, and is known for his realistic and sympathetic portrayal of the poor in India. *The Lost Child* is one of the earliest creations of Mulk Raj Anand at the time when he was trying and struggling to get his first novel *Untouchable* published. Then he published the first collection of his short stories in England. It would not be exaggeration to say that the story is a world's famous story. *The Lost Child* is a short story about a child who is lost in the fair. It is about his aspiration demands and realization. The story mainly focused on a critical condition of a child when he is separated from his parents in a fair.

The story also focuses celebration of fairs in Indian villages. Village folks are very fond of fair. These fair reflects true character of our culture and tradition. It is celebrated with great zeal and enthusiasm across the India. *The Lost Child* has a background of a fair. There is a large crowd in the fair. Villagers wear colourful dresses and look very attractive. There are a variety of shops like sweets, fruits and toys displayed. There are a large number of hawkers also. The atmosphere creates joy and happiness among the people. Men, women and children all were enjoying and it was all fun everywhere.

The story *The Lost Child* narrates how a little boy was lost in the crowd of a village fair. The child is a very happy and enthusiastic and going to fair with his parents. When he is on his way to the fair he was attracted by various things like, sweetmeat, balloons and birds, butterflies and flowers. "The boy ran between his father's legs, brimming over with life and laughter, as the joyous, smiling morning, with its open greetings and unashamed invitations to come away into the fields, full of flowers and songs." (Text on Internet). Being heartbroken with unfulfilled desires, he looks at the massive expanse of mustard fields with delight and joy after taking such a beautiful sight.

The boy is lagging behind when he saw colourful toys in the shops and his parents called "Come, child, come." (Text on Internet). The protagonist, a young boy is also there accompanied by his parents. He wanders about the pleasantries on offer and is particularly interested in the toys sitting beautifully in the fair stalls and shops. While wandering in the fair what attracted him most was the roundabout. He was so much fascinated by the roundabout and forgot everything around him. It made him forget his parents and everything in the world. As he lagged behind his parents and got lost in the crowd of the fair. When he is lost he is disturbed and frustrated and his eyes are searching for his parents. He has everything around him but he feels lonely and is left alone in the fair without his parents. He became very restless and wants nothing but only his parents.

On the day of Spring festival a large crowd of brightly dressed people came out of the village fair. Among them was a little boy following his parents. In this story, Anand deals with the child psychology in a sensitive and realistic way without hiding the truth behind it. Anand at his strongest when writing about child's classic confrontational relationship with his world without parents. Young adult readers will be able to identify with the lost child's struggle to live within his family's umbrella while trying to discover his own world outside. The story reflects simple psychology of a rural people. The story echoes the fear of getting lost or losing someone who are very close, near and dear one, in a large gathering, such as fair that lurked in the hearts of most Indian people. Anand describes the condition of a child in a fair very significantly and powerfully. "He turned to look at his parents, They were not, ahead of him. He turned to look on either side. They were not, not there. He looked behind. There was no sign of them." (Text on Internet) A man who saw him weeping bitterly in the fair comes to his rescue. Everytime he is asked a question by the man, everytime there is one helpless answer: "I want my mother, I want my father." (Text on Internet) Earlier, enjoying the sights and sounds at the fair, the child had been attracted towards sweets, garlands, balloons and swings but finding himself alone, he wants

nothing but his parents for everything, but they represent to him the security of his home: they are the lonely people he knows at the fair, and without them he is both physically and metaphorically “lost”.

The story reveals the deep emotional trauma of parental absence. The very thought of losing parents would make any child nervous and insecure, one may also argue that in such circumstances it is not only the child but also parents who are lost, frustration and absence, absentmindedness must be interpreted equally on both sides of parent-child binary relationship.

Conclusion

Literature plays very significant, vital role in shaping the society. As it is mirror of society, what happens there is reflected in literature. In Marathi, Hindi and English many novelists, short story writers, poets have focused the theme of careful parents and in their old age careless and selfish children. It's bitter truth that day by day number of orphanages is increasing. In Marathi 'Natsamrat' drama of V.V.Shirwadkar and Shakespeare's drama 'Hamlet' deal with parents miserable condition in old age and negligence of their children. In *Natsamrat* at the end of drama AppaBelwalkar. An old father and his wife Kaveri came on the road crying "Will somebody give us home? We want home, we want home". (Text on Internet) The role of AppaBelwalkar was very powerfully played by recently died well-known actor ShriramLagu. When Lagu was asked "What award did he get from *Natsamrat*?" (FM Kolhapur Interview) He replied that one nine year girl wrote me a letter and mentioned that "I saw *Natsamrat*, I am influenced and had taken an oath that in my lifetime I will look after my parents and after my marriage my in-laws". (FM Kolhapur Interview) This is the best reward I ever got. After reading the story *The lost Child* children will think over it and will never deny the responsibility of parents. Still in India and in Indian culture we have family relationships, bond and attachment with each other. Today Western countries are looking at India with great hope and aspiration because their family system and relations have totally collapsed. We have great culture and heritage and it's responsibility of everyone of us to preserve it.

The lost Child is a short story about a child and his aspiration. Demands and realization. The story focuses on awareness and importance of parents in everybody's life. We really don't understand the true value of parents and taken them as granted. The significance of parents is only revealed once they are out of sight and realize the world is upside down. That is what the little child realized once he got lost in fair. Indian culture teaches us that 'Parents are Equal to God.' We should try to conserve our tradition by respecting our parents and shouldering their responsibility.

The story reflects realistic and true picture of Indian village and brings forth us the traditional fervor and gaiety at the time of Fairs and Festivals. Today we are living in the world of Science, Technology and there is rat race competition everywhere. We need peace of mind, satisfaction and harmony. These fairs bring people together and we are united. It represents unity in diversity. I think today we need our involvement in such fairs to keep away from mundane life. Our life has become very isolated and lonely. We have lost our blood relations like a boy in *The Lost Child*. We have become selfish and running after money. I think celebration and participation in such fairs will bring us together and we will be able to preserve our traditional culture forever.

Work Cited:

1. Anand, Mulk Raj, Preface, "*Two Leaves On a Bud*" (1983) New Delhi.
2. Anand, Mulk Raj, "*The Lost Child*", New Delhi, India: Vision/ Orient Paperbacks (2007).
3. Paul, Premila, "*The Novels of Mulk Raj Anand: A Thematic Study*" (1983).
4. <https://www.britannica.com>>Mulk-...

Celebration Seasonal Festivals in India: A Sociological Study

Reena Ramchandra Kamble

Dept. of Sociology
Kamala College, Kolhapur

Introduction:

Indian festivals can immediately draw a long list of religious festivals associated with various goddesses, regions, and traditions like Holi, Diwali, Christmas, ID, Gudi padava, etc. One can as to what potential do these festivals have as far the development of tourism is concerned. India a land of vast cultural and regional diversities has multifaceted festivals too. Since religion dominates the life of individuals religious festivals have to dominate the cultural life of the people. However, here our purpose is not to discuss the common religious festivals like Holi, Diwali, Dashers, and Id. We will touch upon only festivals which are the chief centers of tourist attraction.

Whereas festivals can be divided into traditional events and those which have been recently created to highlight a particular destination or event, fairs are generally part of an older way of trading activities of the past or connected to a festival and part of local cultural patterns. To make an existent fair something that can be promoted as a tourist event needs a great deal of thought and careful planning. The need of the local populace for whom the fair is a business opportunity as well as an opportunity to meet and celebrate, and expectation of visitors who may come to the fair in search of a quaint travel experience ought to be balanced . While the influx of a large number of strangers may provide added trade opportunities and the potential for local entrepreneurs to earn money, the new visitors shouldn't inundate the traditional activities which form the basis for the fair.

This dilemma is to be seen in many areas, such as crafts, in terms of capricious new markets taking over a product or an event and then abandoning it to move on to the next novelty, and thereby distorting and then destroying it. It is particularly valid in terms of a social event such as a local fair.

Festivals are the high points in any individual's calendar. And conversely, there can be no greater loneliness than being in a strange city during festivals and not being able to enter into the spirit of the day events. Certain festivals are of course observed within the serenity of the home and they should remain so, the most obvious of these are Dussehra and Diwali the burning of Ravana effigies in public areas in north India, the puja of Bengal the fair at Kulu for Dussehra and the fireworks of Diwali can all be made more accessible to the visitor. In each case, the idea of being in a large crowd could be alarming for those who are not used to it.

Dussehra celebrations at Mysore in Karnataka or Kulu in Himachal Pradesh and other culture-based festivals have been created and nurtured most effectively, such as the annual festivals of dance at Khajuraho and the more recent festival at Mahabalipuram. These are an effective means of focusing attention on a particular area. It is a form of animation in highlighting an exciting event that draws visitors to the location as well as sending out information and creating public awareness of the destinations through media coverage

1.Objectives of the Study:

- 1.1 To study the nature of Indian festivals and fairs
- 1.2 To study types of seasonal festivals in India
- 1.3 To know important of celebration Indian festivals

2 Research Methodology:

The following methodology procedure was used for conducting the present study:

a) Type of Research Design:

The present study adopted a descriptive research design

b) Methods of Data Collection:

Secondary data were collected form book, journals, magazine, articles, and internet

3 Celebration seasonal Festivals in India:

3.1 Seasonal Festivals:

In India, most of the festivals herald the beginning of a particular season and the new harvest. Since India still lives in the villages and is predominantly an agricultural economy most of the Indian customs traditions and festivals have their roots in the agrarian society itself. India has a variety of seasons. Each season brings happiness and new crops which provides an opportunity for celebration; However, here we are purposely omitting the most common traditional seasonal festivals. Instead, we will highlight a few of the newly created seasonal festivals

3.1.1 Boat Race Festivals:

In Kerala, boat race festivals are the most important seasonal festivals. It is a part of rejoicings of the new paddy harvest celebrated in the form of Onam. It is organized at tow places Alleppey (13-14 August) and Pulekunna (27 August) in Kerala. On this day various boat race competitions are held. People assemble in large numbers to watch the feat. The boats are quite long and are put on the sail by several scores of boatmen.

3.1.2 Mango Festivals:

Mango festivals are a recent entry in the festivals. New a day mango festivals are celebrated of almost all the major mango producing states. However, mango fairs of Saharanpur (U.P) Panipat (Haryana) and Delhi are gaining popularity. Generally, the celebration takes place in early July at Panipat (3-4 July) Delhi (8-10 July). Haryana tourism department is playing a pioneering role in the development of this particular festivals. In 1993 in the Mango Mela of Panipat, more than 450 varieties of mango were presented by the participants. However, the festival did not confine strictly to the display of mangoes, instead many innovative practices were introduced by Haryana Tourism Department to attract the attention of the tourists. It was accompanied by various painting and quiz contests for the age group of 7-16 years open to school children and visitors. At Delhi IN 1994, over 500 varieties of mango were displayed and it brought nearly 50,000 tourist visitors. Here mangoes form countries like cost rice, Jamaica, Pakistan, Kenya, Zambia were also displayed. The largest mango Rajawaha weigh 1 kilogram while the smallest Motidana was of 2 gram in weight.

3.1.3 Garden Festivals: Another newly created festival that is gaining popularity is the garden festival organized in Delhi. The festival is still in its infancy, as it is hardly seven years old but gradually becoming popular among tourists. This year (1994) it registered as many as 2000 entries. This festival is organized every year in February for three days. Competitions of the flowers, plants of various categories and seasonal flowers in potted plants, house plants, vegetable fruits, cut flowers, foliage plants, etc are helping. The competition is open to individuals and organization for example nurseries, horticulture departments, etc. The festival Amis primarily to highlight the importance of horticulture and at enhancing the knowledge of the visitors in this field as well as to expose the discoveries in the field. It is not a garden show only but all materials about gardening can also be procured from various stalls small instruments, rich decorative terracotta pots, and rich manure and seed. This festival has started an on the spot painting competition for school children: flower arrangements for school children, cultural programs, the participation of nurseries, stalls of rare plant amusement park puppet and magic show even seminars are also organized to discuss the gardening related problems, etc. The festival is gradually assuming the status of a big carnival.

3.1.4 Tea Festivals: The tea festival is celebrated in the major tea producing states of India like Himachal Pradesh and Bengal. At Himachal Pradesh, the Kangra valley tea festival is organized in June while another important tea carnival is celebrated at Darjeeling. At Coonoor (Tamil Nadu) In January tea festival is organized. This Festival is mainly a planner to benefit the tea planters as well as those related to this industry. The ideal season to visit a tea garden is early winter. Tea is grown in the hilly tracts. Easy accessibility is a contributing factor to the popularity of the tea district as a tourist destination. The Nilgiris is a two-hour drive from Coimbatore; similarly one can reach Kangra valley in less than an hour form Simla and Darjeeling can be approached from Siliguri. The ideal season to visit a tea garden is early winter. Tea is grown in the hilly tracts. This tea festival no doubt not only serves the commercial purpose but is also helpful in attracting to plantation states which possess plentiful charms.

3.1.5 Kite Festivals; Kite festival seems to be the very life of the city of Ahmedabad. At the time of Makar Sankranti (January 14) festivals throughout Ahmedabad kite flying are help. The history of kite flying can well

be traced to medieval time and even today it is a very popular entertainment not only among the children but also among elders. This festival is celebrated in Gujarat with kite flying, merrymaking, and feasting. Throughout the day young and old indulge in the joys of kite flying kites of different colours, shades, and shapes. With its increasing popularity international kite festival is every year at different venues. Japan Thailand Malaysia Singapore Germany is celebrated kite festival.kite are usually made of nylon sailcloth.The frames and tubing are of fiberglass or carbon graphite. Ahmedabad the city of a kite on the kite flying day competition also helps in three basic events 1 kite flying 2 kite cutting 3 kite exhibition. Kite festival accompanies lots of festivals as well.

3.1.6 Camel Festivals: The Camel festival is a lively and colourful event organized in Bikaner by Rajasthan Tourism every year in January. Folk dances, Music, Art and culture plus spectacle of unusual camel performances; camel races, camel dances, and the bumpy, neck shaking camel rides are the major attraction of Jaisalmer for foreign and domestic tourists.

3.1.7 Magh Bihu Festivals: The festival of Magh Bihu also called Bhogail Bihu is a harvest festival and one of the three Bihu festivals celebrated in Assam. Magh Bihu festival is marked by feasts and bonfires so-called festival of food such as cakes of rice or Sunga Pitha.TilPitha and Laru plus games such as TekelitBhonga and buffalo fighting.

3.1.8 Desert Festivals: Yet another creation of desert festival of Jaisalmer a city of sand –dunes started in 1979, it has proved to be one of the great successes and the chief attraction for the tourists. Every year in February, the city comes alive with brilliant colours, music, and festival. The desert festival coincides with the full moon in February.The desert throbs with life with a rare rustic display of art and culture. The pick of the festival is the desert folk music the Langas and Manganiyars. The Gari dances of Barmer and Jaisalmer districts are highlights of the festival. Besides other Rajasthani dances –Dhap, Gangane, Ghormar, Moria, Chari, and Teralital produce wonder in the desert.

Recommendation:

Let's observe the significance of festival and fair in the development of tourism. We have already seen how tourism development, capitalizing on the rich cultural tradition of India, has worked for the promotion of the tourism prospects of the country. Pilgrim flows account for a very large percentage of domestic tourism as well as foreign tourists. Fair and festivals do not only reflect the vast cultural heritage of India but have over the years become big attractions for tourists. Tourist department attempt to tick up with the Zonal cultural centers for arranging important tourist destinations to organize cultural evening, light and sound shows, craft bazaars, food plazas, and fairs. Fairs and festivals all around the year have borne fruits. These tourist promotes activities not only provide enjoyment to the tourists and exposes them to the vast cultural tradition of India but also create employment, even valuable foreign exchange and help in the socio-economic development of the area as well as in the preservation of national heritage and environment.

Conclusion:

In the present research paper, we have discussed various seasonal festivals in India. This analysis omits a discussion on the common and well-known festivals and fairs of India. Here a greater emphasis has put off the more peculiar festival from regions not well exposed as well as those newly created festivals which are gaining popularity on account of their peculiar nature. In general, all the festivals and fairs of India are closely related to Indian village society. One can also clearly point out the importance of Season and monsoon hidden in the very life of India.

References:

- 1 Tourism Development: products, Operations and case studies,(2018) Indira Gandhi National Open University, New Delhi ISBN 81-7263-664-4 Page no 5 to 25
- 2 Chopra Suhita (1992) 'Tourism Development in India' New Delhi
- 3 P.M Currie (1992) 'Indians festivals' New Delhi

**Indian Fairs and Festivals: A Reflection of Socio-Economic and Cultural Life in
Mulk Raj Anand's *The Lost Child***

Swati Eknath Kamble
Kamala College, Kolhapur

Mulk Raj Anand was a famous Indian writer in English, notable for his depiction of the lives of the poorer castes in traditional Indian society. His short story *The Lost Child* is the story of a small child who gets lost in a fair. He had gone with his parents to the fair but loses them when he gets engrossed in looking at a roundabout swing. The story highlights the bond of love and affection that the child shares with his parents.

Introduction

Fairs and festivals are an important part of our life. Most of the fairs and festivals in India are associated with religious beliefs, changing season's harvest etc. The Indians celebrate Durga Puja, Diwali, a festival of lamps, Vasant Panchami, Pongal, Rath-Yatra and many other fairs and festivals are observed all over India. Fairs and festivals attract a large number of people from distant places. It depicts the socio-cultural life of India. Despite the various kinds in which fairs and festivals come, they all mean one thing and that is celebration.

Fairs and festivals have an essential role to play in society. A fair or festival is an event ordinarily celebrated by a community and centering on some characteristic aspect of community and its religion or cultures. It is often marked as a local or national holiday or mela. It constitutes typical cases of globalization, as well as the high culture – low culture interrelationship. Next to religion and folklore, a significant origin is agricultural. Food is such a vital resource that many fairs and festivals are associated with harvest time. Fairs and festivals often serve to fulfill specific purposes, especially in regard to thank to the gods and goddesses. They may also provide entertainment. Fairs and festivals that focus on cultural or ethnic topics also seek to inform community members of their traditions; the involvement of elders sharing stories and experience provides a means for unity among families.

India is worldly known as a land vibrant celebration; one can see the culture and life of India during the celebrations of various fairs and festivals. There is noble cause and meaningful identity behind each fair and festival, based upon rituals, traditions, legends, monsoon, while many express devotion to the deities of different religions. Fairs and festivals also give people of different regions and social classes a chance to interact.

Fairs became a significant form of economic activity. Fair is a place where a large number of people gathered at specified time for purpose of buying and selling of goods. In short fair is a mixture of commerce, trade, festivals, religious feast and holydays.

Significance and Reflection of Fairs:

We find the reflection of fairs and festivals in Indian English literature also. The Indian writer Mulk Raj Anand portrays the fair in one of his short stories *The Lost Child*.

The Lost Child by Mulk Raj Anand is a story about a small boy and his desires. He gets lost in the crowd of the fair. It is the spring festival and the main attraction is the village fair. A massive crowd has gathered in the festivities. There are people from different walks of life. The protagonist, a small boy is also there accompanied by his parents. He was very happy and joyous. He saw the toys in the shop by the road, a sweetmeat-seller, who is selling sweets such as gulab-jamun, rasgulla, burfi, jalebi etc. The sweets were decorated with leaves of silver and gold. There is man with colorful balloons. He saw a juggler playing a flute to the snake in a basket and there is a roundabout ahead. The child wants to buy the balloons and wants to ride on a roundabout and to go round and round on it. It shows that that fairs help to speed up the economic development. People buy more goods and services during fairs and festivals. Everyone arranges and spend money in fairs and festivals. That increase cash transactions. More people get money and it increases more investment later.

Fairs and festivals also emphasize on the connection between humans and nature and worship the forces of nature. In Mulk Raj Anand's *The Lost child* the child becomes sad as he knows that his parents will not buy the toy for him. Then the child with his parents comes to a flowering mustard-field. The yellow mustard-flowers swept across miles and miles of even land. There are whistling, creaking, squeaking, roaring and humming noises everywhere. The child is wonderstruck by the dragonflies and the little insects and worms on the footpath attracts him. His parents wait for him on the edge of a well under the vast shadow of an old banyan tree. As the child comes to the grove, flowers fall upon him. It creates harmony with nature.

Fairs and festivals spread brotherhood, faith, love, sense of respect and duty in between people. The child in The Lost Child gets lost in the fair. When child realizes that he is separated from his parents, he is terribly frightened. He looks for them everywhere. He runs to the gate of the temple. At the gate, the crowd is so thick that he is about to be trampled underfoot when a man picks him up. The man picks him up from the thick crowd and asks him about his parents, the child cries loudly for his parents. In order to soothe the child, the man takes him to the roundabout, to the juggler, the balloon-seller and to the sweet-meat-seller. But now he wants his father and mother only. Here we find that when everyone follows his/her duty and cares about the other people the social development begins. Fairs and festivals are a chance to whole people of the country to work and connect for a cause.

Conclusion:

Fairs and festivals are indispensable part of Indian life. They create and provide enormous opportunities for the both the poor and the rich alike, to express and enjoy exuberant spirit. In the good older days, there were no opportunities for the common folk for entertainment. In a way these fairs and festivals provide a chance to purgate their feelings of joy and exuberance through the celebration of fairs and festivals. So we see the fairs and festivals celebrated from Kashmir to Kanyakumari. They are rooted in the psyche of Indian people.

Reference:

1. Sharma, B.I. (2014): "India's Festival of Colors" National Book Service, Jaipur
2. Sharma and Gupta, Seema (2006): "Fairs and festivals of India" Pustake Mahal, Delhi
3. www.wikipedia.com
4. Ministry of Tourism, Government of India (1999): "Customs, fairs and festivals of India". Vignette advertising, New Delhi
5. www.india-tourism.net/fairs-festivals.



A Study On Celebration Of Festivals In India

Vinaya Keshav Kamble

Ph.D. Student, Shivaji University Kolhapur

Abstract

Festival is a part of culture therefore originations and thoughts of various festivals are described in consecutive manner. Historical background of different festivals are also imitated in this article. Perspective of celebrations of diverse festivals such as Diwali, Holi, Id-A-Milad, Ramzan Id, Buddha Purnima, Mahavir Jayanti etc. are described and messages of festivals celebrations are also conveyed for mankind through this article.

Key Words: Indian festivals, purposes of celebrating festivals

India is having the oldest culture in the world and its civilization is considered to be 4500 years old. It is a very vast country where every hundred kilometer is embraced by diverse backgrounds of the people, their beliefs, customs, heritage as well as a new cultural identity. History of India evidences that culture of this country has been profoundly influenced by religion. India is considered as a spiritual and holy land. It is the sacred place of various religious groups such as Hinduism, Buddhism, Muslimism, Christianity, Jainism and Sikhism and they worship their primordial gods and goddess and enjoy the pleasures of fares and festivals. The world, India is considered as one of the most religiously and ethnically diverse nation. Cultures and religious beliefs play a central role in the life of Indian people. Most of the Indian religious associations were connected with various types of festival which is considered as an old French word. The word derived from the Latin word *festivus* that means festive. A festival is a gathering of people to celebrate something, historically religious holidays. Earlier in India there so many festivals for every season and every for reason. Festivals celebrated on the different occasion such as the various harvest, commemorate great historical figures and events, devotion to the deities of different religion. Some celebrations are specific to certain villages. Some are celebrated by different sects and communities. This gives festivals their own flavor. Every festival have its own purpose. Such as religious purpose, social purpose, entertaining purpose and national integration purpose etc.

Religious purpose

Fares and festivals are celebrated to make life enjoyable and have fun. But there is also a religious reason behind celebrating all the festivals. Some people celebrated only to have fun and others want to give respect to their religious god or to pay attention towards their god. There are number of festivals which are celebrated only religious purpose. Festivals create a religious environment which gives us strength, builds confidence and as we are human being, we love to meet and share things. We celebrate festivals to remember our cultural and religious traditions to express our feelings and devotion to god. Festivals help us remember the history of the religion or the person.

Social purpose

Everyone needs a break from busy with their working. Another m to their usual routine day to day boring work. Celebrating festivals, it is relaxation. It brings to chance to spend time with our family and friends neighbors etc. India knows as the land of diversity. It is home to various religions and cultures. In India, there are a lot of festivals which shows the integrity among the people. The basic idea behind celebrating festivals is togetherness. Celebrating festivals people get together and forget all worries, work burdens and are all left only with joy. This also gives an opportunity to get the blessings of elderly people and it's the time to express our gratitude towards them.

Entertaining purpose

Some festivals are celebrated for entertaining purpose. Such as Holi, Nagpanchmi. Celebrating festivals bring joy and change in one's life. Festivals give break for the people who are very busy with their working. Another important reason for celebrating festivals is all relatives and family members gather at one place and enjoy. We need break from our day to day life to regain full efficiency in our social and professional life. Festivals came people celebrate festivals to fill colors in our lives.

National Integration Purpose

India as known for its diversified culture, ethical values and its unity. So there are some festivals which are celebrated all over India plays an important role in maintaining the national integration. These festivals are also know as national festivals of India. These festivals are the reminders of the legends and events of historic importance in our rich and colorful heritage. It serves to unite the people in bonds of goodwill and give them feeling of emotional oneness.

Data collection and presentations

Materials concerned to the festivals of India was collected from various sources such as literature survey, professional and academic publications such as journals, conference papers, dissertations etc. were investigated for the collection of festival related materials. Regular searching of internet was very helpful to collect the concerned materials.

Festivals

The India festivals are celebrated according to the movement of the planets of sun and moon in the sky. It indicated that Indian festivals are dominant by the astronomy. In India numbers of festivals are celebrated. Each part of the country have their own festivals and own celebrating method of festivals.

Diwali- Diwali is a vital festival for Hindus. Diwali called 'festival of lights'. It represented success of light over darkness, information over content, good over evil and hope over despair. The festival includes a five day period. The main festival night of Diwali related to the darkest new phase of the moon night of the Hindu Lunisolar month Kartika. Within the solar calendar, Diwali night falls between mid-October and mid-November.

Holi- It is the festival of fire. The festival date varies every year comes in march sometimes in February. The festival signifies the victory of good over evil. It has symbolically signified by the legend of Holika. The night before Holi, bonfire are lit in a ceremony known as Holika Dahan (burning of holika) or little holi. Fire is lit at a common place which is worshiped as holi. Five coconuts called Vatya and five Bhakaris of rice flour called Papdya are tied to the top of pole. The firewood kept around the pole is them lighted and fire is worshipped as Holi by a man who enjoys the hereditary right of soing so. Persons assembled around Holi and throw pieces of firewood and worshipped it. People gather near fires, sing and dance. The next day, Holi known as Dhuli in Sanskrit. Children and youth spray colored powder solutions at each other, laugh and celebrate.

Christmas celebration- It is believed that Jesus Christ is the son of God. Therefore celebration of Christmas day or birth day of Jesus Christ on December 25 is the important festival of Christian community. But many scholars not agree with this date of birth day. The orthodox Christians usually celebrate Christmas day onnear January 7. this day is celebrated as the great excitement and funny day. The central issues of Christmas are concentrated on significant issues of doing prayer and wearing of fashionable cloths and also decorating of houses.

Muharram- Muharram refers to the first month of the Islamic calendar. The complete month of Muharram is sacred according to the Muslims. However it is the 10th day which is of most significance. Different factions of the Muslim community observe this day for different reasons. While the Shia Muslims celebrate this day to mourn the death of Husayn Ibn Ali, the Sunni Muslims observe this day to celebrate the victory of Moses over Egyptian Pharaoh. According to the legend popular among Shia Muslims, Husayn Ibn Ali was beheaded during the battle of Karbala on the tenth day of Muharram.

Ramzan Id- It is important festivals of Muslims. Ramzan is the ninth month out of the 12 months of the Islamic calendar. This month known as the month of fasting. It is known as Vow of Ramzan. The day when this vow is completed is known as Ramzan Id. It is also called as Id-ul-Fitr. In Islam the vow of Ramzan given for attainment of heaven. Vow of Ramzan means fasting. These fasts are so hard. Their rules have to be followed strictly. During these days the Muslims do not eat or drink anything in the span between sunrise and sunset. They give up all addictions and keep their fast for a month. The fast also known as Roza. The fasting of Ramzan ends with the festival of Ramzan id. On this day, all Muslims new women, Youngers and elders wear fine cloths and gather in the Idgah ground situated at the outskirts of the villages or towns.

Lohri Celebrations- As important festival, Lohri is celebrated by Sikh community. Before a week of Lohri, the younger collect firewood to burn well. At evening of cold winter's night of January, they gather forming a circle around the firewood and burn it. Lohri festival means a joyous time and it is celebrated by eating molasses and peanuts. In a circle form, they sing the songs and share the warmth of a bonfire with all and convey their respect and love to everyone. Celebration of Lohri is essentially dedicated to the Sun God. It is believed that Sun moves towards the Uttarayan and this configuration confers warmth to mother earth. The sowing seeds which are inactive are given heat for sprout forth. Therefore, it is respected as a harvest festival. Lohri celebration is restricted only for boys. Only Punjabis are permitted to celebrate Lohri. Even Hindus in general are restricted to celebrate this festival. It is phenomenon that there are many similarities between Holi and Lohri and there, some people believe that Holika (later on Holi) is related with Lohri as sister. But nowadays, celebration of Lohri is not limited in religious boundary. It reflects cultural activities also. Lohri celebration is not only for boys, it starts celebrate for girls as well at the eve of purchasing a new car or a house. Except

Punjabi, the other community people also participate in this festival. They wish to each other for energy, enthusiasm, happiness, love and prosperity.

Buddha Purnima or Buddha Jayanthi - This is a very auspicious day of birth, enlightenment (Nirvana) and death (Parinirvana) of Gautama Buddha, the Lord Buddha, celebrated on the full moon day in the month of April or May every year. Celebrations are continuously organized during three or more days. First of all, Lord Buddha statue is worshipped by offering flowers, incense, candles and fruits. During these days, Buddhists organize various social, cultural and religious events and ceremonies like-prayer meetings related to Panchasheel, Sutrapath, Ashtasheel, Sutrasraban, lectures on the Gautam Buddha life history, religious speeches about the Buddhist scriptures, meditation, Bodhidroom Mela, etc. Many Buddhist organizations distribute holy books, magazines and other reading materials among people. They also help needy people by offering cash, foods and other necessary goods. Bodh Gaya Sarnath, Buddha Jayanti Park in Delhi and others are important Buddha religious places. Buddhists use to come from various countries of the world to celebrate the Buddha Purnima. At this day, large numbers of people participate in this special occasion. Celebration of Buddha Jayanthi messages to follow on the path of love, peace and truth.

Celebration of Mahavir Jayanti - Mahavir Jayanti, the birth of the last Tirthankara is celebrated by Jainism as the name of 'Mahavir Janma Kalyanak' annually in the month of March or April. This celebration is organized at all the Jain temples all over the country with much fervor. At starting of the day, the Mahavir idol is brought for a ritual bath and then organize worship with having a big and grand procession. Jains decorate every holy places and temples of Mahavir with the flowers, flags, light, etc to celebrate this special occasion. Usually, Jain people come to the Jain temples for practicing meditation and offering prayers. The virtues of Jain doctrine are inculcated to all by lectures, songs, folk tales, etc in the temple ground. Many of the Jain organizations are involved to do charitable activities. They are following their traditional norms and distribute clothes, money, foods, etc and provide health facilities to the needy people. Celebration of Mahavir Jayanti messages to choose the path of salvation by right behavior, right knowledge and right belief, non-violence and truth, courage for walking on the correct path, happiness than having inner peace, calmness of mind, kindness towards others.

Summary and conclusion

India is the birth place of various religious groups such as Hinduism, Buddhism, Muslimism, Christianity, Jainism and Sikhism and they worship their religious gods and goddess side by side, they celebrate festivals to enjoy the pleasure. Celebration of festivals helps them to live together with peace and harmony and inspire to be united in the diverse nature of society such as multitude languages, different religions, caste and traditions. Celebrations of festivals means to share the message of amusement, brotherhood, goodness, etiquette, dedication, reconciliation, untidiness in the diverse nature of society and encouragement for maintaining peace and harmony which help to inculcate them oral educational value.

References

1. Nandi,Srikant,Dr.Pankaj Kumar Patil(2014). Impact of festivals on enhancement of academic performance of secondary level school students in the district of burdwan, west Bengal, india. International journal of humanities and social science studies www.ijhss.com
2. Otto F.Bollnow (1989). Ceremonies and festive celebrations in the school.
3. Dr. Ranjan Kumar Biswas(2018). A study on celebration of festivals in india for the inculcation of moral education . international journal of advanced educational research. www.educationjournal.org.
4. Gonca Kececi(2017). The aims and learning attainments of secondary and high school students attending science festivals: a case study. www.academicjournals.org/err

Employment creation in Indian fair and festivals

Smt. Aarati Jeevandhar Kanire

M.B.A., M. com.

Department B.voc. RMIT

Kamala Collage, Kolhapur.

Introduction

A festival is an occasion of enjoyment and celebration. It brings gaiety and mirth thereby strengthening our bond of relationship and friendship. These festivals also promote social interaction and harmony. A career in marketing can take you into almost any sector of business and into workplaces all over the world. This is particularly aimed at those who wish to combine the key principles and practice of marketing with a specialisation in the management of festivals, events and conferences. All nations have their religious and colourful festivals. However, Indian festivals are known to attract the world due to their harmony, variety, colour and excitement. Being multi lingual and multi-racial country Indians celebrates a number of festivals all through the year.

Festivals

Festivals are the periods of celebration and are an important part of life of Indian people. When religion intervened to invest the festivals with spiritual meaning, this joy came to be identified with the joy of worship. Festivals are an expressive way to celebrate glorious heritage, culture and traditions. They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives, and connect us with our families and backgrounds. They give us a distraction from our day to day, exhausting routine of life, and give us some inspiration to remember the important things and moments in life. Festivals were started to pass the legends, knowledge and traditions onto the next generation. The Festivals of India are still associated with religion and participation in the productive activities and with the seasons of the year.

Indian festivals

In India every country has its own festivals. Thus we can divide the festivals into three categories—national or political, religious and seasonal. Indian festivals have their origin either in religion or in the myths and legends of popular faith. They are celebrated to remember those days and personalities who inspire people. These are the festivals which punctuate the seasons of the year.

National festivals

National festivals like Republic Day, Independence Day, Gandhi Jayanti and others are celebrated with great patriotic fervour. Now-a-days they have been declared National Holidays, and are celebrated in all parts of the country and in the state capital with a lot of enthusiasm. The capital Delhi is the sea of national celebrations on all occasions. One of the most majestic parades are held on Republic Day. School children apart from the Armed Forces, also participate in the parade. On Independence Day, India's Prime Minister unfurls tricolour flag and address the nation from the ramparts of the historic Red Fort.

Religious festivals

Religious festivals and ceremonies are as varied as the people, their customs beliefs and faith. The Hindus, the Muslims, the Christians, the Sikhs all have a large number of festivals in the course of the year. Dussehra, Diwali, Janamashtmi, Idul-Fitar, Rakshabandhan, Christmas are some of the well known Indian festivals.

In Northern India, Dussehra is observed as Vijaya Dashmi celebrating victory of good over evil, of Rama over Ravana. In Bengal, the occasion is celebrated as Durga Puja. This festival is celebrated with gaiety and lasts for five days. Diwali is the most prominent of the Hindu festivals. It is the festival of light. The Hindus celebrate this day to commemorate the return of Lord Rama to Ayodhya after winning the decisive war against the evil forces of Ravana. Most businessmen start their new account books on this day. On this day, from all walks of life illuminate their homes with lights and diyas and children burst crackers. It is an occasion of family get together and exchange of sweets and presents with one another.

The Muslim celebrates Id-UI-Fitra. It is celebrated to mark the end of Ramzan. It was during the month of Ramzan that Holy Quran was revealed to Prophet Mohammed. The Muslims fast for whole month and break their fast on Id with feasting.

Christmas is the greatest festival of the Christians. The festival marks birthday of Jesus Christ the founder of Christianity on 25th December. On this occasion carols and hymns are sung in praise of Christ's in churches

and cathedrals. Develop the skills and practical experience required to pursue a career in the marketing and management of festivals, events and conferences

A career in marketing fair and festivals

A career in marketing can take you into almost any sector of business and into workplaces all over the world. This is particularly aimed at those who wish to combine the key principles and practice of marketing with a specialisation in the management of festivals, events and conferences'

You'll be able to make a vital contribution to commercial success in both the private and public sector. The practical applications, based on real business scenarios, will equip you for a marketing career in this fast-growing international industry.

Marketing requires a wide range of skills. You'll learn to think analytically and critically examine the issues confronting the global business environment and the festival and events industries.

You'll develop brand management, quantitative and qualitative research skills and presentation techniques alongside the ability to formulate policies and plans and deliver exciting business or cultural experiences.

You'll benefit from our strong links within the global marketing, advertising, festival and event industries, as well as guest speakers. You'll have the opportunity to immerse yourself in marketing practice within one of the most famous festival cities in the world. This module critically engages the students allowing them to consider both the socio-cultural role and economic impacts of international festivals and events, for organisations, policy makers, regions or localities. The module will cover a range of festivals and events within an international context. Major multi-arts, sporting and religious events such as the Edinburgh Festival, Commonwealth Games or Mela's to small localised festivals and one-off events will be critically explored and the audiences for each type of event examined and evaluated. How some festivals and events, not aimed at tourists, have become tourist attractions in recent years will also be explored and challenged. Consideration will also be given to current issues and trends in festivals and events appraising the likely future demand and development of festivals and events worldwide

Human resources in festivals

Human resources play a crucial role in the planning of an event or conference, no matter how big or small the attendance is. This specific department are the go-to team for organisation and support on a number of elements that all contribute to the smooth-running and success of an event. Many debate the importance of budgeting for a dedicated HR team when it comes to an event, they assume it's a job that can be managed by one person or responsibilities can be delegated throughout other departments – but that simply isn't how it works.

Retailing in festivals

Have you ever shopped in a store that was dull and boring? You may not even recall the name of the shop because it was simply that uninteresting. As a retailer, you don't want your store to become one of those lacklustre shopping experiences. In a recent study, I found that customers were more concerned about the experience in the store than the price! They preferred in-store shopping, but shopped online because the experience in the store was not worth the drive,

A great way to avoid becoming mundane is by strategically planning promotional events for your retail store. Now, this isn't the twice-a-year markdown sale your store has when you place all the season's leftover items on a table and smack a "Reduced" sign on the front. No, what I'm referring to is a specially orchestrated promotion that can have a significant impact on product demand and sales. By planning several of these exciting events each year, you're giving customers a reason to return to the store on a regular basis.

Recommendations

1. Choose a promotion that fits your industry, target audience, and goals.
2. Maintain a calendar of all planned and actual promotional events and promote it through your social media channels.
3. Don't forget to include local community events in the planning.
4. Involve your employees. Let them create and take the lead in planning events.
5. Try to schedule events three months in advance to create an effective promotion.
6. Create a folder for each event to maintain records and review the final results.
7. Increase your open-to-buy and purchase extra inventory for special events.

One thing that trips retailers up is thinking they need to plan around the national holidays. While this is part of a good strategy, it is not the strategy. You need excitement and energy in your store all the time, not just when Congress decides to declare a special holiday. For example, a friend of mine started an event in his store

to honour his mom and dad (the founders of the store.) Each year, he invited other retailers in town to participate, and today, it is celebrated all over the country.

In fact, you may have seen signs or read about National Mom and Pop Business Owners Day. So make your own holiday and celebrate it in your store. People love to celebrate.

The key here is to have a plan, a calendar of events that you publicize through your social media channels. When you put it on a calendar, you can make sure you "smooth" out the events. For example, you might see that you have one event every weekend in June and only one in July. Spread them out, so there is a rhythm. And resist the urge to do one every single week. Too much promotion can wear your customers out.

Retail Promotional Calendar

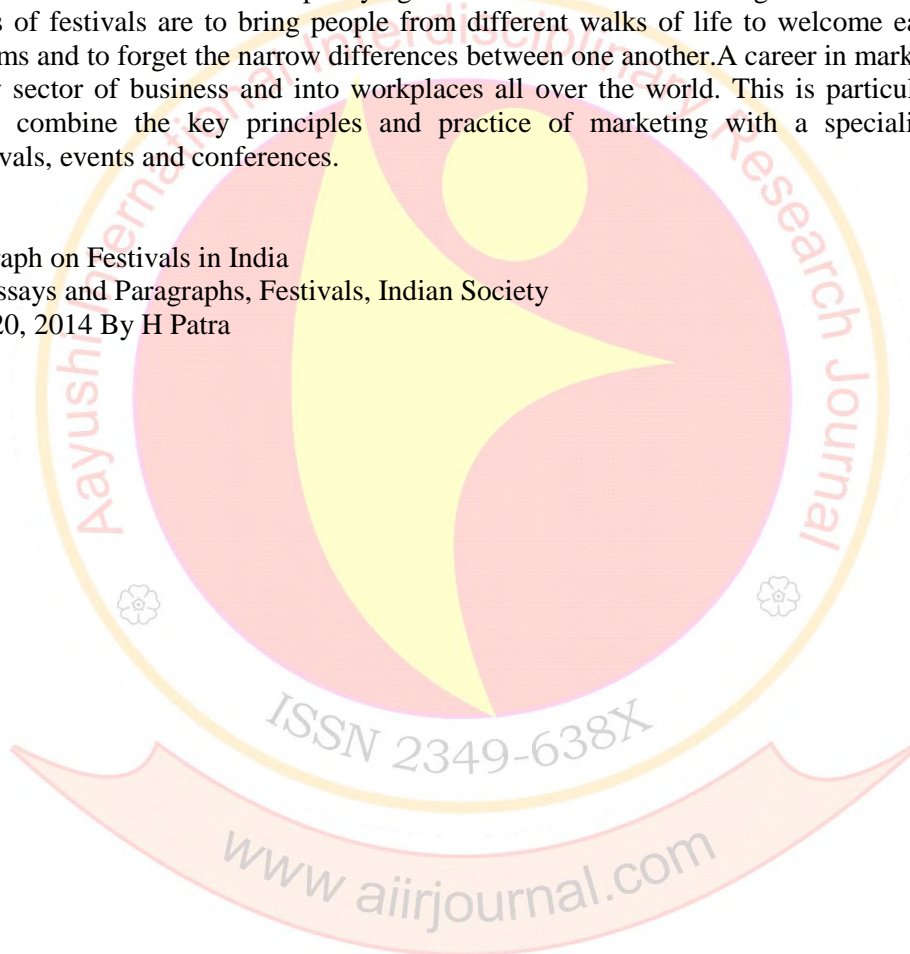
The following is a list of some of the major U.S., Canadian, and U.K. holidays, observances, retail trends, seasonal events, and other happenings to help plan your store's retail merchandising. Combine this information with your own marketing calendar for a powerful retail promotion tool.

Conclusion

Few festivals became an indispensable part of Indian culture. India is the only country where these festivals are celebrated with great devotion to the Almighty and seasonal variations; festivals offer a welcome break from the daily routine. Festivals have a purifying effect on the minds and bring to the fore value of piety. The main objectives of festivals are to bring people from different walks of life to welcome each section of society with open arms and to forget the narrow differences between one another. A career in marketing can take you into almost any sector of business and into workplaces all over the world. This is particularly aimed at those who wish to combine the key principles and practice of marketing with a specialisation in the management of festivals, events and conferences.

Bibliography

1. Short paragraph on Festivals in India
2. Category: Essays and Paragraphs, Festivals, Indian Society
3. On August 20, 2014 By H Patra



Agricultural Development and significance of Fairs-Festival's in the Life of Rural people of Marathwada Region.

Kailash Gangadhar Ambulgekar

Department of Sociology

D.D.Shinde Sarkar College;

Bhawani Mandap, Kolhapur,

MS, India, 416012

Abstract:

In this research paper there is focus on the celebration of 'rural fairs and festivals' of Indian society. It is very difficult to the rural people to celebrate their 'fairs and festivals' because the earning sources are very limited and insufficient although they are celebrating celebrations because it is undivided part of life. In this current research there is discussion of the rural people those are related with agriculture activities and through this occupation's they have solved their issues of life. The life is very short but its distance some time little or long, it takes more and more time and maximum time human being is facing lot of tresses (mental, physical, emotional, financial) from this evils he/her want to escape for a moment so he always searching some occasions and celebrate it in happy mood and to get some reliefs. In this paper there is description of landless agricultural workers and marginal farmers of Nanded district.

Key Words: Fairs, Festivals, celebration, occasions,

Introduction:

India is country known as a country of vibrant celebration of various fairs and festivals. Why the society celebrate various type of fairs and festivals in this land because there are noble cause and reason and meaningful identity behind each fairs and festivals there is some foundation to celebrate it. Rituals, traditions, legends, monsoon, history, while many express devotion to the deities of different types of religions. In our country there is worship of animals, worship of natural elements, changing the season fairs, cattle fairs, in our country there is major festivals, like Holi, id, Christian, Diwali, pusher Mella, public Ganpati, Navratra, Kumbh Mella, 15th August as a independence day, 26th January as a Republic Day, Pongal, Surajkund, onam, Suraj kund, Goa Carnivals, snake Boat race, Desert Festivals, many more, and these fairs and festivals reveals the diverse region, In rural countryside people are celebrate many more fairs and festivals which is concerned with agriculture in the of Tamilnadu there is celebration of 'Pongal', maximum population is dependent on agriculture this festivals started after finishing the harvest season in the country. Makar Sankranti this festivals celebrated when the farmers brought the crops from farms and the beginning of the sun's journey from Dakshinasyan to Northern hemisphere. Diwali all the population of country celebrated in their region, Dussehra this fairs known as a Vijaya Dashmi is celebrated as a of Ram over Ravana, Tyagaraja Festivals means, Shivaratri, Holi, Ganguar, Teppam festivals.

In our Indian society people like to celebrate the fairs and festivals in villages. Those people who having the financial position is good then they are ready for expending money on various things. In the society, the population is divided in three places, particularly, 65% of population is living in the town side remaining population is fragmented in tribes and urban areas of nation. At town areas the maximum villagers are concerned with agriculture and people believe that 'land' is like mother. How the mother is feeding the children at home in same way land also taking care of society and providing crops and other required fruits, water, fresh air, sun light, animals for milk purposes and cutting purposes. Therefore the farmer shows their respect towards the lands so before cultivation or after cultivation or getting harvest season. They expressed their gratitude to the mother lands. In our country there is different type of culture, atmospheres, eating, dressing, cultivation methods, celebrating methods, marriages methods, farming methods, region wise are different so the state to state in our country celebration are also different so the state wise same festivals are celebrating in different name and different forms and maximum fairs and festivals are concerned with agriculture and new year.

Life is very sorrowful and it is very difficult to cross it so human beings are search some moments to share with each other in happy moods because he or she was involved or trapped to solve the life issues' so not getting sufficient time for him or her to share their feeling with each other. So at rural side all people celebrate villages' fairs in happy moods and on this occasion they cut he or she goats or sheep's and send invitation to their beloved relatives, friends, guest and enjoyed the moments of life. But now a day's some new changes are come in the society, the orthodox society particularly the Hindu society having the different type of layers and

castes system, unequal social systems, so the society is divided in various micro levels on the basis physical and mentally so common fairs and festivals also celebrating and same the castes wise celebration also going in the society. Particularly 'Birth and death' anniversary celebrating programmes becomes 'fairs and festivals' for example reserve categories or SC, ST, OBC,NT,DT,NT,SBC, and minority communities shows their population or strength on roads and indirectly gave warning to other communities about their atrocities. When we saw or observing the celebrations of castes and communities all family members come and joined the procession and shows their mobs and powers and majority to others. Means such types celebration is going on in the society. Traditional, social, cultural or religious functions are performed in this way in the Indian society.

Early time there was different motto to celebrate the fairs and festivals it was essential part of society and culture but now a days it is become the of community or castes and through the fairs and festivals there is harassment also going on under the name of culture and traditions, customs.

Therefore the place of fairs and festivals take by the fears and feast.

Need and Importance:

there are various aspects of fairs and a festival to celebrate particularly, tourism industry, cultural fair places, to get relief to mind and body, life become hard and fast, so from primitive time society makers makes fairs and festivals on various occasions and get pleasures from these events. So it is very important to get relief and relaxation from physical and mental stress and live happy life.

II Research Methodology:

Objective of Research paper:

1. To understand the socio-economic and educational positions of marginal farmers and landless agricultural workers of Nanded District.
2. To understand how the agricultural development come Financial position changed in Nanded District.
3. To observe celebrations of Fairs and Festival's in rural country by marginal farmers and agricultural workers of Nanded District.
4. To discuss the acquired income and expenditure capacities on various families issues of by marginal farmers and agricultural workers of Nanded District.

A) Types of Research: This design for 'explanatory' research means mainly concerned with causes or 'why' factors some phenomenon.

B) Methods of Research:

C) Periods of Research: this primary data is collected in the month of September 2019.

D) Data of Nature and Sources:

1) Primary Sources:

1) Primary Sources: the primary data collected by the researcher through the interview scheduled to understand the socioeconomic and educational position, how the agricultural development come a crossed rural side and celebration of various fairs and festivals by rural people. their financial income and expenditure capacities. All these confronted respondents and before collection of the primary data the interview scheduled canvassed among the selected respondents from the universe to the authentic information about the respondents.

2) Secondary Sources: on concerned topic of research the researcher collected published materials particularly books, magazines, research journals, Inter Net websites.

3) Interview Scheduled: interview is verbal questioning. As a research tools or as a method of data collection, interview is different from general interviewing with regard to its preparation, construction, and execution. This difference is that: research interview is prepared and executed in a 'systematic way.' it is controlled by the researcher to a avoid bias and distortion, and it is related to a specific research question and a specific purpose.

4) Sample Design and Size: A purposive sampling technique used for the selection of ten Talukas selected out 16 of Nanded district and of the basis of development, undevelopment and underdevelopment position (Education, Agriculture, Industrializations) as well as 200 respondents selected through the selected hotels of Kolhapur city area of Western regional of Maharashtra.

5) Data Processing and Analysis: The data processing mainly involves various manipulations necessary for preparation the data analysis. The process could be manual or electronic. It involves editing categorizing the open-ended questions coding, computerization and preparation of tables and diagrams.

6) Tools of Data Analysis: only SPSS software used for the data analysis.

7) Methods of Testing Hypothesis

IV. Data Result and Discussion Analysis: the following information is analyzed through the collected primary data which was gathered by the researcher for research purpose and understanding the real situation of

respondents, particularly, social, cultural, economical background of the respondents. Here, analyzed respondent's age, education, income, age and how marginal farmers and agricultural workers are celebrating the functions which are concerned with earning sources and how respondents are managing the expenditure on various issues.

Table No. 1.1 Respondents Castes Structures of Villages

Sr.No.	Marginal Farmers	F	%	Landless Agricultural Labourers	F	%
1	Hindu	(165)	82.5%	Hindu	(134)	67.0%
2	Muslim	(10)	05.0%	Muslim	(13)	06.5%
3	Buddhist	(25)	12.5%	Buddhist	(52)	26.0%
4	--	--	--	Christian	(01)	00.5%
	Total	(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No. 1.1 suggested the religion figure of the Nanded district, here, maximum respondents are believe in the Hindu philosophy religious rituals in their life and their proportion is 82.5% and 67.00% of marginal farmers and landless agricultural labourer's of Nanded District. In the Hindu religion there are various customs, traditions, mores, cultures, beliefs, ethics, philosophy and according to it the people are celebrating various functions in their society as well as Buddhist ideology followers proportion are 12.5% and 26.0% of marginal farmers and landless agricultural workers then below numbers are Muslim's respondents and their proportion is 5.0% and 6.5% of marginal farmers and landless agricultural workers and only one respondents are who is follower of Bible holy books in the above studies.

In short, every society there is different religious followers and according to their religious culture they celebrate fairs and festivals in their life.

Table No. 1.2 Respondents Castes Structures of Villages

Sr.No.	Marginal Farmers	F	%	Landless Agricultural Labourers	F	%
1	Aandh	(05)	02.5%	Andh	(07)	03.5%
2	Banjara	(18)	09.0%	Banjara	(06)	03.0%
3	Chambhar	(02)	01.0%	-	-	-
4	Dhangar	(02)	01.0%	Dhangar	(01)	00.5%
5	Dhobi	(01)	00.5%	Chambhar	(03)	01.5%
6	Golewar	(03)	01.5%	Galiwar	(02)	01.0%
7	Gond	(09)	04.5%	Gond	(05)	02.5%
8	Jangam	(01)	00.5%	Gosavi	(02)	01.0%
9	Kaikadi	(02)	01.0%	Kaikadi	(06)	03.0%
10	Lingayat-wani	(01)	00.5%	Wani	(01)	00.5%
11	Mahar	(29)	14.5%	Mahar	(52)	26.0%
12	Mang	(69)	34.5%	Mang	(98)	49.0%
13	Mannerwaralu	(03)	01.5%	-	-	-
14	Maratha	(31)	15.5%	Maratha	(03)	01.5%
15	Mahadeo koli	(01)	00.5%	-	-	-
16	Musalman-shaik	(09)	04.5%	Musalman	(12)	06.0%
17	Pradhan	(01)	00.5%	-	-	-
18	Wadd	(01)	00.5%	Beladar	(01)	00.5%

19	Wanjari	(10)	05.0%	-	-	-
20	Warik	(01)	00.50%	-	-	-
21	Zinga Bhoi	(01)	0.5.0%	Zinga Bhoi	(01)	00.5%
	Total	(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above table No.1.2 shows the castes scenario of the Indian society. It is the curses on the Indian castes they are live separately in the villages. Here, the dominant castes particularly the Maratha(31+3= 34) with is mainly concerned with the agriculture occupations and actively participation in state and central ministriesthey celebrate various cultural and religious festivals, in the above table also shows the various castes of Hindu religion but now a day, these castes are celebrating their castes super hero or legendary personality particularlyhere maximum proportion of Mang or Matang communities they celebrate birth anniversary of Aanna Bhau Sathe and Krativeer Lahuji Salve who teacher of Vasudeo Balvant Phade , Bal Gangadhar Tilak, Aagarkar who were revolutionary of Indian freedom fighting as well as Buddhist communities they celebrate Birth- Death anniversary of Dr Babasaheb Ambedkar and so many historical events like Mahad Satyagraha, 'Dhammchakra parivatan' means conversion from Hindu to Buddhism, Bouddh Pornima this day that communities followers are celebrating as a important festivals. Banjara communities believe in Sevalaldas's philosophy as wellas Holi festivals and birth anniversary of Vasantrao Naik in their communities.Tribes communities they celebrate Bisara Munda BirthAnniversary andhe was a freedom fighter of these communities. The following communities and their leadersChambhar- Lord Ravidas, Dhangar- Punyeshlok Ahilyadevi Holkar, Mahadeo Koli – Maharshi Walmiki ,Dhobi – Sant Gadage Baba Maharaj Jayanti (great Social reformer), Ligayat –Jagatjyot Basveshwar, Warik – Barber- Sant Nahavi celebrating Birth Annevissary as a festivals and Musalman celebrate the Ramzan Id,as big and Christian celebrate Good Friday, In short, in the Indian context, the common celebration are different and castes wise celebrates different but fairs and festivals are undivided part of life.

Table No. 1.3 Respondents Educational Qualification

Sr.No.	Marginal Farmers	F	%	Landless Agricultural Labourers	F	%
1	Literature	(51)	25.5%	Literate	(10)	05.0%
2	Illiterate	(01)	00.5%	Illiterate	(67)	33.5%
3	Primary	(20)	10.0%	Primary	(22)	11.0%
4	Secondary	(105)	52.5%	Secondary	(76)	38.0%
5	Higher Secondary	(15)	07.5%	Higher Secondary	(22)	11.0%
6	Graduation	(04)	02.0%	Graduation	(02)	01.0%
7	Post Graduation	(02)	01.0%	Post Graduation	(01)	00.5%
8	Professional cources	(02)	01.0%	-	-	-
	Total	(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No. 1.3 noticed that the educational status of the respondents because maximum time people gave their priority for religious faith and beliefs and they have been following it from generation to generation so we can't judge the mentality. The education is teaching us what to do and what to not, it create the sense but when we thinking in the Indian context that time we noticed different things. Here, lot of people are superstitious' there is not scientific approach in their behavior, no nationality, no reasoning perspective in their mentality, what type of education you have takenand what is change come in society but it is not happening here and here, maximum respondents having the qualification of Secondary school certificate exam passed and their proportion is 52.5% and 38.0% of marginal farmers and agricultural workers. In landless agriculture workers there is high proportion of illiterate respondents and their numbers are 67 and below the secondary school, there are 42 respondents those who have completed primary school qualification. Graduation and post graduation qualifications completed only 9 respondent means there are not highly qualified respondents.

In short, education is essential for mental progress of human being but in the Indian context there is no impact on brain without reasoning they are following traditional ethics of society.

Table No. 1.4 Respondents Age Groups

Sr.No.	Marginal Farmers	F	%	Landless Agricultural Labourers	F	%
1	15 - 18	(01)	00.5%	20 - 30	(56)	28.0%
2	19 - 22	(04)	02.0%	31 - 40	(78)	39.0%
3	23 - 26	(04)	02.0%	41 - 50	(53)	26.5%
4	27 - 30	(28)	14.0%	51 - 60	(13)	06.5%
5	31 - 34	(18)	09.0%	-	-	-
6	35 - 38	(42)	21.0%	-	-	-
7	39 - 42	(39)	19.5%	-	-	-
8	43 - 46	(34)	17.0%	-	-	-
9	47 - 50	(22)	11.0%	-	-	-
10	Above 51	(08)	04.0%	-	-	-
		(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.4 shows the age groups of the respondents those who are celebrating various types of religious and cultural fairs and festivals. The age group is also essential for understanding the reality of society. There are two type of maturity of Human beings first is physical maturity and second one is mental maturity. In reality, the physical maturity come early time but mental maturity concerned with personality, it is depend on atmospheres of that personality. It happens sometime early or sometime take more time means it dependent on individuality. Here, 35-38 age groups' 42 and 31-40 age groups' 78 respondents and 20-30 age groups' 56 respondents are doing agricultural related occupations and in both side there are 40 above age groups lot of proportion of respondents but under the burden of custom and tradition they imitate all the social rituals. 18-30 having some enthusiasm for celebration of various type of common celebration and individual. In short, nobody think rationally about the celebrations of 'fairs and festivals' in the society, why we are celebrating the rituals of society, what society will be asked to them.

Table No. 1.5 Respondent's Occupations at Native Place

Sr.No.	Marginal Farmers	F	%	Landless Agricultural Labourers	F	%
1	N.A.	(01)	0.5%	0	(01)	0.5%
2	Agriculture and Daily Wages	(106)	53.0%	Agricultural Daily Wages Labourer	(136)	68.0%
3	Agriculture	(40)	20.0%	Yearly Contract Basis Agricultural Labourer	(04)	02.0%
4	Agriculture and Catering	(02)	01.0%	Agricultural Labourer cum Tractor Driver	(07)	03.5%
5	Agriculture and Shop	(06)	3.0%	Agricultural Labourer cum Broom Maker	(20)	10.0%
6	Agriculture and Tailor	(02)	01.0%	Agricultural Labourer cum Basket Maker	(15)	07.5%
7	Agriculture and Fishing	(01)	00.5%	Agricultural Labourer cum Tailor	(05)	02.5%
8	Yearly Contract Basis Labourer	(06)	03.0%	Agricultural Labourer cum Dairy Man	(05)	02.5%
9	Agriculture and Dairy Milk	(23)	11.5%	Driver	(06)	03.0%
10	Agriculture and Pygmalion	(04)	02.0%	Unemployed	(01)	0.5%
11	Agriculture and Driver	(01)	00.5%	-	-	-
12	Agriculture and Service	(05)	02.5%	-	-	-

13	Agriculture and Company Work	(03)	01.5%	-	-	-
		(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in

the brackets)

In the above Table No. 1.5 indicates the occupational positions of the respondents and through this occupations we can understand the financial situation of the respondents, here, maximum respondents are dependent on 'agriculture and daily wages' 53.0% and Agricultural Daily Wages Laborers 68.0% of respondents. Then below proportion of Agriculture and Dairy Milk (23), Agricultural Labourer cum Broom Maker 07.5% of agricultural workers. Then the other proportion of Agricultural Labourer cum Broom Makers 10.0 % of respondents. The 'Agriculture and Service' only 5 no. of respondents. Then remaining less no. of 'Agricultural Labourer cum Tailor' 2.5% and other 'Agricultural Labourer cum Dairy Mans' 2.5% and 'Yearly Contract Basis Labourer' no. are (6) and 'Agricultural Labourer cum Tractor Driver' 3.5%.

In short, the respondents financial position is not satisfied because all are totally dependent on agricultural and related occupation but that occupation can't provide satisfactory financial benefits to the respondents.

In the study there are 200 marginal farmers and their farming is main occupations.

Table No. 1.6 Use of Modern Machine and Technology

Sr.No.	Opinion	Frequency	Percentage
1	Yes	(178)	89.0%
2	No	(22)	11.0%
	Total	(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No. 1.6 shows the willing power of respondents about the utilization of modern and post modern technology in their farms. Here, maximum 89.0% of respondents those who are interested used modern technology and 11.0% of respondents are not in favors of modern technology. Means after the independence there were loan of agricultural development through the Green Revolution in 1960 and onwards.

In short, still all areas of the state or country not covered by the technology or used digital technology reasons are different but still all farmers are not used modern technology in their farms.

Table No.1.7 Use of Modern Machine

Sr.No.	Modern Machine	Frequency	Percent
1	NA	(28)	14.0%
2	Iron Plough,	(08)	04.0%
3	Harvesting implement	(27)	13.5%
4	Iron Plough, Harvesting implement,	(50)	25.0%
5	Tractor, Harvesting implement,	(41)	20.5%
6	Iron Plough, Land Levers, Harvesting implement,	(04)	02.0%
7	Iron Plough, Tractor, Harvesting implement,	(17)	08.5%
8	Iron Plough, Land Levers, Tractor, Harvesting implement,	(18)	09.0%
9	Iron Plough, Tractor, Harvesting implement, Sprays / Tube Well,	(07)	03.5%
Total		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No. 1.7 indicated that what types of agricultural equipments are used by the respondents in their farms. Here, maximum respondents are used 'Iron Plough, Harvesting implement' and their proportion is 25.0% and below proportion of respondents are used 'Tractor, Harvesting implement,' and their numbers are (41). 27 respondents are used 'Harvesting implement' Serially 'Iron Plough, Land Levers, Tractor, Harvesting implement', (18) and Iron Plough, Tractor, Harvesting implement, Sprays / Tube Well,' (17) only 8 respondents are used 'Iron Plough', 3.5% of respondents used this equipments in their farms such as 'Iron Plough, Tractor, Harvesting implement, Sprays / Tube Well,' 'Iron Plough, Land Levers, Harvesting implement' only 4 respondents are used it.

In short, all respondents are not used the all types of agricultural equipments in their farms because of all are unable to purchase this agricultural means all farmers financial positions are not equal.

Table No.1.8 Why Not Use of Modern Machine

Sr.No.	Opinion	Frequency	Percentage
1	NA	(179)	89.5%
2	Non Affordable	(06)	03.0%
3	All of Above	(07)	03.5%
4	Non Affordable, Small piece of land	(01)	00.5%
5	Non Affordable, Not available in short time	(06)	03.0%

6	Non Affordable , Small piece of land, Not received in short time	(01)	00.5%
Total		(200)	100.0

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.8 that why the respondents are not used modern agricultural technology in farms. The following reasons are given by the respondents. Here, 7 maximum respondents expressed which reason were responsible for it, 'Non Affordable, Small piece of land', 'Not available in short time', 'Not received in short time', and every 6 respondents are expressed that 'Non Affordable', 'Non Affordable, 'Not available in short time', and every 1 respondents indicated that 'Non Affordable, Small piece of land', and 'Non Affordable, Small piece of land, Not received in short time'

In short, it is impossible for marginal and small farmers to purchase expensive agricultural equipments due to small and little farming land.

Table No.1.9 Use of Hybrid varieties

	Opinion	Frequency	Percentage
1	Yes	(193)	96.5%
2	No	(07)	03.5%
	Total	(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.9 shows the respondents which types seeds are using in their farms. Here, we are observing that nearly 93.5% of respondents gave the first priority for the Hybrid varieties for the high agricultural production in their farms and only 7 respondents are not showing positive about the use of hybrid seeds varieties in their farm.

In short, farmers are giving first priority for high agricultural production in their farms. The modern scientific knowledge is spreading among the farmers of Indian society.

Table No.1.10 Use of Green manure

Sr.No.	Opinion	Frequency	Percentage
1	Yes	(148)	74.0%
2	No	(52)	26.0%
	Total	(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.10 indicated that the response of respondent's use of the 'Green Manure,' in their farms. In modern and high technological world still, farmers are again turned towards old type of fertilization and 74.0% of respondents are giving first preference to the green manure in their farms. Here, there are 26.0% of respondents not using 'green manure' in their fields. It is impossible for every farmer's to keep dunghills in their fields. They are not keeping animal husbandry for animal's wastes for fertilizers purpose. It is very essential to know their scientific knowledge about utilization of green manure for field.

In short, excessive use of chemical fertilizer there are side effect on human body so again the rural masses are ready to use green manure in their fields.

The farmers are taking the benefits of scientific knowledge for the purpose of high agricultural production and getting financial benefits to the farmers and maximum farmers are using technological equipments, pesticide and chemicals fertilizers and irrigation system also developed sufficient parts of Marathwada region those masses who were dependent on agriculture and related occupations they have got maximum daily wages work opportunities at their native place. The following chart shows the acquired yearly income through agricultural daily wages by the marginal farmers and landless agricultural workers and expenditure on various basic fundamental needs.

Table No.1.11 Total Family Income acquired for a year

Sr.No.	Marginal Farmers	Frequency	Percentage	Landless Agricultural Labourers	Frequency	Percentage
1	2	3		4	5	6
1	NA	(02)	1.0%	10000 - 25000	(106)	53.0%
2	20000 - 40000	(22)	11.0%	25001 - 50000	(61)	35.5%
3	40001 - 60000	(41)	20.5%	50001 - 75000	(20)	10.0%
4	60001 - 80000	(99)	46.0%	75001 - 100000	(11)	5.5%
5	80001 - 100000	(12)	6.0%	100001 - 125000	(02)	01.0%
6	100001 - 200000	(19)	9.5%	-	-	-
7	200001 - 300000	(01)	.5%	-	-	-

8	300000 - 400000	(09)	4.5%	-	-	-
9	600001 – 700000	(02)	1.0%	-	-	-
	Total	(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.11 shows the family income acquired for a yearly of respondents. Here, two sides of respondent's acquired yearly income of marginal farmers and landless agricultural labourers. Here, 99 respondent's those who are marginal farmers and they have acquired income 60001/ to 80000/ in a year through daily wages labour Rs. and other side respondents those who having no farming land and totally dependents on others farm as a daily wages workers and here their proportion is 53.0% and their yearly income is 10000/ to 25000/-Rs.and below the remaining 41respondnts their income is 40001/ to 60000/ Rs. and 19 marginal farmers having 100001/- to 200000/- Rs. Yearly income and above 200000/ Rs those respondents who having such yearly income their numbers are 12 and other side of agricultural workers who having 25001/- to 50000/-Rs. yearly income and their proportion is 35.5%.and yearly income is 50001/to75000/Rs.& its proportion is10.0% of respondent. Rs. 75001/ to 100000/- and 10000/- to 125000/Rs. serially (11) and (2) respondents belong to agricultural workerscommunities; maximum respondents are belong to backward class. In short, agricultural crops production is not high but agriculture and other related occupations are supported to increase yearly income of the marginal and landless agricultural labourers.

Table No. 1.12Expenditure on Enjoyment

Sr.No	Marginal Farmers	Frequency	Percentage	Landless Agricultural Labourers	Frequency	Percentage
1	2	3		4	5	6
1	N.A.	(17)	08.5%	1000 – 10000	(193)	96.5%
2	1000 - 5000	(119)	59.5%	10001 – 15000	(07)	03.5%
3	5001 - 10000	(55)	27.5%	-	-	-
4	10001 - 15000	(05)	02.5%	-	-	-
5	15001 - 20000	(04)	02.0%	-	-	-
	Total	(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.12 indicated the expenditure capacities of respondent those who are marginal farmers and landless agricultural labourers of Nanded District. from marginal farmers highest proportion is 59.5% those who are expend 1000/- to 5000/-Rs. within the year on enjoyments and 55 respondent are expends Rs. 5001/- to 10000/- on enjoyments. Only (5) and (4) respondents their expenditure ability is 10001/- to 15000/ and 15001/to 20000/- Rs. and 193 respondent their expenditure limit is 1000/- to 10000/Rs. and 10001/-to 15000/-Rs. of the respondents and their above income. In short, the yearly income and expenditure capacities are dependent on earning ability of respondent. Here, high expenditure and less numbers of respondent and low income and high numbers of respondents.

Table No. 1.13Expenditure on Fairs and Festival

	Marginal Farmers	Frequency	Percentage	Landless Agricultural Labourers	Frequency	Percentage
1	2	3		4	5	6
1	NA	(01)	00.5%	1000 - 10000	(193)	96.5%
2	1000 - 3000	(20)	10.0%	10001 - 20000	(07)	03.5%
3	3001 - 6000	(130)	65.0%	-	-	-
4	6001 - 9000	(09)	04.5%	-	-	-
5	9001 - 12000	(38)	19.0%	-	-	-
6	12001 - 15000	(01)	00.5%	-	-	-
7	Above 15001	(01)	00.5%	-	-	-
	Total	(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.13 shows expenditure desire on various 'fairs and festivals' in region of Marathwada. The highest numbers are 130 respondent and 3001/- to 6000/- Rs. & 38 respondent having capacities from Rs. 9001/- to

12000/- and above 12001/- to 15001/- only 2 respondent there high expenditure on fairs and festivals in year of marginal farmers. 193 numbers of the landless agricultural labourers those who having 1000/ to 10000/- Rs. yearly income as well as 7 numbers of respondents those who having 10001/- to 20000/- Rs. expenditure capacities.

In short, on fairs and festivals the capacities of expenditure is according to respondent's earning financial power of the workers of Nanded District.

Table No. 1.14 Expenditure on Habits.

Sr.No.	Marginal Farmers	Frequency	Percentage	Landless Agricultural Labourers	Frequency	Percentage
1	2	3		4	5	6
1	NA	(01)	00.5%	1000 – 10000	(98)	44.0%
2	1000 - 3000	(20)	10.0%	10001 – 20000	(42)	21.0%
3	3001 - 6000	(130)	65.0%	20001 – 30000	(08)	04.0%
4	6001 - 9000	(09)	04.5%	-	-	-
	Total	(200)	100.0%		(200)	100.0%

(The respondents No.'s are indicates in the brackets)

In the above Table No.1.14 indicated the expenditure willing power of respondents on habits. There are various types of habits, taking liquors, smoking, chewing tobacco, playing cards, lottery, and drinking-eating feast party. The (130) numbers of the respondents and they have to expend 3001/- to 6000/-Rs on habits and other 20 respondent and expenditure capacities is Rs.1000/to 3000/-. 4.5% of respondents those who are expend 60001/- to 9000/- Rs. on habits. Other side of agricultural workers those who having capacities of 1000/- to 10000/- Rs. and their numbers are 98. Rs.10001/to 20000/Rs.expenditure ability of 42 respondents & (08) numbers respondents having 20001/- to 30000/-Rs. In short, the marginal farmers earning abilities are high but their expenditure is very low on the habits but landless agricultural labourer's yearly income is very low but their expenditure capacities are very high on habits.

Conclusion:

The life of Human beings having lot of struggles and ups and down so maximum time he facing sorrow and for one threads of happy we have crossed several hurdle. Thereafter from ancient time man made calendar of Fairs and festivals in Hindu society and region wise different types of celebration are performed by the people in the society, here, maximum people dependents on agriculture and agricultural related occupations while facing lot of same time, they believe in customs, traditions, ethics, creeds, and culture and rituals are also dependents. here, agriculture's main source of getting the finance to the farmers and agriculture workers what they have earned and expend finance on various issues of life and one is Fairs and Festivals which is essential every human being because it is one of the part of life. So in Indian society whatever functions and traditions are followed by the people of India that are nothing but Fairs and Festivals.

References:

- 1) <https://www.holidify.com/collections/1>..... Date 24-02-2020, 10.22a.m
- 2) Salukhe Sarjerao, { 1996 }, Fundamental concept of sociology, Narendra Prakashan, Pune.02
- 3) Ahuja Ram, { 2007 }, Research Methods, Rawat publication, Jaipur
- 4) Datt G., Mahaja A., (2017), Indian Economy, S.Chand & Company PVT.LTD., Edition 72nd, Head Office, 7361, Ram Nagar, New Delhi, 110055
- 5) Kulkarni A.R. (2008), Maharashtra: Society and culture, Diamond Book Dept 661 Narayan Peth, Appa Balwant Chowk, Pune 411030.
- 6) Singhania Nitin, (2016), Indian Arts and Culture, McGraw Hill, Education (India) Private Limited, New Delhi, 110016.
- 7) Raychoudhary S.C. (2005), Social, Cultural and Economic History of India, Surjeet Publication, 7k, Kolhapur Road, Kamala Nagar, Delhi-110007, India,
- 8) Mahajan V.D. (2015), Ancient India, S. Chand & Company, PVT.LTD. 7361, Ram Nagar, New Delhi, 110055.
- 9) Mahajan V.D. (2014), History of Medieval India, S. Chand & Company PVT LTD., Ram Nagar, New Delhi-110055.

Shigmo: Goa's Festival Art And Culture

Ms. Pushpalata D. Nikumbh

Teacher

National High School, Shambhaji Chowk,
Ulhasnagar- 421 004**Dr. Anil T. Thosare**Associate Professor in Education & HOD
Vidya Prabodhini College of Commerce,
Education, Computer & Management,
Parvati Goa 403 521**Abstract**

Different traditions are observed all over the world and in India they are made relevant with a diverse people, customs and the cultural interaction with different people to whom they were exposed.

Shigmo parade is a religious Hindu festival filled with colors, music, dance and floats. It depicts the life of a Goan in elaborate traditional folk dances like Ghode Modni and Fugdi performing on streets in massive troupes along the procession, showcasing the tradition of Goa. The streets of Goa during Shigmotsav are lit up with attractive décor, lively parades, delicious Goan delicacies, and music and dance performances.

The parade begins with a bang when the people of Goa dress up in colourful outfits, holding multi coloured flags and playing large musical instruments like the Dhol Tasha and flutes in processions across the cities.

Key words:- Shigmo Festival, tradition of Goa, Music & Dance performance

Introduction

Shigmo is the festival of music and dance. It is essentially a farmer's festival who celebrates the arrival of the fresh crop in their households. It is secular festival, however celebrated in the vicinity of a temple. Temples in Goa, have through the ages, been centres of religion, learning and culture. It was customary to start the day or any activity after offering prayers at the temple and blessing of the god. Shigmo is the spring festival of Goan celebrated by all and is an emotional reminder of the Goa's history with its roots deep in the soil of Goa.

Shigmo comes by in *Phalgun* the last month of proclaiming the arrival of the spring the *Vasant Ritu*, Shigmo is also the Konkani name of the month of *Phalgun*, the last month of the Hindu calendar. The festival like Holi, begins on *Phalgun Purnav* (full moon) day. But unlike Shigmo, which is celebrated till the last day *Phalgun* (or even beyond depending upon the convenience and enthusiasm of local people, Holi is just a one-day festival. The celebration extended to the streets, public places, at the temples and at the mand. The music is played special with *dhol*, *tasha* and *kasle* the big cymbals announcing the arrival of the Shigmo. It is entirely male dominated and women dances are performed by men and can be seen at the *Mand* of Shigmo. The *Mand-deo* and the folk deities like the *devchar* are important elements of the festival.

Types of Shigmo Festival

Two kinds of Shigmo are celebrated in Goa: *Dhakla* (younger one) and *Thorla* (elder one) *Dhakla* includes Tiswadi, Ponda, Calangute and Kepem and starts at *Phalgun Naya* and ends on *Poonav*, the full moon day. *Thorla* is celebrated at Bardez, Sattari, Bicholim, and Pednem, and starts on Holi and ends on Rangapanchami, sometimes continuing till *Padva*. That is why the month of *Phalgun* is called Shigmo in Goa.

The groups of dancers are called *Mel* on one side and *Rombat* on the other. In *Rombat*, besides *dhol* and *tabla*, huge drums, the *nagara* and the *jaghat* are played. People of all ages clad in extremely colourful dresses join *Mel/ Rombat*. The drums are played and the *adabgiris*, the ornamental umbrella and other such items earlier used by the royals, are carried along. Each *Mel/ Rombat* carries its own colour, which to them is there is their traditional flag colour. They carry a *Ghudi*- a scared flagstaff- and the decorations with great respect and pride. The dancers wear colourful dress and local flowers around their neck, hands and on the turban. They wear *dhoti* and *pairan* and vermillion on their foreheads. Sometimes they use *ghungru*, garlands of coloured beads and gold coins. Shigmo has laid down rites and rituals and elders are the ones who guide the villagers to follow them.

Shigmo : Art and Culture

Shigmo is a dynamic festival which blends heroic and comic elements in almost equal balance. The heroic elements are depicted through various sacrificial rituals in temples such as *Veermel*, *Gade*, *Ghodemodni*, etc. and the comic element are presented through folk dramas and dances like *Jagor*, *Ranmalyem Khele*, *Romat* etc. The festival has spiritual basis. It is closely related to the age-old temple system in Goa. Since shigmo pay tribute to nature, offerings are made to god and goddesses *Shantaguru-Khuti*, *Santeri- Ravalnath*, *Mangesh-Mahalsa*, *Shantadurga- Damodar* and others.

Celebration of Shigmo Festival

At the beginning, everyone assembles at the *Mand* and the ceremonial lamp is lit by the *Mandkari*. The musical instruments are honoured with flowers. The *Mel* begins the performance with the invocation to the *Mandaguru* and the main deity and the subordinate deities of the village. This invocation part is known as *Naman*. The *Naman* is an integral of the festival. One person holds the *kasale* and the rest move in a circle singing the traditional songs of Shigmo. These songs are invocations to various gods and folk-deities that protect the boundaries of the village. It is an invitation for them to join the Shigmo celebrations. After *Naman*, the *Mel* proceeds to the temple premises and a short performance takes place. After taking the *prasad* the *Mel* moves from house to house in the village via traditional fixed route. Sometimes it changes the route and performs at new houses. The dancers present a variety of folk songs depicting Hindu mythological stories, social aspects and Mother nature. They also perform in the neighbouring villages. On a particular day many *Mel* from nearby villages assemble at one temple. The dances performed are the same all over Goa, like *Talgadi*, *Tonyam-Mel*, *Goff*, *Chowrang*, *Jot*, *Sakarat*, *Ghodemodni*, *Romat*, *Samayi*, *Morulo*, *Talo* etc. *Talgadi* is danced by Hindus as well as Christians, *Tall* means the rhythm and *Gadi* means a man.

Similarly, Shigmo provides an opportunity to bring forward divergent facets of goan folk art. Traditionally certain villages in Goa have developed distinct forms of folk dances, *Ghodemodni* of Bicholim, depicts the expedition of Ranes against Portuguese. The *Rombat* reminds one of good days when every village was a republic. *Rombats* are processions which are taken out from one village to the boundary of the neighbouring village, where the two processions meet and exchange greeting and collectively pray for the welfare of both villages. *Tonyam-Mel* is found everywhere in Goa. The *Goff*, is the another dance form in which the dancers weave and unweave the silken ropes, forming lovely colourful patterns. The coloured ropes, are tied at the point to the roof on a pole and intricate steps are executed by the dancers to get the desired effect. In *Samayi* dance, lit brass lamps are balanced on the head are carried gracefully throughout the dance. The *Morulo* dance depicts the movements of a peacock. *Ranamale*, a dance drama based on the Ramayana is performed in Sattari. On the last day of Shigmo, there is an assembly at the *Mand* to bid adieu to deities. The boundaries of villages are protected either by sacrificing a cockerel or by offering rice or coconut.

The Shigmo fair/trial culminates into Holi as in the other parts of the country. On the occasion an areca palm is cut and decorated with mango leaves and tropical flowers. A coconut is offered to the Holi. Sometimes people use branches of different trees as substitute to the areca palm. The areca palm or branch is erected in an open courtyard of the temple or on *Mand*, a scared places demarcated by cleaning with cowdung and decorated with flowers and leaves erecting the Holi, the *Pooja* is performed. Then people sing and dance around the *pile* to the beats of drums like *dhol*, *tasha* and solid idiophones *Jaghant* etc, and till late night the performance goes on. The dancers set the pile on fire at past midnight.

Before liberation the Shigmo celebrations were restricted to the villages, with the city getting a glimpse of the Shigmo only when trucks of bullock carts move with *dhol*, *tasha* and *Jaghant* plyers resounding with the loud and typical music of the festival. The persons accompanying them were smeared with *gulal* and *indigo*. Young boys moved around the city with their faces colourfully decorated with *gulal* and *indigo*, or sometimes black sooth. They also wore a face mask and with a tin in their hands and some coins inside it, went from house to house collecting money and singing the rhyme.

Conclusion

Shigmo is the important festival of Goa. In that you will find the coordination, combination of art and culture. Goan people love to celebrate the shigmo festival with Enthusiasm. This festival is attached with the art, culture, emotions, and spiritual aspects of the Goan peoples.

References:-

1. Maria Rodrigues (2004), Feasts and Festivals and Observances of Goa, L & L Publications, Tiswadi, Goa.
2. Guñe, Viñthala Trimbaka (1979). *Gazetteer of the Union Territory Goa, Daman and Diu: district. 1.* Goa, Daman and Diu (India). Gazetteer Dept.
3. <https://www.goa-tourism.com/GTDC>
4. www.shigmofestival.org/history-of-shigmo-festival.html
5. https://shodhganga.inflibnet.ac.in/bitstream/10603/106014/10/10_chapter%203.pdf

Role of Fairs and Festivals in Agriculture and Rural Development

Dr. Arjun K Jambagi

Asst Professor, Dept of Economics
SRFGC College Belgavi.

Abstract:

Agriculture is the backbone of India which contributes approximately 14 per cent of India's Gross Domestic Product. The diverse agro-ecosystem and varying climate of the nation provides very limited opportunities for the small and marginal farmers to diversify. Government of India is making tremendous efforts to support farmers through various central schemes, states schemes, subsidies, technologies etc. but still the benefits are being taken by the few end users. This paper deals with Role of fairs and festivals in agriculture and rural development.

Keywords: Fairs, Fstivals, Employment ,Agriculture, Rural Development

Introduction:

At present Indian agriculture is under tremendous pressure due to feed the ever increasing population of the country. Although the food grain production has crossed 250 million tonnes but it is well below the reach to feed the exploding population. It is expected that our country's population will surpass China in the next two decades. With increasing population and climate change if proper measures in terms of production and productivity of crops are not taken then our future generations can face severe food shortage. The average productivity of our major crops is lower than the world average which indicates the gap and scope of improvement. Agriculture provides not only the food and raw material but also provides employment to the huge proportion of population of India. The production and productivity of crops is lower than the yield potential. The agricultural development programmes are successful not only due to the contents of the programme but also on the basis of the extension methods for the dissemination of the technologies and implementation of the programme. While planning a programme emphasis is given on choosing the best methods of extension. The individual and group methods help to build rapport and getting firsthand information from the farmers. The message disseminated through these methods are very effective, unbiased and without distortion. But they are time consuming, expensive and do not cover the farmers at the mass scale.

It is necessary to choose the right combination of individual, group and mass contact methods to convince the majority of farmers. Illiterate and literate farmers should be equally considered. The mass mobilising method for the learning and recreation is said to be KisanMela or Farmers Fair. Farmer fair is an effective method for creating awareness on different technologies for the farmers, scientists, officers from agriculture and allied departments, NGOs, private agencies etc. who come at a common place where different items related to agriculture and allied sectors etc. are displayed for the public with an objeive of education, entertainment, sales etc. There is immense scope for the extension personnel to reach the unreached. There is need to choose the appropriate individual, group and mass contact methods for the dissemination of agricultural technologies to the farmers. There is a dire need to convince majority of the farmers for the adoption of new agriculture development technologies so that the production can be increased. The mass mobilizing method utilised for the purpose of learning and recreation is normally termed as farmers fair.

Objectives:

- 1) To Know the importance of fairs and festivals.
- 2) To study the deferent between fairs , festivals and rural development.

Various agricultural institutes and allied sectors organise such type of events for the benefits of the farming community. This is organised for one day or few days depending on the necessity of the crowd and business. Very less is known about the history of farmers fair but the records are seen in 500 BC in the book of Ezekiel. An account of fair was written in 588 BC describing the 'Tyre' as an important market and fair centre. In the beginning farmers fairs were held for the commercial purpose in which the sellers used to sale their produce with one another. It is also said that the people in Athens, Mecca and Rome used to gather for worship. Later on the worshipped places became the great commercial cities. It is said that fair word is derived from the Latin word 'Feria' means a holy day. In early Christian era it has been observed that the Churches took a lead role to generate a source of revenue by organising fairs and festivals and in 1700s many small fairs were held in French Canada. After that in 1765, Winsdor had its American Fair. Elkanah Watson, a New England Patriot and farmer is said to be the Father of the US American Fairs for organizing the exhibition event in 1811. After that most of the European countries started to organisex such farmers' fairs. From 1900, every country has been organizing the agricultural farmers' fairs.

In present era farmers fairs are playing a pivotal role for the dissemination of agricultural and allied sectors information with the objective to create awareness and to educate the farming community. Farmers fair is an attempt to demonstrate the technologies developed by the State Agricultural Universities (SAUs), Krishi Vigyan Kendras (KVKs), line departments, Non-Government Organisations' (NGOs), private agencies etc. Sher-e-Kashmir University of Agricultural Sciences and Technology of Jammu also organises such types of farmers fair to create awareness on modern agricultural technologies. On 15th April, 2016 Krishi Vigyan Kendra, Reasi also organised a farmer's fair which was attended by the Union Minister Dr. Jatinder Singh. Farmers fair is also a platform for the progressive farmers to show their produce to their fellow farmers and is also a place for the socialisation. It is also the best place for the people to learn who hardly visit outside to learn. These fairs also provides opportunities for the farmers to share their experiences with the gathering and improve their knowledge by "Seeing is believing" principle by visiting the different stalls, experimental farms, Kisan Ghosties etc.

Relationship between Economic Growth and Employment

The size of employment in a country depends to a great extent on the level of development. Therefore, when a country makes progress and its production expands, employment opportunities grow. In India, during the past three decades or so, production has expanded in all the sectors of economy. However, during the planning period, unemployment in absolute terms has increased. This has happened because during the first three decades of economic planning, trend rate of growth was considerably lower than the targeted rate. Therefore, jobs in adequate number were not created. Further, economic growth by itself does not solve the problem of unemployment. Prabhat Pattnaik has succinctly remarked, "A higher arithmetical figure of growth rate is neither a necessity nor sufficient condition for alleviation of unemployment".¹ In fact, there exists a real conflict between the objectives of economic growth and employment in the early phase of economic development.

Role of fairs and festivals in agriculture and rural development

Festivals and special events are known to play important roles in destination development as attractions, image makers, animators of static attractions, and catalysts for other developments¹. In addition to the economic benefit that is derived from the increased number of tourists, festivals and special events also expand the tourist season of the destination², provide cultural and educational opportunities, foster a feeling of community pride³, help conserve sensitive natural, social and cultural environments, and contribute to sustainable development⁴. Event and festival tourism is one of the fastest growing forms of tourism. It is becoming increasingly popular in rural areas as a means to revitalize local economies. Advancing technologies and changing weather patterns (i.e. increase in droughts and floods/storms) have brought about the need for diversification of industry in areas previously reliant on traditional industries such as farming, or narrowly focused tourism industries. Events and festivals have been used with great success in many such areas as a means to draw people to regions that traditionally have a seasonal tourist appeal⁵. According to a survey conducted by the International Festival and Event Association (IFEA), the special events industry is estimated to include some 4 to 5 million regularly reoccurring events and has a significant economic impact globally.

The advantages of festivals and special events are demonstrated more explicitly in rural settings, particularly in boosting local economies, continuing employment, and rural destination promotion

- Increased expenditures
- Creation of employment
- Increase in labor supply
- Increase in standard of living
- Increased awareness of the region as a travel/tourism destination
- Increased knowledge concerning the potential for investment and commercial activity in the region
- Creation of new accommodation and tourist attractions
- Increase in accessibility
- Construction of new facilities
- Improvement of local infrastructure
- Preservation of heritage
- Increase in permanent level of local interest and participation in types of activities associated with event(s)
- Strengthening of regional values and traditions
- Increased local pride and community spirit
- Increased awareness of non-local perceptions
- Enhanced international recognition of region and values
- Development of skills among planners

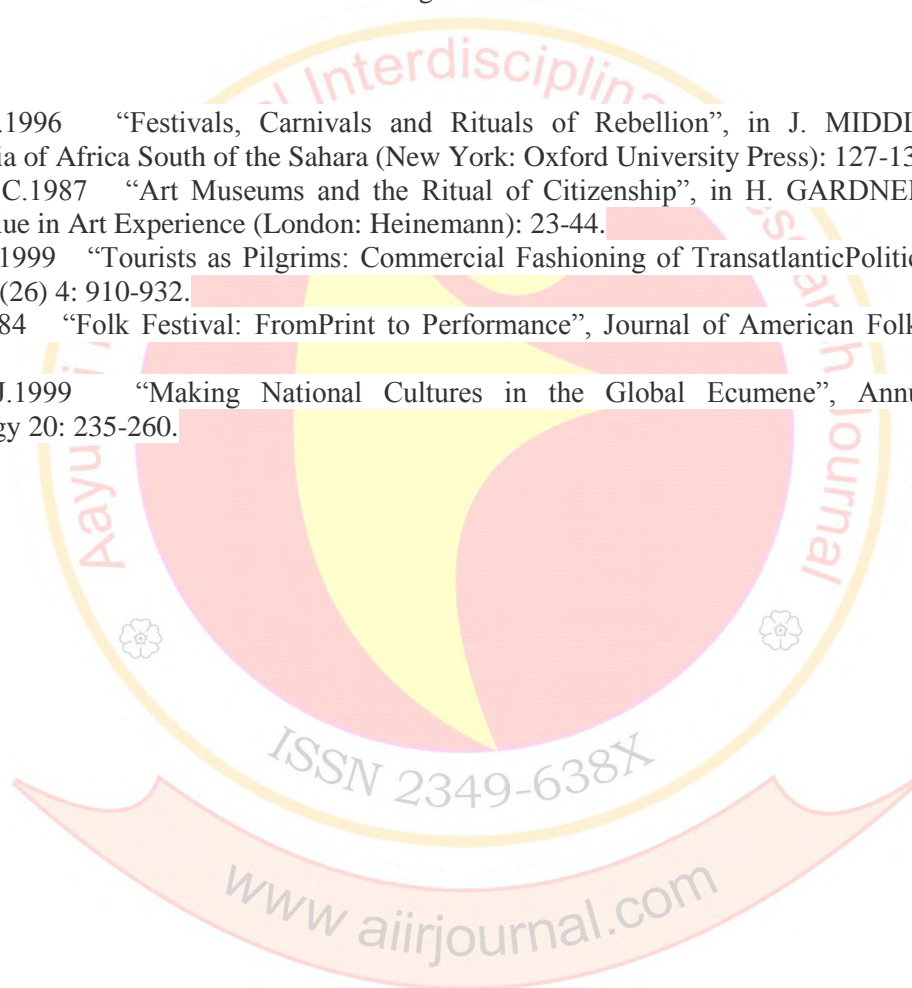
KisanGhosties and special lectures by the experts are really the boon for the farmers during the fair. Farmers' fairs are the best extension methods for the dissemination of new agricultural technologies to the farmers. It is expected that with the Information and Communication Technologies (ICTs) farmers' fairs will take us even in the far flung areas of the nation. The ICTs can deliver the new agricultural technologies in a rapid and user friendly manner to the ultimate users. Through m-Kisan portal the farmers are registered and then the agricultural advice is given to the farmers through mobile SMSs. Through m-Kisan and various apps, it is very easy for the agricultural scientists to present their demonstrations skill and send to the connected farmers from different parts of the country.

Conclusion:

In the end of the event farmers are encouraged by providing the awards for their produce. It is a common forum of the farmers, scientists and organisational firms for exchanging the experiences and information about the modern agricultural technologies. Farmers' fairs provide a cost effective method for imparting education through demonstrations, farmers' feedback and by interaction between farmers and scientists in the most convincing manner. It also gives opportunity for sale of agro-inputs and products and to the display latest agricultural and allied sectors technologies

Reference :

- 1) APTER, A.1996 "Festivals, Carnivals and Rituals of Rebellion", in J. MIDDLETON (ed.), Encyclopedia of Africa South of the Sahara (New York: Oxford University Press): 127-131.
- 2) DUNCAN, C.1987 "Art Museums and the Ritual of Citizenship", in H. GARDNER (ed.), What Novices Value in Art Experience (London: Heinemann): 23-44.
- 3) EBRON, P.1999 "Tourists as Pilgrims: Commercial Fashioning of Transatlantic Politics", American Ethnologist (26) 4: 910-932.
- 4) FINE, C.1984 "Folk Festival: From Print to Performance", Journal of American Folklore(10) 400: 225-243.
- 5) FOSTER, J.1999 "Making National Cultures in the Global Ecumene", Annual Review of Anthropology 20: 235-260.



Festivals In Uttarayan And Their Impact On Health

A.S.Raibagkar and J.C. Dudgikar

1.Assistant Professor,

Dept.of Food Technology, CNCVCW, CSIBER, Kolhapur

2.B.A.M.S, Pgdynt

, Ayurvedic Medical Practitioner

and PanchkarmConsultant,Chidam

Clinic Samratnagar,Kolhapur

Introduction:

Festivals play a very important role in our life. Festivals are mainly related to religion, environment and many deities are worshipped during the festivals. Hindu festivals depict the culture of India thoroughly since ancient times and up till modern era. Festivals promote harmony among the people. Festivals help to preserve our heritage and culture. Festivals promote a positive effect on health of people. Food made during the Festivals is highly nutritious and as it is eaten during social gatherings, it provides a psychological impact i.e. peace of mind. However, there are some bad effects of festivals on environment and human health. Noise pollution, may cause hearing losses, sleeplessness, high stress levels etc. Air pollution may cause respiratory problems like asthma, heart blocks etc. Water pollution may lead to many gastrointestinal diseases. High wastage during festivals may have negative impact on rag pickers and people living near dump yards. If only the positive impacts are taken into consideration and all negative impacts are overcome, then festivals in true sense will bring harmony.

India is a land of Unity in diversity that occupies the greater part of South Asia. India is a home to innumerable castes, tribes, religions as well as a more than a hundreds of minor linguistic groups. In India Festivals are categorised according to the path of Sun around the Earth ie. Uttarayan and Dakshinayan. In Uttarayan Sun travels from Capricorn (Makar rashi) to Cancer (KarkaRashi) that is from South to North. It is six months long period. During Uttarayan days are longer and nights are shorter. Uttarayana is considered to be a symbol of positivity. Some festivals welcome the seasons of the year, the harvest, the rains, or the full moon. Others celebrate religious occasions, the birthdays of saints or the advent of the New Year. A number of these festivals are common to most parts of India. However, they may be called by different names in various parts of the country or may be celebrated in a different fashion.

Festivals in Uttarayan:

On January 14, Uttarayan period i.e. Makar Sankranti starts and ends at Karka Sankranti i.e. 16 July. The festivals are designed as per six Indian seasons that are Vasant, Grishma, Varsha, Sharad, Hemant and Shishir. The festivals include Lohri, Republic day, Vasant Panchami, Pongal, Makar Sankranti, Holi, Kite festival and Gudi Padwa. During these festivals traditionally different types of recipes are prepared and consumed by the people since ancient times and according to Ayurveda, these recipes provide many health impacts on human body. These will be discussed according to the festival.

Lohri:

Lohri is the festival of North India i.e. Haryana and Punjab, celebrated by Hindus and Sikhs. It is celebrated a day before Sankranti in the paush month of Hindu calendar. It is celebrated to show gratitude towards God for abundance of harvest. People light bonfire and enjoy Lohri night by singing songs and dancing. The songs are sung to thank God for good harvest and also to commemorate the warrior Dulla Bhatti of Punjab. There are social gatherings and people enjoy dinner with sarsonkasaag and makki di roti. Sweets called gajak (chikki made from sesame seeds, groundnuts and jaggery) are distributed among each other. Gajak is rich in carbohydrates, fats, proteins, calcium, iron. Makki di roti is made from coarse maize flour. It is rich in carbohydrates, vitamin C, fibre and anti-oxidants. Sarsonkasaag is rich in dietary fibres, Vitamin C, Calcium and Iron.

Sesame seeds, groundnuts and jaggery present in Gajak increases the rate of metabolism and keeps the body warm during winter.

Rewadi gives instant energy, reduces cholesterol, improves blood pressure, balances hormones, fights against cancer, burns body fat and boosts absorption of nutrients.

Maize reduces risk of anaemia, increases weight, lowers blood sugar and cholesterol, preserves healthy skin.

Republic Day:

On 26th January 1950 constitution of India has come into actual effect with parliamentary implementation and India became a republic nation. Republic day is celebrated in schools,colleges and all Government offices. It is celebrated for the inception of constitution of India. Sweets like Jalebi is distributed among children.Parade is organised in school and in front of government officers, ministers and President of India.

Jalebi is rich in carbohydrates and fats. Jalebi is useful in migraine,headache,hyperacidity,gastritis,sexual debility,oligospermia and reduced sexual libido.

Vasant Panchami:

It is celebrated on fifth day of Magh.It is celebrated in different parts of India. It is the birthday of goddess Saraswati who is considered to be the goddess of language,art,dance and music.Vasant Panchami is also the day which indicates the onset of spring season. People wear yellow coloured clothes. And also the fields are blossomed with yellow flowers of mustard. Yellow colour thus signifies the beauty of nature.

Kesar Halwa is prepared which is made of moong dal flour,milk,sugar,nuts,kesar and cardamom powder. It is rich in carbohydrates, protein,fibre,vitamin B1 and calcium.Moong dal Halwa maintains healthy state of body,good for eyes, reduces fever,energiser and nourishing,useful in weight gain,coolant ,absorbent and can be recommended in post fever debility.

Pongal:

It is also called Thai Pongal. Thai means season in January and February in Tamil. This is celebrated in South India mostly in Tamil Nadu.This festival is four days long when crops like turmeric,sugarcane and rice are harvested. Pongal means to boil.

Pongal rice dish is food of this festival which is prepared with rice and moong dal to make sweet or savoury dish and seasoned with ghee .Pongal is rich in carbohydrates,protein, vitamin B1,magnesium ,folic acid,anti-oxidants and dietary fibre.It is good for cough and cold,ginger in it fights with infection and boosts digestion,controls nausea.

Makar Sankranti:

It is primarily a harvest festival that is dedicated to Sun God. Makar Sankranti marks the beginning of Uttarayan.It is celebrated on 14th or 15th January.On Makar Sankranti the sun rays are very healthy for the body and skin.Makar Sankranti is celebrated in different parts of India by different names. In Andhra Pradesh, Makar Sankranti is known as Pedda Panduga and it is celebrated for welcoming harvesting season in India.In Karnataka the Makar Sankranti is the Suggi or harvest festival. This ritual is called "Ellu Birodhu." Ellu' means sesame seeds and 'bella' means jiggery In Punjab,Haryana and Himachal Pradesh the festival is as known as Maghi.They perform Bhangra to welcome the New Year on Maghi.The special dish of the day is kheer cooked in sugarcane juice. In Assam, it is celebrated as Magh Bihu .This festival marks the end of the harvesting season when there is abundance of everything.

In Maharashtra, people celebrate Makar Sankranti by sharing multi-coloured tilguds (a sweet dish made from sesame seeds and jaggery) and til laddus. Gul poli is the special dish on this day that is made from wheat flour chapati stuffed with a mixture of roasted ground sesame seeds and groundnuts with jaggery.People greet each other by saying 'til-gulghya, god god bola', which means 'accept the sweets and speak sweet words'. On Bhogi.e. on 13th January people(previous day of Sankranti) make Brinjal sabji with carrots,beans,peas,potatoes and onions along with bajri bhakri with white butter on it. Moong Khichadi is made on this day instead of plain rice.Til gulladdu,til gupoli are rich in carbohydrates,fats,proteins ,calcium and iron.Bajra is high in protein, insoluble fibre and is gluten free. Moong Khichadi is rich in carbohydrates, protein, vitamin B1, magnesium and folic acid.Bajra aids in digestion, lowers the risk of gall stones and helps to prevent cancer.Brinjal controls blood sugar, reduces risk of heart diseases, helps in weight loss and acts as anti-cancer agent.Carrots are good sources of carotenes, fibres, vitamin K,potassium and anti-oxidants. It lowers the cholesterol level, helps in weight loss, improves eye health and acts as anti-cancer agent.

Holi:

It is celebrated on full moon day in the month of Phalgun.Holi is the festival of colour and love. The celebration includes bonfire on previous night where people gather and sing and dance. Lighting of bonfire means triumph of good over bad. On second day people colour each other with different colours to show love and respect towards closer ones.

People make puranpoli as a special dish and is served with ghee. Bhang an intoxicating drink from cannabis leaves and flowers, milk and spices and consumed.Puranpoli is rich in calories,proteins,carbohydrates,folic acid,iron and fibre.Ghee is rich in calories, fat soluble vitamins and medium chain fatty acids.Puranpoli increases red blood cells and helps in weight loss.

The holikadahan includes burning of big trees which is not environment friendly and produces harmful smoke that causes air pollution and bonfire may prove threat to participants.

Indian International Kite festival:

In the state of Gujarat International kite Festival is celebrated in grand form. Many months before this festival, in homes of Gujarat manufacturing of kites starts. It is celebrated in mid-January. It signifies uttarayan that means winter begins to turn into summer according to Indian calendar. In 2012 this festival entered in the Guinness Book of World of records as a participant. This festival aims at awakening of god from deep sleep. Traditionally it is celebrated by kings and nawabs as entertaining sports, then later on it reached to masses in the form of festival.

Flying with sports spirit and enthusiasm impacts very positively on mental health, removes depression and changes one's attitude towards life being socially active. It creates playfulness in life, decreases anxiety and depression. It improves brain and heart function. It improves distant eyesight.

The dishes made during this festival include, Undiyo which is a mixed vegetable including brinjal, potato, raw banana, yam, peas and beans, Sesame seeds Chikki and Jalebi. These are distributed in community. Undiyo aids in digestion and relieves constipation.

But it may prove dangerous for birds as the threads can cause injury to them and the thread may also cause injury to kite flyer. Kite flying may lead to accidents such as falling from heights.

Gudi Padwa:

It is the starting of spring festival and also the starting of Marathi new year Chaitra i.e in the month of March. It is mainly celebrated in Maharashtra and Goa. It is called as Ugadi in south India. It is celebrated as victory of Lord Rama over Ravana and welcoming ceremony of Rama-Sita back to Ayodhya after a great battle of Ramayana and coronation of Shri Rama after 14 years of exile. Reaping of rabi crops is also celebrated through it in the month of Chaitra. Special flag generally yellow or red colour is made with garlanded flowers, mango neem leaves and upturned silver or copper vessel signifies victory and achievement. It is believed to remove all evil, invite prosperity and good luck into the house.

The dietary special dish in the festival includes shrikhand-puri, pooran-poli, sweet rice etc. Shrikhand is rich in riboflavin, folic acid, vitamin B₁₂, calcium and phosphorus which is also good for people with lactose intolerance. Shrikhand is also good for skin, aids in digestion, improves intestinal health in colitis, prevents intestinal cancer, helps in diarrhoea, dysentery and helps in weight gain. Sweet rice helps in digestion and prevents constipation, cleanses liver by flushing out toxins from the body, produces cooling and soothing effect on body so useful in early summer.

Conclusion :

Celebrating pattern and particular diet in each and every festival of India provides many positive as well as negative impacts on human health and environment.

Festivals provide harmony in community. They carry message of past generation to present and future generation. They predominantly help to preserve heritage and culture. Festivals help in socialisation of people. Enthusiastic environment in festival helps to overcome mental disorders like depression and anxiety and reduce the mental distress. Various dietary patterns give positive impact on physical health also.

But along with the positive impact there are some negative effects of festivals that affect environment and human health also due to noise pollution, air pollution and water pollution.

References:

1. Indian festivals: Ethos and health impacts-M.E.Yeolkar and S.B.Bawadekar published in Journal of Postgraduate medicine(2007)
2. AyurvedicBhavprakashnighantuSection –Kritannavarg
3. BhojanKutoohal by Mr.RaghunathSuri(2018) published by DivyaPrakashan
4. Marathi ShabdKosh

Assessment of Impact of Festivals on Environment

Miss. Tejaswita Ajay Aphale
(B.Sc.II)Yashwantrao Chavan Institute of
Science, Satara**Abstract:**

India is a diverse country of culture and festivals like Deepawali, Ganesh- Chaturthi, Durga- Pooja. These festivals bring joy but they also bring environmental pollution which includes water, air, noise (including all environmental dimensions related to land, water, human fact, economy and resource). Holi festival is a great risk to human as well as environment as the colours used are toxic. We can bring change by changing habits like playing dry holi, not using water; using natural colours. Even idol immersion of Ganesh and Durga idols causes water pollution at large which can be avoided by making these idols in ecofriendly way that means of clay or mud instead of plaster of paris and chemical colours. The present research paper highlights festivals and their adverse impact on mother earth. The festivals are religious and serene but at the same time no one thinks about its harmful effects on environment and human life. Moreover various ways have to be accepted to reduce this environmental pollution to protect the natural ambience. Enjoyment and faith should not be harmful must be remembered by everyone.

Keywords: Indian festivals, Environment, Pollution, Holi, Deepawali and Idol immersion.

Introduction:

India is multi-lingual, multi-religious and multicultural nation, irrespective of region, religion, castes. Indians celebrates various festivals with joy and prosperity. Festival is a celebration of changing seasons harvest reconciliation, birth anniversaries of saints and honours to Gods and Goddesses. Festivals are heritage of our culture of India. Being the part of this distinct country, distinct festivals are commemorated. Some of these festivals have sacred connections, while others involve sporadic variations or have some cultural prominence. Every month there are some or the other festivals that come and fills our lives with joy and happiness.

Diverse festivals like Rangapanchami (Holi), Ganesh Chaturthi, DurgaPooja, Diwali, Eid etc. are some special occasions of great joy and commemoration across our country from north-south and west-east but at the same time these festivals of sporadic variations pollution takes breathe in our happy environment which spoils not any environment but human health also. Types of pollution like water, air, noise, soil, solid waste, etc. are generated in tremendous bulk in our country by adding even enormous/ terrible load of pollutants and contaminants and epidemic diseases to our here to fore environment. The present paper attempts critical study of Indian festivals and their adverse effects on Natural life and environment.

Rangapanchami/ Holi and its adverse effects:

Holi is one of the ecclesiastical spring time festivals of India. It is commemorated by Hindu's and in India and also by other countries. This festival is commemorated by the end-termination of winter season, in the month of Phalgun, on the last full moon day which advances in March. Commemoration of Holi starts night before Holi. Balefire is lit on the eve of Holi known as 'Holi ka Dahan' or 'Choti Holi' and prayers are offered to God. Hence holi lasts for two days. It is festival of colours, it adds hues to our lives. But with Globalization this festival is taken by mercantilism. This mercantile system started yielding fascinating colours, but in hazardous form. Lethal chemical are used to get coveted colours. These colours don't wash off easily and get mixed with drains and sewage systems and pollute water bodies such as: streams, rivers, lakes, reservoirs and soil. The festival which used to be the most charming and healthy merrymaking of mankind remained not anymore exuberant event.

Some main Environment concerns circa Holi:**Hazardous outcomes of chemical colours and adverse effects of common colours of holi on Human health**

Colours	Chemicals	Formula	Health issues
Green	Copper Sulphate	CuSO_4	Eye allergy, puffiness and temporary blindness
Red	Mercury Sulphide	HgS	Skin cancer, Minamata (mental retardation , paralysis , impaired vision)
Silver	Aluminium Bromide	AlBr	Carcinogenic
Blue	Prussian Blue	$\text{Fe}_7\text{C}_{18}\text{Al}_{18}$	Contact Dermatitis
Black	LeadOxide	PbO	Renal failure, Learning Disability
Purple	Chromium iodide	CrI_3	Bronchial Asthma , Allergies

Ganesh Chaturthi and Durga Pooja (Idol Workshop) and its adverse effects:

Idol worship is most traditional festival started in Epic period i.e. 500BC. In recent years Ganesh Chaturthi was started by Lokmanya Tilak in the year 1893. In the same way Durga puja was started 1500 years ago in Bengal. In Hindu religion, after the death of humans some ritual customs are done near sacred water bodies, and the idols after the specific celebration are immersed in water to purify them. But this custom becomes the main cause of water pollution and every year it pollutes water. The time of celebration of these festivals may vary from one and half day to ten days. This act of submerging idols in water bodies contaminates water and also disturbs the elements of water. Noise pollution also takes place as loudspeakers, DJs, firecrackers etc. are used to make the atmosphere lively without thinking of its adverse consequence on human life and Nature.

Hazardous effects due to water pollution:

Idols are made of different varieties of materials like Plaster of Paris [PoP] CaSO_4 , wood, jute, clay, grass and bamboo. The idols that are painted has high amount of lead but also some traces of chromium and barium.

Barium readily reacts with water to form Barium hydroxide $\text{Ba}(\text{OH})_2$. Barium compounds are toxic to humans as it is soluble in gastrointestinal tract.

For drinking water maximum contaminant level is set by Environmental Protection Agency (EPA) i.e. 2.0 mg/L or 2000 particles per billions (ppb). Barium causes many health issues like increase in blood pressure, gastrointestinal problems, muscle weakness, and some harmful effects on nervous and circulatory system. Chromium (chromium- 6) is highly dangerous. This mineral cause cancer as it is in its toxic form. According to EPA drinking water standard is 0.1 mg/L or 100 ppb.

Zinc (Zn) traces are also found in water but we all know Zinc is one of the essential nutrient element for development of our body. But if zinc level is high in drinking water nausea, stomach cramps, vomiting takes place. If the zinc concentration in water is more than 5 mg /L water starts becoming chalky in appearance. The taste also deteriorates and this change in the taste is noticeable. Zinc salts make water milky turbid when in high concentration.

Small traces of copper are also found after immersion of idols. Drinking water provides less than 10% of copper intake. If copper is consumed in high levels it causes diarrhea, nausea, vomiting, gastric problems, headaches etc. If intake of copper is more than 10% that to for long term over months and years it can cause liver damage and also death.

There are two levels for copper:-

- To prevent test and staining problems 1 mg /L.
- To prevent health related problems 2mg/L.
- The Biochemical Oxygen Demand (BOD) and Chemical Oxygen Demand (COD) increases. The rate of Dissolved Oxygen (D.O) is also low, hence it is mandatory to commemorate eco-friendly ways of Idol immersion.

Air pollution due to "Ravan Dahan":-

It is celebrated on "Dussehra" on the day of Durga Idol immersion. On this day Idol of Ravan is created and burnt. There is alarming increase in pollution level and the city is left to gasping for breath. Air Quality Index increases it was 138 and it reached 233 due to the maximum effigies that were burnt.

Noise pollution:-

Due to overuse of DJs, loudspeakers, firecrackers; noise pollution takes place. It gives rise to high blood pressure, high stress levels, tinnitus, sleep disturbances, hearing loss. It hampers both mental and physical health. Noise more than (140dB) decibel is harmful for human beings as well as animals and birds.

Deepawali / Diwali and its adverse effects:-

Diwali is known as the "festival of lights". It is commemorated in the month of October / November. Diwali is commemorated in the honour of Lord Ram (which is seventh Avatar of Lord Vishnu). It is speculated that Lord ram returns to Ayodhya after 14 years of expatriation. Pooja Of Maa Mahalakshmi is also carried out so as to seek exaltation of goddess of wealth. Diwali brings great joy; commemoration of Diwali festival includes lightning of lights. And it also includes igniting of firecrackers. The noise of the crackers during the diwali is so loud and unbearable that it becomes necessary to think seriously about health hazards associated with it. Diwali has become more mercantile and less theological. And therefore, burning of firecrackers in large amount creates huge amount of air and noise pollution and it also generates waste.

Air pollution and its hazardous effects:-

Huge amount of firecrackers are burnt and thus tremendous gases are being released in the atmosphere. Crackers are made up of various elements like Copper (Cu), Sulphur (S), Cadmium (Cd), Aluminium (Al), Barium (Br) which produces vibrant colours after ignition. The elements are metallic compounds. After ignition

these crackers release out gases like Sulphur dioxide (SO₂) which is toxic as it causes breathing problems. SO₂ also affects growth of plants and also their productivity.

Carbon dioxide (CO₂) have adverse effects on human health as it displaces Oxygen (O₂) and breathing is more difficult in CO₂.

Carbon monoxide (CO) can also cause dizziness, vomiting and nausea.

If high level of CO is inhaled person may become unconscious or die.

Nitrogen dioxide (NO₂) also causes respiratory infections and asthma.

Toxic metals like Barium, Cadmium, Lead (Pb), Mercury (Hg), Aluminium (Al), Copper(Cu) are also released in the air which degrade the quality of air.

Suspended Particulate Matter (SPM) level rises during Diwali which makes air and healthy to breathe. These gases cause global warming.

Noise pollution:-

Firecrackers cause large amount of noise. This noise is mostly harmful to old people and infants as the sound is intolerable even for animals and birds. As the sound of crackers may be more than 140 decibels.

Suggestions:

Pollution have caused great mess in our lives, to tackle this day today issues of air,water and noise pollution some suggestion regarding reduction of pollution are given by environmental scientists which are as following:

Commemorate dry Holi. Don't make use of water.

- Use Natural/ Organic/ Home-made colours for making Holi eco-friendly.
- Avoid using synthetic colours, plastic balloons, oil paint etc. during Holi.
- Encourage your near and dear ones to play eco-friendly Holi.
- Switch to enduring idols of stone brass which is emblematically immersed in water. Reuse the same idol again.
- Switch to "One Area, One Idol."
- Use idols made of clay and immerse them in tubs or water tanks at home.
- Use natural colours made out of Vegetable/ Natural dyes on idols so after immersion they don't violate the environment.
- Stop using plastic thermocol decorative.
- Use biodegradable materials.
- Avoid using loudspeakers, DJ's, firecrackers.
- Don't throw plastic in water bodies.
- Select fireworks which have low sounds like sparklers etc.
- Don't burst firecrackers in narrow canals, congested areas etc.
- Don't ignite firecrackers near stray dogs, cow sheds, and trees.
- Maintain distance from firecrackers more than 5 m to 30m
- Commemorate Diwali as "Cracker free Diwali" and encourage your friends and family to do the same.
- Run campaigns like "No Crackers" to protect environment from damage.

Conclusion:

Holi,Ganesh-Chaturthi, Durga-Pooja and Diwali are the carnivals of great fun liveliness and commemoration.But woefully this carnival has turned to be greater cause of pollution. There is continuous exposure to pollutants in air, water and now loudspeakers, DJs have added to noise pollution. Air pollution has adverse effects directly on human health. Water bodies also get polluted due to idol immersion and harmful metals directly enter the water bodies and the same water is also consumed by us, animals and birds. Noise pollution hampers health and behavior. Pollution affects environment and human life in diverse ways adversely. So it is up to us to save the environment as well as health for bright and better future of us and upcoming generations.

As we all know "*What we sow is what we grow.*"

Then why not sow good habits in eco-friendly ways to commemorate festivals for good health, better future and the best Nature.

Reference:

1. Bhatnagar, [Aditya](#) :Principles of Environmental Studies (2010); New Delhi, Oxford Book Company.
2. **Ossewaarde , Martin J.:** Introduction to Sustainable Development(2018);New Delhi, SAGE.
3. R Rajagopalan: Environment and Ecology(2019); New Delhi, OakBridge.
4. www.indiaenvironmentportal.org.in

Consumer Buying Behaviour During Festival Season In India

Mrs. Pooja Sachin khopkar

M.Com, M.B.A

Lecturer for B.Voc

(retail Management and I.T.), Kamala College, Kolhapur

Abstract:

India is a land of festivals and fairs. There are many festivals celebrated in India than anywhere else in the world. Each festival pertains to different occasions, some welcome the seasons of the year, the harvest, the rains, or the full moon. Others celebrate religious occasions, the birthdays of divine beings and saints, or the advent of the New Year. A number of these festivals are common to most parts of India. The aim of the study is to find out how the customers behave during festive seasons. Now a days there are a lot of promotions and strategies to attract customers. The buying pattern of customers, generally, changes during festive seasons. According to different tradition different occasion the behaviour of consumer changes. This study focuses on finding how the customer's buying pattern varies from normal days to festive days.

Keywords – consumer behaviour, Indian festivals, promotion mix

Introduction –

Consumer behaviour is the study of individuals, groups, or organizations and all the activities associated with the purchase, use and disposal of goods and services, including the consumer's emotional, mental and behavioural responses that precede or follow these activities. Consumer always wants to buy goods in festivals season like cloths, gift articles, sweets, decoration articles, footwares, electronic goods etc because in festivals there are so much new variety arrived and also discounts are offered by the company. In festival season customers are attracted for buying the goods also. There are consumers tastes are changing day to day so company will produce goods according to the needs of the customer and satisfy the customers. Promotion is the process of marketing communication to inform, persuade, remind and influence consumers or users in favor of product or service. Promotion has three specific purposes. It communicates marketing information to consumers, users and resellers. Promotion persuades and convinces the buyer and influences his/her behaviour to take the desired action.

Some Indian big festivals and things to buy during this seasons –

Ganesh Chaturthi

Ganesh Chaturthi is Maharashtra's biggest festival that worships the Hindu god Ganesha. Brands often join the festive fervor with campaigns that express the devotion of people towards Lord Ganesha.

As things bought during the ten-day period are considered auspicious, the business payback from Chaturthi is vast, especially for gold dealers, automobile sellers, and businesses supplying fruits, sweets, and flowers.

Diwali

Diwali is called the festival of lights in India, and is celebrated in most parts of the country. Earlier, it was prominently celebrated in north India, but in recent years, it has become popular across India. It is considered as the main gifting season for Indians, and witnesses the highest sales on days leading up to Diwali, especially on the day of Dhanteras: where "Dhan" means wealth. Dhanteras is the day when most Indians consider it auspicious to buy gold and other precious metals, household appliances, and automobiles.

Onam

Onam is a harvest festival celebrated by Malayalees – a dominant linguistic group in the southern state of Kerala. The festival falls in the first month of the Malayalam calendar, which corresponds with the period from August to September in the Gregorian calendar, and lasts for four to ten days.

Onam is the biggest festival in Kerala, and is seen as a test market by retail companies for the ensuing festive season in the country. Correspondingly, brands come out with customized marketing strategies to maximize sales and revenue.

Navratri, Dussehra, and Durga Puja

A nine-day festival worshipping all the manifestations of the mother goddess, Navratri is celebrated across India. The tenth day is called Dussehra, which commemorates the killing of Ravana – a demon god in Hindu mythology, by Lord Rama.

In southern states, the day is dedicated to the worshiping of three Hindu goddesses; in east India, people celebrate the goddess Durga's victory over evil in a separate mythological narrative.

In terms of market trends, Indian shoppers respond strongly to sales and offers during the Dussehra and Durga Puja festivals, as it marks the beginning of an auspicious period according to the Hindu calendar. This is why most sales and discount offers are made around this time to maximise sales and revenue.

Christmas

Like elsewhere around the world, Christmas is hugely popular in India. It is celebrated among all religions and ethnic groups with equal vigor – shopping being the focal point of the holiday. After a temporary spending dip in the post-Diwali period, the Indian market sees a huge surge in sales during Christmas with retailers re-launching their festive offers.

Rakshabandhan

Celebrated on the full-moon day of the Hindu month of Sravana (July/August), this festival celebrates the love of a brother for his sister. On this day, sisters tie rakhi on the wrists of their brothers to protect them against evil influences, and pray for their long life and happiness. They in turn, give a gift which is a promise that they will protect their sisters from any harm. Within these Rakhis reside sacred feelings and well wishes. This festival is mostly celebrated in North India.

Id-ul-Zuha

Id-ul-Zuha (Bakr-Id), is a festival of great rejoice, special prayers and exchange of greetings and gifts mark this festival of Muslims. Id-ul-zuha, the festival of sacrifice is celebrated with traditional fervor and gaiety in India and the world. It is called Id-ul-Adha in Arabic and Bakr-Id in the Indian subcontinent, because of the tradition of sacrificing a goat or 'bakr' in Urdu. The word 'id' derived from the Arabic 'iwd' means 'festival' and zuha comes from 'uzhaiyya' which translates to 'sacrifice'.

India's festive season – A great promotional tool for retailers.

To attract consumer the retailers apply different promotional tools and techniques. In India, the festival season offers a great opportunity for businesses to reconnect with current and prospective clients and customers. Additionally, it allows companies to launch new products, increase brand penetration, and make their products more accessible in the market.

Customs and traditions related to gifting are also on the rise as the increased spending capacity of India's consumers grows, leading to high sales across all categories of consumer products during the festive season.

Factors that helped retailers to influence consumer behaviour during festivals–

During festivals, people in India are ready to spend and Retailers have to keep that much stock with 2in advance to meet the surge in sales during the festival season.

In India, the festival season offers a great opportunity for businesses to reconnect with current and prospective clients and customers. Additionally, it allows companies to launch new products, increase brand penetration, and make their products more accessible in the market.

1. **Ad campaigns during festivals:** During festivals like Deepawali, Holi and others, develop an innovative ad campaign that highlights your product as a means to celebrate the festivals. Cadbury, for instance came with a new ad campaign for their product 'Dairy Milk' during Deepawali through which they tried to put chocolate as a substitute for the Deepawali sweets. And to its contrary, Frito-Lay's (Pepsico) Kurkure came up with an ad campaign, 'MuhKurkurekaro', during the same time, which said that rather than having excess sweets this Deepawali, try the 'Kurkure'. Mr Jain adds "We had thought of coming out with heart shaped soaps during Valentine's Day. This year we are hoping to contact corporate to set up our stalls in their premises during festival times." You can also develop innovative ads and campaigns like these to have an edge over others this festive season.
2. **Special Offers and discounts:** During the festive season, people are interested to buy new things and you should target on this propensity of your customers to introduce some very attractive offers. This could be in the form of discounts, free samples, buy-one get one free offer, discount on second purchase and so on. You could launch an offer on Holi as 'Holi Special' where you can introduce some combos and packages, etc. It depends on your product and your unique idea that creates the difference.
3. **Sending Greeting cards and gifts:** Giving or sending greeting cards and gifts, calling over phone to greet or sending SMSs across your customers is the oldest and the best method to network with your clients and customers. Use greeting card, gifts, e-cards, phone calls and SMSs as a means to inform your clients and customers of the new schemes, offers and your latest product launches or some other update. "We have plans this year to design gift packs that would reflect the season. For example, we would design different gift packs of our soaps for Diwali season and different for Christmas." mentions Mr Jain.
4. **Inviting for celebrations/events:** As you know, we Indians celebrate and enjoy the festivals by having a get-together with friends and relatives. You can cash in on this opportunity and provide them a platform to do so and at the same time you can ensure that your company and products are promoted through it and during it. You can also keep some contests, quizzes and a host of competitions to further promote your brand at the event
5. **Communication:** Most of the people think that corporate clients and your customers would be busy during festivals. But this is not true for all. It is this time that they get the least calls for business development and a good time for you to pitch. So, keep regular touch with your clients and customers during and after the festivals.

6. **Attractive packaging:** The presentation of products matters a great deal to the new-age consumer. Companies can give their packaging a new twist as per the occasion. By using Diwali themes and even customized messages on packages, they can trigger the customers' curiosity, just enough to inspire a purchase. Moreover, considering that festivals are all about gifting, consumers will see the beautifully packaged articles for what they are—memorable tokens of love, which they can gift to their loved ones.
7. **Visual Merchandising :** When the items in the store are displayed in an attractive and appealing manner they will attract the attention of the clients. It stimulates the pulse of the potential customers and they are encouraged to make a purchase. When it comes to the food retail stores, commercial refrigerators may be a good option for storing food, but if it comes to impulse purchases you need to put the display refrigerators and serve over counters in the right place. Put them in an area where the customers can see it and they will be urged to buy the products displayed in it.
8. **Offers and discounts:** Offers, sales and discounts are all abuzz during the festive season, so if you aren't offering a discount, your competitors are for sure. Although this is true, what really matters during the season is the longevity of your campaign. You want to sustain sales throughout the season, with spikes on specific days you are especially focusing on. To do so, you must be very careful while crafting your offers. Firstly, make sure that your campaign creates an anticipation for the sale. Secondly, study the previous seasons' data to see the shopping trends that dominate the market. For example, the first three weeks of October is considered to be the prime sale season.

Conclusion –

Festival season plays a dominant role in the Indian scenario. There are a lot of emotions attached to different festivals in India. Their purchasing behavior mostly judges on the basis of these festivals. The consumer behaviour of people from different areas and different religions changes accordingly. Tradition and rituals attached to festivals in India play an important role to judge the behavior of customers. Retailers need to apply different tools as per customer perception to attract them and influence their buying behaviour.

Reference –

1. <https://www.thehindubusinessline.com/>
2. <https://www.warc.com/>
3. <https://www.india-briefing.com/>
4. <https://marketingwit.com/>



Indian festivals: A Cultural Heritage

Dr. Archana K. Deshmukh

Asst. Prof., Dept. Of English Jawaharlal Nehru Arts,
Commerce & Science College,
Wadi, Nagpur**Abstract:**

A culture characterizes the enterprise of the people, their life philosophy, considerations, ethics, ceremonies, spiritual beliefs and religious ethics. Indian culture represents antiquity which is perhaps the most logically coherent and a recognized philosophy in the history of humanity. Culture forms the foundation of pleasure and spectacles, and can deliver expressively and mentally stirring practices, that encourage celebration or contemplation. India is an enormous nation and the ritualistic background of the people alters every few miles. Although Indian culture in itself is a uniting force between these distinctions of rituals, People have their unique identity and embrace varied viewpoints, traditions, inheritance as well as a new cultural identity. Religion has played a very pivotal role in attributing various social festivities and rituals in India. Festivals in India has definite religious connotations hence has contributed immensely in carrying forward the ancient cultural heritage of this great nation. Apart from the pleasure of togetherness and communal interface, festivals provide an opportunity and exposure to ancient culture and traditions. The celebrations pass on the unique cultural inheritance from the past to present and will be handed over to the future generation with a cultural identity.

Keywords: Ancient India, culture, Religion, festivals, cultural heritage

Introduction:

One of the oldest and ancient cultures that exist on this globe is the Indian culture. A culture characterizes the enterprise of the people, their life philosophy, considerations, ethics, ceremonies, spiritual beliefs and religious ethics. Indian culture represents an antiquity which is perhaps the most logically coherent and a recognized philosophy in the history of humanity. The Indian culture has preserved one of the most captivating cultural heritages that comprehend all the exceptional and numerous aspects of its distinctive pattern of life. The conception

‘Celebration of life’ is the source of all fairs and festivals celebrated in India. These festivals are an emancipation of the life philosophy of Indian and are evident during Vedic, Post Vedic, Indus civilization, the Mohenjo-Daro, Harappa and the recent eras in the history of Indian civilization. This research presents an analytical presentation of how Ancient Indian culture has present day representation in many rituals and festivals and has contributed immensely in the conservation of Indian cultural heritage.

Methodology: This study is based on Primary and Secondary sources. Published research papers in various journals, articles of newspapers, magazines and books are used as secondary sources. A comprehensive analysis of the available literature was undertaken by using both printed and internet sources. Similarly, a detailed study and observation of various fairs and festival celebrated in India was undertaken.

Ancient Indian Culture: All the recognized ancient civilizations of this world, formed, practiced and adhered to certain basic perceptions, ideals and rituals that formed the core of its composition and sustainability. These values and attitudes were the binding thread between the people and nurtured wisdom of veneration for the culture they inhabited. Culture represents in the morals, principles, manners, and approaches of the people and forms the foundation of pleasure and spectacle, and can deliver expressively and mentally stirring practices, that encourage celebration or contemplation. It is also a source of articulating inventiveness, building a discrete individuality, and augmenting or conserving a society’s identity through rituals and festivals. The various causative aspects of culture contributed towards evolving and establishing the Indian life philosophy. “People of those eras were given credit for their outputs in shaping much of Indian philosophy, literature, architecture, art and music. It was basically associated with the stretch of various religions, architecture, administration and writing system” (Biswas 309) Indian ethos and life beliefs are very exclusive. The acknowledgement to the manifestation of supreme power in the form of God that regulates and unites the human race is the most exceptional feature of this ancient culture. R.K. Biswas very distinctly points out that “India is having the oldest culture in the world and its civilization is considered to be 4,500 years old. According to the World GayatriPariwar(AWGP) organization, it is enlightened as ‘Sa Prathama SanskratiVishvavara’ which means the existence of first and the supreme culture in the world.” (p.309) The customs we follow today were established thousands of years back.

The Culture was the defining factor of the Indian society. Though dissimilar theories were followed in different provinces, the reinforcing foundation of ancient Indian culture persisted. The ancient preaching guides the inconsequential day-to-day matters to extravagant ceremonies. The prime factors

contributing to the enrichment of Indian cultural heritage was the diverse and varied geographical attributes nature has bestowed upon the great nation. The high peak, snow-clad mountains and fertility of North to the vast land of South and natural bounty of East to the beautiful marine life of West; the variety in the soil and crop production and rich rivers of India provided a very healthy climate for various recreations and festivities. "India was and still is a land of diversity is evident in its language and culture as well as in its physical characteristics.... In its size and diversity, India seems more like a continent than single country. That diversity begins with the geographical environment." (Duiker & Spielvogel 38) The geographical diversity of India has resulted in creating a variety of rituals and traditions. Indian culture projects itself through various festivals celebrated through the length and breadth of the subcontinent.

Religion and Festivals: India is an enormous nation and the ritualistic background of the people alters every few miles. Although Indian culture in itself is a uniting force between these distinctions of rituals, people have their unique identity and embrace varied viewpoint, traditions, inheritance as well as a new cultural identity. Religion has played a very pivotal role in attributing various social festivities and rituals in India. "Many Indian festivals are originated from various religions which interlink social and religious significance and traditionally perform socio-religious activities." (Biswas 311) The practices, beliefs and traditions that we follow today were established by the affluent Indian culture, thousands of years back. Though a diverse viewpoint was pursued in diverse provinces, the foundation of ancient Indian culture remained the same and it was the rich heritage of religion. "In ancient India, the entire life of an individual was subordinated to religious concepts, to the customs imposed by these concepts..." (Auboyer 143) In the Vedic era, the roots of Hinduism were evident and the nature forces in the form of Five Element (Panchmahabhuta) like the Sun, Thunder and Fire were worshipped as the Indra, Agni, Varun and Surya deva. The four Vedas; namely Rigveda, YajurVeda, AtharvaVeda and Samveda consists of prayers offered to Agni, Indra, Mitra, Varuna, some sacrifice formulas and magic through mantras. "Religion in early Vedic period revolved around crude forms of worshipping which basically includes nature worship. As the civilization evolved religion came into existence." (Fasale 129) The later Vedic literature like: Brahmanas, Aranyakas, and Upanishada moves towards forming the concept of Hinduism. "With the emergence of the priestly class, there were a multitude of changes in the religions in India. Every region had its own religious practice and belief." (Chawla & Mohapatra 01) The religious customary practices in the Vedic and post-Vedic period formed the basis of festivals and celebrations prevalent in the present day India. "The Vedic period religions laid the foundation of the religious practices that are continued till date in modern India. These religions are from the sacred scriptures that were composed during the Vedic period." (Fasale 129.) In the post Vedic era a number of religions, faith and worship evolved in India and became an integral part of Indian culture. Every sect has its own deities and ideas and adhered to certain basic ethics which added to the very identity of Indian culture.

Festivals in India: Festivals are significant parts of the Indian cultural life. The life of Indian people circles around the ritualistic celebrations. "Among the most ambiguous aspects of religious life are the celebrations that mark the high points of religious calendars." (Melton xix) These festivals are like the blood-line of social-culture life of India. Traditions and spiritual ideas play a fundamental function in the existence of Indian community. The previous period of civilization indicates that the majority of religious associations were related to a variety of festivals. Etymology dictionary gives the history of the word festival as a 'festal day' i.e. appointed day of festive celebration. In Old French festival (adj.) means: 'suitable for a feast, intense, glorious, joyful, and happy. In Medieval Latin, festival indicates a church holiday. The Cambridge English Dictionary defines the word festival as: a special day or period, usually in memory of a religious event, with its own social activities, food, or ceremonies. Festival as G J Melton points out:

".... serves as a moment to allow the religious sentiments, which take second place in the normal routine of daily life, to come to fore and, for a brief period, take control. For believers, it is often a time for extremes; different occasions on the other hand, become a time concentrated spiritual activity marked by intense devotional activity in a self-disciplined and self-denying manner or on the extreme, a time for massive communal party signaled by over indulgence." (p. xxii)

In Indian culture, festival is typically assumed as religious festival. A unique quality of India is its diversity of culture and religion, language, customs and food. The post-Vedic era paved way for various religious sects that evolved as separate religions in the course of time and became a part of Indian culture. India witnessed a number of invasions, travelers across the borders, traders who brought with them their cultural heritage and in the course of time settled in India. The existing culture wholeheartedly welcomed and absorbed these new shades of customs and traditions and made them their own. Hence, we witness diversity of religion, customs, traditions and rituals in India, yet we are united as a single unique culture. "Although today this beautiful mosaic of people and culture has been broken into a number of separate independent states, the

religion still possess a coherent history that despite its internal diversity is recognizably Indian".(Duiker & Spielvogel38)

The history of Indian religions shows that it has incorporated a numerous religions and cliques. The chief ones are: Hinduism, Muslims, Christianity, Buddhism, Jainism and Sikhism, and they worship their respective deities and celebrate their own ritualistic celebrations. During the Vedic and post-Vedic era festivities revolved around the harvest and natural changes of season. The Mughals brought with them a new culture and an amalgamation of culture infused new magnitudes in the ritualistic culture of India. This Medieval period was a phase of prodigious cultural amalgamation in India. The newly introduced culture of Mughals harbored some unique ideas and concepts and greatly influenced areas of religion, philosophy, language and literature, fine arts and music. New religious movement like Bhakti was initiated during this period. Festivals can be categorized in different types: Individual festivals which are celebrated on personal level throughout the nation, Temple festivals are marked by mega feasts and elaborate ritualistic practices, National Festivals to celebrate our independence and some Regional cultural festivals.

Hinduism: It is one of the largest and oldest religions in the world. Hinduism is an incorporation of many religious ideas; hence in philosophical term, it is also indicated as 'a way of life'. The origin of Hinduism dates back to more than 3,000 years and has thoughtful impact on many other religions. Festivals are an integrated part of Hindu existence. Since Hinduism worships a number of deities, their festivals are celebrated throughout the year. Hindus follow a special lunisolar calendar. The calendar displays significant worship days and religious festival. The most conspicuous feature of Indian festivals is that there is an anecdote or myths related to the festival. Some major festival are Diwali, Holi, Dassera, Durga Utsav, Ramnavami, Ganesh festival, Pongal, Basakhi and a many other minor ones.

Diwali is the "Festival of Lights" and as per the Hindu calendar occurs somewhere in October and November. This is the biggest Hindu festival and can be compared in vastness only with Christmas. Diwali is associated with a number of mythological stories. It has association with the great Hindu epic Ramayan and of Goddess Laxmi. It has attained the status of a national festival because along with Hindus, this festival is celebrated by the Jains, Buddhist and Sikh community as well. All these religious sects has a different connotation of religious significance and follow their separate rituals. However, this celebration is conspicuously marked as a unifying thread as the festival is celebrated by lighting lamps and by bursting crackers. It is an occasion of social celebration, of high purchase and family get together. "Communities can be engaged in livelihood, there could also be more social bonding and strengthening the ties between people. These festivals can also help to reinforce cultural roots and values and enable communities to presume their tradition too." (Munjal & Juharis 2). This is a time for cultural emancipation and over the centuries Diwali has become a symbol of cultural identity of not only Hindus but also other religious sects. The Buddhist, Jains and Sikhs also celebrate these festivals by offering prayers to their respective deities. This celebration propagates the unity within diversity as the whole India joins the celebration. "It may be mentioned here that festivals usually express the 'prima donna' which ensures the role of fostering national integration and admits the 'Great Indian Diversity'." (Biswas311)

Many other Hindu festivals are also celebrated by a number of communities. Holi is another such festival which is celebrated by other religions as well. A festival of colors it has more joyous connotation and is celebrated throughout India by people from all sections of society. Festivals like Durga puja and Ganesh Utsav are marked by procession and reverence of Mother Goddess and Ganesha and are also celebrated by a number of religious sects. Along with this some other significant festivals celebrated in India are: Krishna Janmashtami: an accolade to Lord Krishna, Raksha Bandhan: a festival of the love between brother and sister, Maha Shivaratri: the pronounced festival of Shiva. The consistent impact of these festivals on the Indian society has greatly contributed to the syncretism of culture and religious beliefs and has kept our cultural identity intact. Moreover, these festivals have given our society the charisma

and a unique identity of a societal and specialise system, which encompasses various characteristic of human life.

Muslim: Ramzan, Eid-UI-Fitr, Eid-UI-Zuha are the most important Muslim festivals. The celebration of these festivals is considered as an auspicious occasion not only by the Muslim but, also by the whole nation. During these Muslim festivals the streets are decorated with colorful lights and highly decorated markets; which are thronged by commuters from every stratum of society; cutting across the barriers of religion and caste transcending the cultural borders.

Christian: Christmas, the bicentenary of Lord Jesus, is celebrated with much fervor in India. Although a majority of citizens are Hindu yet, Christmas is an important festival in India. In the modern times, with the advent of technology and exposure to western culture, people of all religions join in the festivities and celebrate this festival by decorating houses, markets and Christmas trees. Indian schools also declare holidays and there is much merriment and fun around.

Buddhism: The foundation of Buddhism was laid in India about 2500 years ago. Buddhism is a convention that emphasizes on spiritual growth of an individual. Buddhist endeavors for a profounder awareness into the real meaning of life. Buddhism is a principally founded on wisdoms of Gautama Buddha. Festival defining various

aspects of the life of Gautama is celebrated with equal influence and enthusiasm in the country. Buddha Jayanti or Buddha Purnima is celebrated as honoring the three greatest significant occasions in the life of Gautama Buddha. "Many Buddhists consider participation in festivals and celebrations an important aspect of Buddhist practice. In addition to the religious background, some festivals have social and cultural features. Since the celebrations have developed in different countries, and over long periods of time, there are variations."(12)

Sikhism and Jainism: Jainism and Sikhism originated out of Hinduism as a reaction against the Vedas. Sikhism believes in universal love and one God. The golden Temple at Amritsar, Punjab, was made for all religions to worship God similarly. The Jains believe in Nirvana and worship tirthankaras, and follow their preaching. The anniversary of lord Mahavir's accomplishment of moksha, or liberty from the cycle of re-embodiment falls upon the celebration of Diwali by the Hindu's. Sikhs do not exclusively celebrate Diwali for the faiths observed by the Hindus but, its spiritual importance. Sikhs celebrate Bandi Shor Divas, the Prisoner Release Day on Diwali.

Conclusion:

India is a land of festivals which celebrates the change of seasons, harvest, reunion and the centenaries of Gods and Goddess, and spiritual guides. It is clearly evident that festivals in India has definite religious connotations hence has contributed immensely in carrying forward the ancient cultural heritage of this great nation. Apart from the pleasure of togetherness and communal interface, festivals provide an opportunity and exposure to ancient culture and traditions. The celebrations pass on the unique cultural inheritance from the past to present and will be handed over to the future generation with a cultural identity. In the context of Indian culture, festivals and rituals has helped to make our past significant and are still preparing the present generation for a stable future identity. Synthesis of various cultures and religions, over the period of time has nurtured a mutual respect and appreciation for all other cultures. Our festival heritage has instigated new generations to learn and absorb customs, rituals, rules of behavior and devotion and respect to spiritual pursuits. Festival is a mode of community celebration and unites people from different religious, social and economic background. Major Indian festivals like Diwali, Eid, Christmas has acquired national and cultural significance. Since its inception festival in Indian culture and across the globe has nurtured creativity in the various forms of art: performing and non-performing. Every festival has a story hence teach a moral value to the mankind to make this world a better place to live.

Works cited:

1. Auboyer Jeannine., Daily Life in Ancient India, from 200 BC to 700 AD. (Originally published in French in 1961), Phoenix Press, London, 2002. p 143, <https://archive.org/details/in.gov.ignca.73669/page/n167/mode/2up>
2. Bajpai Shiva., The History of India – From Ancient to, Modern Times, (Himalayan Academy Publications (Hawaii, USA), 2011.
3. Biswas R.K., "A study on celebration of festivals in India for the inculcation of moral education", International Journal of Advanced Educational Research ISSN: 2455-6157 www.educationjournal.org, Volume 3; Issue 2; March 2018; Page No. 309-314, file:///C:/Users/Administrator/Downloads/3-2-113-537%20(3).pdf
4. Fasale M.K. "A Study of The Early Vedic Age In Ancient India." Journal of Arts and Culture 3.3 (2012):129-132.<http://dx.doi.org/10.9735/0976-9862.3.3.129-132>
5. Harsha Chawla Hitesh Mohapatra , "Indian Culture and Globalization", Scholarly International Multidisciplinary Print Journal, At Kopargaon, Volume:4(2017) https://www.researchgate.net/publication/313717631_Indian_Culture_and_Globalization
6. K. Chakravarty, "Early Indian Cultural Heritage for Making a Better World"https://www.academia.edu/33856541/Early_Indian_Cultural_Heritage_for_Making_a_Better_World
7. Melton G.J., Religious Celebrations: An Encyclopedia of Holidays, Festivals, Solemn observances and Spiritual Commemoration, Vol1, ABC-CLIO, 2011, https://books.google.co.in/books?id=KDU30Ae4S4cC&printsec=frontcover&source=gbs_ge_summary_r&redir_esc=y#v=onepage&q&f=false
8. Sachin B S, Ramesh R, and Rajashekar C, "Awareness towards Impact of Festivals on Ecology: Need for Social Work Intervention" (December 10, 2017). Available, SSRN: <https://ssrn.com/abstract=3085426> <http://dx.doi.org/10.2139/ssrn.3085426>
9. Sandeep Munjal Vinnie Jauhari ., "Leveraging the cultural and economic value of fairs and festivals in India", Worldwide Hospitality and Tourism Themes, Vol. 7 Isu. 4 pp. 417 – 423, 2015, <http://dx.doi.org/10.1108/WHATT-03-2015-0006> dt 07/02/2020
10. Rao V. , "Celebrations as Social Investments: Festival Expenditures, Unit Price Variation and Social Status in Rural India" The Journal of Development Studies, 38:1, 71-97, 2001, <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.509.2902&rep=rep1&type=pdf>
11. William J. Duiker, Jackson J. Spielvogel, World History, Cengage Learning Inc., p.38 <https://www.amazon.com/World-History-William-J-Duiker/dp/1305091205>
12. <https://www.thebuddhistsociety.org/>

The Study Of Makar Sankranti With Its Religious, Historical, Cultural And Social Aspects.

Mrs. Dipali M. Mane.

Assistance Professor (CHB)

Department of English

Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli- 416416.

Abstract

India is a country of fairs and festivals. Fairs and festivals are part and parcel of Indian people. Indian people celebrate festivals with lot of joy and enthusiasm. Every festival has some reasons, mythology behind it. Every festival gives us not only joy and happiness but also scientific vision, health and positive energy. Our ancestors broke the methods of all festivals with the kin vision of health and scientific view.

Throughout year we celebrate lot of fairs and festivals like Sankranti, Holi, Diwali, Id, Christmas etc... If we take any festival for study, we can notice that there have mythology, history, reason, health related tips, purpose of unity and lot more things. Methods of celebration may be change with the changing time but mythology and importance of the day remain same. The change in celebration of festivals affected by time, money, our interest, social atmosphere, economical status etc... In Makar Sankranti festival we can observe all these factors.

Key words: Fairs, festivals, mythology, celebration, facts, history, rituals, scientific etc....

Makar Sankranti:

As per the Gregorian calendar, from month of January we celebrated first festival 'Makar Sankranti'. Makar Sankranti marks the transition of the sun into the zodiac sign of Makarrashi (Capricorn) on its celestial path. It is also known as Uttarayana or the northward journey of the sun. This Uttarayanaperiod of six months is highly auspicious as it is the daytime of the devatas. Also, this is the only festival that invariably falls on the same date every year.

Makar Sankranti celebrated all over the India with different names and ways. The festival also known by the distinct names such as- Thai Pongal in Tamilnadu, Uttarayan in Gujarat, Lohri in Punjab, Poush Sankranti in Bengal, Suggi Shishur Saenkraat in Kashmir, Kichadi Parv in UP and Bihar; and In Maharashtra and Haryana it is known as 'Makar Sankranti'.

This Indian festival has such a great variety in just name. Makar Sankranti or Maghi is dedicated to the deity Surya.

Mythologies behind the Makar Sankranti:

There are few myths about this festival –

- According to legends, it is believed that Sankranti after whom the festival is named was a deity, who killed a demon called Sankarasur. The day next to Makar Sankranti is called Karidin or Kinkrant. On this day, Devi slayed the devil Kinkarasur.
- Mata Mahishasurmardini, - a powerful form of Goddess Durga, had descended with the purpose of destroying Mahishasur. The Goddess had first set foot on earth, in the Kataraaj ashram of Rishi Kardam and Devahuti.
- It is also believed that on this day Lord Sun visits God Shani who is the owner of the constellation Makar.
- According to Hindu mythology, Lord Shiva once asked Basava (Bull) to visit on the earth and ask the Human to have an oil massage and bath every day. But Basava (Bull) announced that eat daily and have an oil bath once in a month. This makes the Lord Shiva furious and he cursed the Basava (Bull) to live on the earth forever and said that Basava (Bull) has to plough the fields and help people to produce more food.
- According to the scriptures, Dakshinayan symbolizes as the night of God or the sign of negativity and Uttarayan is considered as a symbol of day of Gods or a sign of positivity.
- On this auspicious day people bath in holy rivers especially Ganga, Yamuna, Godavari, Krishna and Kaveri. This is believed to wash off past sins.
- Some of the world's pilgrimages like Kumbh Mela, Ganga Sagar Mela, Makara Mela are held on this auspicious day.

Historical importance of the Makar Sankranti:

- Makar Sankranti considered as the 'thanksgiving' festival because this festival is celebrated to thank the Sun God and Lord Indra for helping farmers in getting better yielding crops. During the festival, people reject old belongings and welcome new stuff.
- According to the Mahabharata, Bhishma Pitamah had waited for the sun to be in Uttarayan to embrace death.

"The sun is in the southern regions of the earth" he whispered to them.

"Until he begins his northward journey death must keep away from me."

For many years ago when Bhisma was young, his father had blessed him and declared that death itself would not conquer him unless he wished it to do so.

"I will lie here upon the field of battle", Bhisma said, "Until the sun makes his return journey and lights up the northern part of world."

- The Mahabharata by Shanta Rameshwar Rao
(Pg. no. 190-91)

"Bheeshma fell, but he did not die. Time was not auspicious to cast the body. Because sun was still in the southern path. A few days more and it would change to the northern path. He decided to retain the body till then. According to a boon he had received from his father he had command over death. That boon was utilized now."

-Mahabharata: the philosophy of Humanity.

For the use of college students

(Bheeshma Parva ; Pg no. 182-3) By Swami Chidbhananda.

Scientific reason behind celebrating Makar Sankranti

It is winter time and Makar Sankranti; the day is also believed to mark the arrival of spring in India. Because of winter, skin will go dry, and we need energy and heat (warmness). During Sankranti people in India exchanges of food made with jaggery and sesame seeds (Til) that keeps body warm and provides oil, which is needed as winter dries up the moisture from the body. This mixture of jaggery and sesame seeds helps body to fight cold.

People used to eat and exchange Bajara roti and mix vegetables 'Bhogichi Bhaji' which also helps to keep body warm.

During this festival we wear black clothes and black colour attracts the heat, so behind this festival we can observe the scientific view.

Common Rituals of the Makar Sankranti:

Kite flying – The sky is filled with colourful kites during the day and sky lanterns at night.

Folk art – Folk songs and dance around the bonfire which is called Bhogi in Andrapradesh, Lohari in Punjab and Mej in Assam. But in Maharashtra Bhogi celebrated in different way, people exchange to each other roti made with bajara and Bhogichi Bhaji which is made by various kinds of vegetables, that is grown during this season.

Harvest – Harvesting of crop like new paddy and sugar cane.

Dressing culture – People used to wear black colour clothes. New bride wears black colour saree and some attractive ornaments made by 'Tilgul' which is called 'Halwa' ornaments.

Cattle worshiping – Cattles are decorated, fed with jaggery, ground nut and other foods. The reason behind this is they should get ready and become fit for the next session of work in the farms.

Ways of celebration in different states – Makar Sankranti is celebrated usually for 3 to 4 days with each day having a set of rituals. But some state, it is celebrated in different ways. Some of the examples are as follows:

Maharashtra – People celebrated Makar Sankranti in Maharashtra by exchanging 'Tilgul' as token of good will. People greet each other saying, 'Tilgulghaani goad bola' meaning 'accept these sweets utter sweet words'. The underlying thought is to forgive and forget the past ill feelings, resolve the conflicts, speak sweetly and remain friends. Women come together and perform a special 'Haldi Kumkum' ceremony.

Karnataka – Makar Sankranti is celebrated in Karnataka with a ritual called "Ellu Birodhu" where women exchange "Ellu Bella" (regional delicacies made using freshly cut sugar cane, sesame seeds, jaggery and coconut) with at least ten families. At this time this Kannada saying is popular - "Ellu Bella Thindu Olle Maathadi" meaning 'Eat the mixture of sesame seeds and jaggery and speak only good.'

Kerala – Makar Sankranti is celebrated in Kerala as thousand throng to see the Makar Vilakku (flame on Ponnambalamedu Hill) near the Sabarimala temple; when the Makar Jyoti, the celestial star appears in the sky. The belief is Lord Ayyappa Swami shows his presence in the form of this celestial lighting and blesses his devotees.

Punjab / Harayana – Makar Sankranti in Punjab takes a vibrancy, dance and colour. Lohari is celebrated in Harayana and Punjab, one day before Makar Sankranti, on 13th January. At night, people gather around the bonfire and throw til, puffed rice, and popcorns into the flames of the bonfire. Prayers are offered to the bonfire seeking abundance and prosperity.

Gujarat – Makar Sankranti is known as 'Uttarayan' in Gujarat and is celebrated for two days. The first day is Uttarayan and next day is Vasi Uttarayan (stale Uttarayan). Gujarati people celebrate it with –

“patang” – kites

“Undhiyu” – a spicy curry made with winter vegetables.

“Chikkis” – sweets made with til (sesame), peanuts and jaggary.

The sky is filled with kites as people enjoy two full days of Uttarayan on their terraces. We can also hear loud screaming and enjoyable voices of people. That reminds us of the famous film song –

“Dheel de dheeldede re bhaiya

Usspatangkodheel de”

Factors affected in celebration – Following are some of the factors that affected in the celebration of Makar Sankranti;

Time – Because of modernization, the women of 21st century is busy with her professional and social life that’s why she has not time to celebrate Makar Sankranti in a traditional way. She used to celebrate it with her colleagues in a modern way.

Money/ Economical status – Economical status also affects when we celebrate festivals. In HaldiKumkum ceremony women exchanges gifts (Vaan) as a token of love and good will with their affordability. Now a days these Vaan’s becomes symbol of prestige, richness.

Interest – Interest of people is more dominant factor to celebrate any festival. Those who are interested, they celebrate the festival with full of enthusiasm and in a grand way.

Social atmosphere – From which society we belong, sometimes we follow the rituals /ways of celebration of that society blindly so social atmosphere also affects in the celebration of festivals.

Atheist – Those who are atheist do not follow the customary traditions of the festivals. They so not participate in celebration of festivals.

Conclusion –

Makar Sankranti in short reminds people that our true wealth is the love and friendship of our relatives, friends and neighbors. And we have to be grateful to the land which grows our food and the livestock that support us.

Festivals are the best means that keeps all the citizens in touch with their culture and religion. Festival also teaches us a moral lesson on various issues. If we choose any festival from India we can see all rituals were set by our ancestors very carefully with the kin view of religion, custom as well as health and scientific vision. All festivals are complete in itself if we follow them in right way.

Work cited:

1. Rao, S. R., ‘The Mahabharata’, Sangam Books 1974, Sangam Press, Print.
2. Swami Chidbhananda, ‘Mahabharata: The philosophy of Humanity for the use of college students, Sri Ramakrishna Tapovanam, Tirupparaiturai 1976.
3. Kale, Prakash, ‘Aapli Sanskruti’, Jivhalapariwar. Pune, 2006.

Websites:

1. www.seniority.in
2. www.rgyan.com
3. www.fairs and festivals.com

Indian Festivals And Cultural Tourism

Dr. Jayant Anant Kulkarni

Asso.Prof. & HOD. English,

S.B.D Mahavidyalaya, Atpadi, Dist.Sangli.

(Maharashtra)

Abstract

Festivals are very important in the history of human being. They give peace and break to the monotonous life of the people. India is a land of festivals and fairs. There are more festivals celebrated in India than anywhere else in the world. In recent years, festivals are using for promoting the tourism and boosting the economy. Multicultural aspect of India is the key factor that has created increasing interest both in inbound & domestic travelers' exposure and global awareness. Economic development of a place is directly or indirectly related to the festivals and events. Community fairs and festivals can attract regional, national and international tourists and visitors. They make it possible to maximize financial benefits. In tourism industry fairs and festivals play an important role. Cultural tourism is one of the fastest growing trends of tourism. Some of the festivals celebrated all over India are mentioned below. KumbhMela, Pushkar fair in Rajasthan, Ladakh festival, Navratrifestival, Snake boat ride festival, Durgapooja, Ganesh festival, Diwali, Christmas, Id-ul-Zuha (Bakr-Id), Guru Nanak Jayanti...etc. There is incredible scope for Festival Tourism. The right promotion is that we have to put Fairs, Festivals and cultural tourism on the high-popularity map in the coming years. The tourists and visitors spend money within the community; enhance the local economy and support restaurants, hotels and other tourism-related businesses.

Key Words: Indian, Cultural tourism, fairs, festivals, significance, scope, economy...etc.

Introduction:

Festivals are very important in the history of human being. They give peace and break to the monotonous life of the people. India is a land of festivals and fairs. There are more festivals celebrated in India than anywhere else in the world. Each festival pertains to different occasions, some welcome the seasons of the year, the harvest, the rains, or the full moon. Others celebrate religious occasions, the birthdays of divine beings and saints, or the advent of the New Year. These festivals are common to most parts of India. However, they may be called by different names in various parts of the country or may be celebrated in different fashions. There are many important festivals celebrated by various communities in India. From the viewpoint of a tourist, particularly from that of a foreign traveler, a label that relates them with India is Indian culture and festivals. Festivals have been increasing a significant number of tourists' visits to India and are being recognized as a form of cultural tourism. We all know that millions of tourists are attending major Indian festivals each year. Cultural tourism is one of the significant branches of tourism. The World Tourism Organization suggests that more than 40 percent of all international tourists are "cultural tourists".

In India there are numerous festivals: regional, seasonal or religious. In recent years, festivals are using for promoting the tourism and boosting the economy. This time-limited event encourages Indian and foreign visitors to visit the place and interact with the local community, to know the customs and local culture. Indians celebrate various fairs and festivals with enthusiasm and faith. This adds the charm to the fairs and festivals. Both domestically and internationally, culture is now an aspect people want to experience and understand. Festivals and fairs at various places are the best events to participate in the cultural spectrum of our country. Multicultural aspect of India is the key factor that has created increasing interest both in inbound & domestic travelers' exposure and global awareness. It is clear that study of Indian festivals and events is now an important and prolific area to study Indian cultural tourism. Festivals and events have flourished in recent decades and interest in understanding their significance in the tourism academy has risen accordingly. The festivals have changed over the years. Earlier festivals were associated with key calendar moments, linked specifically to particular seasons and heritage sites. Over the last decade these have been changed and developed, and there is now a broad, multicultural, global and diverse range of festivals and events taking place all over India through the year adding foreigners' visits. In India, all types of workers, businessman, Doctors, Engineers participate in the celebration of different Festivals. When one observes the marketing campaigns used to promote India, the fairs and festivals of this country are some of the key contributors to the image of Incredible India.

Developmental Impacts:

The role of the fairs and festivals is very important in Socio-economic transformation of the region. They focus on the broad spectrum of the state's culture. It is also important in the socio-cultural, socio-economic development of that region. Fairs and festival have direct and indirect impacts on communities. They

provide opportunities for participation, skills development, volunteering and social, cultural, economic and environmental developments. Community fairs and festivals can attract regional, national and international tourists and visitors. They make it possible to maximize financial benefits. Fairs and festivals empower communities to attract new visitors by capitalizing local commercial and cultural values. When community has sufficient funds, it helps to improve facilities and help in development of the community itself. Increase in therevenue results into the provision of more and better services. Many fairs and festivals are also bringing new or increasing recreational opportunities to the cultural tourists. Development of the local population also favors the development of nearby communities with increase in trade. Public facilities such as- electricity, water supply, toilets, transport infrastructure etc. undergo positive changes which are signs of development not only for an individual but for families and communities also.

Economical impacts:

For decades tourism industry growth has proved a major contributory factor to increase economy of the nation throughout the world. In tourism industry fairs and festivals play an important role. Cultural tourism is one of the fastest growing trends of tourism. Fairs and festivals are becoming increasingly popular in rural areas. They are the means to revitalize local economies. Cultural tourism creates employment opportunities, foreign exchange earnings and increases the standard of living of host community. In fairs and festivals, tourists spend money on wide variety of goods and services. Money spent on food, transport accommodation, communication, entertainment, tour and travel services is boosting the local economy both on and off the festive site.

India, the 'Nation of festivals':

In a nation as diverse as India, several cultures have, over the centuries, developed Indiaas a land of everlasting festivals. Every small occasion, from welcoming the spring or rain and the harvesting of crops to seeing the full moon (Karwa Chand) lends itself to joyous celebrations splashed with colours, music, folk dances and songs. Some of the festivals celebrated all over India are mentioned below.
Kumbh Mela, Pushkar Fair in Rajasthan.

Gujarat is astate that has made its mark on the international tourism map by predominantly promoting its fairs and festivals. The Navratri festival and the RannUtsav of Kutch are the most important and internationally renowned festivals.

The Ladakh Festival, conducted for 15 days every year, is one such festival that apart from music and folk dancing, main attractions are archery competitions and polo matches played in a dusty ground framed by the former royal palace and stark rocky ridges. Ladakh now has become a destination of cultural tourism due to the Ladakh Festival.

Goais known for it elaborate carnivals, music festivals and food festivals.Goais the interestingplace visitedby international and domestic tourists. The state is also promoting and packaging festivals and events such as the Cashew & Coconut Festival, Christmascelebrations andTirpurari Purnima...etc

In South India, the Snake Boat Race Festival of Kerala is thronged with tourists every year. Conducted on the second Saturday of every August, the Snake Boat Race is one of the major tourist attractions in Kerala. It is the unique feature of the backwaters that has become an icon of the state. It attracts lakhs of tourists every year.

West Bengal Tourism is also focusing on its festivals and religious heritage. The tourism industry contributes significantly to the foreign exchange earnings, and with the changing lifestyle pattern in the garb of modernity, this sector has been an area of much importance. West Bengal is blessed with landmark pilgrimage sites and colourful festivals, cultural and religious heritage. Major festivals such as the famous Durga Puja every year creates added value to the marketing effort of the tourist department.

Chhattisgarh Tourism Board (CTB) organises the Sirpur National Dance and Music Festival at Sirpur near Raipur every year to show the cultural heritage of Chhattisgarh. This event is organised every year in the first week of January.

Uttarakhand's Adventure Sports Festival at Koti Colony, Tehri, highlights various adventure sports. Various activities are performed like parachute jumping, para-gliding and water sports by the Indian Air Force personnel. Various amusement activities at the Tehri Lake, such as laser light show, hot air balloon, boating and adventure water sports...etc. showed by experts, a cultural program on the first evening of the two-day event, a workshop on the adventure tourism policy are the main events.

Maharashtra Tourism Development Corporation (MTDC) has recently started cashing in by developing festivals and fairs around its region throughout the year by showcasing Maharashtra's rich cultural heritage through festivals. Maharashtra government has always come up with innovative and interactive tourism products for our travelers. Our new festivals such as the Elephanta Festival, the Pune festival, Ganesh Utsav, the Ellora Festival, the Kalidas Festival the Konkan and Strawberry Festivals are a part of strategy to introduce

new facets of Maharashtra to the world. The Elephanta Festival every year witnesses increase in percentage offoreign tourist attendance as compared with last year.

Infrastructural development for these festivals has now become the regularactivity every year in Maharashtra.Municipal Corporations of different cities take care of the infrastructural facilities in the city. **Some examples:** - roads are repaired before the Ganesh Festival. - Carehas been taken on the safety and **security of the visitors.** - Special police force is appointed for the security atevery place of the city. College students also help them for the safety and security of visitors.Festivals attract journalists and other opinion leaders. For these audiences, festivals are a ‘media- event’, generating an opportunity for a magazine or a news story. Such stories may be different from the regular write ups covered in the news media.These traditions of Maharashtra are receiving the international interest. This enhances the residents’ pride and promotes the preservation and cultivation of the local culture. Thus, these festivals help in promoting and preserving the traditions and culture of Maharashtra.Along with these regional festivals, we notice that following important festivals are celebrated all over India.

Janmashtami, Christmas, Rakshabandhan celebrated on the full-moon day of the Hindu month of Sravana (July/August), this festival celebrates the love of a brother for his sister. Deepawali or Diwali, is a festival of lights symbolising the victory of righteousness and the lifting of spiritual darkness. This is one of the most popular festivals in the Hindu calendar. It is celebrated on the 15th day of Kartika (October/November). Id-ul-Zuha (Bakr-Id) is a festival of great rejoices, special prayers and exchange of greetings and gifts mark this festival of Muslims. Id-ul-zuha, the festival of sacrifice is celebrated with traditional fervor and gaiety in India and the world. Ramnavami is dedicated to the memory of Lord Rama. The festival commemorates the birth of Rama on the ninth day after the new moon in SukulPaksh (the waxing moon), which falls sometime in the month of April. Guru Nanak Jayanti:Guru Nanak Jayanti, the foremost of all the Gurupurabs or anniversaries of the 10 Sikh Gurus, is the birth anniversary of Guru Nanak Dev, the founder of the Sikh faith. The first of the 10 Sikh Gurus, Guru Nanak was born in 1469 at Talwandi, near Lahore. The festive event of Guru Nanak Jayanti includes the three-day continuous reading (Akhand Path) , during which the Guru Granth Sahib, the holy book of the Sikhs is read out from the beginning to the end without a break. On the day of the main event, the Granth Sahib is ornamented with flowers, and carried on a float in a proper procession throughout a village or city.

Conclusion: According to Govt.officials, there is incredible scope for Festival Tourism. The right promotion is that we have to put Fairs and Festival Tourism on the high-popularity map in the coming years.However, safety, especially women travelers and awareness still remain the two main issues faced by tour operators. A suitable promotional strategy with special focus on Festival Tourism is necessary to create more awareness about the fairs and festivals of this country. The tourists and visitors spend money within the community; enhance the local economy and support restaurants, hotels and other tourism- related businesses. Local transport, hotels, restaurants, small shopkeepers, hawkers gets profit during the period of festivals. Number of visitors is ever increasing year by year uplifting the local economy.

References :

1. Agarwal,C.K (2011): Environment and tourism. Ist.ed. India,Murari Lal and Sons. Pp- 18-20.
2. Batra, K.L. (1989) “Problems and Prospects of Tourism” Printwell Publisher,Jaipur. Pp- 256.
3. Bhatia, A.K. (1991) “International Tourism – fundamental and Practices” Sterling Publisher Pvt. Ltd. New Delhi. Pp- 221.
4. Gareth, Shaw and Allan M. Williams (1995): “Critical Issues in Tourism” Blackwell Publisher, Cambridge. Pp- 18-25.
- 5 Ministry of Tourism, Government of India (1999): “Customs, fairs and festivals of India”. Vignette advertising,New Delhi. Pp- 9-10-11.
6. Sharma, Ramnath (1931): “Society and Culture in India”, RajhanPrakashanMadir, Mirat, Pp. 125. 31.
- 7 .Shrinivas,M.N. (2006): “Social Change in Modern India” University of California Press Publications, New Delhi. Pp- 58.

Employability and Business Opportunities through Fairs and Festivals in India

Dr. K. C. Mandlekar

Associate Professor

Department of Economics

Jawaharlal Nehru Arts, Commerce and Science College,

Wadi, Nagpur (M.S.)

Abstract:

The fairs and festivals reflect the real culture of every economy. India is a country blessed with the multiplicity of fairs and festivals in each and every corner. The fairs and festivals depict the picture of culturally and socially binding society. India as a country is culturally progressive as fairs and festivals of varied nature are rooted basically in the hearts of its people. Though fairs and festivals are different in nature but the moods of celebration are same and with the coming up of a fairs and festivals a new enthusiastic power makes them to not only enjoy or worship the god of their belief but fairs and festivals are the great opportunities for employability and business. Everyone who is involved directly or indirectly in the fairs and festivals are either provider of or receiver of some sort of goods and services without which no fairs and festivals are celebrated. Celebration would not happen without spending money. Thus through various ways the fairs and festivals contributed to the generation of employment opportunities and development of business opportunities. The present paper discusses the how fairs and festivals contributed to Employability and Business Opportunities in India and the measures to be taken to formalized it.

Keywords: fairs and festivals, economy, celebration, goods and services, employment, business opportunities

Introduction:

The fairs and festivals in India is celebrated in each and every corner and throughout the year. The festivals are the part of tradition, religion and culture of the country. The fairs are the exhibition of the craftsman and entertainment business. Although the fairs and festivals is a part of tradition and gathering it is also an important aspect for social and economic progress of the country. It is because each fairs and festivals require lots of goods and services that needs to be exchanged between the people and in order to fulfill the requirement of the goods and services there are emergence of the provider of goods and services at the cost. In this way the people who is involved in the celebration of the festivals purchased the things require to him and thus money circulation takes place and the there is also a great opportunities for the market development. Like in Diwali festivals seasons in India there is lots of things available in the market that purchased by the people for celebration. Similarly in every festival the market get developed. In fairs there are various shops opened for the entertainment of the participants and shops for purchasing some new things. So it also provides the business opportunities as well as helps in the employment generation.

Review of literature

Siddharth Singh (2019) Festivals are increasingly being used as instruments for promoting tourism and boosting the regional economy. Vinnie Jauhari (2015) Concludes that, Fairs and festivals in India present a unique opportunity for cultural sustainability and economic development. Nichole C. Hugo and R Geoffrey Lacher (2014) properly planned festivals have the ability to attract a variety of consumers to an area and in turn increase the economic impact on the community. Alvin Hung (nd) found that, Festivals and fairs have been employed by local communities as venues for reaping economic/financial benefits and spending at community festivals/events will generate revenue to boost local incomes as well as create more job opportunities. The paper of Jauhari, Vinnie & Munjal, Sandeep (2015) probes the key opportunities and challenges with respect to leveraging the cultural and economic potential of fairs and festivals in India. Karishma Sen (2014) Festivals have been generating a significant amount of tourists and constitute one of the most exciting and fastest growing forms of leisure, business, and tourism-related phenomena.

Fairs and festivals in India

The fairs and festivals are the special events of the people that celebrated throughout the year in each and every corner of the country. Each fairs and festivals are unique in nature and are celebrated with different manner and with zeal of spirit. Each fairs and festivals are based upon religion, rituals, traditions, history, changing season's festivals etc.

Fairs: Fairs also called as fun fair, social fairs, economic fairs etc. basically a gathering of people for certain purpose. In India fairs means an outgrowth of a town's weekly open-air market. The reasons for fairs are different, from traditional point of view it's a celebration of local saint's birth with organizing fairs for enjoyment and purchased of goods. It is held once in a year and in every town of the country. Now there can be seen the social fairs and economic fairs that are recent origin. Many people organized social fairs at their own

for celebration of joy with family and friends. Further there are some economic fairs that only for the purpose of commercial activities organized by the group of business organizations for selling of variety of goods.

Popular fairs in India: Pushkar Camel Fair (Pushkar, Rajasthan), Hemis Gompa Fair (Ladakh, Kashmir), Surajkund Crafts Fair (Surajkund, Haryana), Desert Festival (Jaisalmer, Rajasthan), Hornbill Festival (Nagaland), Sonepur Cattle Fair, Chandrabhaga Mela, Gangasagar Mela, Ambubasi Fair, Baneshwar fair etc. along with these there are numerous small fairs organized in almost all villages in each year.

Festivals:

These are the special events traditionally celebrated as religious and cultural oriented. There are multiplicities of festivals in India often in every month and in every corner of the country.

Popular festivals in India:

Republic Day - Celebration of an Independent India, Makar Sankranti - Kite Festival in Gujarat and Lohri in North India, Pongal Harvest in Southern Part of India, Basant Panchami- Celebrating Saraswati, Kumbh Mela, Maha Shivratri, Carnival in Goa, Holi, Easter, Mahavir Jayanti, Buddha Jayanti, Mango Season, Rath Yatra Orissa, Eidul-Fitr, Rakshabandhan, Janmashtami, Independence Day, Ganesh Chaturthi – Maharashtra, Onam, Durga Puja, Navratri, Dussehra, Diwali, Gurupurab or Guru Nanak Jayanti, Marriage Season, New Year, Rann Utsav- Kutch Festival.

Requirement of most of the celebrations: in India celebrating festivals or participating in fairs requires a lot of goods and services that is an important part of it. The following diagram depicts the requirement of most celebration. All these requirement needs to be transacted during the celebration of fairs and festivals and thus not only generate employment opportunities to but also for business development.



Image source: Develop by researcher

Employability and Business Opportunities

The fairs and festivals are the important contributors to the economic progress of the country. It thus helps in the employment generation and business opportunities in several forms. One such form is the tourism development particularly the cultural tourism that generates lot of money to the tourism service providers as well as hotels services. Rights from travel planning to, selection hotels, meals and sightseeing there are various opportunities for business development in the tourism sector.

The other aspect of employment and business opportunities are that, each fairs and festivals embraced with the entertainment. In this regards there are great opportunities to show the talent and entertain the people in the fairs and festivals. These include singing, dancing, plays, various digital shows etc.

Further, festivals will not be celebrated without the decoration of house and other related area. In this regards there are great opportunities to the decoration service provider to provide the new form of decoration including mandap, flowers and others.

The fairs and festivals is also an important source of revenue to the local government an indirect income that can be utilized for the development purpose.

Conclusion

The fairs and festivals in India is an important part of the life of people. Though celebration taking the new form, spending money is never decreasing and thus always provides the better opportunities to the many for the jobs and business. It is also observed that, the festivals market needs to be develop in a proper manner so that more business opportunities will be created. The fairs organized everywhere needs to be standardized so that proper management will be develop. Though the goods and services required for the celebration are varied

and are available everywhere, if proper market is developed more and more business and employment opportunities will be created.

References

1. Alvin Hung (nd) An Exploratory Study on the Meanings of a Local Fair from the Perspectives of Locals, <https://scholarworks.umass.edu/cgi/viewcontent.cgi?article=1078&context=nerr>
2. Jauhari, Vinnie & Munjal, Sandeep. (2015). Fairs and festivals in India: the cultural and economic potential. Worldwide Hospitality and Tourism Themes. 7. 324-330. 10.1108/WHATT-03-2015-0012.
3. Karishma Sen (2014), India Developing Cultural Tourism through Festivals, <https://www.traveltrendstoday.in/news/item/1868-india-developing-cultural-tourism-through-festivals>
4. Nichole C. Hugo and R Geoffrey Lacher (2014), Understanding the Role of Culture and Heritage in Community Festivals: An Importance-Performance Analysis, October 2014 // Volume 52 // Number 5 // Research In Brief // v52-5rb4, <https://www.joe.org/joe/2014october/rb4.php>
5. Siddharth Singh (2019), The Role of Cultural Festival in Tourism Development: A Case Study of Ganga Mahotsav Festival of Varanasi, <https://medium.com/@siddharthscholar/the-role-of-cultural-festival-in-tourism-development-a-case-study-of-ganga-mahotsav-festival-of-ac77152ffcc5>
6. Vinnie Jauhari (2015) How can fairs and festivals enhance the economic and cultural wellbeing of India?, Volume 7 Number 4, 2015 Emerald Journal news, https://www.emeraldgroupublishing.com/products/journals/news_story.htm?id=6207
7. <https://www.india-tourism.net/fairs-festivals.htm>
8. <https://www.holidify.com/pages/festivals-in-india-435.html>
9. <https://www2.staffingindustry.com/row/Editorial/Daily-News/India-Temporary-jobs-creation-up-during-festival-season-Economic-Times-43534>
10. <https://yourstory.com/2019/09/amazon-india-creates-seasonal-jobs-great-india-festival>
11. <https://www.businesstoday.in/sectors/jobs/temporary-hiring-jumps-over-10-as-festival-season-approaches/story/378849.html>



Study Of Sacred Plants Associated With Indian Festivals

Dr. Varsha Sanjay Khude
 Asso. Prof. Botany Department
 Devchand College, Arjunnagar

Abstract

The present paper deals with the study of sacred plants associated with Indian festivals and fairs and their conservational aspect.

Introduction

There are numerous types of festivals celebrated in India. The festivals have a great significance in the human life. They increase love and affection among each other. Festivals are also important to maintain a health, mind which creates happiness in the life. Festivals have been carried from generation to generation. Every little occasion from the harvesting of crops, welcoming the spring or rain, to seeing the full moon lends itself to joyous celebrations splashed with colours, music, folk's dances and songs. Even the birthdays of divine beings are celebrated thus. The homes are neatly decorated, new dresses are worn for every occasion, prayers offered to Gods, and lot of sweets and goodies are cooked. Most of these festivals are common to most part of India however they may be known by different names in different parts of the country. Different cultures also mean that different rituals are followed. This celebration of the festivals in our custom always attracts the pilgrims or devotees. The importance of such festivals are an ode to society, Glorifying our culture, to develop artistic effect among the society, Economic boom, Business promotion, and People take the opportunity to do spring cleaning of houses and surroundings is the main functions of the celebration of fairs and festivals.

Amongst Hindu religion many plant species are associated with religious functions, rituals and festivals. Worship of plants is an ancient phenomenon in India; sacred trees form an important part of the ecological heritage of India. Most temples, towns, and villages are associated with trees. Some plants are sacred to the individual deity; others, to the place. Sometimes, the tree is an integral or even larger part of the sanctity of the shrine; towns, cities and dynasties have been named after sacred trees. These plants are considered as sacred due to their medicinal, aesthetic and natural qualities. Thus, our ancestors linked various God and Goddess with several plants for their conservation and named as sacred plants. These ancient beliefs show the human relation with plants which are also helpful in the conservation of plant species for their valuable qualities, probably the oldest form of worship. Sanctification of plants reveals the socioeconomic and health concerns of the ancient peoples, their knowledge of environment and its conservation.

Keeping all these views in mind the present paper deals with the study of sacred plants associated with Indian festivals.

Materials And Methods

Information about plant species used in a particular festival occasion, its traditional use, beliefs and benefits were collected through different literature from books, from different Websites and personal interview with some Brahmins or Pujari.

Observations**Table 1: List of Plant Species used in Festivals, Fair and Rituals**

Sr. No.	Name of the plant	Family	Part used	Mythological Purpose and associated Festival
1)	<i>Achyranthus aspera</i> L.	Amaranthaceae	Leaves	Offers to lord Ganesha
2)	<i>Aegle Marmelos</i> L. Bel, (M) Wood Apple (E)	Rutaceae	Leaves Fruit Wood	Bilva leaves are offered to Shiva on Mondays in the month of Shrawan (July). In Shivaratri the Sivlinga is decorated and wrapped with bilva leaves. Its wood is included in Homa and the fruit is believed to promote fertility.
3)	<i>Araucaria columnaris</i> Christmus tree (E)	Araucariaceae	Whole plant	Worship in Natal (Cristmus)
4)	<i>Areca catechu</i> L. Supari (M); Betel nut (E).	Arecaceae	Fruit	Fruits are essentials for all ritual functions. Supari which symbolizes Lord Ganesha is commonly used in various rites.

Significance Of Fairs And Festivals In Human Life (Special Issue No. 71)

5)	<i>Artemisia pallens</i> Davana(M)	Asteraceae	Whole plant	Offers to lord Jotiba (Avatar of Lord Shiva)
6)	<i>Azadirachta indica</i> Nim;(M);Neem(E).	Meliaceae	Leaves	Used in 'Renuka Puja'. Goddess Renuka who is said to reside in the neem tree. Eaten on GudiPadava i.e. on New Year's Day.
7)	<i>Bambusa sp.</i> Bamboo(E)	Graminae	stem	In Gudipadava (New year celebration).
8)	<i>Bauhinia racemosa</i> L. Aapata(M);	Caesalpiniaceae	Leaves	Dasara as a Symbol of Gold
9)	<i>Butea monosperma</i> L. Palas (M); Flame of the forest (E).	Papilionaceae	Flower Wood	The flowers are used for making a dye used during 'Holi' and 'Rang panchmi'. This beautiful tree is sacred to Soma (Moon). The dry twigs are used on the occasion of Vastu Shanti (i.e. entrance into a newly built house).
10)	<i>Calotropis gagantia</i> (L) Aak	Asclepiadaceae	Leaves Flower	Its leaves are used in sacrificed rites. The flowers are used in the worship of Mahadev and Hanuman. On every saturday leaves are made into garland and offered to Maruti (Hanuman). The twigs are also employed in sacred fires as Samidhas (Hawan).
11)	<i>Canna indica</i> Indian shot(E).	Cannaceae	Whole plant	Used in Satyanarayan puja.
12)	<i>Chrysanthemum morifolium</i> L.Shevanti (M);	Asteraceae	Flowers	Used for Decoration in all types of Pujas
13)	<i>Citrus limon</i> L. Lemon (E)	Rutaceae	Fruit	Used in 'Renuka Puja'. Amavashya puja.
14)	<i>Cocos nucifera</i> L. Naral (M); Coconut (E).	Palmae	Fruit Leaves	It is called "Kalpavriksha. In India one of the most common offerings in a temple,weddings, festivals, the use of a new vehicle, bridge, house etc. It is offered in the sacrificial fire whilst performing homa. The coconut is broken and placed before the Lord. It is later distributed as prasada.
15)	<i>Cucurbita maxima</i> L. Bhopala(M);	Cucubitateae	Fruit, leaves	Sacrifice after worship
16)	<i>Curcuma longa</i> L.HaldiH Turmeric (E).	Zingiberaceae	stem	It is used in pre-marriage ceremonies. Haldiis a ritual holy bath during which turmeric (Haldi), oil and water is applied to both the bride and groom by married women.
17)	<i>Cynodactylon</i> Pers.Durva (S); Bermuda grass(E).	Graminae	stem	Durva is supposed to be very auspicious and is offered to Ganesha.
18)	<i>Cyperus rotundus</i> Lavhala (M); Coco grass(E),	Cyperaceae	Whole plant	Used inKhandebavami puja.
19)	<i>Emblica officinalis</i> L. Amala (M); Indian Gooseberry	Euphorbiaceae	Fruit	Offered to lord vishnu
20)	<i>Elaeocarpus ganitrus</i> R. Rudraksha (S); Bead tree (E).	Elaeocarpaceae	Fruit	The beads made up of fruit of Rudraksha.seeds are used to pray the god.According to SkandaPurana, rudrakshais originated from tears of Mahadev. There is a general belief that the beads dispel the evil eye and if kept in house, theyavoid misfortune.
21)	<i>Ficus benghalensis</i> L.vad(M);Banyan tree (E).	Moraceae	Leaves Wood	Used in 'VataSavitri puja'; Jyestha Purnima or Amavasya Day; leaving fasted for three previous days; married women worship the tree by

				circumambulating, tying with the sacred protective thread (Raksa Sutra), and listening BargaVratato the sacred Savitri-Satyavan story.
22)	<i>Ficus religiosa</i> L. Pimpal(M);Peepal (E).	Moraceae	Leaves wood	It is one of the leading trees in Hinduism and Buddhism. It is also known as the Bodhi tree because Gautama Buddha attained enlightenment under it. It is sacred to Vishnu. The Peepal is believed to be inhabited by the sacred triad – Brahma, Vishnu and Mahesh (Shiva).
23)	<i>Ficus racemosa</i> L. Umbar(M);Cluster fig tree (E).	Moraceae	Stem	During wedding ceremony
24)	<i>Guizotia abyssinica</i>	Asteraceae	Flower	In Navaratri Puja
25)	<i>Hibiscus rosa-sinensis</i> L.Shoe flower (E).	Malvaceae	Flower	Used in 'Ganeshpuja', the favourite flowers for offering to God Ganesh
26)	<i>Impatiens balsamina</i> L. Terada(M);	Balsaminaceae	Whole plant	In Gauri puja
27)	<i>Lawsonia inermis</i> L.Mehndi(M);Henna (E).	Lythraceae	Leaves	In Mehendiceremony, the bride's hands and feet are decorated with intricate patterns by the application of Henna.
28)	<i>Mangifera indica</i> L.Amba(M);Mango (E).	Anacardiaceae	Leaves Fruit	Used in 'AmraPuspaBhaksana Vrata'; 1st day of CaitraSukla; eating of mango blossom and worship of 'Kamadeva'. All flowers and leaves of plants are used during worship for Pushpa Puja and Patra Puja. The tree is said to be a transformation of Prajapati (Lord of Creatures). The flowers are used in Shiva Worship, on 'Shivaratri' day.
29)	<i>Michelia champaca</i> L.Chafa(M); Champak (E).	Magnoliaceae	Flowers	Used for making of garland.
30)	<i>Musa paradisiaca</i> L. Keli (M); Banana (E).	Musaceae	Stem Leaves	It is commonly used in Marriages; During festivals, a decorative doorway is made out of it, leading to the temple or the room where the prayers are to be held. The leaf base is used as pot of many puja.
31)	<i>Nelumbo nucifera</i> Gaertn. Kamal (M); Lotus (E)	Nelumbonaceae	Flower	It is the symbol associated with many of the country's Hindu gods and goddesses especially Mahalakshmi who are traditionally portrayed holding or sitting within a lotus flower.
32)	<i>Nyctanthes arbor-tristis</i> L.Parijatak (M) Coral jasmine (E).	Nyctanthaceae	Flower	It is considered as flowers of Swarga (Indra's garden).
33)	<i>Ocimum tenuiflorum</i> L.Tulas (M); Basil (E).	Labiatae	Leaves	Tulsi is worshipped as Goddess, also considered as a wife of Lord Vishnu. In every hindu house, there is a 'tulsivrundavan' it. It is a common custom to place a sprig of tulsi near the head of a dying person. Tulsi leaves are used while offering Naivedya.
34)	<i>Oryza sativa</i> L. Bhat(M); Rice(E)	Poaceae	Seeds	In all Puja
35)	<i>Pandanus odoratissimus</i> L.Kevada(M)	Pandanaceae	Leaves Flower	Used in 'Kevada Teej' puja.; 'Bhadra Sukla Trtiya'; soliciting unbroken married life, women offer Ketaki leaves to Lord Siva.
36)	<i>Piper betle</i> L. Pan(M)	Piperaceae	Leaves	In all Puja

37)	<i>Poacyansuroides</i> Retz Grass of lucky augury(E).	Poaceae	Stem	Kusha has the quality of warding oil evils. It is considered as most important Vedic grass.
38)	<i>Prosopis cineraria</i> (L.) Shami(M)	Mimosaceae	Wood	Agni Devata concealed himself in the Shami wood, the tree became sacred. Shami wood used in all sacred holy fire Homa.
39)	<i>Ricinus communis</i> (L.) Arand(M);Caster bean	Euphorbiaceae	Whole plant	Used in Hutashinipaurrnama(Holikadahan)
40)	<i>Saccharum Oficinarum</i> L. Us(M);Sugarcane(E)	poaceae	Whole Plant	Used for Decoration in Pujas.
41)	<i>Santalum album</i> L.Chandan (M); Sandal (E).	Santalaceae	Wood Leaves	The wood is rubbed on stone and the paste is widely used for anointing the forehead as well as for incense and in ayurvedic preparations. Temple deities are also bathed with the paste.
42)	<i>Sapindus mukorossi</i> Ritha(M);Indian soapberry(E)	Sapindaceae	Whole tree	Warshipped in gurunanakjayanti
43)	<i>Tagetes erecta</i> L. Zendu(M); Merigold (E)	Asteraceae	Flowers	Used for Decoration in all types of Pujas
44)	<i>Tamarandus indica</i> L. Chinch(M);	Fabaceae	Fruit	Offering to lord vishnu
45)	<i>Terminalia arjuna</i> L. Arjun(M);	Combretaceae	Wood Flower Leaves	Wood used in Homas. Flower Leaves Offered to lord vishnu
46)	<i>Zizipus jujuba</i> (Mill) Bor(M); Red date(E)	Rhamnaceae	Fruits	Used in Sankranti puja, used for <i>Bornhan</i>

Conclusion

In this study about 46 plant species have been recorded which are used in different mythological, ritual and festival purposes. The mostly used plants for these purposes are *Oryza sativa* L., *Cocos nucifera* L., *Musa paradisiac* L., *Areca catechu* L., *Santalum album* L., *Aegle marmelos*(L.) *Ocimum tenuiflorum* L. and *Cynodon dactylon* Pers. All these plants are not only having mythological importance but also have medicinal importance these plants are also used for the treatment of some common diseases in particularly in remote areas people. Therefore it is necessary to conserve these plants. Conservation of plants recharges the aquatic sources like ponds, streams which support the water requirement of the local people. Protection of plants through sacred grooves and other methods is an indirect method of soil conservation in said areas. Plant worship is important repository of floral and faunal diversity. Such type of studies has potential value in our daily life for *in-situ* conservation of plants in their domain and also employed for recreational and promotional of mental health from our everyday stress condition in competitive modern life in metropolitan, urban and village areas.

Referances

1. Ambasta, S.P. 1986. *The Useful Plants of India*. In: Ramachandra, K. and Shri Kashyapa K. (eds), Publications and Information Directorate, CSIR, Hillside Road, New Delhi, India,
2. Bhatla N, Mukherjee T & Singh G (1984) Plants: Traditional worshipping. *Indian Journal of History of Science* 19(1): 37-42.
3. Dolon Nath, Sobhan Kr. Mukherjee (2015:) Evaluation of plants in hindu mythology, festivals and rituals and their conservational aspect. *International Journal of Pharmaceutical Research And Bio-Science* Volume 4(3): 310-326 Pp.1-708.
4. Gopukumar S.T & Praseetha P. K (2015) *Ficus benghalensis* Linn. - The Sacred Indian Medicinal Tree with Potent Pharmacological Remedies. *International Journal of Pharmaceutical Sciences Review and Research* 32(1): 223-227.
5. Pandey Deepti and Pandey Vimal Chandra (2016): Sacred plants from ancient to modern era: Traditional worshipping towards plants conservation. *Tropical Plant Research* 3(1):136-141.
6. Sahu P., Kumari A., Shweta S., Singh M. and Pandey, P. (2013). Sacred Plants and their Ethno-Botanical Importance in Central India: A mini review. *Int. J. of Pharm. & Life Sci.*, 4:2910-2914.

Effect Of Flaxseed Supplementation On Nutritional And Health Status Of Menopausal Women

S. C. Shinde¹ and Dr. R. M. Kamble²

¹ Assistant Professor, Dept. of Public Health, KLE's Academy of Higher Education and Research (KAHER), Belgavi, Karnataka, India

² Associate Professor, Govt. Vidarbha Institution of Humanities and Sciences, Amravati.

Abstract

Objective: To evaluate impact of flaxseed supplementation on nutritional status of post-menopausal women in Kolhapur city of Maharashtra. **Methods:** In this study, 60 post-menopausal women between the age group of 50-59 yrs. were randomly assigned to flaxseed intervention (n=30) and as a control (n=30) for 3 months in Kolhapur city of Maharashtra. **Tool:** At baseline and at month 3, nutritional status by means of anthropometric indices, body composition, blood pressure and bone mineral density were evaluated. **Result:** The mean age of the participants was 54.51 ± 4.90 . The flaxseed intervention reduced mean weight (61.22 ± 10.11 vs. 60.96 ± 9.94 , $P < 0.01$), body mass index (26.96 ± 4.38 vs. 26.86 ± 4.33 , $P < 0.05$) and mean waist (92.96 ± 10.22 vs. 91.55 ± 0.34 , $P < 0.01$) and hip circumference (102.18 ± 9.46 vs. 101.53 ± 9.46 , $P < 0.01$) significantly compared with baseline. It also improved body composition viz. total body fat ($P < 0.05$), visceral fat, total body water and bone mass ($P < 0.01$, paired t test, two-tailed, between baseline and flaxseed intervention group). BMD and muscle mass did not differ significantly between the two arms. No statistical difference was observed in control group compared with baseline. **Conclusion:** Our findings suggest that 3 months incorporation of flaxseed into the diet ascertained a positive effect on anthropometric measurements, body composition and caused no significant change in BMD of post-menopausal women.

Key words: post-menopausal women, flaxseed supplementation, anthropometric measurements, body composition.

Introduction

Shiva Mushtika Vrata (Shiva Mushti Poojan) is observed on Each Mondays of Shravan month in Goa and Maharashtra. Different types of cereals, pulses and oilseedssuch as rice, sesame seeds, green gram, and flaxseedare used in Shiv poojan. Flaxseed is rich in lignan (type of phytoestrogen), soluble fibre and omega 3 fatty acid. Flaxseed is normally consumed to relieve constipation, because of its fibre content. Flaxseed may also help lower total blood cholesterol and low-density lipoprotein (LDL, or "bad") cholesterol levels, which may help to lessen the possibility of cardiovascular events. Nowadays, customer's awareness of functional food has improved prominently as health cognizance increased. Flaxseed is a good option for novel food with great nutritional value (Ganorkar and Jain, 2013). By considering nutritional and health benefits of flaxseed, it can be supplemented as a phytoestrogen therapy to menopausal women. Menopause occurs in women in middle age, between their 40's to 50's and it denotes the termination of the productive phase of a woman's lifecycle. Estrogen plays a vital role in fat storage and distribution. Estrogen deficiency after menopause enhances metabolic dysfunction predisposing to type 2 diabetes mellitus, the metabolic syndrome, and cardiovascular diseases. So this study was planned with objective to evaluate impact of flaxseed supplementation on nutritional status of post-menopausal women in Kolhapur city of Maharashtra.

Methodology

For the study, 60 postmenopausal women (50 to 59 yrs.) were selected by a purposive sampling technique. Thirty subjects were supplemented with flaxseed intervention i.e. 30 gm roasted flaxseed/ day (Group I) and thirty subjects as a control (Group II). The assessment of the nutritional status carried by measuring the anthropometric measurements such as weight (kg), body mass index (kg/m²) and waist: hip ratio which was indicators of nutritional status by using standard formulas given by Jelliffe (1966). For body composition analysis, Tanita Inner scan V – BC601 was used. To estimate bone mineral density, Quantitative Ultrasound (QUS) method was utilized. At baseline and at month 3, nutritional status by means of anthropometric indices, body composition and bone mineral density were evaluated.

Result And Discussion

Anthropometric measurements:

Postmenopausal women are generally experiences increasing weight and waist circumference caused by abdominal obesity (Stachowiak G et. al. 2015). This is generally due to drop in estrogen production but other factors such as biological aging and reduction in physical activity are also an important contributor (Lizcano F and Guzmán G 2014).

1.Body Measurements:

Table no. 1 shows that mean weight (kg) of study population of Group I was 61.22 ± 10.11 , which significantly decreased after supplementation i.e. 60.96 ± 9.94 . The mean weight (kg) of Group II before supplementation was 60.98 ± 8.64 and it changed insignificantly to 60.27 ± 3.81 after 3 months.

It has shown that, the mean body mass index (Kg/m²) was 26.96 ± 4.38 in Group I. It was reported that mean BMI was reduced significantly (at 5% level) i.e. 26.86 ± 4.33 in Group I after supplementation. The mean body mass index (Kg/m²) of Group II before supplementation was 27.21 ± 5.61 and it changed non significantly to 27.59 ± 9.10 after 3 months.

The mean waist circumference (cm) was 92.96 ± 10.22 in Group I, which was decreased significantly to 91.55 ± 0.34 . Before supplementation, the mean waist Circumference (cm) of Group II was 95.44 ± 12.31 and after 3 months was 95.91 ± 23.21 . The difference was statistically insignificant.

However nonsignificant difference was reported in the mean waist: hip ratio of Group I, which was 0.90 ± 0.17 after supplementation. In Group II also, mean waist: hip ratio was 0.94 ± 0.91 before supplementation and after 3 months, statistical insignificant change was observed i.e. 0.95 ± 0.29 . Glisicet. al. (2018) conducted meta-analysis which showed, no relationship between phytoestrogen consumption and body mass, anthropometric indices such as body mass index, waist and hip circumference, and body composition such as total fat mass or percentage of body fat. But, the ingestion of phytoestrogens was related with a minor decline in waist-hip ratio.

Table no. 1: Body measurements of experimental groups of post-menopausal women.

Sr. No	Anthropometry	Group I			Group II		
		BS Mean \pm S.D.	AS Mean \pm S.D.	t value	BS Mean \pm S.D.	After 3 Months Mean \pm S.D.	t value
1.	Weight (kg)	61.22 ± 10.11 (131.09) ^Ω	60.96 ± 9.94 (130.53) ^Ω	3.27**	60.98 ± 8.64 (130.57) ^Ω	60.27 ± 3.81 (129.06) ^Ω	1.29 _{NS}
2.	Body Mass Index (Kg/m ²)	26.96 ± 4.38 (108.27) ^α	26.86 ± 4.33 (107.87) ^α	2.41*	27.21 ± 5.61 (109.27) ^α	27.59 ± 9.10 (110.80) ^α	1.97 _{NS}
3.	Waist Circumference (cm)	92.96 ± 10.22 (116.2) ^β	91.55 ± 0.34 (114.43) ^β	5.65**	95.44 ± 12.31 (119.3) ^β	95.91 ± 23.21 (119.88) ^β	1.23 _{NS}
4.	Hip Circumference (cm)	102.18 ± 9.46	101.53 ± 9.46	5.33**	100.51 ± 5.31	100.93 ± 7.91	1.74 _{NS}
5.	Waist: Hip Ratio	0.90 ± 0.97	0.90 ± 0.17	1.21 _{NS}	0.94 ± 0.91	0.95 ± 0.29	0.83 _{NS}

Group I - Experimental group supplemented with Flaxseed based nutritive supplement.

Group II - No supplementation i.e. control group.

* significant at 5 per cent level, ** significant at 1 per cent level, NS Non-Significant.

BS – Before supplementation, AS – After supplementation

Ω Figures in parenthesis indicate per cent of mean anthropometric measurements: Maharashtra (females), NNMB technical report no. 26. Report of third repeat survey (2012)

α Figures in parenthesis indicate per cent of BMI given by WHO Consultative group for Asians cut-off levels (WHO/IASO/IOTF 2000).

β Figures in parenthesis indicate per cent of WHR given by WHO Consultative group for Asians cut-off levels (WHO/IASO/IOTF 2000)

2. Body Composition:

Table no. 2 represents body composition of selected post-menopausal women. It shows that mean total body fat (%) was 39.55 ± 6.34 in Group I, which reduced significantly to 39.41 ± 6.41 after supplementation. The mean total body fat (%) of Group II before supplementation was 39.55 ± 6.34 and it changed insignificantly to 39.41 ± 6.41 after 3 months.

In Group I, the mean visceral fat was 8.26 ± 2.49 , which significantly reduced after supplementation i.e. 8.00 ± 2.42 . The mean visceral fat of Group II before supplementation was 8.52 ± 3.46 and it changed non significantly 8.59 ± 3.79 after 3 months.

The mean total body water (%) in Group I was 43.87 ± 3.70 , which improved significantly after supplementation to 44.24 ± 3.72 . Before supplementation, the mean total body water (%) of Group II was 42.59 ± 4.56 and after 3 months was 43.56 ± 5.29 . The difference was statistically insignificant.

In Group I, the mean muscle mass (kg) was 34.26 ± 3.02 . It was observed that there was slight increase in the mean muscle mass after supplementation, but the difference was statistically insignificant. In Group II

also, mean muscle mass (kg) was 36.38 ± 5.04 before supplementation and after 3 months, statistical insignificant change was observed i.e. 36.94 ± 3.02 .

The mean bone mass (lb.) was 2.02 ± 0.28 in Group I. It improved after supplementation significantly to 2.13 ± 0.31 . In Group II, mean bone mass (lb.) was 2.14 ± 0.21 before supplementation and after 3 months, statistical insignificant change was observed i.e. 2.19 ± 0.27 .

The mean bone mineral density was 1.83 ± 0.73 in Group I, which improved insignificantly to 1.85 ± 0.78 after supplementation. Also in Group II, mean bone mineral density was 1.79 ± 0.73 before supplementation and after 3 months, statistical insignificant change was observed i.e. 1.82 ± 0.59 . Similar results were found by Dalais F. S. et. al. (1998). Subjects consuming soy and linseed diets had a 5.2 per cent ($p < 0.04$) and 5.2 per cent (ns) increase in bone mineral mass, respectively. No alterations were observed in bone mineral density. The difference in effects of phytoestrogen consumption on outcomes shows tissue-specific responses to phytoestrogens present in soy and linseed.

Table no. 2: Body Composition of experimental groups of post-menopausal women.

Sr. No	Body Composition	Group I			Group II		
		BS Mean \pm S.D.	AS Mean \pm S.D.	t value	BS Mean \pm S.D.	After 3 Months Mean \pm S.D.	t value
1.	Total Body Fat (%)	39.55 ± 6.34	39.41 ± 6.41	2.17*	39.55 ± 6.34	39.41 ± 6.41	1.27 _{NS}
2.	Visceral Fat	8.26 ± 2.49	8.00 ± 2.42	3.24**	8.52 ± 3.46	8.59 ± 3.79	1.52 _{NS}
3.	Total Body Water (%)	43.87 ± 3.70	44.24 ± 3.72	6.29**	42.59 ± 4.56	43.56 ± 5.29	1.21 _{NS}
4.	Muscle Mass (kg)	34.26 ± 3.02	35.60 ± 6.38	0.69 _{NS}	36.38 ± 5.04	36.94 ± 3.02	0.67 _{NS}
5.	Bone mass (lb.)	2.02 ± 0.28	2.13 ± 0.31	4.20**	2.14 ± 0.21	2.19 ± 0.27	0.98 _{NS}
6.	Bone Mineral Density	1.83 ± 0.73	1.85 ± 0.78	1.45 _{NS}	1.79 ± 0.73	1.82 ± 0.59	0.86 _{NS}

Group I - Experimental group supplemented with Flaxseed based nutritive supplement.

Group II - No supplementation i.e. control group.

* significant at 5 per cent level, ** significant at 1 per cent level, NS Non-Significant.

BS – Before supplementation, AS – After supplementation

Summary And Conclusion

Menopause, an important stage within the continuum of the health in a woman's life, has gained a lot of attention since the last century. Therefore, this study was undertaken. Significant improvements in anthropometric measurements and body composition were measured in post-menopausal women after the supplementation of flaxseed intervention. It indicates that, flaxseed supplementation has a capacity in terms of the proper combinations of phytoestrogen and nutrients and potential to improve the nutritional status of postmenopausal women. Hence, flaxseed may be recommended as a supplementary food for managing and treating consequences of menopause.

References

- 1) Dalais F. S., Rice G. E., Wahlqvist M. L., Grehar M., Murkies A. L., Medley G., Ayton R. and Strauss B. J. G. (1998) Effects of dietary phytoestrogens in postmenopausal women, *Climacteric*, 1:2, 124-129.
- 2) Ganorkar, P. M. and Jain, R. K. (2013). "Flaxseed – a nutritional punch". *International Food Research Journal* 20(2): 519-525.
- 3) Glisic, Marija et al. (2018). Phytoestrogen supplementation and body composition in postmenopausal women: A systematic review and meta-analysis of randomized controlled trials. *Maturitas*, vol.115, 74 - 83
- 4) Jelliffe D.B. (1966). *The Assessment of Nutritional Status of Community*. Monograph Series, WHO, Geneva.
- 5) Lizcano F, Guzmán G (2014). Estrogen Deficiency and the Origin of Obesity during Menopause. *Biomed Res Int* 2014: 757461.
- 6) NNMB Technical Report No. 26 (2012). Diet and Nutritional Status of Rural Population, Prevalence of Hypertension & Diabetes among Adults and Infant & Young Child Feeding Practices, Report of Third Repeat Survey.
- 7) Stachowiak G, Pertyński T, Pertyska-Marczewska M (2015). Metabolic disorders in menopause. *PrzMenopauzalny* 14: 59-64.
- 8) WHO/IASO/IOTF (2000) *The Asia-Pacific perspectives: redefining obesity and its treatment*. Health Communication Australia: Melbourne.

Fair-Festivals Transport, Communication and Tourism Development

Dr. R. G. Kharabe,

Prof D. S. Koppal & Prof(Smt) G. M. Madanalli

KLE's G. I. Bagewadi College, Nipani-591237, Karnataka State

Abstract:

Every year, more fairs and festivals are emerging throughout the world, many of which take place on an annual basis and with a global presence. There are few empirical studies on the contribution of tourism festivals toward destination image improvement. The purpose of this study was to examine the contribution of a planned festival, which was organized by local government to attract tourists, to the improvement of destination image. Image differences before and after the visit, between festival participants and nonparticipants, between festival recognition and non-recognition groups, between information request and nonrequest groups were analyzed. The results showed that the tourism festival in this study did not contribute to a positive image formation for festival participants. The study further found that the festival's quality and promotion were related to negative image change. Longitudinal research on the contribution of festivals toward positive image improvement is needed in the future.

Introduction :

Festivals are an expressive way to celebrate glorious heritage, culture and traditions. They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives, and connect us with our families and backgrounds. They give us a distraction from our day to day, exhausting routine of life, and give us some inspiration to remember the important things and moments in life. Festivals were started to pass the legends, knowledge and traditions onto the next generation. All festivals are cultural in one way or another. There are many types of cultural festivals such as National, Religious and Seasonal. They all serve the purpose of bringing happiness to our lives, and strengthen our sense of community. In a nation as diverse as India, several cultures have, over the centuries, made India a land of everlasting festivals. Every small occasion, from welcoming the spring or rain and the harvesting of crops, to seeing the full moon, lends itself to joyous celebrations splashed with colours, music, folk dances and songs.

From the viewpoint of a tourist, particularly from that of a foreign traveller, a word tantamount with India is 'culture'. Festivals have been generating a significant amount of tourists and are being recognised as a form of cultural tourism, by the Ministry of Tourism (MoT), Govt. of India as well as the state tourism boards, with millions of tourists attending major Indian festivals each year. Cultural tourism is one of the significant branches of tourism. The World Tourism Organization suggests that more than 40 percent of all international tourists are "cultural tourists". The fairs and festivals of this country are some of the key contributors to the image of Incredible India. Recognising the potential that this segment holds, Subhash Goyal, President, Indian Association of Tour Operators (IATO) said, "Festivals have the potential to extend tourist seasons, peak seasons and introduce a "new season" for a destination. Events such as festivals not only attract tourists but also help to develop or maintain a community or regional identity. Festivals constitute one of the most exciting and fastest growing forms of leisure, business, and tourism related phenomena".

How Fair-Festivals develops Transport, Communication and Tourism?

The KumbhMela festival is the largest gathering of religious pilgrims in the world and takes place at the intersection of the Yamuna, Ganges and Saraswati rivers. An increasing number of foreign tourists attend the KumbhMela to be part of the celebrations and witness religious practices. "More than 120 million (12 crore) people visited this event, which is the largest number in any Kumbh in Allahabad so far. A tented township was set up for the pilgrims over an area of 2 hectares of land along the river. Shashank Vikram, Managing Director, Uttar Pradesh State Tourism Development Corporation stated that the state tourism board has also tied up with the travel trade and set up tour packages that are suited best for international as well as domestic tourists.

The Pushkar Fair in Rajasthan, which had earlier begun as a means for trade in the deserts of the state, has now been popularised as a world-famous cattle fair. Hundreds of herders descend upon Pushkar in the state of Rajasthan for the five-day annual camel fair. The festival attracts 300,000 people and up to 20,000 camels, cattle and horses. The event, which sees tough bartering over livestock, has also become a major tourist attraction in recent years with a fair football match between the locals and visitors. The festival also includes music performances and competitions such as the 'matkaphod', 'longest moustache' and 'bridal competition'. The Rajasthan Tourism Development Corporation (RTDC) has been persistently promoting the Pushkar Fair, especially for the inbound market.

Sailendra Agarwal, Principal Secretary- Tourism, Rajasthan Government said, "Pushkar has now turned into a significant tourist attraction due to the footfall that the fair has witnessed. Pushkar now attracts tourists

even during the non-festive season. We plan to promote this festival in international markets on a much bigger scale as we realise that we need to show the world how unique we are.”

Gujarat is state that has made its mark on the international tourism map by predominantly promoting its fairs and festivals. The Navratri festival and the RannUtsav of Kutch are the most important and internationally renowned festivals. Gujarat has been aggressively promoting fairs and festivals in the state as there has been an increasing interest and footfall for the same in the state. “In 2013-14 the Rann of Kutch festival saw in all 2.5 lakh tourists out of which 37 per cent were international travelers,” shared SonalMishra , Secretary (Tourism, Devasthanam Management and Pilgrimage), Govt of Gujarat.

Other festivals gaining momentum in Gujarat include International Kite Festival (Uttarayan), Modhera Dance Festival, Bhavnath Fair, ChitraVichitra Fair, Tarnetar Fair, BhadrpadAmbaji Fair, Navratri Festival, Lili Parikrama Fair, Shamlaji Fair, Vautha Fair, Kawnat Fair, RannUtsav, Tanariri Festival and DangsDarbar Festival, Gujarat is a delight for art and culture lovers. Mishra further informed that festivals are a major part of Gujarat’s promotional campaign and will remain a USP for the state.

Festivals are now being developed with the primary motive of promoting them as tourism products and also increasing tourist footfall for the destination. The Ladakh Festival, conducted for 15 days every year, is one such festival. One of the festival’s main attractions are polo matches played in a dusty ground framed by the former royal palace and stark rocky ridges. Ladakh as a destination has grown in popularity, especially among domestic tourists due to the extensive promotion of festivals like the Ladakh Festival. Many tours for the Ladakh Festival have been launched in the market.

Known for its elaborate carnivals, music festivals and food festivals, Goa is the ‘It’ place to visit from international as well as domestic tourists. Touted as the Rio de Janeiro of India, Goa is on everybody’s bucket list. This year Goa Tourism will only focus on promoting its festivals, carnivals and events, shared Nikhil Desai, Director, Tourism, Govt. of Goa, said. “Goa is much more than just a beach destination and moving forward we want to establish it as an events capital of India. The Carnival is the highlight of our state and our vision is to see it become as popular as the legendary Brazilian Carnival.”

He further stated that, buoyant by the success of festivals in Goa last year, the state is also promoting and packaging festivals and events such as the Cashew & Coconut Festival, Shigmo, Sao Jao, Bonderam and Tirpurari Purnima. “We expect more than 2.5 lakh tourists to participate in the Carnival this year, which recorded nearly 2 lakh tourists last year,” he added.

In South India, the Snake Boat Race Festival of Kerala is thronged with tourists every year. Conducted on the second Saturday of every August, the Snake Boat Race is one of the major tourist attractions in Kerala. Vijayan Thomas, Chairman, Kerala Tourism Development Corporation (KTDC) informed that Kerala Boat Festival is the unique feature of the backwaters, has become an icon of the state and attracts lakhs of tourists every year. “We are now going to build marketing campaigns around the festival and package it along with our other tourism products as Kerala is very rich in culture, art and history.”

The Kerala Government is also gearing up for the eighth edition of Grand Kerala Shopping Festival (GKSF). Starts from December 2014, the Season 8 – the largest shopping carnival of Kerala – will end in January 2015. The festival, organised by the government of Kerala in association with the state’s Department of Tourism, offers 100 per cent VAT refund to tourists from outside the state who visit and shop in Kerala during the season.

West Bengal Tourism will also focus on its festivals and religious heritage. The West Bengal government has taken several initiatives to participate in all major travel and tourism festivals across India. Needless to say, the tourism industry contributes significantly to the foreign exchange earnings, and with the changing lifestyle pattern in the garb of modernity, this sector has been an area of much importance. West Bengal takes this opportunity to usher in a new era for a domestic as well as international travel market.

“With West Bengal blessed with landmark pilgrimage sites and colourful festivals, we would like to re-emphasise West Bengal and Kolkata as a destination made famous for its cultural and religious heritage. Major festivals such as the famous Durga Puja will create added value to the marketing effort of the department,” shared Umпада Chatterjee, Director Tourism, West Bengal.

Chhattisgarh Tourism Board (CTB) organises the Sirpur National Dance and Music Festival at Sirpur near Raipur every year to showcase the cultural heritage of Chhattisgarh. This event is organised every year in the first week of January by Chhattisgarh Tourism Board in order to promote Buddhist sites in Sirpur. The Buddhist cultural heritage has a long and special history that dates back to more than 2,500 years and unites most of South, South-East and East Asia. The influence of Buddhism can be seen across all Asian countries in terms of history and culture.

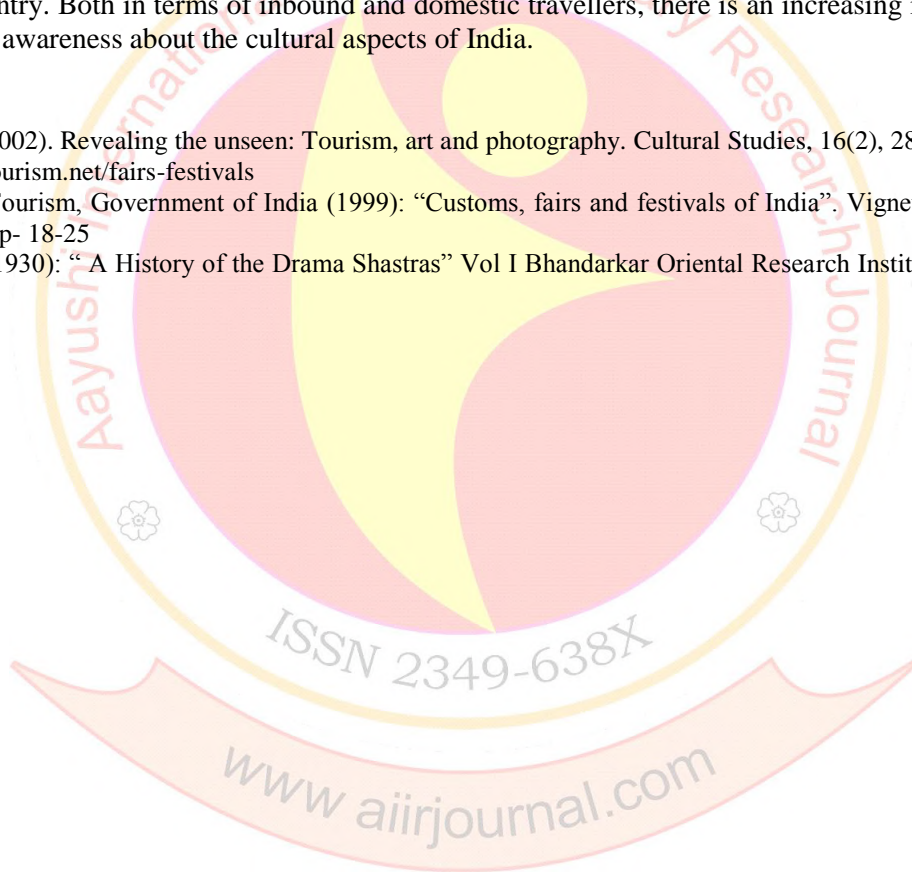
Uttarakhand is all set to host an Adventure Sports Festival this month at Koti Colony, Tehri. The event will highlight the various adventure sports an adventure enthusiast would enjoy. Dinesh Dhanai, Tourism, Culture, Pilgrimage Management and Religious Fairs and Youth Welfare Minister, informed that various activities of parachute jumping, para-gliding and water sports that will be showcased by the Indian Air Force personnel. Various amusement activities will be organised at the Tehri Lake, such as laser light show, hot air balloon; boating and adventure water sports. Each of these will be showcased by experts.

The Maharashtra Tourism Development Corporation (MTDC) has recently started cashing in on this niche segment by developing festivals and fairs around its region all throughout the year by showcasing Maharashtra's rich heritage through festivals. Valsa Nair-Singh, Secretary - Tourism, Govt of Maharashtra, opined "Being a new entrant in the tourism side, I am glad that the Maharashtra government has always come up with innovative and interactive tourism products for our travellers. Our new festivals such as the Elephanta Festival, the Pune festival, Ganesh Utsav, the Ellora Festival, the Kalidas Festival the Konkan and Strawberry Festivals are a part of our strategy to introduce new facets of Maharashtra to the world. The Elephanta Festival 2014 witnessed an increase of 15 to 20 per cent in foreign tourist attendance as compared with last year.

The Andhra Pradesh Tourism Development Corporation (APTDC) has also kept up with the promotional march for their cultural fairs and festival offerings. Chandana Khan, Special Chief Secretary, Tourism & Culture, Archaeology & Museums, Archives & Youth Services & Sports, NCC, Govt. of Andhra Pradesh (AP), said, "Both domestically and internationally, culture is now an aspect people want to experience and understand rather just gloss over it. Festivals and fairs are the best place to participate in the cultural spectrum of our country. Both in terms of inbound and domestic travellers, there is an increasing interest due to exposure and global awareness about the cultural aspects of India.

References :

- Garlick, S. (2002). Revealing the unseen: Tourism, art and photography. *Cultural Studies*, 16(2), 289–305.
- www.india-tourism.net/fairs-festivals
- Ministry of Tourism, Government of India (1999): "Customs, fairs and festivals of India". Vignettee advertising, New Delhi. Pp- 18-25
- Kane, C.V. (1930): "A History of the Drama Shastras" Vol I Bhandarkar Oriental Research Institute, Poona. Pp- 22



Fair - Festivals & Human Happiness and Stress Management

Dr. Madhavi Pawar
K.H. College, Gargoti

Introduction :

People celebrate fairs & festivals for amusement & recreation. Festivals are performed in every religion and caste where the deities are worshipped. Common man receive inner peace & solace through these rituals. Festivals are the means to connect people. Brotherhood, love, respect & co-operation are the qualities flourished between the people of any religion. Festivals act like stress relievers and help us balance our emotions. Many festivals have religious significance in traditional activities. Every festival has its own meaning & related beautifully to life & brings in lots of happiness, colour & prosperity to our lives. Some of the benefits of festivals include - (a) keep connected to our roots, our culture, values, our origin and to preserve it. (b) Promotes harmony (c) Breaks monotony of life (d) It helps people to come together and celebrate (e) stress relieving.

In India, festivals do not just offer people a temporary reprieve from their daily grind. These festivals are not just about celebration and fasting in fact imbued with deep inner significance of its own. Each religion celebrate their own festival for their spirituality along with the friends from different communities with great enthusiasm.

Types of Festivals :

a) Harvest Festivals : There are harvest seasonal as well as national festivals that are also celebrated across the country with lot of zeal. Holi, Baisakhi, Basant Panchami, Pongal etc. are the harvest or seasonal festivals.

b) National Festivals : National festivals are also energetically celebrated - The Independence Day, 15th August reminds us the struggle and sacrifice of the freedom fighters. They gave us long cherished freedom. The Republic Day - 26th Jan - when our constitution came to force. Mahatma Gandhi Jayanti - 2nd Oct. who played an important role in our freedom struggle. A peaceful existence.

Festivals provides break from our monotonous life and bring people together. They also help to overcome the communal hatred. They also strengthen the feeling of oneness among all types of community people. So festivals are important to stimulate feelings of unity, harmony, joy and peace. They give us change from day to day life chores.

Importance of Festivals :

Festivals have both social & economic angles. Life is all about happiness so interaction with our fellowbeings brings not only happiness but enhance our capacity to learn languages, familiarise ourselves with cultures, inquire, think and work. Festivals give us the opportunity to forget all our worries & celebrate the positive side of life. They act like stress relievers & help us balance our emotions. It also reduces negativity and brings friends & relatives together in a bond of love. There is no evidences in the history to explain when festival celebrations started but in Greece & Rome, festivals linked with religion, social organization and political processes were celebrated. Events of historical significance such as important military victories or other Nation building events provide the impetus for festivals. They have historically been a great source of entertainment. They divert people's attention from their demanding lives and amuse them in their leisure time. When its time for the arrival of festival, the whole aura changes, the whole community gets directed towards a faith, a surrounding full of good hopes, happiness, joy, celebrations are created. Life is a festival, and with a little faith we have the power to change the tides and change this world & could create something exceptional.

Each festival has a very specific significance from a historic perspective. Festivals have many useful cultural attributes - (a) They are useful for people to find mates. People also travel a lot. (b) They are useful for breaking normal social conventions. (c) They are useful in transmitting the best cultural things (d) Celebration through various delicious food consumption (e) Festivals provide break & fun activities (f) They also boost the local economy (g) They provide free marketing & advertising for local business as visitors.

Festivals & Nature :

Every year many festivals are being celebrated across India. People irrespective of their caste or creed celebrate all the festivals. Grown ups & kids are equally excited. The new dresses, gifts, bright lights, flowers, foods etc. to some extent the excitement is in the air. But this is not only the reason which brings happiness to our surroundings, its actually the sense of belonging, the connection that we all feel with each other during these auspicious days. The connectivity with every human being on the earth that matters. It is the bond which is being created between individuals, a kind of a motivation and a sense of joy.

It's an urgent need of today that people need to realize that just as it is important to performing rituals and enjoying festivals, it is equally as important to keep air, water & soil safe and untainted. It is important to perform ritual without harming environment. Using natural colours, stopping burning fire crackers making biodegradable idols of Gods etc. are the ways to celebrate the festival in an ecofriendly way. The selection of environmentally friendly materials & activities during public ceremonies is a heavy burden on learners and intellectuals towards society. Therefore, the promotion of environmental awareness & culture is the most important task that needs to be undertaken before embarking any community activity. There are many eco-friendly, things can be used during festivals without environmental disturbance.

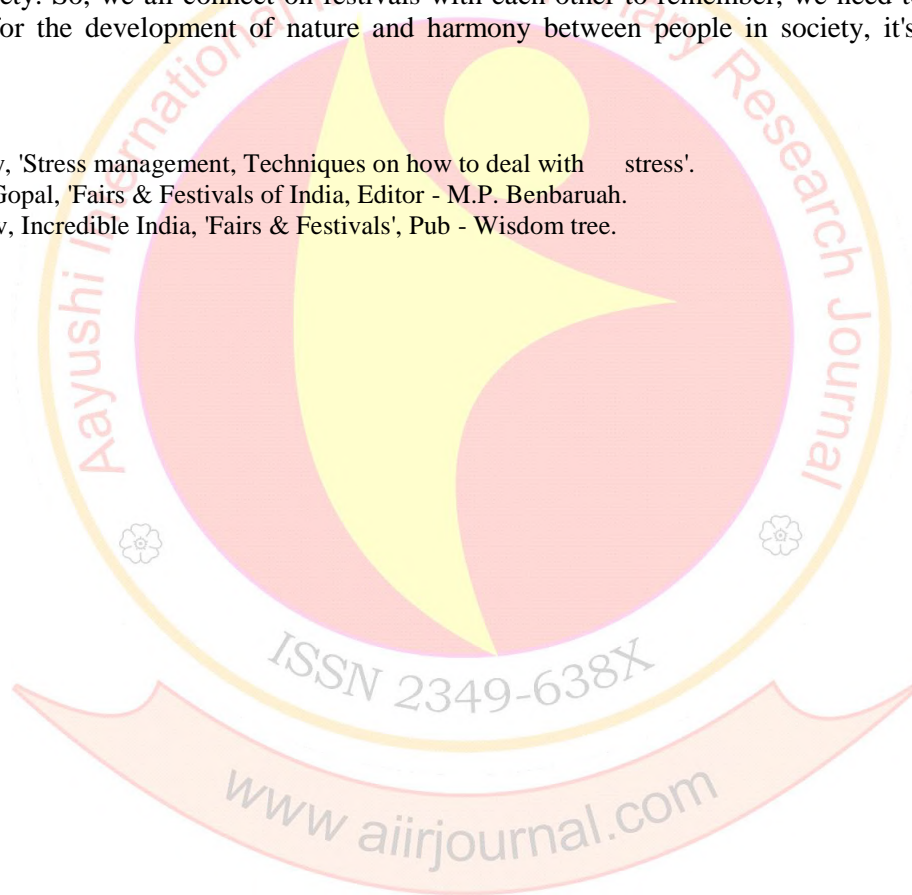
Conclusion :

India is a big country and every day of a year is a festival and it can be celebrated with great joy & happiness. "India a country where Everyday is a celebration". Every festival takes an important part in the life of different people from different communities of India. Indian festivals are celebrated across the world because the Indian people are everywhere in the world. Some of them are doing jobs abroad or some of them are big businessmen. Many types of festivals are celebrated in India like national, regional, local, religious or seasonal festivals. Every festival fill colors in our lives.

We human's can't live without plants, trees, water, animals etc. on the earth. Even this world is impossible without humans & other natural parts. When all parts of nature connect with each other that creates harmony in the society. So, we all connect on festivals with each other to remember, we need to follow good natural things. So for the development of nature and harmony between people in society, it's important to celebrate festivals.

References :

- 1) Fielding Gray, 'Stress management, Techniques on how to deal with stress'.
- 2) Dr. Krishan Gopal, 'Fairs & Festivals of India, Editor - M.P. Benbaruah.
- 3) Uma Vasudev, Incredible India, 'Fairs & Festivals', Pub - Wisdom tree.



Fairs-Festivals and National Integrity

Prof. Kirti Suhas Kurane
The New College, Kolhapur.

Introduction:

Since ancient time, fairs and festivals in India are determined by nature and its various cycles like the changing luminosity of the sun as it enters new seasons. Each full-moon has its own meaning and significance. Even the various phases of the moon are considered to affect and create different occasions and festivals. Many of them are being celebrated to honor gods, trees, mountains and seasons. Though they have religious base, they have the scientific significance too.

After the invasion of Mughals and Britishers and during their reign in India, many of their festivals were introduced and included in the Indian festive tradition and today they are being celebrated as an integral part of it. Every religion or community has its own culture which ultimately influences the fairs and festivals being celebrated in that particular area.

The Concept 'Fair' and 'Festival' :

Both the concepts have an anthropological and socio-logical interpretation. They came into existence with the evolution of man and are a great means to socialize and to share joy with each other.

Fairs:

The Cambridge Dictionary presents several meanings to the term fair. One of them is 'a large public event where goods are sold and bought and where there is often entertainment. The another meaning of the word fair that the dictionary presents is 'treating a group of people equally' which is very apt to the concept we are concerned here.

Fairs bring together a large variety of social groups including devotees, priests, medical practitioners, artisans, musicians, traders, dancers, hawkers of snacks and foods, vendors of toys, cloths, household merchandise and many more. The largest fairs take place over a number of days. People of different religion become a part of these fairs.

Festivals:

According to the Cambridge Dictionary one of the meanings of festival is 'a special day for period usually in memory of a religious event with its own social activities, food and ceremonies. Like fairs, festivals are also about fun and enjoyment as it includes religious and other celebrations like meeting each other, feasting and giving each other sweets and presents. It is an occasion that reinforces the presence of God in everybody's life. It is a moment in which people get integrated traditionally as well as socially.

The Role of Fairs and Festivals in National Integrity :

The celebration of fairs and festivals has not remained bound to a religion or culture now. With the flow of time, people have started to head towards humanity. Any fair or festival is considered to be rooted in a religion or culture, but when it comes to its celebration and sharing the joy of being human, people know no boundaries. Though the rituals of a particular festival are not practiced by every individual or family, the happiness dripping out of its celebration is relished by many of them. In order to take some of the festivals for reference, the festivals like Diwali, Dussehra, Navratri, Eid, Christmas and New Year celebration come to my mind. These are some of the auspicious days and duration that are celebrated almost by every family in India. Sweets and good wishes are being shared and even meeting each other in person is also being done on these occasions. The most awaited and celebrated occasions in India are the Independence Day and Republic Day. They are not less than a festival to every Indian. They are celebrated by sharing sweets and wishing and congratulating each other. Every individual has the same pride and happiness in his heart while celebrating the day. Every Indian's love for the nation meets its prime on these very days.

Concluding Remarks:

Thus, in a diverse country like India, the unity and integrity among people owe much to the fairs and festivals being celebrated. They give everyone a reason to share the feeling of nationality among themselves.

Works Cited:

- 1) Dr. Tribhuvan, R.D. 2003, Fairs and Festivals of Indian Tribes, DPH, New Delhi.
- 2) Pattanayan Devi Prasanna, Language and Cultural Diversity, Orient Blackswan Pvt. Ltd., Hyderabad 2014.

Fairs, Festivals And Communication In India

Miss. Poorva Godase.

HOD of Mass media

Shahid Virpatni Laxmi Mahavidhyalya, Titave

Abstract

Fair and Festival celebration is a heart of Indian Culture. We can't imagine Indian culture without fair and festivals. This study is proposed to explain the how Indian fair and festivals is related to communication. Indian culture is having great diversities in traditions and customs. Fair, Festivals and communication these three things are interlinked with each other.

This study explore link among Fair, festivals and communication.

Key Words: Fair and Festivals, Communication.

Introduction

Due to fair and festivals human life becomes very colorful, joyful and meaningful. India is known as the land of fair and festivals. Indian people celebrate all events and incidents with the help of celebration. Indian people celebrate all things from birth of baby to death of person.

There are strong bond among fair, festivals and communication as covalent bond. Without communication we cannot imagine Indian fair and festivals. It is observed that sometimes some mythological stories and sometimes some atmospheric reasons are behind the celebration of fair and festivals.

This study explains the relation between fair, festivals and communication.

Aims and objectives

- To study the communication approach of various fair and festivals celebrated in India.
- To explain the relation between fair, festivals and communication.

Materials & methods: Secondary source like internet, textbooks, blogs were used for such study.

For such study '**descriptive research methodology**' was used.

Conceptual study

Meaning Fairs, Festivals and communication.

For the detailed and systematic study of the fairs and festivals and communication in India, we need to the understand meaning of fairs, festivals and communication. Generally, words fair and festival use as interchangeable.

Meaning of Fairs

Some scholars stated that the word "Fair" may have originated from the Latin word fair or holydays. According to evidence of fairs from Bible (holy book of christen religion), 2000 years ago fairs were considered as a commercial place for merchants to buy and sell their products or goods. On the basis of detailed study some scholars concluded that at that time business activities and religious activities were held in conjunction with each other. So some scholars believe that the word Fairs may have originated from the Latin word fair or holydays. In India fairs are mostly associated with cultural background of religious activities, festivals, agricultural events, local temple etc. Fair is a place where a large number of peoples gathered at specified time for purpose of buying and selling of goods. In short fair is a mixture of commerce, trade, festivals, religious feast and holydays.^{1(a)}

Meaning of festivals

The etymology of feast is very similar to that of festival. Among many religions, a feast or festival is a set of celebrations in honor of god and goddesses. A feast and festival are historically interchangeable.^{1(b)} There is some definition of festivals as follows.

According to the Webster's college dictionary, festivals means a day or time of religious or other celebration marked by feasting ceremonies or other observances.

According to the Oxford dictionary, festival is a day or period of celebration typically for religious reasons.

According to the Kernerman English learner's dictionary, festival is a celebration of a special religious or cultural event.

According to the Collins English dictionary, festival is a day or period set aside for celebration or feasting especially one of religious significance.

Dr. Robin Tribhuwan defines the festival as "It is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people

to absorb and be part of age-old yet still vibrant and living traditions.” A festival may be observed with acts of worship offerings to deity's puja, homa, aarti, fasting, vows etc. With the help of above definition, we define festival as “It is a time of celebration with involvement of family, friends, relatives and community to celebrate the special religious or cultural event.”

Meaning of Communication

The English word ‘Communication’ is derived from the Latin word ‘communis’ and the Latin verb ‘communicare’ that means ‘to make common’.

‘Communication’ (together with its twin ‘information’) is perhaps one of the most loosely defined terms in contemporary media and cultural studies. Perhaps it is because the term encompasses a multitude of experiences, actions and events, as well as a whole variety of happenings and meanings, and technologies. Thus, a conference or an even a mela or procession is ‘communication event’, newspaper, radio, video and television is communication media’,

phones, computers, satellites and the internet are ‘communication technologies’, and journalist , advertisers, public relation personnel, and even camera crew and news-readers are ‘ communication professionals’.²

According to Webster’s Dictionary communication is “sending, giving or exchanging information of ideas, “which is often expressed non-verbally and verbally.

According to Denis McQuail, communication is a process which increase commonality – but also requires elements of commonality for it to occur at all.³

Fair and Festivals in India

In a land of cultural and geographical diversities one gets to enjoy and experience wide varieties of cultures, fairs and festivals and India is the epitome of such experiences. A country where after every hundred kilometer you are embraced by a new cultural identity one gets to enjoy diverse backgrounds, beliefs and heritage. These fairs and festivals are part of the intrinsic cultural fabric of our society as well as a continuation of our heritage. It is in this spirit that we bring to you some of the **vibrant, fascinating and most beautiful fairs and festivals of India** that are organized and enthusiastically celebrated across the country.⁴

The major celebration in India include Holi, Id, Christmas, Diwali, Pushkar Mela, Ganpati, Navratri, Kumbh Mela, Republic day, Pongal, Onam, Surajkund Mela, Goa carnival, snake boat Race, Desert Festival many more, and these fair and festivals reveals diverse regions, religions and communities. During these celebrations of the fair and festivals, each of them reflects the life style and vigor of the people. Most of the celebrations are based on rituals of prayers, exchanging goodwill, decorating houses, wearing new clothes, Jeweler, music, singing and dance and feasting.^{5 (a)}

All Indian fair and festivals have lots of diversity according to the culture, life style, language, religion of each states and region, like Durga Puja (Navaratri) is major festival West Bengal, Ganpati in Maharashtra, also in the western and eastern parts of India, Pongal in Tamilnadu, Onam in Kerala , Goa carnival, Christmas and New year in Goa, car Festival of Puri, Pushkar fair in Rajasthan, Snake boat fair in Kerala, Holi in North India, Kumbh Mela in Haridwar and Varanasi, republic day in Delhi, Diwali is the festivals which is celebrated with almost same spirit all over India.^{5(b)}

If someone wants to see the deep roots of the culture, belief, life style, living, food, art, traditions of India, the fair and festivals are the window to view the true color of India.

1. Modhera Dance Festival, Gujarat



This festival was once called the Uttarardh Mahotsavor. Celebrated within the grounds of the famous Modhera Sun Temple, this festival is famous for introducing the cultural beauty and heritage of the land to the viewers via folk dance, music, and other performances. **This three-day festival is celebrated in the third week of January as an indication of the end of winter and welcoming Sun God.** Apart from cultural performances, the festival is also famous for unique rituals, stalls around the temple, legendary story narration, art exhibitions and much more.^{6 (a)}

2. Konark Dance Festival, Odisha



This is one of the largest dance-based cultural celebrations in the land. **This festival is celebrated on the grounds of the famous Konark Sun Temple.** This festival is celebrated at the beginning of February. Top attractions to enjoy in this temple are dance, music, and cultural performances.^{6(b)}

- **3. Jaisalmer Desert Festival, Rajasthan**



During February, this festival is celebrated in Jaisalmer of Rajasthan. During this festival, you can find numerous local performances like fire dance, gair dance, jugglery, folk musical performances, and others. Camel race, turban tying contest, best mustache contest, and other games will be conducted. The region will be crowded with stalls, where you can buy interesting items like handloom, leather articles, paintings, and others. Puppet shows, camel safari, and other attractions will be conducted.^{6(c)}

- **4. Goa Carnival, Goa**



Goa is famous for its party element and the Goa carnival is one of the most important festivals that attract party lovers to the land. This festival takes place for three days and you can find numerous entertainment activities during this festival. The main attraction of the festival is the large parade of the land, which takes place in major regions of Goa like Margao, Panjim, Mapusa, and Vasco da Gama. You can find stalls filled with souvenirs, cultural performances and much more.^{6(d)}

- **5. Nehru Trophy Boat Race, Kerala**



Also called the Vallam Kali, this boat race is conducted on the Punnamada Lake of Alappuzha. This annual boat race takes place with traditional snake boats. The boat race takes place for 1.4 km of the channel and the boats will hold more than 100 rowers, each. **This festival usually takes place on the second Saturday of August.** However, the date varies from year to year.^{6(e)}

- **6. Pushkar Mela, Rajasthan**



Pushkar Mela or Pushkar camel festival is celebrated in November of every month. The festival lasts for five days in the small cultural town, Pushkar. This is one of the largest camel fairs, where you will find cultural activities like dance, music, and other performances, local games, a beauty contest for camels, exhibition, camel race, and many other attractions in Pushkar. Souvenir hunting is also an important activity apart from photography, delicacy tasting and enjoying the cultural performances. Some people camp in the grounds of the fair overnight to enjoy nature and watch the early morning activities.^{6(f)}

- **7. Hornbill Festival, Nagaland**



Hornbill is a seven-day festival celebrated in December in Nagaland. This festival is celebrated with many colorful cultural events like dance performances, local games, floral galleria, carnival activities, music events, and others. The warrior log drum performance is the most significant of all. Many stalls will be erected around the region where you can buy local craft items and other souvenirs. This is also the best festival to enjoy the local attire, delicacies and other elements of their culture.^{6(g)}

- **8. Puri Rath Yatra, Odisha**



Puri Rath Yatra, as the name indicates **this festival is celebrated at Puri Jagannath Temple.** This is a car festival (chariot procession) of the temple. **This festival takes place in the month of June or July.** During this festival, the deities of the temple are taken on a procession on a large chariot from Puri Jagannath Temple to Gundicha Temple. Devotees pull the chariot through the streets towards the temple. During the procession, you can find numerous musical performances, dance performances, and unique rituals. You can also find an enormous number of stalls around the temple for souvenir hunting.^{6(h)}

9. Hemis Festival, Ladakh



The festival is celebrated in the Hemis Monastery of Ladakh. This festival takes place in June for two days. Although it is a religious festival, numerous tourists visit this place for cultural experience. The main attraction of this festival is the famous masked dance performed by the monks. You can enjoy traditional music performances with instruments like trumpets, cymbals, and others, which are played by the monks. Religious artifacts and scrolls from the monastery are put out for display. This festival celebrates the birth of Padmasambhava, the founder of Tantric Buddhism and an important spiritual leader.⁶⁽ⁱ⁾

- 10. Jaipur Literature Festival



This festival takes place in the Diggi Palace of Jaipur in January. This festival is the largest free literary celebration in the world. Many events, exhibitions, lectures and seminars related to the literature genre are conducted. Many book shows and other activities are conducted by budding writers too. More than 300 speakers will be entertaining the audience during this festival.^{6(j)}

- 11. Elephant Festival, Jaipur



Elephant festival is celebrated on the day of Holi (February or March) in Jaipur. This festival is celebrated as a tribute to the elephants of the land. Many Elephant based activities like Elephant dance, elephant polo, and others will be conducted. A large procession will be conducted with folk dancers, camels, elephants, horses and others. People sprinkle colored powder on the elephant as they walk in the procession. An elephant beauty contest is also conducted and you can find many elephants wearing accessories.^{6(k)}

- 12. Rann Utsav, Kutch



This festival is celebrated for more than two months, starting from November to the beginning of February. This festival is celebrated in the salt desert of Rann of Kutch in Gujarat. This is a cultural and heritage-based festival. A temporary city is erected in the middle of the desert to offer numerous culture and adventure-style activities like folk dance performances, handicraft sales, adventure sports, camping, cultural shows, puppet shows, food stalls, and others.^{6(l)}

- **13. Khajuraho Dance Festival, Khajuraho**

This festival is celebrated in March or February in Madhya Pradesh's Khajuraho Group of Temples. This festival is conducted to celebrate the dance forms of the land. This festival takes place for a week and numerous dancers from around the country come to perform interesting local art forms like Kathakali, Manipuri, Bharatanatyam, Kathak, Kuchipudi, and others.^{6(m)}

- **14. Marwar Festival, Jodhpur**



Do not confuse it with the Mewar Festival of Udaipur. Marwar Festival is a cultural celebration conducted to honor the bravery and valor of warriors and kings of the land. Many folk dance and music performances will be conducted to highlight the heritage beauty of the land. Many folk performances for narrating major wars of the past can be enjoyed. **This festival falls in September or October and it is conducted for two days.** This festival is celebrated in different venues across Jodhpur like Mehrangarh Fort, Umaid Bhawan Palace, Mandore and others.⁶⁽ⁿ⁾

- **15. Gangaur Festival, Jaipur**



This is a **16-days festival celebrated in March or April by Hindus.** This festival is observed for Goddess Gauri. This is one of the most colorful festivals, where you can find interesting rituals, processions, delicious delicacies and much more. The last day procession is the top highlight of the festival. The procession starts from Zaani-Deodhi of City Palace and reaches Talkatora after passing through Gangauri Bazaar, Chhoti Bazaar and Chaugan stadium. **Ghevar is the major delicacy of the festival.**^{6(o)}

- **16. Teej, Jaipur**

Teej festival is celebrated to welcome the rainy season. This festival is **celebrated in July or August.** Swings are built under trees and women dress up in green to swing and dance to welcome the rain. This festival is also celebrated to enjoy the union of **Lord Shiva and Goddess Parvati.** This festival is celebrated for two days and a large procession is conducted where the idol is taken around the streets with folk dance, musical instrument performances, and others.^{6(p)}

- **17. Holi, Mathura & Vrindavan**



When it comes to entertainment and color, Holi always catches the first place on the list. This festival is celebrated to spread love. This is also celebrated as a reminder that the Good will always wins Evil. The celebrations start on the eve of Holi when people create bonfire and dance around it. This ritual represents the fall of Holika, a she-demon. On the day of Holi, people drench each other in colors. Many interesting rituals take place in the temples of Krishna.^{6(q)}

- 18. Ganesh Chaturthi



Ganesh Chaturthi is one of the most famous Hindu festivals celebrated throughout the country. The cream of celebrations and activities can be enjoyed in Maharashtra. This festival usually falls in the months of August or September. **This festival is a ten-day celebration.** On the first day, people buy or make idols of Elephant God and pray to it for the next nine days. These nine days involve creating pandals, celebrating with cultural activities, rituals and sharing delicacies. On the tenth day, the idols are taken to any water body and immersed and dissolved in water, representing the circle of life. Many local games and cultural performances are conducted during this festival.^{6(r)}

- 19. Durga Pooja, Kolkata



On the last day of Navratri, the tenth day is celebrated for remembering the epic battle between Lord Ram and Raavan. This festival is also a celebration of victory of good over bad. Durga Pooja is celebrated throughout the country under various names but, the best entertainment and cultural activities are celebrated in Kolkata. This festival falls in September or October. In Kolkata, this festival is celebrated for four days and it concludes on the tenth day of Navratri. The best part of Durga Pooja in Kolkata is pandals where dance, music, musical instruments, plays, storytelling, and other cultural activities take place every day. Numerous delicacies are served each day.^{6(s)}

- 20. Navratri, Gujarat

Although this festival is celebrated throughout the country by Hindus, the state of Gujarat has the most fun and colorful way to celebrate these 9 days. This festival is celebrated for honoring the nine forms of Goddess Shakthi and the battle that killed Mahishasura. For the nine days, people fast, offer prayers and perform rituals. In the evening, many pandals will be erected where cultural performances, plays, and other stage activities will be conducted.^{6(t)}

- 21. Diwali



Diwali is the iconic festival of Hindus. This festival is famous for bursting crackers, fireworks and a long list of delicacies, which are shared with each other. This festival marks the return of Lord Ram to his kingdom after his exile. People decorate their homes with earthen lamps and perform many rituals to deities. The best of all is watching the night sky as it is colored with fireworks from all directions. This festival is celebrated in October or November, throughout the country.^{6(u)}

- **22. Christmas**



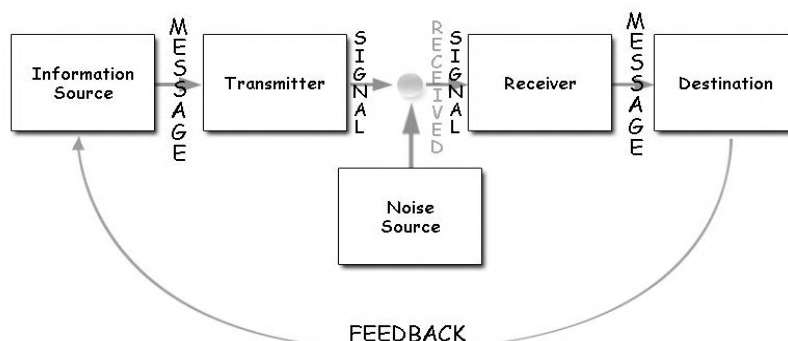
Christmas is celebrated throughout the world by Christians. This festival is celebrated to mark the birth of Lord Jesus. This festival focuses on sharing gifts and delicacies. The churches of India will conduct special masses, feasts and cultural performances. **This festival is celebrated on 25th December.**^{6(v)}

- **23. Kala Ghoda Arts Festival**



This is an annual celebration, which takes place for 9 days in the Kala Ghoda region of southern Mumbai. This festival focuses on expressing the art beauty of the land like dance, theatre, literature, music, cinema, and others. Apart from cultural performances, you can find heritage walk, stalls, art galleries, lectures, workshops and much more. This cultural festival is more focused on uplifting the lifestyle of the Kala Ghoda region.^{6(w)}

- Each festival in the country is celebrated to recognize an event, element or religion. The best way to get to know India is by visiting it during festivals. There is no scarcity for festivals in the land. No matter when you visit the land, there is always a festival around the corner. This is not the exclusive list of celebrations and you will find much more, indigenous to a region, religion, ethnic group and so on.^{6(x)}
- **Relation between Fairs, Festivals and communication**



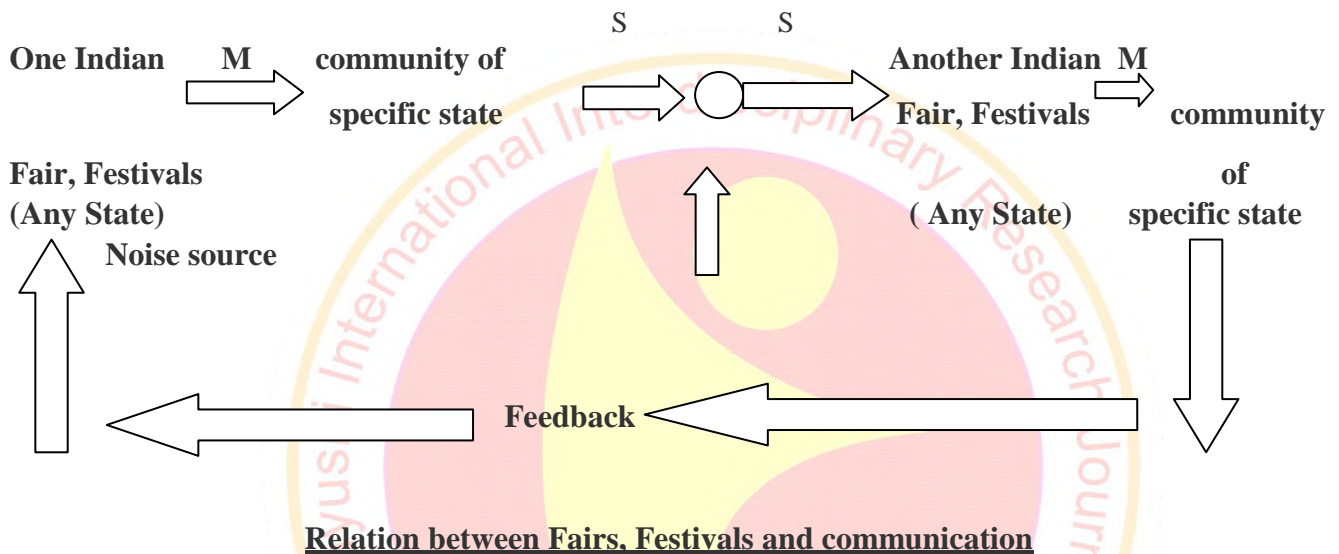
Shannon Weaver model of communication

Shannon Weaver model of communication was created in 1948 when Claude Elwood Shannon wrote an article “A Mathematical Theory of Communication” in *Bell System Technical Journal* with Warren Weaver. Shannon was an American mathematician whereas Weaver was a scientist. The Mathematical theory later came to be known as Shannon Weaver model of communication or “**mother of all models.**” This model is more technological than other linear models.^{7(a)}

Concepts in Shannon Weaver Model

1. **Sender (Information source)** – Sender is the person who makes the message, chooses the channel and sends the message.
2. **Encoder (Transmitter)** –Encoder is the sender who uses machine, which converts message into signals or binary data. It might also directly refer to the machine.
3. **Channel**–Channel is the medium used to send message.
4. **Decoder (Receiver)** – Decoder is the machine used to convert signals or binary data into message or the receiver who translates the message from signals.
5. **Receiver (Destination)** –Receiver is the person who gets the message or the place where the message must reach. The receiver provides feedback according to the message.
6. **Noise** –Noise is the physical disturbances like environment, people, etc. which does not let the message get to the receiver as what is sent.^{7(b)}

With the help of this Shannon Weaver communication Model, we can relate fair, Festivals and communication as follows.



Here,

M = Message (values, belief, traditions, culture etc)

S = Signal

Noise Source = communication Barriers like linguistic, geographical etc.

Thus, in above model one Indian fairs, festivals from one state is transmitted via communication with the help of community of specific state. And another community of state receives that fairs, festivals. And gives other fair festivals with the help of feedback. There is noise like communication barriers like geographical, linguistic barriers are happen in such communication process.

Besides that condition whole India celebrated such marvelous fairs, festivals with exchanging their values, beliefs, customs, traditions, food, culture, art, joy etc.

With the help of communication process I postulates another model of communication with the help of Shannon Weaver model.

Conclusion

Fairs and Festivals are heart of India. This study explains the strong relation between fairs, festivals and communication.

India celebrated such marvelous fairs, festivals with exchanging their values, beliefs, customs, traditions, food, culture, art, joy etc.

This research paper explains the communication approach of various fair and festivals celebrated in India. And also elaborates relation between fair, festivals and communication.

References

- 1) a) <https://shodhganga.inflibnet.ac.in/bitstream/10603/205199/16/9%20chapter%20iii.pdf>
(b) <https://shodhganga.inflibnet.ac.in/bitstream/10603/205199/16/9%20chapter%20iii.pdf>
- 2) Kumar K. J. 1994: Mass communication in India. Mumbai: Jaico Publishing House. 1p
- 3) Denis McQuail: Towards a Sociology of communication, London: Collier Macmillan, 1975.
- 4) <https://www.holidify.com/pages/fairs-and-festivals-of-india-1677.html>
- 5) (a) <https://www.india-tourism.net/fairs-festivals.htm>
(b) <https://www.india-tourism.net/fairs-festivals.htm>
- 6) (a) to (x) <https://www.travelogyindia.com/info/fairs-and-festivals-in-india.html>
- 7) (a), (b) <https://www.businesstopia.net/communication/shannon-and-weaver-model-communication>
- 8) [file:///C:/Users/ashtavinayk/Downloads/561-Article%20Text-1549-1-10-20150628%20\(1\).pdf](file:///C:/Users/ashtavinayk/Downloads/561-Article%20Text-1549-1-10-20150628%20(1).pdf)



Fairs – Festivals And Conservation Of Culture And Heritage

Prof. Dr. Meena Vasantrao Surve

M.A. (English, History, Sociology);

M.Ed., SET, Ph.D. M.B.A.(Executive); M.S.W., D.S.M.

College of Education, Peth Vadgaon

And

Prof. Nirmale Rekha Laxman

M.A., M.Ed., SET. TET

College of education, Peth Vadgaon

Abstract

Culture is the backbone of every country. And it is the identity of every nation. No nation will be survived without culture in this global world. So culture plays very important role in national development. Culture is that complex whole which includes laws beliefs, moralities and any other capabilities that acquired by a man as a member of the society. Culture includes fairs and festivals. A festival is an event ordinarily celebrated by a community and centering on some characteristic aspect of that community and its religion or cultures. It is often marked as a local or national holiday, Mela or Eid. A festival constitutes typical cases of globalization. Festivals and fairs are an important part of the cultural life of the people. They have educational, social as well as religious characteristics. They serve the need of social interaction not only for economic subsistence but also for emotional integration and better understanding of one another. Celebrating Fairs and festivals enhance the quality of human beings. So the present paper studies the concept of fairs and festivals. It focuses on the importance of fairs and festivals. It gives emphasis on the fairs and festivals in India, the paper studies conservation of culture and heritage

Key words: concept of fairs and festivals, the importance of fairs and festivals, the fairs and festivals in India, the conservation of culture and heritage.

Objectives:

1. To study the concept of fairs and festivals
2. To study the importance of fairs and festivals in human's life.
3. To study the fairs and festivals in India
4. To study the conservation of culture and heritage through fairs and festivals.

Introduction

Fairs and festivals are the part and parcel aspect of human's life. It enhances the quality of life. Fairs and festivals add happiness and interest in human's life. The festivals and fairs reflect the cultural heritage of the people. These are as old as the human race. The geographical features of the country, its history, people and their religious faiths contribute towards the evolution and development of various fairs and festivals. Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, social habits, music and arts. All these elements come under Fairs and festivals.

The Concept of Fairs and Festivals

Fairs and festivals are the key words for human culture. A festival is a gathering of people to celebrate something, historically religious holidays. A fair is a gathering of vendors or trades people for the entertainment/commerce/other purpose. There are job fairs, book fairs, farm shows where people show their prized livestock or farm products for the entertainment. Among them god's fair are famous in India. It is the cultural identity of India. A festival is an event ordinarily celebrated by a community and centering on some characteristic aspect of that community and its religion or cultures. It is often marked as a local or national holiday, Mela, or Eid. A festival constitutes typical cases of globalization. Festivals and fairs are an important part of the cultural life of the people. They have educational, social as well as religious characteristics. They serve the need of social interaction not only for economic subsistence but also for emotional integration and better understanding of one another.

The Importance Of Fairs And Festivals In Human's Life

Fairs and festivals have great importance in human's life. Though the existence of fairs and festivals humans get unique identity in the society. Humans take pleasure from the festivals. They can lead the life of happiness. It gives moral support to the life of humans. Creativity of celebrating festivals gives new attitude to the new generation. National integrity towards nation, morality all these values can be inculcated through the fairs and festivals. It wraps the human life in one string. It gives new outlook to the society. It develops culture in the society. Culture is that complex whole which includes laws beliefs, moralities and any other capabilities that acquired by a man as a member of the society.

The Fairs And Festivals In India

There are so many fairs and festivals in India. So India is called the country of fairs and festivals following are the fairs and festivals of India.

National festivals

1. 15 August – Independence Day.
2. 26th January – Republic Day.

Social festivals

- a. Makar Sankranti- Kite Festival in Gujarat and Lohri in North India. In Maharashtra people celebrate maker sankranti by distributing 'Tilgul' and says to each other take sweet and talk sweet.
- b. Pongal- Harvest in Southern Part of India. "Thai Pongal" in its literal sense is the thanksgiving festival to the Sun God for the harvest. It is celebrated between 14 January and 17 January every year.
- c. BasantPanchami -Celebrating Saraswatipoojan. This Hindu Spring festival is either celebrated in January or February. The festival is dedicated to the Hindu Goddess Saraswati.
- d. KumbhMela- Held once in every 3 years at Allahabad, Varanasi, Haridwar and Ujjain, the festival is one of the largest pilgrim gatherings around the world.
- e. MahaShivratri - The grand festival is celebrated on the occasion of overcoming darkness and ignorance. People fast, wear new clothes and worship Lord Shiva.
- f. Carnival in Goa- The carnival kicks for 3-4 days and brings in a lot of entertainment. Many cultural groups are a part of the huge parade that takes place in Goa.
- g. Holi- The festival of colours is the most amiable festival of the country. HolikaDahan takes place a night before Holi where all negatives are burnt in a bonfire.
- h. MahavirJayantiIt is the most significant festival of Jains. Grand celebrations are viewed in the states of Gujarat and Rajasthan.
- i. Buddha JayantiIt is mainly celebrated in Ladakh, Sikkim, Arunachal Pradesh, Bodh Gaya, Darjeeling, Kurseong, and Maharashtra. The devotees visit Visak to listen to Buddhist teachings.
- j. RathYatra Orissa- The RathYatra is the grand festival celebrated in Puri. The temple deities, LordJagannath, Lord Balabhadra and Goddess Subhadra, of the main Jagannath temple of Puri, are removed with the celestial wheel and taken to their respective chariots.
- k. Eidul-Fitr -The holy festival of Ramadan consists of month-long fasting. It is believed that fasting makes a man give up his vices which bring him closer to Allah.
- l. Rakshabandhan - The festival commemorates the bond between a brother and his sister. Sisters tie Rakhi on their brothers' wrist to protect them against any evil influences.
- m. Janmashtami - The annual Hindu festival celebrates the birth of Lord Krishna. Different states celebrate the festival in different ways. Rasa Lila, the traditional Krishna Drama is performed in regions of Mathura, Manipur, Assam, Rajasthan, and Gujarat.
- n. Parsi New Year- The Zoroastrians in Mumbai commemorate their father's escape from Persia by conducting rituals at fire temples, including traditional feasts and visiting friends.
- o. Moharam - It is the first month of the Islamic Calendar. The dates of the festival keep on rotating in the Georgian calendar. Shia Muslims mourn in remembrance of martyred Hussein ibn Ali.
- p. Ganesh Chaturthi – Maharashtra - It is celebrated as a grand public festival in the states of Maharashtra, Goa, Gujarat, and Chhattisgarh. Mandaps and Pandals are set up With the idols of Ganesha. .
- q. Onam - Onam is the harvest festival of Kerala falling on the month of Chingam in the Malayalam Calendar. The festival is the commemoration of the Vishnu Avatar- Vamana and the homecoming of the King Mahabali.
- r. Durga Puja - Celebrating the reign of good over evil, the festival celebrates the victory of Goddess Durga over Mahishasura. It is observed over the course of 10 days and is a grand social event in eastern and north-eastern states of India.
- s. Navratri - Post monsoon Navratri, also known as Sharad Navratri is observed in honour of MaaDurga.
- t. Dussehra - Also known as Vijayadashmi, it marks the end of Durga Pooja and celebrates the victory of Good or Evil in the form of victory of Lord Rama over Ravana. West Bengal

- celebrates the festival at the most exceptional level with hundreds of parades taking place. One can also visit Mysore to be a part of Grand Mysore Dasara.
- u. Diwali - The country celebrates the return of Lord Rama to Ayodhya after an exile of 14 years in the form of lighting diyas, drawing rangolis, decorating houses, wearing new clothes, distributing gifts and burning crackers. People also worship Goddess Lakshmi and Lord Ganesha
 - v. Guru Nanak Jayanti - This is the most sacred festival for Sikhs all over the world. It is celebrated on full moon day as the birth anniversary of Guru Nanak Dev Ji. Massive celebrations take place in Punjab.
 - w. Dev Deepawali - Celebrated in Varanasi, Uttar Pradesh it is the festival of Kartik Purnima. The festival takes place 15 days after Diwali.

The Conservation Of Culture And Heritage Through Fairs And Festivals

National festivals 15 August – Independence Day and 26th January – Republic Day inculcate the culture of nationalism in citizens. Makar sankranti inculcates the value of live togetherness. Pongal develops the culture of thanking and indebtedness in nature. Basant Panchami deals with Goddess Saraswati it inculcates the value of taking blessing from the goddess. Kumbh Mela is the symbol of globalization. All the pilgrims from world come at the place of kumbh mela. It nourishes the culture of globalization. Purity of mind and purity of physique is the major values hidden in kumbh mela. Maha Shivratri teaches that how to overcome from darkness and ignorance by worshipping Lord Shiva. Carnival in Goa inculcates various cultures by performing cultural activities. Holi the festival of colours gives the message of living colourful life. Holika Dahantells us that burnt all negatives in a bonfire and live healthy life. Mahavir Jayanti and Buddha Jayanti deals with values of peace and non violence. Rath Yatra Orissa develops the culture of secularism. Eidul-Fitr inculcate the culture of going close to Allah. Rakshabandhan develops the culture of bonding between a brother and his sister. Janmashtami is the Hindu festival celebrates the birth of Lord Krishna. It develops the positive attitude and message of happy life among the citizens. Parsi New Year develops the culture of traditional feasts and visiting friends. Moharam gives the message of Shia Muslims mourn in remembrance of martyred Hussein ibn Ali. Ganesh Chaturthi inculcates the value of togetherness and secularism. Onam is the harvest festival of Kerala. It develops the culture of happiness. Durga Puja is the symbol of Celebrating the reign of good over evil. Navratri develops the culture of honouring of Maa Durga. Dussehra Also known as Vijaydashmi inculcates the value of live together without any crises in the society. Diwali is the festival of lightening. it tells us that lead your life darkness to light. Guru Nanak Jayanti develops the culture of sacredness.

Conclusions

Culture includes fairs and festivals. A festival is an event ordinarily celebrated by a community and centering on some characteristic aspect of that community and its religion or cultures. It is often marked as a local or national holiday, Mela, or Eid. A festival constitutes typical cases of globalization. Festivals and fairs are an important part of the cultural life of the people. There are so many fairs and festivals in India. So India is called the country of fairs and festivals. The conservation of culture and heritage through fairs and festivals we can see in every society. Fairs and festivals have great importance in human's life. Though the existence of fairs and festivals humans get unique identity in the society. So the present paper has studied fairs – festivals and conservation of culture and heritage

References

1. Soma Deb; B. Sinha; Encyclopedia Of Fairs And Festivals In India (2001); Rajpal Publication.
2. Anita Vachharajani; Amazing India (2009); Scholastic Books.
3. Rachana Chhabria; Festival Stories (2018); Harper Children Stories.
4. Sonia Mehata; Festivals Of India (2019); Puffin Publisher.

Conceptual Study on Festivals Celebrated in Maharashtra, India and Its Significance

Shraddha S. Kulkarni
Kolhapur.**Abstract**

India is a land of unity in diversity. India is one of the oldest civilizations in the world and it is a mosaic of multicultural experiences. India is the 7th largest country in the world, stands apart from rest of Asia. The mountains and sea gives the country a different geographical entity. Each state of India is having its own culture and traditions followed by people. Fairs and festivals are important of Indian cultural life. Maharashtra also follows its own custom and traditions as its geographical conditions. Maharasthrians celebrates festivals enthusiastically and look forward to environmental changes that bring the arrival of next festival which brings joy in their life. Festival not only stands for enjoyment in one's life but also it has its own health significance rather than rituals and beliefs followed in state. Present study briefs about the significance of festivals celebrated in Maharashtra with its health benefits.

Keywords- Festivals, culture, health significance.

Introduction

India is also known as a land of festivals and fairs. The mountains and sea gives the country a different geographical entity. Virtually celebrating each day of the year, there are more festivals celebrated in India than anywhere else in the world. Each state of India is having its own culture and traditions followed by people. Maharashtra also follows its own custom and traditions as its geographical conditions. Each festival pertains to different occasions, some welcome the seasons of the year, the harvest, the rains or the full moon. People also celebrate some religious occasions, the birthdays of divine beings or saints, or the advent of New Year. A number of these festivals are common to most parts of India. However, they may be called by different names in various parts of the country or may be celebrated in different manner. People accordingly; engage them in fulfilling the rituals that the many festivals bring in.

Festivals are not only the mark of celebration but also the occasion for preparation of sweets and savouries. Characteristic recipes are being prepared for particular festival. For instance, *modak* is a mark of celebration of Ganesh Festival, *til-gul* on the occasion of *Makar Sankranti*. The offering differs from culture to culture and state to state.

Definition of Festival

Etymologically the term *festival* derives ultimately from the Latin word *festum*, means "public joy, merriment, revelry". Among many religion festival is a set of celebration in honour of God or Goddess.

Dr. Robin Tribhuwan defines the festival as, "it is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people to absorb and be a part of age-old yet still vibrant and living traditions".

Objectives

- To study significance of festivals celebrated in Maharashtra, India.
- To approach science behind the celebration of festivals.

Methodology

The present study is based on secondary data. The secondary data has been collected from the available information in research papers, government portal, journals, newspapers and textbooks.

Findings

According to *Hindu* and English calendar, one year comprises of twelve months, while according to *Ayurveda*, one year is divided into six seasons viz. *Shishir*, *Vasanta*, *Grishma*, *Varsha*, *Sharada* and *Hemanta*. One season is comprises of two months.

- **Chaitra (Mid March- Mid April) and Vaishakha (Mid April-Mid May)**

The spring season (*Vasanta*) comprises of these months. According to *Hindu* calendar first month of New Year is *Chaitra*. This month brings good atmosphere, good body strength. There is dryness in the atmosphere during this season; hence the digestive strength of a person becomes medium.

Festivals of spring season

In the month of Chaitra, "**Gudipadwa**" is celebrated as the first day of Hindu calendar. On this day, a pole called as gudhi is erected in front of house with a new cloth tied on it. A copper vessel is being hung on the top of the gudhi. Neem (*Azadirachta indica*) leaves, jaggery and cumin seeds used to eat on this auspicious day.

Spring season increases the body heat. Bathing with water boiled with neem leaves can relives body heat and prevents skin disorders like eczema. Cumin seeds relives flatulence and very useful in urinary

disorders. Jaggery is a good source of energy. Jaggery is taken along with neem leaves to reduce its bitterness so one will get maximum benefits of neem leaves.

In the month of *Vaishakha*, “*Akshaytritiya*” is the second festival celebrated in this season. It means ‘never diminishing’. It is a day that brings success and good luck. It is an old belief that if someone does charity on this day, he/she will be blessed with good luck. In ancient times, there was ritual that the earthen pots were offered to the needy as a purpose of charity. In a scientific point of view, season makes atmosphere hot and person can feel thirsty frequently. In ancient time the earthen pots were used to cool the water. So offering earthen pot to needy would help to quench thirst.

- **Jyeshtha (Mid May- Mid June) and Aashadha (Mid June- Mid July)**

The summer season (*Grishma*) comprises of these months. In this season the atmosphere becomes very dry as sun takes away moisture from the atmosphere. Not only the human being but also the birds, animals, and tress get affected by severe heat. So body's strength becomes lesser than spring season.

Festivals of summer season

“*Vatapournima*” is celebrated on the full moon day of *Jyeshtha* month. On this day married women workshop Banyan tree and seeks blessing for their husband's long life. *Vata* i. e Banyan tree is considered as holy tree. It is beneficial in wound healing, arthritis as it is having cold potency. People used to rest under this tree to get maximum fresh air.

- **Shravana (Mid July- Mid August) and Bhadrapada (Mid August- Mid September)**

The rainy season (*Varsha*) comprises of these months. In this season the atmosphere becomes unctuous, that causes weakened digestive strength.

Festivals of rainy season

The first festival of this season is “*Naga panchami*” showing the gratitude towards snakes. Snake prevents the destruction of crops by killing rats, so farmers used to worship snake on that day. Venom is extracted from snake to produce antivenom which is used in medical field.

The second festival of this season is “*Gokulashtami/ Gopalkala*”. This day is celebrated as birthday of *Lord Krishna*. People used to eat curd on this day in the belief that curd is favourite food of *Lord Krishna* but the science behind that is curd is excellent probiotic and it enhances digestive fire.

The third festival of this season is “*Narali pournima/ Rakshabandhan*” celebrated on the day of full moon. This festival is celebration of bond of brother-sister love. On this occasion ‘*narali bhat*’ (coconut rice) is prepared as a sweet dish. In a scientific point of view, coconut (*cocos nucifera*) is fruit loaded with high medicinal value and used in cooking. It gives strength and cleanses bladder, decreases fever and relieves thirst.

“*Ganesh festival*” is celebrated in the month of *Bhadrapada*. The *Ganesha* idol is worshiped on the fourth day and is drowned to the pond on the day of *Anant chaturdashi*. People offer 21 *Durva* (*Cynodon dactylon*) leaves to worship *Lord Ganesha*. During this month, *Durva* grows rapidly and it reduces body heat. *Durva* is having antimicrobial, antiviral and ant diabetic properties.

- **Ashvina (Mid September- Mid October) and Kartika (Mid October- Mid November)**

The autumn season (*Sharada*) comprises of these months. In this season body is accustomed to the cold atmosphere and digestive fire increases.

Festivals of autumn season

“*Navaratri*” is celebrated in the month of *Ashvina* for nine days after performing *Pitru paksha* rites. This festival is dedicated to Goddess *Durga*. *Dassehera* falls on the tenth day of month of *Ashvina* as a victory of Goddess *Durga* on evil *Mahishasura*. It is also called as *Vijaya Dashami*. This day is having several mythological stories happened in different era. People worship *Durga* by offering *Shami* (*Prodopsis spicigera*) leaves. This leaf alleviates bleeding disorder.

Diwali is celebrated in the month of *Kartika*. It is a festival of light celebrated for five days. It is having great mythological, cultural and religious importance. During these six days people wake up before sunrise, massage with oil and scented powder call as *Ubtan* and take a hot water bath. It becomes beneficial due to coldness in atmosphere while the *Ubtan* is prepared from different medicinal plants that destroys bad odour of sweat and makes skin glowing and healthy. After *Vasubaaras*, on second day *Dhantrayodashi* is celebrated on the mark on birthday of *Lord Dhanvantari* (God of medicines). On this day coriander seeds and jaggery is offered by the people. Combination of these two ingredients reduces bile problems.

On the next day, called, *Narak Chathurdashi*, people take bath before sunrise, cleanse the house and lighten the lamp. All family members come together and enjoy sweet and savoury preparation called as *Faral*. These food preparations are high in energy and fat content which is required by the body during this season.

Having *Faral* with relatives and friends enhances the relationship between family members and strengthens the community as well. *Narak Chathurdashi* is followed by *Laxmi Pujana*, *Bali pratipada* and *Bhaubeej* respectively having strong significance and mythological history. Overall *Diwali* is festival of lights, joy and affection.

Kojagiri pournima is the harvest festival celebrated on full moon day of *Ashvina* month. It marks the end of monsoon. This day is celebrated by people in the moonlight with entertaining games and songs. Milk is thickened by boiling and dry fruits are added to it, such milk is offered to moon. Boiled milk cooled in the moonlight gives maximum strength and dry fruits are highly loaded with nutrients which are the need of this season.

- **Margasheersha (Mid November- Mid December) and Pausha (Mid December- Mid January)**

Early winter season (Hemanta) comprises of these months. Atmosphere becomes cold and it increases digestive power of a strong person, so can digest hard food as well.

Festivals of Early winter season

Makar Sankranti is celebrated in the month of *Pausha*, that falls on the same day every year. During this season Bajra and brinjal grows more, hence on the day called *Bhogi*, a meal containing *Bajra Roti sticked til* on it, *brinjal vegetable* is prepared. On the day of *Makar Sankranti*, people share *til-gul* (Sesame and jaggery) with each other. Sesame seed is a rich source of vitamins (B6, thiamine, niacin and folate), minerals (calcium, iron, phosphorus, copper and zinc) and also a good source of protein. Jaggery is an excellent source of energy.

- **Magha(Mid January-Mid February) and Phalguna(Mid February-Mid March)**

An Extreme winter (Shishira) season comprises of these months. The intensity of coldness in atmosphere increases causes dryness and person is having highest digestive strength in this season.

Festivals of Extreme winter season

Mahashivratri is celebrated in the month of *Phalguna* by offering *Bela Patra (Aegel marmalos)* to *Lord Shiva*. These leaves are useful in abdominal diseases. **Holi and Rang Panchami** is next festivals celebrated as festival of colours during this season. People come together, play with colours and forget all worries in life.

Conclusion

India is a land of festivals. All the festivals depend on atmospheric changes. Although they are having mythological stories, religious beliefs, but yes they have strong scientific base too. The preparations like sweets and savouries are based on food grown plenty during that season which is required by the body to adopt atmospheric changes. Hence festivals and food go hand in hand in rich culture of India.

References

1. Manisha G. Dunghav (2015), International Journal of Ayurvedic Medicines 6(2), pg. 83-99.
2. Shyam Dua (2004), Famous Great Indian Fstivals, 1st edition, Tiny tot Publication, Delhi. Pg.23, 31, 35, 63, 71, 80.
3. Swati Karve (2008) Bhartiya San ani Ustav, 1st edition, Utkarsha Prakashan Pune, pg.133.
4. <https://knowindia.gov.in>
5. <https://fsil.in>

Fairs-Festivals: Human Happiness and Stress Management

Dr. Leena V. Phate

Asst. Prof. & Head, Dept. of English,

Jawaharlal Nehru Arts, Commerce & Science College Wadi, Nagpur, Maharashtra, India

Abstract

In this article, an attempt has been made to highlight the positive impact of fairs and festivals on the human being. Fairs and festivals spread happiness and joy among the people. The reasons and purpose of celebrating fairs and festivals are discussed in this paper. Festival brings happiness and reduces stress and therefore various festivals are described consecutively. Methods of celebrations of diverse festivals such as Holi, Diwali, Raksha Bandhan, Guru Nanak Jayanti, Lohri, Eid al-Fitr, Christmas Day, Buddha Purnima, Kumbha Mela, Pushkar Mela etc are described as they bring happiness in our lives and the life of the people. Features of happiness, fairs-festivals and human happiness and Fairs-festivals and stress management are the main thrust of these articles.

Key words: Fair, festival, happiness, stress, management, optimism

Introduction

Fairs and festivals are a significant part of the social and economic activities of man. They are organized in every part of the world differently. Some festivities take place in a certain region and some in different groups, communities in particular towns, villages, cities, state and country. As a result, fairs and festivals get their local colours and flavours.

Fairs and festivals are an essential aspect of Indian traditional cultural life. All the activities and work of Indian people rotate around the fairs and festivals. That is to say, fairs and festivals are the heart and soul of the Indian socio-cultural life. They are like an adhesive in our life and keep us attached to relationships in society. In India, fairs and festivals are associated with religious and spiritual beliefs, changing season's harvests etc. Fairs and festivals are of varied origin and celebrated in a certain manner in different parts of the country. They also fascinate a large number of people from far off places. Therefore, fairs and festivals have incredible tourism potential.

Fairs and festivals

India is a country of vibrant celebration. Fairs and festivals are a significant part of Indian cultural life. There are big fairs in India, either religious fairs or changing seasons fair - Kumbha Mela, Kolkata Book Fair, Sonapur Cattle Fair, Pushkar Fair, Baneshwar Fair, Hemis Gompa Fair, Kolayat Fair, Gangasagar Mela etc. The important festivals in India include Diwali, Holi, Eid, Ganesh Chaturthi, Durga Puja, Christmas, Guru Nanak Jayanti, Lohri, Buddha Purnima etc.

Meaning of Fairs

Fair is a place where people gather for a variety of entertainment, for buying and selling of goods. In short, the fair is a combination of festivals, business, trade, religious feast and holidays. "A fair is a gathering of people to display or trade produce or other goods, to parade or display animals and often to enjoy associated carnival or funfair entertainment". (Wikipedia)

India is famous for its festivals and fairs. Most of the fair in India are associated with religious events, agricultural activities, change of seasons, festivals and local temple etc. Sometimes the fair is so big that the whole country participates in it. And some fairs are very small and restricted to the community in a village. The fair may be big or small, it is celebrated with the same spirit, pleasantly full of ceremonies, colour, music, feasting, spectacle, fun and happiness.

Meaning of Festivals

According to Cambridge dictionary festival is a "special day or period, usually in memory of a religious event, with its own social activities, food or ceremonies". Collins dictionary defines a festival as "an organized series of events such as musical concerts or drama productions". From Longman Dictionary of Contemporary English, festival is "a special occasion when people celebrate something such as a religious event, and there is often a public holiday". Dr. Robin Tribhuvan defines the festival as "It is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people to absorb and be part of age-old yet still vibrant and living traditions."

From the above definitions, we can say the festival is the most precious and joyful time when family, friends and relatives come together to celebrate some religious and cultural event. Festivals create a sense of unity in the society and spread love, happiness, faith and joy among people.

Reasons and Purposes of celebrating Fairs and Festivals

In India, there are several fairs and festivals throughout the year. Fairs and festivals are celebrated on numerous occasions, for example, during harvest, the commemoration of historians and events, to show devotion towards deities of a different religion. Some fairs and festivals are regional. Different groups and communities celebrate different fairs and festivals. Every fair and festival have a reason and purpose for celebrating, such as religious, social, entertaining and national integration etc.

Religious

Fairs and festivals are not only celebrated to enjoy and have fun, but there is also a religious purpose behind its celebration. We celebrate religious festivals like Christmas, Diwali, and Eid for enjoyment and fun. But these festivals also have cultural importance over the centuries. Fairs and festivals manage to create a religious and spiritual environment in the country. During the celebration of these fairs and festivals, people remember their culture and religious traditions, values and ethics. They worship idol to show devotion and feeling to God.

Social

In India, we celebrate festivals with a social purpose. During the fair and festival season, people of different caste come together and greet each other. They take this opportunity to exchange their ideas and culture. Festivals like Ganesh Chaturthi, Navratri, Rakhi Purnima have social importance and bring a feeling of harmony. During fairs and festivals, family, friends and relatives get a chance to spend time with each other. Some people who are influenced by western culture get a chance to remember culture and tradition during fairs and festivals.

Entertaining

Fairs and festivals are not only celebrated for a religious and social purpose. Festivals like Holi, Navratri, Gopal Kala etc. are celebrated for fun and entertainment. Fairs and festivals celebration add joys and colours to our busy life. Family and friends gather at one place, laugh and enjoy the delicacies, food and drinks during fair and festival.

National Integration

India is known for its tradition, culture, heritage, ethical values and its harmony. There are few festivals when celebrated all over India brings national integration. These festivals are called National festivals of India. National festivals unite people, bring communal harmony, goodwill among people of different religion and arouse patriotic feeling of togetherness.

Fairs-Festivals and Human Happiness

Happiness

We cannot measure human happiness, as there is no thermometer to analyse the degree of happiness. "The term happiness is used in the context of mental or emotional states, including positive or pleasant emotions ranging from contentment to intense joy". (Wikipedia)

Features of Human Happiness

- The connotation and depth of happiness differ from one individual to another and depends on time. For example, food may give pleasure when one is starving, but the same food may not offer the same amount of happiness when one is not hungry.
- Happiness is a result and outcome of optimism. The higher the level of optimism, the more will be the amount of happiness. If the level of optimism is high, the amount of happiness will also rise.
- Happiness creates positive psychological energy which gives strength to overcome challenges and problems in life.
- There are two ideas to happiness. "Firstly, the authentic happiness that is natural and genuine and spurs by default and not by force. The second type is a borrowed concept wherein we feel happy by doing intentional activities that convinces us for an enforced ecstasy. While the former is intrinsic, the latter an extrinsic stirred response". (Handa M. and Kukreja J. 2012)

From the above discussion on features of happiness, we can state that happiness is a mental and emotional state of mind. Fairs and festivals have an important place in our life. They increase the level of optimism and subsequently, there is a rise in the level of happiness. During the festive season, there is positive psychological energy, so, people are hopeful of overcoming difficulties in life to seek a happy and prosperous future. Fairs and festivals bring the family members, friends and relations together. They spread happiness and rejuvenate the outlook. Festivals encourage us to be a better person and to share our pleasure with everyone. "So, there is no question that happiness brings tremendous personal rewards.... cultivating greater happiness benefits not only oneself, but also one's family, community, and society". (Dalai Lama 2009:48) We cannot imagine a life without fairs and festivals.

Here are some fairs and festivals that bring happiness in our lives and the life of the people.

Diwali

Diwali is celebrated with great enthusiasm in the entire country. People irrespective of their religion celebrate the festival. It is the perfect occasion to enjoy at the most with family members, friends and relatives. The household is cleaned, decorated and lit up with beautiful lamps and lanterns. Diwali is not only a festival of lights, but it is also a celebration of togetherness. People greet each other and distribute homemade sweets among neighbours and friends. "Life is all about happiness and as human beings, social interaction with our fellow beings not only brings happiness but helps us grow our capacity to learn languages, familiarise ourselves with cultures, inquire, think, play and work" (Zalmay: 2017). People are in a festive mood, and there is hope and expectation that the year will be full of good luck and prosperity. They also believe that good will prevail over evil and their lives will be free of all the problems. Piyush Modi (2017) has rightly asserted "A single ray of hope can brighten up the darkest of places. For the lights to shine brightly, there must be darkness and for life to go on happily, there must be hope".

Ganesh Chaturthi & Durga Puja (Navratri)

Religion plays a significant role in celebrating various social ceremonies and rituals in India. "Many Indian festivals are originated from various religions which interlink social and religious significance and traditionally perform socio-religious activities". (Biswas 2018) Festivals like Ganesh Chaturthi and Durga Puja mark procession and worship of Lord Ganesh and Goddess Durga. There are special joy and happiness during Ganesh Chaturthi and Durga Puja. During both these festivals, one feels to be a part of something big and powerful. People dress in bright colours all through the celebration of these festivals.

Eid

Eid al-Fitr is one of the biggest festivals of the Muslims and marks the end of Ramzan. This festival brings the family and the entire community together and gives the message of happiness. People relish delicious cuisines, wear new clothes, greet each other, and give gifts to the family. Prophet Mohammad and his supporters first celebrated Eid al-Fitr. In the month of Ramzan, all the Muslims fast, join in moral activities and charity.

Raksha-Bandhan

Raksha Bandhan is a festival of love between brother and sister. Sisters tie the rakhi around the wrists of their brothers on Raksha-Bandhan to pray for his good health and prosperity and receive a gift in return. Brothers promise to take the responsibility of protecting their sisters.

Holi

All the festivals in India offer us to purify our body, mind and soul. They limit our desires and help to achieve divine happiness. Holi is the festival of colours; it brings joy to our lives and is celebrated throughout India by several communities. It conveys the message of the victory of good over evil. Holi gives us the golden chance to experience happiness and deepen our bond with our near and dear ones during the auspicious time. The first day of Holi includes the lighting of the bonfire. People release the things which are no longer useful to them into the fire. This signifies burning of all our sins and vices. The second day of Holi is a carnival of colours, where young and old play with colours. Roger Gabriel (2016) remarks "Holi signifies the arrival of spring, the end of winter, and, for many, a day to meet others, play and laugh, forget the past, forgive, and repair broken relationships.... but mostly it celebrates the coming of spring with all its beautiful colours and vibrant life."

Christmas

Christmas is the most important festival of the Christian community; the very name of the festival brings a smile on the face. Christmas celebrated with great excitement, joy and happiness. People visit the Church, sing carols, offer prayer to Jesus Christ and desire to become a better person. People love to wear new fashionable clothes, decorate the tree and houses and bring gifts for family members. Christmas brings people together, spread joy, encourage love, acceptance and brotherhood. Children during Christmas are more excited to receive presents from Santa Claus.

Guru Nanak Jayanti and Lohri

Guru Nanak Jayanti and Lohri are important festivals celebrated by Sikh Community. Guru Nanak Jayanti celebrates the birth of the first Sikh Guru, Guru Nanak. It is one of the most sacred festivals in Sikhism. There is a community lunch, Langer, in Gurudwaras for one and all irrespective of caste, gender and class. This festival is an example of sacrifice, reverence and charity. Lohri is a festival of the joyous time. People sing and dance around the bonfire. People wish each other happiness, joy and prosperity.

Buddha Purnima

Buddha Purnima is the most auspicious day for the Buddhists, as it commemorates the birth, enlightenment and death of Lord Buddha. Celebrations of Buddha Purnima "carry the message of brotherhood,

goodness, etiquette and morality. Therefore, people welcome festivals to act as mood elevators and to bring happiness and enthusiastic in their life". (Biswas 2018)

Kumbha Mela

Kumbha Mela is the most significant cultural-religious event and festival in Hinduism. The source of the festival lies in the ancient belief in the battle amidst the gods and the demons over the ownership of the 'Amrit Kumbh', a pot filled with nectar. It is celebrated at the four places Allahabad, Haridwar, Nashik and Ujjain. The pilgrims take a ritual dip in the river. It is also a celebration of communal trade with many fairs, educational and religious sermons by saints, accommodate and feed visitors and entertainment spectacle. Kumbha Mela is the world's biggest celebration of cultural and religious significance.

Pushkar Fair

Pushkar fair is one of the biggest tribal gathering, held near the sacred lake of Pushkar, in Rajasthan. It is the largest camel and livestock fair in India. It has a tourist attraction for both domestic and international travellers. The fair attracts nearly two lacs, visitors. There are cultural events and competitions like dance, tug of war, camel race, longest moustache competition etc.

Fairs-Festivals and Stress Management

Modern life is full of frustration, stress, strain and demands. Stress is sometimes good. Mild stress can help perform under pressure and encourage to do the best. "Stress is an exclusive relation between person and her/his surrounding environment which she/he perceives as taxing, or is gone far beyond her/his coping resources and threatening her/his health" (Lazarus, & Folkman :1984, as cited by Shahsavarani) Joshua J Broman-Fulks (2012) defines stress as "a collection of physiological, emotional, behavioural and cognitive reactions that occur in response to environmental demands". In a comprehensive and simple definition "stress is any influence of internal and/or surrounding environment on living being which disrupt its homeostasis". (Shahsavarani:2013)

Everyone needs to manage stress; it is the need of the hour. The objective of stress management is not to remove stress but to adopt stress management techniques to reduce it. "Managing stress is all about taking charge: taking charge of your thoughts, your emotions, your schedule, your environment, and the way you deal with problems. The ultimate goal is a balanced life, with time for work, relationships, relaxation, and fun – plus the resilience to hold up under pressure and meet challenges head on". (Jadoun:2012) According to Joshua J Broman-Fulks "the following stress management techniques have been consistently supported by empirical research: physical activity and exercise; healthy eating; adequate sleep; relaxation, mindfulness and meditation; laughter, self-expression and social support; and cognitive restructuring".

Fairs and festivals are of universal importance from both social and economic perspectives. Our life is chaotic, full of stress and worries. Human pleasure and contentment are dominated by negativity, pessimism and uncertainty and so there is a necessity of things that might bring positivity in life. Therefore, fairs and festivals give us the occasion to overlook all our worries and anxieties. Celebration of these fair and festivals bring joy, enthusiasm and positivity in life. "Festivals act like stress relievers and help us balance our emotions. More positivity naturally lowers negativity. It also provides an opportunity to reduce friction and brings estranged friends and relatives together in a bond of love" (Zalmay: 2017).

Conclusion

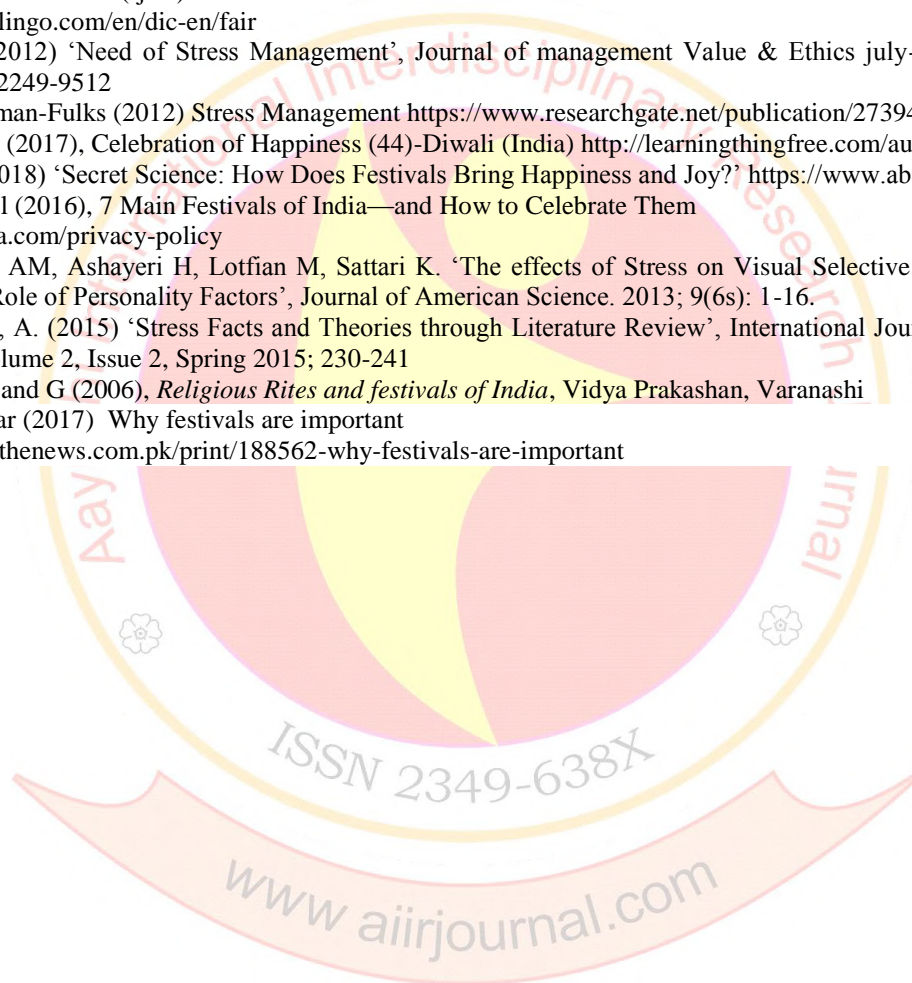
Fairs and Festivals can positively influence the behaviour of a human being. They bring happiness and relieve stress to a great extent. A clinical Psychologist and life coach Mamata Harish Iyer informed that the happiness arises when all the five senses are triggered and this majorly happens during the time of the festivals. The beautiful and unique decoration pleases your eyes; retrigger your brain to feel happy. The sweet fragrance all around you, which triggers your nervous, and power to change the feeling and thinking ability. Likewise, the sweet, snacks and the other food, which you have enjoyed in your childhood, refresh your old memories. (Niraj Gala: 2018) In India, the infants are part of the celebration of fairs and festivals right from their childhood. So, the youngsters understand the traditional rituals of each festival and they love to celebrate the festivals. As they are grown-up, they want to celebrate the fairs and festivals thoroughly because since childhood they are mindful about the festivals, celebrations and togetherness. There is an inverse relationship between stress and happiness. Higher the level of happiness, lower will be the level of stress.

Festivals like Ganesh Chaturthi, Diwali, Holi, Durga Puja Christmas etc. bring people closer to each other. During festival seasons, when surrounded by happy and smiling friends and family, affects our mood helping in reducing stress. People have work pressure throughout the week and are stressed. To get relief from stress, they spend their weekend with the family by attending fairs and bring work-life balance. Fairs and festivals reduce stress adding colours and fun to the routine stressful life. Spirit of celebration is very high when the entire community come together and rejoice during fairs and festivals. As most of the festivities are initiated on ceremonies of prayers, exchanging good wishes, cleaning and decorating houses, buying and wearing new

clothes, singing and dancing and enjoying delicious food fills life with happiness. “Scientific studies have shown that happy people are more likely to attract a mate, enjoy stronger and more satisfying marriages, and are better parents. Happy people are also healthier, with better immune function and less cardiovascular disease. There is even evidence that happy individuals live up to ten years longer than their less happy peers! In addition, happiness leads to better mental health, greater resilience, and an increased capacity to deal with adversity and trauma”. (Dalai Lama 2009:46-47)

References

1. Bhatiya and Solapuar G.R.(1999), *Religious Rites and festivals of India*, Vidya Prakashan, Varanashi
2. Biswas R.K. (2018), “A study on celebration of festivals in India for the inculcation of moral education”, International Journal of Advanced Educational Research ISSN: 2455-6157 www.educationjournal.org, Volume 3; Issue 2; March 2018; Page No. 309-314, [file:///C:/Users/Administrator/Downloads/3-2-113-537%20\(3\).pdf](file:///C:/Users/Administrator/Downloads/3-2-113-537%20(3).pdf)
3. Dalai Lama and Howard C. Cutler, M. D. (2009), *The Art of Happiness*, Riverhead Books, New York.
4. Dalai Lama and Tutu, D. (2016) ‘*The Book of Joy: lasting happiness in a changing world*’, Penguin Random House, New York
5. Handa M. and Kukreja J.(2012) “Administer Happiness Quotient for Organizational Excellence”, Indian Journal of Management Science (Ijms) Issn 2231-279x <https://educalingo.com/en/dic-en/fair>
7. Jadoun, N. (2012) ‘Need of Stress Management’, Journal of management Value & Ethics july-sept.12 Vol. II No.III ISSN-2249-9512
8. Joshua J Broman-Fulks (2012) Stress Management <https://www.researchgate.net/publication/273946086>
9. Modi, Piyush (2017), Celebration of Happiness (44)-Diwali (India) <http://learningthingfree.com/author/pi24827m>
10. Niraj Gala (2018) ‘Secret Science: How Does Festivals Bring Happiness and Joy?’ <https://www.absfly.com>
11. Roger Gabriel (2016), 7 Main Festivals of India—and How to Celebrate Them <https://chopra.com/privacy-policy>
12. Shahsavarani AM, Ashayeri H, Lotfian M, Sattari K. ‘The effects of Stress on Visual Selective Attention: The Moderating Role of Personality Factors’, Journal of American Science. 2013; 9(6s): 1-16.
13. Shahsavarani, A. (2015) ‘Stress Facts and Theories through Literature Review’, International Journal of Medical Reviews , Volume 2, Issue 2, Spring 2015; 230-241
14. Sharma S. P. and G (2006), *Religious Rites and festivals of India*, Vidya Prakashan, Varanashi
15. Zalmay, Kahar (2017) Why festivals are important <https://www.thenews.com.pk/print/188562-why-festivals-are-important>



Role Of Technology In Celebrating Festivals

Mrs. Ahilya Patil

Assistant Professor, Department of Computer Science,
Shahid Virpatni Laxmi Mahavidyalaya, Titave, Kolhapur
SNDT Women's University, Mumbai

Abstract

A festival or gala is an event ordinarily staged by a local community, which centres on and celebrates some unique aspect of that community and the Festival. Among many religions, a feast is a set of celebrations in honour of God or gods. A feast and a festival are historically interchangeable.[1]

In Indian culture, there was a time when there used to be a festival every day of the year – 365 festivals in a year – because a festival is a tool to bring life to a state of exuberance and enthusiasm. That was the significance and importance of festivals.[2]

In India there are some of festivals which are celebrated as big event like Dussehra, Diwali, Crismusetc . It is that time of the year when we see the festive colours and joyous faces all around.

We find people right from the kids to adults, discussing, planning, shopping or making arrangements for the festive celebrations. Right from a school going kid to a corporate professional, all are eagerly waiting to celebrate the festivals in their own way.

Festivals were different and differently celebrated across all the regions, depending upon that region's geographical and climatic conditions.[1]

But, now impact of modern life style on basis of technology has going to start on changing way of celebrating festivals.

Basic objective of this research paper is to highlight on how technology is changing the way we celebrate festivals, Role of Technology has played in celebrating festivals and also focus on Different ways of celebrating festivals, Technology connected the people but not the culture.

Keywords Festivals, role of technology in celebrating festivals, Use of Technology in Festivals, Different ways of celebrating Festivals, Prons Cons of Uses of Technology in festivals.

Introduction

Can someone imagine life without festival? 365 days working or enjoying holidays only. In this high tech modern and busy world, we have very less time to spend with our family members, relatives and friends.

Festivals are the unique way to meet them. Almost all festivals are related to god or some kind of religious faith. Festival keeps us together. Festivals are celebrated in memory of the victory of truth, victory of light over darkness.[3]

Festival teach us to live together, to support together, makes our belief strong in religion, discipline. During festivals, family members, friends, neighbours and relatives meet together and enjoying. This meeting can make relation stronger forever. Also it gives a chance to know better about our culture and each other.

During festival we are also worshipping God. It is increasing our faith in truth. Now all community peoples celebrate all festival together. This increases feelings of brotherhood. Every festival has some scientific reason to celebrate. Most important thing behind celebrating festival is to spread happiness. Celebrate to make someone smile. We should celebrate our festivals in such a way that we can stop too much waste of money, should not pollute environment.

Life is growing rapidly in modern times with technological advances and social media platforms. Its impact also followed to celebrating festivals with different ways.

In this paper, our aim is to make a survey on Role of Modern technology in festival celebration, Importance of celebrating festivals, Affects of Modern technology in celebrating festivals etc.

Research Methodology

This research paper is conceptual and Exploratory in nature. In order to meet such objective secondary method is adopted. The secondary data was collected through books, periodicals, journal and published material related festivals and Computer Technology for the study.

Why festivals are important in our life:[4]

1. Festivals Create Harmony with nature

Festivals are connected around the world with nature and culture. In India Navratri, Dussehra, Diwali, Holi, Lohri, Pongal, KarwaChauth, RakshaBandhan, and Shivratri, etc. all these festivals have religious importance.

All are special occasions based on SATYUG (The ERA of truth on Earth), DWAPARYUG, TERTIA YUG, etc. stories and real incidents. More described in PURAN AND VEDAS. Currently, we are living in KALYUG.

That day when God killed the devils known as the most beautiful and auspicious for people. Such as RAVAN, HIRNAKASHYAP, KANS, KHARDUSHAN, etc. are killed by God after taking special AVTAR on earth to protect people from victimization and tyranny.

Now in Kalyug or previous era, it does not matter how different we are in color, salary, occupation, job, position, and money we are still taking O₂ from trees and plants. We all need water to drink and we all need food to live. And everything around us is a part of God.

Technically, God is a group of good people in Kalyug and the Group of bad people is Devil. We need to identify that.

But all good people and bad people are children of God. God is everything, nature is God. Plants, Trees, birds everything that you see have the part of God.

We humans can't live without plants, trees, water, animals, etc. on the earth. Even this world is impossible without humans and other natural parts. When all part of nature connects with each other for good cause then it creates harmony in the society.

And that's why we all connect on festivals with each other to remember that God is here and we need to follow good natural practices.

So for the development of Nature (humans, animals, water, air, etc.) and harmony between people in society, it's important to celebrate festivals.

2. Festivals Spread Brotherhood and faith

Festivals spread brotherhood or sisterhood and faith in between all the humans. People at festivals are connected with God and lessons. Connection with God creates a positive attitude in their behaviour towards other people.

And positive behaviours towards everyone no matter about cast, religion, colours and occupation and sense of respect for everyone it spreads brotherhood, love, and faith in the society.

That's why festivals are important to celebrate. It's because festivals are the oxygen of society and the life of society, brotherhood and faith are dependent on how much we care about each other.

When everyone follows his/her duty and cares about the other people and the whole part of this nature then the social development begins.

Festivals are a chance to whole people of the country and world to work and connect for a cause.

3. Festivals speed up the economic development

People buy more goods and services during festivals. It's because they get a discount on luxury items and various attractive schemes on products and services from sellers.

Government and private employees get special bonuses, gifts and holidays to celebrate festivals with family. Everyone arranges and spend money on festivals. That increase banking and cash transactions. More items sold mean more tax collection for the government. More people get money and it increases more investment later.

Different uses or applications of Technology in Morden Era

Life is growing rapidly in modern times with technological advances and social media platforms. There are a multi-faceted compendium and many-sided synthesis of the development of human lifestyles such as technology, and social media in contemporary life.

Communication outlets and connection sources are changing every part of our lives so fast that it can be difficult to adjust. [5]

Technology has improved the lives of many individuals, with nearly half of adults. For example, in the United States of America, India and other developed countries imagining life without a Smartphone is a very difficult task.

Technology has created amazing tools and resources, putting useful information at our fingertips. Modern technology has paved the way for multi-functional devices like the smartwatch and the smartphone. Computers are increasingly faster, more portable, and higher-powered than ever before. With all of these revolutions, technology has also made our lives easier, faster, better, and more fun. Technology's advancements have provided quicker ways to communicate through instant messaging apps and social media platforms.

Technology has also given us brand new devices in recent decades, like smartwatches, tablets, and voice assistant devices. With these devices, we can do things like transfer money instantly and make purchases for everything from clothes, food delivery, groceries, furniture, and more. Technology has changed how we entertain ourselves, meet each other, and consume all types of media. It's made fun advancements, but it's also made important advancements in safety when it comes to home security and medical devices. [8]

Digital technology has changed what people term as "media." The influence of new technology on media is apparent since a media company isn't necessarily a news platform anymore. A media company is now any company that helps pass information across the globe, including social media platforms like Facebook and Twitter.

We do most of the house cleaning with machines, which actually makes the life very easy. Every day a new machine is invented for human use to ease their lives. According to Emmanuel Mesthene (n.d.), "Technology is neither good nor bad, it is neutral" (page 12). This means that technology can bring us luxuries, but it also can cause problems. It is a matter on how the technology is used.

Areas where applications of technologies are used is shown in following figure.

Role of Technology in Celebrating Festivals

With the advancement in the technology, it has impacted on the festivals too. Under a deep thought? Well, why not? Just think of times when people used clay lanterns and see now, by what percentage do u find clay lanterns during the festivals? It's mostly the synthetic items or goods which are flooding the market.

We have ample number of products, clothes, eatables to choose from. And in countries with such huge populations, how do u think such commodities in these many quantities are produced? Had it been all manmade, it would have taken ages to produce such quantities. But, technology, our dear friend, has made it easier to produce huge quantities and distributed among the mass.

Well, Only a few days left off for the festivals, and you come up with a sudden plan to go to your native and celebrate with your family and friends? OMG!!! Well, nothing to be freaked out. This OMG factor doesn't remain anymore. Just sit in front of your desktop, laptop, mobile, tablet, etc. and open your browser, visit airlines site, book the ticket and make transactions online. [8]

Bravo! And here you are on the day of festival by crossing several miles within a few hours of flight in front of your family. Wow, the idea itself gives a thrill, doesn't it? So, now it must be really easy for you to make out the whole amazing idea was overdriven by our saviour in charge, 'technology'.

Oh, wait! You won't be able to make it out this season and celebrate with family and friends? Upset? Well, you shouldn't be. Our dear Mr. Technology has provided us with devices, network connectivity and Applications through which u can watch your loved ones celebrating in front of your eyes, and you don't feel excluded.

The online market, dominated by Amazon and Flipkart, have become an important part of India's festive season. Their shopping festivals form huge calendar events that attract millions of Indian online shoppers each year.

Technology also help for providing new ideas about making different kind of food, decoration related with respective festivals. It also provide festival celebration information to whom they don't know.

Technology Connected the people but not the culture[8]

Yes, Thinking that we are contradicting the last section where we were praising Technology and now all of a sudden at the verge of criticizing it? Well, please re-read the sub-heading. Technology has played a vital role in connecting people.

But, Festivals are the reason to connect the cultures. Yes, technology is a medium that helps festivals to gather people and the sense of festivity brings the joy and valour to re-unite the varied cultures a nation carries.

Well, if we observe in-depth, we would observe that celebrating festivals brings in great positivity in day to day personal as well as social affairs. It symbolises and showcases a great unity in our across our nation.

People stay united and get involved with each other while celebrating festivals. The family culture, which we can see is vanishing these days stays intact. Festivals give people staying away from their home working day and night for their family and future a reason and an Occasion to meet their near and dear ones.

Not only these, only these festivals have given an opportunity and a hope to the Soldiers safeguarding our nation out there and brings them home. The seldom essence of festivals and celebrations lies in to firmly hold the roots of human values through inclusiveness and togetherness.

We are losing out on traditional way of celebrating festivals. In older days there was the hustle and bustle in their homes before and after festivals. Things have changed now. Our hectic lifestyle is majorly to be blamed, also since most of the families are nuclear it becomes very difficult to follow all those rituals of celebration.

Conclusion

Festivals are widely celebrated all across the globe all throughout the year. It is not only a cause of celebration or worshipping thy God, but also, carries a hidden responsibility of uniting the mass. [8]

It is a ray of hope that gives people a reason to smile, to stay happy and joyful and Technology helps this ray of hope stay alive.

To celebrate festivals you can use technology for happiness and joyness but not only technology is main aspect of celebrating festivals.

So, here we are in festive journey doing our bit and giving our all an overview of what and how Festivals and Technology mean to us, and how they support each other.

References

- [1] <https://www.definitions.net/definition/festival>
- [2] <http://kmit.in/emagazine/article/celebrating-festivals-changed/>
- [3] <https://www.indiastudychannel.com/forum/111796-Role-festival-our-life.aspx>
- [4] <http://www.klientsoltech.com/importance-of-festivals-in-our-life/>
- [5] <https://www.scientificworldinfo.com/2018/11/how-modern-lifestyle-affects-our-physical-and-mental-health.html>
- [6] <https://www.aginginplace.org/technology-in-our-life-today-and-how-it-has-changed/>
- [7] <https://www.ukessays.com/essays/sociology/modern-life-style-effects-sociology-essay.php>
- [8] <https://www.nescode.com/blog/how-technology-changing-way-we-celebrate-festivals/>

Festivals and Festivalization in the Modern Context

R. M. Kasture

Late Dr. Shankarrao Satav Arts and
Commerce College, Kalamnuri,
Dist. Hingoli**Abstract:**

The word festival is derived from Latin words festa and festivus. In the past, most of the festivals were parts of religious traditions. In the modern period, different words are used for festivals. The word 'festival' encompasses all kinds of people, whereas, the new words like 'gathering' point at a celebration by a group of people with similar interests, positions etc. The changed attitude towards life because of its instability in the post-modern era and rising tourism are some of the reasons for the spread of festivals in the contemporary period. Tourism industry and festival industry help each other to give a boost to economy. Tourists are transported to particular destinations by tourist industry and the festival industry creates destinations for celebration. Further, festivals have become instruments of social and cultural exchange. Through festivals, transfer of knowledge, technology, and ideas is carried out. Thus, festivals and festivalization act on several levels of social systems, economy and culture in the post-modern context.

Key Words: Festival, festivalization, celebration, fair, day, event, gathering, tourism, industry

Festival is a phenomenon, as old as the human race. The word festival is derived from Latin words festa and festivus. It was used as an adjective from the 14th century and from the late 16th century; it was used as a noun. There are a number of words in the same family like feast, festivity, fest, although used in various contexts but point in the same direction. A festival is a suspension of routine life, a focus on expressive forms like feast, new clothes, music and dance, with a divine element. In older times most of the festivals were part of the religious calendar.

Although a simple word, it is difficult to define it due to the complex character it has got, in the modern age and the global world. This is reflected in much of the literature on festivals, where, we find discussions about their diversity and variety, their evolution and history, as well as the spreading out in the contemporary age. Festivals have become one of the central formats in the present cultural realm. Webster's New College Dictionary defines festival as 'a time or day of feasting or celebration, especially a periodic religious celebration'.

Wikipedia defines festival as 'an event ordinarily celebrated by community and centering on some characteristic aspect of that community and its religion or cultures. It is often marked as a local or national holiday, mela, or eid'. A festival is normally a larger and less formal affair, containing many acts. Festival behaviour typically includes moving around, eating, drinking, smoking, having a day out, sometimes even many days.

As stated above, in the past, most of the festivals were part of religious traditions. They contained particular customs, rites, rituals, traditions etc. The end of the 20th century is marked with the term 'festival' being used for various kinds of celebrations irrespective of religious connotations or contexts. A number of other words, such as feast, gathering, event, party, fair, mela etc. are also used in various contexts. In the contemporary era, one may state that the world has been festivalized.

We can classify festivals into many kinds like religious, non-religious, musical, academic, modern and classic etc. However, broadly, they can be divided into two major types. Firstly, we have some homogenized festivals or formats of festivals. Such festivals are produced by people with parallel concerns, similar education and equal social status. In such festivals, a similar procedure and practice is adapted and is presented in similar ways.

Secondly, we observe that festivals have broadened their horizons. Today all kinds of calendar events, markets, meetings, feasts, non-religious rituals are celebrated, but they are rarely referred to as festivals. They are more often termed as 'gathering', 'days', 'fare', 'events' and so on. It may be due to a desire to use a new word. Further, it seems that people tend to use a secular term as the word 'festival' may have some religious, traditional and cultural connotations. A 'festival' encompasses all kinds of people, whereas, the new words like 'gathering' point at a celebration by a group of people with similar interests, positions etc.

Further, according to Falassi, the festivals can be classified as rural festivals and urban festivals. 'Rural festivals are supposedly older, agrarian, centred on fertility rites and cosmogony myths, while the more recent, urban festivals celebrate prosperity in less archaic forms and may be tied to foundation legends and historical events and feasts' (3). The rural festivals are primarily attached to our religions. The religious calendar has some important events, days etc. There are prescribed formats of celebration of these festivals. On special occasions,

fairs are also arranged in rural area that gives large audiences for local artists. Some of these fairs are celebrated on particular days like birth anniversaries of local saints. In urban area, the traditional festivals are celebrated vigorously. In addition, in the post-modern perspective, new festivals and days are celebrated in a big way, imitating the western culture.

In the modern context, the referred to words above have slightly different shades of meanings. The globalization has changed our approach towards life enormously, where celebration of every moment of life is glorified. This modern context has attached new meanings and shades of meanings to these words, resulting in festival celebrations to a large extent. The new century observes more festival events and more celebration of such festivals. The changed attitude towards life because of its instability in the post-modern era may be an important reason behind this boost.

Rising tourism is another chief reason for the spread of festivals. Today, people have a great desire to travel. The easily available and convenient transportation system gives a boost for tourism. The travelling creates a kind of cheerful mood among travelers and a particular festival provides a cause to celebrate. The experience is provided by the festival industry for the tourists. As a result, grand events are arranged and celebrated. Many large festivals are arranged throughout the year, the smaller festivals are literally innumerable. The creation of large monuments, museums, world heritage sites, theme parks, fun-fares and Disney lands help both, the festival industry and tourism industry. The various kinds of theme parks also help in creating a feeling of going into another world, which is essential for the experience of a different place, a new life and another time.

India can be called as a land of fairs and festivals. In rural India, several fairs are arranged in winter season. The green fields create cheerful feeling among minds. Many of these local fairs, festivals, and foods are widening their scope in the modern world. The festivals, like other entities in the globalised, capitalistic world, have got a dual structure at the same time, uniting and separating. The local festivals are being widened and acclaimed out of their limited locale. People travel from their places to take pleasure in such events which were local and small in the past. Today, some of such fairs have been transformed into large festivals by locals for global tourist markets. Jyotiba fair in Kolhapur and Khandoba fair in Malegaon are some such examples.

Here, Tourism industry and festival industry come together to help each other. In this case, tourism industry transports the tourists towards the fairs. Production of tourist destinations is essential to produce the local for global export. In this process, the local product (the local food, the stories about the fair, the festival place and its surroundings) has first to be marketed. The distinctiveness of the festival place has to be advertised to create a brand to launch in a larger market. In this way, places are transformed into destinations, where, people will come to visit and to get an experience.

Another justification for the increase of festivals is that though they seem to be costly; many of them are yet gainful for viewers and arrangers both. The people get access to different places, feasts and goods for moderate expenditure in such fairs and festivals. These events are gatherings of old friends and an opportunity for making new friends. The old friendships could be revived and new acquaintances of common interests could be found in such festival events.

In India, winter season is the period of many festivals and events. The music festivals and literary gatherings arranged in urban India are noteworthy. Many music festivals like Sawai Gandharv Mahotsav or Sant Haridas Sangeet Mahotsav, Book fairs and literary meets like Akhil Bhartiya Marathi Sahitya Sammelan (Literary Gathering), Natya Sammelan (Drama Festival) have become much popular and acclaimed throughout the country. All such musical concerts including festivals are rather risky events for the arrangers. But with many kinds of artists, it is possible to manage the risks successfully. Also, it reduces the total cost per artist. Co-ordination between festivals and shared costs for artists also contributes to increased efficiency. For musicians and artists too, festivals are a means to reach large audiences with small investments. The festivals provide them a great visibility for comparatively low costs that can give them recognition and enhanced status. In turn, the artists also enhance the status of the festival.

The increase in numbers of such events, thus, can be observed as a response to the increasing demands of the market economy on increase of profit and continuous effectivisation in the fields of art. At the same time, for listeners, it is a real opportunity as they get access to renowned musicians, singers, and literary artists at an affordable cost. The same thing is true about literary fairs, book fairs etc.

We look for an escape from our routine life in festivals. A festival or tour is a 'day-out'. These festivals are large inclusive gatherings, which attract a large numbers of visitors who come to search new forms of social interaction, exploring alternatives to the conventional life. They are occasions to participate in something different and unusual, which is more intense than everyday life. It is rather intoxication in various respects. It is

a sensitive awareness, leading stronger sensual and spiritual expression. It gives us immense energy through new experiences to go towards our routine world.

Another phenomenon takes place through festivals is the social and cultural exchange. In the globalised world, the borderlines of religions seem to be blurred when people celebrate the festivals of other religions with the same vigour. Thus, festivals like Diwali, Eid and Christmas are celebrated throughout the world, irrespective of the religion of the people. It is a cultural exchange through which we become aware about other religions.

Through festivals, transfer of knowledge, technology, and ideas is carried out. It may give rise to novel things which can be tried and researched. Further, prevalent things and ideas could be challenged and replaced by new ones, to make the life more enjoyable. Thus, people become familiar with something unfamiliar. Individuals, groups and cultures interact through festivals. This makes festivals important potential spaces of intercultural give and take. Most of the festivals have been commercialized today. Yet they act as an alternative to the traditional order, which explains some of the extraordinary social behaviour that has developed in many festivals.

Festivals, thus act on several levels of social systems, economy and culture. As stated above, they act as an instrument for a cultural give and take among divergent cultures and different social systems. Undoubtedly, the festivals boost economy of that particular region in many ways, where, new brands are created, presented and sold. Tourism industry and festival industry work hand in hand to which help to flourish both. Their consumers also gain from this alliance, who are exploring a different world, a new time, a novel experience.

References

1. Falassi, Alessandro. *Time out of Time: Essays on the Festival*. University of New Mexico Press. 1987. Print.
2. *Webster's New World College Dictionary New Millennium- Fourth Edition*. Ed. Michael Agnes. New Delhi: Wiley India. 2007. Print.
3. www.wikipedia.org



Festivals And National Unity

Dr. C. R. Chougule

Department of English,
GKG College, Kolhapur – 416012, (MS) India.

Abstract

“The greatness of culture can be found in its festivals”

‘India’ is a festive country. According to the above line, if you want to know the greatness of your country or any country, then it would be very premature to explain the festival of that country. In India, festivals have been around since ancient times and there are social, religious, and scientific reasons behind each festival. It helps you to maintain unity in the society and in the country. “उत्सवप्रियः खलु मनुष्यः” Mahakavi Kalidas has said that and is 100% correct. The guy is really festive. That is why the Indian culture and festivals have special significance. Whether it is a festival or a ceremony, everyone gets excited about it. Festivals celebrations enable different people to come together in harmony and this causes unity among people hence leading to national integration. ... Festivals are meant to rejoice over a period of a lot of hard work. Festivals increase the sense of brotherhood, goodness and morality among people.

Keywords: Greatness of Culture, Unity, Harmony, Integration.

Introduction:

No matter what the festival is, it has great significance. Ancient people have kept festivals from a very old age because in those days there was no entertainment. It is a festival that brings people together and divides the people. Festivals have great importance in this life of stress. Our customs, traditions are preserved through festivals e.g. Diwali, Dussehra, Holi, Ganesh Chaturthi etc. Festivals are celebrated in India. Children, as well as people around the world, see the form of unity from many in India through festivals and learn many new things. All our festivals are nature preserving, allied with agricultural culture. It is a modern practice that worshipping God should be done with reverence rather than fear and preserve the original purpose of nature conservation. At the village festival, all the young men and women of the village come together. Celebrations take place at one another. Festivals create a feeling of cooperation and equality. It is easily possible to celebrate the promotion of new good thoughts. It is possible to collect money for a public function. All can come together to do great things.

Large public works can be performed at these festivals. Leadership can be created only through festivals. Worksheets can be created. That is why Lokmanya Tilak and Mahatma Phule started the process of public festivals to achieve self-government and create national sentiment. Along with the happiness that comes from participating in the festival, people forget about the pains and anxieties of their lives, and the artists grow up only by presenting art through the festival. Thousands of hands also get work due to the festivities. Jubilee celebrations of the national men help to awaken the pride of the nation. In India, more than the languages spoken, festivals are celebrated by different religions. There are plenty of festivals that will in any way lead to social and national integration. In view of the current national situation, the importance of the festival is doubling. It encourages us to keep our origins, our society, our values, our foundation and our conserve it. It helps people come together and celebrate different festivals together such as Diwali, Holi, and Eid. In India, people celebrate many festivals such as nationals and regional. The National Festivals such as Republic Day and Independence Day remind people about their sacrifices and the freedom of struggle for the freedom fighters. The feeling of unity, unite the people of India. In their constitution, sculptors or constituents took care of how unity would play a role in making the situation of the country a reality at that time. We have to Work in harmony with the fundamental rights of the Constitution. For many years, the whole of India has been treating it as a communion.

But with some religious power, the atmosphere of unity and harmony of our country seems to be going away. Religion is causing stress. Just as this religious upheaval is leading the society, it is also working to become a major hurdle in the path of progress of the country. It has become extremely important to reduce or eliminate this burden as soon as possible. There are many effective media we can use to reduce this burden. One of them is the festival. Although India is diverse, India can be divided into three, four religions. Hindu, Muslim, Sikh, Christian and all religions have many festivals that can work to promote national unity. Over the years, these festivals have been a constant activity. If we take the example of Ganapati festival, Holi, Dussehra and Diwali in Hinduism, all the above festivals are celebrated in public. People of any caste can participate and enjoy. These types of festivals foster a sense of national unity. The function of strengthening the principle of "all religions" is through the festival. For example, when you think of Holi festival, this festival is celebrated almost all over India. In which people of all religions, of all races, participate happily. They colour each other,

the colour is blurred which has the benefit of enhancing national integration. People of all religions come into contact with each other, and people who buy and sell these colours belong to different castes. No one thinks about who made or bought this colour while taking the paint. This has the double benefit. One is that solidarity is promoted. Secondly, there was economic progress.

Also, if you think of the Muslim religion, the festival 'Moharam' is considered as a symbol of Hindu Muslim unity. Moharam is celebrated all over India. In the meantime comes Ganapati festival. We have seen in many places that the idol of Ganapati and the clan of Moharam are installed in the same temple or in the vicinity. So that people of both faiths come together and celebrate festivals. Therefore, social harmony is achieved and if such a thing is imitated all over India, then there will definitely be a sense of national solidarity. One must admit that the progress of any country is due to its economic goddess. With money in the hands of people, the person is inclined towards stability. He does not see the person falling into a dispute, agitating, arguing. It is well-known that in India, festivals are celebrated by all the castes. It helps in the feeling of unity. Festivals can be celebrated only when there is peace in the country or state. We are not happy to celebrate this during the war period. If there is no social harmony in the area, there is very little to be observed for the festival. From this we can say that festivals are celebrated in countries where social harmony is good. Therefore, it can be said that national integration is good in that country.

Taking advantage of such festivals has become an urgent necessity. It can be done through this festival to establish an earlier unity without fanatic powers. This is quite simply possible through public awareness in public festivals. For which the younger generation should take the initiative. There are young people in every home today who are connected to the whole world through social media as well as people of different castes who have young friendship relationships with religions. Students of different castes are studying in the educational institutions where this young generation is studying today. This is where young people celebrate every caste, religion festival in public, and automatically increase the feeling of unity among the youth. The result is that through social media, it will be known to the whole world and the rest of the youth will follow the same and spread an atmosphere of solidarity across the country. The misuse of social media creates this fanatical force by sharpening it by answering it in its own language. Misunderstanding will be overcome and national integration will be promoted. There will be lasting happiness throughout the country. By reaching the path of development of the country, one can reach the pinnacle of success.

Festivals are very important in our Indian culture. Through these festivals a culture of human life has been created. What is the meaning behind these festivals? We must know it and accept it in our daily life. However, lately there has been a change in the way of celebrating the festival. Although modernity is coming, traditions must be preserved. The youth should be informed about the traditions going on today. We all need to be careful that in the name of modernity, the exact reason behind it should not go away. In Maharashtra, Lokmanya Tilak started the tradition of public festivals with the priority of social unity, religion, equality and happiness, but the festival has received the appearance of malls and goods. These formulas have come in the hands of a select few but 'owners'. The builders are burning their interest by keeping an eye on the illegal business vote bank. The ransom is being recovered on demand. Day by day, all the festivals have got the look of professionalism because of the government, political party leaders, cadres, publicists, enthusiastic devotees. While celebrating the festival, their future marketing should be stopped. There should be public education, environment, love and awareness through public festivals, but today there is a situation where there has been politicization and corporatization of festivals. Due to the illegal intervention of the politicians, the obstacles to public awareness, folk education, health, awareness and promotion of festivals are often created. Due to the great sponsorship of all our festivals, they have become a 'corporate event' rather than a general event.

The aim of national integration is to bring all these different racial, religious, cultural and language groups into a single nation with a national awareness. And these important works had done by our festivals. Therefore, it is our duty to not market our festivals. National festivals are an important contribution to the country's internal security. There is also a lot of effort put in by the government to instil this sense of unity. One of the key steps in this is the National Festival. On August 15 and January 26, the two-day national festival is declared by the Government of India. On this day, all Indians forget their religion, caste, race and bow before the tricolour flag. Various cultural events are taking place on this day. Artists from different parts of the country comes together to bring a vision of urban, rural and ancient culture to the whole country. Through these programs, citizens have the message that their cultures are different, religion, caste, and the purpose behind it is to come together and live together which promotes national unity. By forgetting the distinctions between caste religions, citizens move towards strengthening their advanced future and national unity by greeting each other. The same national festival has the benefit of maintaining peace and order in the country. Also, India's internal security is strengthened and unity is maintained.

Conclusion:

Considering all of the above, you can see the glorious culture of India and understand that it is on its way to progress even today. The purpose of each festival is to understand how it is useful today in terms of health, economic, and social unity. Festivals certainly seem to help preserve social unity. If such celebrations continue to be celebrated without imitating Western culture, then our society will become more advanced and our ancestors and constituents dream of a united India that will transcend caste and prosperity.

References :

1. Hindu Festivals: Swami Sivananda.
2. Hindu Festivals (Holidays and Festivals): Swasti Mitter.
3. Hindu Festivals and Sacraments: V.P. Kanitkar.



Studies On Some Naturally Occurring Cosmetic Plants Used In Festivals And Religious Ceremonies

Aakanksha S. Kore,
Swati K. Kore,

Pandurang B. Kale and Sanjay S. Sathe
Shikshanmaharshi Dr. Bapuji Salunkhe College, Miraj.416 410
(Affiliated to Shivaji University, Kolhapur)

Abstract

India with its rich cultural biodiversity has equally rich variety of agro-ecosystem topologies operating at varied levels of agriculture. The joyous occasions of festivals have a powerful impact on the faith and belief of the masses. These festivals and fairs have several ramifications in the social, economical, cultural and artistic spheres. Many indigenous or tribal people have accumulated a whole wealth of empirical knowledge on the basis of their experience dealing with nature and natural resources. During the festivals a large number of population uses naturally occurring cosmetics for beautification. They use locally available plant based cosmetic products. Medicinal plants, since times immemorial, have been used in virtually all cultures as a source of medicine. During the present study paper we have recorded 11 different plants used in ceremonies as cosmetics or preparation of colorful dye without any harmful effects of the human body. Thus, culture and environment have been always been complementary all through various stages of human evolution originating as a product of animistic religious belief system.

Key words: Natural cosmetic plants; festivals and religious ceremonies

Introduction

Hinduism is the oldest religion in the World. It has integrated into different sects, creeds and castes, along with their respective customs, traditions, culture and mode of worship, forming a formidable amalgam of astonishing vitality and dynamism. (Sharma S.P. 2006).

Hinduism's successful survival can be traced to the imaginative and colourful celebration of its festivals by the people. These joyous occasions of festivals have a powerful impact on the faith and belief of the masses. These festivals and fairs have several ramifications in the social, economical, cultural and artistic spheres. (Bhatiya – 1999) Society as a whole gains a lot by celebrating these fairs and festivals around the year.

India with its rich cultural biodiversity has equally rich variety of agro-ecosystem topologies operating at varied levels of agriculture. In India, right through Vedic times that dates back to at least 5000 years or more, the humans with their rich and varied cultural traditions lived in harmony with, nature and natural resources around (Ramkrishna, 2008)

India is a country of diversified culture, religion and ethical values, after every 100 Kms distance (Batra, 1989). One can experience a different culture, changed from the earlier one, but still with a common tag which binds the small sub cultures with broad cultural values. Of the diverse cultural forces affecting the cultural and political life of most Indian's, religion is unquestionable the most dominant. It permits virtually all their daily personal and family life.

Festivals are an integral part of rich and diverse cultural heritage of India. There are many types of festivals in India. Though many have religious origins, others involve seasonal change or have some cultural significance. In every month many festivals come and fill colors in our life. The various festivals like Holi, Ganesh Chaturthi, Maa Durga Puja, Deepawali, Eid and Tazia are occasions for great joy and celebrations across the length and breadth of our country. Festivals like Holi, Ganesh Chaturthi, and Deepawali are occasions for great joy and celebrations particularly in Maharashtra. Simple measures can be taken to ensure that Indian festivals become environment and human friendly.

During these above mentioned festivals a large number of population uses naturally occurring cosmetics for beautification. They use locally available plant based cosmetic products. A good number of common plants are used for this purpose, because they contain some vital secondary metabolites like essential aromatic oils, glycosides, terpenes, alkaloids, gums, resins, mucilages, latex etc.

Many indigenous or tribal people have accumulated a whole wealth of empirical knowledge on the basis of their experience dealing with nature and natural resources. The eco-centric view of traditional societies is widely reflected in their attitudes towards plants, animals, rivers and the earth (Vatsaya, 1993).

In Indian context, it has been suggested that supernatural power got associated with specific trees, groves or ponds and natural sites, as in many other global situations too. Sacredness also got associated with abstract force of nature such as earth, fire, wind, water (Gadgil and Guha, 1993).

Material and Methods

The data about the plants under study was collected by using ethnobotanical tools viz folk information. The folk stories are known to Indians from years together. The scientific information about the plants was collected from the standard reference books, and floras namely The Flora of the Presidency of Bombay (Cooke, 1901), Flora of Baramati (Bhagat *et al.*, 2008), Flora of Kolhapur District Yadav and Sardesai (2002), Medicinal Plants (Jain, 2015) and Living with Herbs (Jain, 1997).

Results and Discussion

Ethno-biology deals with the direct benefits that humans have derived from natural resources through the knowledge collected from traditional societies of Adivasis. There is much accumulated (knowledge) literature of descriptive natural on the food and medicinal species used by traditional societies from different part of the world which in itself is important (NAS, 1975).

Indian religion, art, social, and cultural life all are unique treasure house of knowledge. Ancient culture and civilization have the roots of our traditional knowledge system. The traditional knowledge (TK), which is repository of ancient wisdom, has evolved from a huge stock of folklore. This traditional knowledge being culturally oriented is important symbol of cultural distinctness of particular social group where it evolves, operates and conserved.

Medicinal plants, since times immemorial, have been used in virtually all cultures as a source of medicine. The widespread use of herbal remedies and healthcare preparations, as those described in ancient texts such as the Vedas and the Bible, and obtained from commonly used traditional herbs and medicinal plants, has been traced to the occurrence of natural products with medicinal properties (Sharan, 2011).

During the present study we have recorded the plants used in ceremonies as cosmetics or preparation of colorful dye without any harmful effects of the human body. Table No.1 gives information about these common plants. These plants are used for beautification or even for obtaining natural dyes. They include much common plants like mehendi, awala, neem, halad and korphad. The locally available formulations are generally preferred by the people. During the festivals like Holi, Ganesh Chaturthi, Durga Puja, and Deepawali the cosmetic formulations are widely used as the occasions are of great joy and celebrations. Similarly the scented oil like rose otto, sandalwood oil and fancy plait or braid (veni) of jasmine mostly by women's is also used on large scale for their fragrance.

Examples of such beauty-oriented therapeutics are skin tissue regenerators, anti-wrinkling agents and anti-age creams. Most dermaceuticals are derived from algal extracts that are rich in minerals and the vitamin B group. Skincare products such as skin creams, skin tonics, etc. derived from medicinal plants are grouped together as dermaceuticals. Also, amongst the poor, cures and drugs, derived from plants, constitute the main source of healthcare products (Sharan, 2011). A similar account of about more than 30 different plants has been given by Kokate *et al.* (2008).

Jain (1997) has given an account of about twenty different plants which are used in treatment of hairs and skin for glowing beauty of women's. She has given a good number of tips while using these plants based cosmetics for improvement of beauty.

Bang (1999) has collected folk information from Adivasis from Gadchiroli district of Maharashtra about the plants used in various disorders in human beings. She has mentioned many plants that are used in festivals of adivasis and to cure certain diseases.

Conclusion

Thus, culture and environment have been always been complementary all through various stages of human evolution originating as a product of animistic religious belief system. The most common plants listed are used on large scale by local people on the occasion of joyful festivals and ceremonies to enhance their living habits.

Acknowledgement:

Authors are thankful to Principal Dr. U. R. Manepatil for encouragement and providing necessary facilities.

References:

1. Bang, Rani (1999) Goain-Dadchiroli Strianche Zadashin Nate (Marathi) Grantahli Prakashan, Mumbai No 195
2. Batra K.L. (1989) "Problems and prospects of Tourism" Printwell Publisher, Jaipur Pp. 108
3. Bhagat, R.B. V.B. Shimple and R.D. Deshmukh (2008) Flora of Baramati, Publisher: Vedams Books International
4. Bhatiya G.R. (1999) "Religious Rites and festivals of India" Vidya Prakashan, Varanasi P.No. 216

5. **Cooke, T.(1901)**The Flora of the Presidency of Bombay.B.S.I.CalcuttaPublication.Vol I, II, III
6. **Gadgil M.and Guha,R.(1993)**This fissured land .An Ecological History of India Oxford Univ. press Delhi P.274.
7. **Jain,S,K.(2015)** Medicinal Plants. National Book Trust PublicationPp.216 IVth Ed.
8. **Jain,Urjita (1997)**Living with Herbs (Marathi *VanaushadichyaSahavasat*) AnaushadiVidnyanSanstha,Mumbai.
9. **Kokate C.K.,A.SGokhale and S.B.Gokhale(2008)**Cultivation of medicinal plants. NiraliPrakashan,Pune
10. **Natural Academy of Sciences(1975)** Underexploited Tropical Plants with Promising Economic Value. NAS Washington, D.C. P.189
11. **RamkrishnanP.S.(2008)**The cultural Cradle of Biodiversity.National Book Trust Publication Pp264
12. **Sharan ,Suniti (2011)**Medicinal Plants.Pacific Book s InternationalsP270
13. **Sharma S. P. (2006)** .“Religious Rites and festivals of India” VidyaPrakashan, VaranashiP.No. 216.
14. **Vatsaya, A. (1993)**Prakriti, Indira Gandhi Natural Centre for the/arts, New Delhi P.64.
15. **Yadav S.R. and M.M. Sardesai, (2002):**Flora of Kolhapur District.Shivaji University,Kolhapur Publication.

Table-1 :Some common plants used in festivals and ceremonies.

Sr No	Botanical Name	Natural Order	Common Name	Chemical Constituents	Cosmetic Uses
1	<i>Betueamonosperma(Lam)Taub.</i>	Fabaceae	Palas	Colouring matter from flowers	Colour Dye
2	<i>AzadirachtaindicaA.Juss</i>	Meliaceae	Neem	Bitter oil from seeds	Colour Dye
3	<i>IndigoferatinctoriousLinn</i>	Fabaceae	Neel	Glycoside from leaves	Colour Dye
4	<i>Rosa damasceanaMill</i>	Rosaceae	Gulab	Rose oil from flowers cointains geraniol, citronellol and aromatic com pounds like heptanol, euenol, hexanol etc.	Scented Oil
5	<i>Lawsoniainermis Linn</i>	Lythraceae	Mehendi	Heena Dye from leaves and Heena oil from flowers It contains brown or dark coloured matter, resin	Colour Dye Scented Oil
6	<i>Crocus sativus Linn</i>	Iridiaceae	Keshar	Orange colourdyefrom stamens, colorings, safran	Colour Dye
7	<i>Aloe barbadensis Mill</i>	Liliaceae	Korphad	Fleshy leaves antraquinones, Salicylic, acid, saponins, sterol, emolin, barbolin, borolone, emodin.	Mucilage, Terpenes
8	<i>Curcuma longa Linn</i>	Zingiberaceae	Halad	Dried or fresh rhizome Curcumin, alpha-phellandrene, d-sabinene, borneol, cineol, zingiberence.	Colour Dye
9	<i>Santalum album Linn</i>	Santalaceae	Chadan	Heart wood yields essential oil,santalol the colouring principle santalic acid	Scented Oil
10	<i>JesusminimSambacAit</i>	Oleaceae	Mogara	Flowers yield, Essential oil	Scented Oil
11	<i>EmbicaOfficinalsGaertn</i>	Euphorbiceae	Awala	Fruit contains vitamin-C, gallic acid, tannic acid,phyllembin	Oil

Food culture and Nutrition in Fairs Festivals

B.J. Shikalgar

Kamala College, Kolhapur.

Department of B.Voc.

Food Processing and Management,

Kamala College, Kolhapur.

Abstract

India A country knows for its culture, hot tourist spots, iconic movies, generous festivals, and of course their huge encyclopedia of food. Specialty food found mostly during festivals times in India. Like modak a must have sweet during the festivals on Ganesh Chaturthi, Milk products in Janmashtami. Why do we prepare certain delicacies on festivals occasions only? It is Just because the tradition say's? No! There are different reasons for eating signifies food for particular festivals. Traditional Food system plays a significant role in maintaining the well being and health of Indigenous people. Yet, evidence abounds showing that the traditional food base and knowledge of native people are being eroded. The knowledge of the traditional food system can change this scenario. Awareness created on traditional food system can contribute to create a healthy society to build strong nation. The traditional knowledge of food is considered to be the best for particular geographical condition. Changing food pattern can damage the good health of the society. So, it is vital to know the importance of good food habits of our own tradition and balanced diet. In this paper I have discussed on different traditional food prepare in fair festivals and their importance. This whole paper is based on data collection.

Key words: Traditional food, Indigenous, Festivals

Introduction

India is land of unity and diversity. There are 29 states in the country and each state, as it is identified by the languages that it speaks, has different customs and traditions followed by people. Beside of that there are numerous festivals in India and thus, many mouth –watering and jaw dropping sweets and meals. So what happens when we combine the two best things sometime has to offer. We get hype. We all know festivals are not celebrated without reason. There may be a reason for celebrating different fair festivals in different season and also preparing specific dishes. Special dishes are prepared and also offered to the respective God.

Festivals which is celebrated in India:

1. Diwali

Diwali is famous for its mithai or sweets, during that day each and every household will have a combination of freshly made snacks and sweets like shankarpali, chakli, chivda, laddu. For Maharashtra's, the highlight of Diwali food is the sweet-and-savory breakfast faral, as good as any banquet - shingris, (baked or deep-fried dumplings with a stuffing of fresh or desiccated coconut), various types of ladoos, the crescent-shaped karanjis, flaky ghee-soaked shankarpale, crunchy chivda, hot chaklis is eaten with white homemade butter sweet and flaky chirote dusted with icing sugar and kept crisp or drenched in syrup.

Anarsa

Anarsa made from rice-flour and jaggery and poppy seeds. The ingredients used in anarsa lubricate the body, increases vitality without producing heat. Helps nourish all the seven tissue levels of the body, and can stop diarrhea.

Pohe

Often, dishes of pohe were also prepared as part of the breakfast, made in dozens of creative ways. Pohe eaten with curds, pohe infused with tamarind, pohe cooked with fresh coconut, pohe soaked in milk. Pohe controls Blood Sugar Levels. Pohe is considered a good meal for diabetics, a Good Probiotic. This may come as a surprise to many, but Pohe is a good probiotic food too, a Good Source Of Healthy Carbohydrates, Easily Digestible, Rich In Iron, Low In Calories.

Chivda

One just can't stop munching on this quick and crunchy snack of fried rice flake or chivda. To make the treat more wholesome you can also top it with some dried coconut, peanuts, curry leaves and raisins.

Chakli

Also known as Murukku in South India, this crispy snack made of rice flour is not only crispy, delicious and easy but also cracking to look at. Both chakli and veshtani increase seminal fluids and vitality. The main ingredient, urad, is an important lubricating agent, which increases kapha. It is an aphrodisiac and a strength-giving tonic. This helps clear urination, supports flesh and fat tissue and serves as a medicine for piles, facial palsy as well as vata diseases like paralysis and nervous disorders.

Shankarpali

Shankarpali is one of the most popular Maharashtrian snacks and is traditionally enjoyed during festivals. It is also called Shakkarpara in Gujarati and Shakerpara in Bengali. Shankarpali is a sweet treat made with milk, sugar or salt, ghee, semolina, and Maida. Shankarpali can be sour, sweet or salty. It has a long shelf life and can be stored easily and savored anytime.

Clarified butter used in this recipe is lactose-friendly. Furthermore, it won't spoil easily and is rich in vitamins. Clarified butter is also known to keep the digestive system healthy. In addition, ghee is a healthier alternative to butter.

Laddu or laddoo or avinsh

Laddu is a sphere-shaped sweet originating from the South of India; the name originated from the Sanskrit word Lattika. Laddus are made of flour, fat (ghee/butter/oil), and sugar, with other ingredients that vary by recipe, like chopped nuts or dried raisins. They are often served at festive or religious occasions. so many type of laddu prepared in Diwali like Rava Laddoo, Besan laddu, motichur laddu, methi laddu, dry fruits laddu.

Laddoos were given to teenage girls to keep their ranging hormones under check

Karanji

Call it a Maharashtrian version of Gujia or a sweet fried dumpling, but mention Karanj and a Maharashtrian heart would take an instant leap of joy. Whole wheat and semolina crescent dough parcels stuffed with almonds and raisins dipped in sugar syrup or honey.

This preparation builds up all seven tissues, particularly vitality and seminal fluids. Although it is heavy to digest, it helps with motions. It is good for bones, strengthens the heart, and reduces pitta and vata doshas. Diwali is coming during the winter. So it is important to eat deep fried food during Diwali. It helps in maintaining diversity in gut bacteria. It helps in providing the body with essential fatty acids. Laddoos were given to teenage girls to keep their ranging hormones under check for making sweet, dry fruits are used in this festival season. For nuts as walnut is loaded with vitamin E, Omega 3 acid which is responsible for protection against metabolic syndrome, cardiovascular problems, and type 2 diabetes and also for glowing and healthy skin, he shares. Use natural sweeteners like dates, jaggery, honey or figs in sweets instead of sugar or artificial sweeteners. Various studies have shown that artificial sweeteners can cause side-effects like thyroid problems, memory loss, acidity and even obesity.

2.Holi

Although traditional Holi dishes vary from region there are some "must have" which can be found even in the remote areas of the country. One of the most favorites dish is Thandai.

Thandai

Is an Indian cold beverage prepared extensively during holi. Also known as Sardai, thandai is a special beverage made with the nutty goodness of almonds and cashews. The wholesome beverage also has fennel seeds, magaztari seeds (watermelon kernel), rose petals, pepper, cardamom, saffron, milk and sugar. Thandai could be made in many flavors and is served chilled. Bhang thandai is one of the most popular variants of thandai. The boozy drink has a special intoxicating mixture of bhang, along with all the nuts and aromatic Thandai or bhang is assert creamy milk drink.

Gujiyas

Gujiyas are fried dough pockets that are filled with delicious filling of khoya, nuts and jaggery. These delectable delights are later dipped in sugar syrup. This traditional Holi sweet is lovingly prepared in millions of households across Delhi, Uttar Pradesh, Bihar, Rajasthan, Madhya Pradesh and even Maharashtra, days before Holi and is served to everyone present in the household, during holi celebrations. gujyas are popular across the country with different names.

Puran poli

Puran poli is made from Chana, wheat flour, Jaggery or Cane Sugar, Cardamom powder and/or Nutmeg powder, Ghee and Water. Sometimes Toor dal is used in Gujarat. It is commonly used in the state of Karnataka and Tamil Nadu as well. In Andhra Pradesh and other places, Moong dal, Chana or a mix is used. Other ingredients that may or may not be used are Nuts, Dates, Turmeric powder.

The main ingredients of Puran Poli are Chana, Plain flour, Jaggery or Sugar.

Chana is a variant of Chickpea. It provides Fiber, is a major source of Protein, may help reduce Cholesterol and also contains Zinc, Folate and Calcium. Toor dal can be used in place of chana dal and it has similar properties as of Chana dal.

Plain flour, Jaggery or Sugar: These are the major sources of Carbohydrates. While plain flour adds Complex carbohydrates, Jaggery and Sugar are Simple carbohydrates.

3. Dussehra

Navratri, a time of celebration for entire nation, considered as one of the biggest festival in India. It's the time to welcome Maa Durga. The nine days festival preceding Dussehra or Vijaya Dashmi is considered auspicious and celebrated with a lot of revered devotion. Navratri is a period of fasting. Some people fast all the nine days and some only on the seventh (saptami) and eighth (ashtami) day and on the ninth (navami) day; the fast is broken with a special bhog offered. During the fasting period, people make various dishes which follow the strictures laid down as to what kind of foods can be consumed and what not. The diet is strictly vegetarian and based on only fruits, milk, potato and other root vegetables. Specific ingredients are used for preparing the Navratri delicacies. Spices are limited to red chilies, turmeric and cumin seeds, and sendha namak (rock salt) is used instead of common salt. Onion and garlic are not allowed, however, one can eat milk, curd, fruits and nuts.

Sabudana khichadi

Khichadi is an Indian dish made from soaked sabudana (tapioca pearls). It is typically prepared in parts of Western India such as Maharashtra, Karnataka, Uttar Pradesh, Madhya Pradesh, Rajasthan and Gujarat. In major towns like Mumbai, Pune, Indore, Bhopal, Jaipur and Nagpur, it is available as street food and is widely eaten throughout the year. It is the dish of choice when an individual observes a "fast" during Shivratri, Navratri, or a similar Hindu religious occasion. It is known as Sabudana Usal in the Vidarbha region of Maharashtra.

It is nearly pure carbohydrate and has very little protein, vitamins, or minerals. The addition of peanuts to sabudana khichadi adds to the protein making it a more balanced meal. It has a high caloric content, due to the quantity of starch and fat present.

Puran poli

The ingredients are Chana, Plain flour, Jaggery or Sugar.

Chana is a variant of Chickpea. It provides Fiber, is a major source of Protein, may help reduce Cholesterol and also contains Zinc, Folate and Calcium. Toor dal can be used in place of chana dal and it has similar properties as of Chana dal.

Plain flour, Jaggery or Sugar are the major sources of Carbohydrates. While plain flour adds Complex carbohydrates, Jaggery and Sugar are Simple carbohydrates.

All fasting products

Potato chips, potato chivda, Varicha bhat, Sweet potato

4. Janmashtami

All type of milk and milk products are prepared for these festivals because Dairy Foods are the most favourite of Shri Lord Krishna.

Milk

According to the National Dairy Council, milk is filled with nine essential nutrients that benefit our health. Calcium builds healthy bones and teeth; maintains bone mass. Protein serves as a source of energy; builds/repairs muscle tissue. Potassium helps maintain a healthy blood pressure. Phosphorus helps strengthen bones and generate energy. Vitamin D helps maintain bones. Vitamin B12 maintains healthy red blood cells and nerve tissue. Vitamin A maintains the immune system; helps maintain normal vision and skin. Riboflavin (B2) converts food into energy. Niacin helps to metabolize sugars and fatty acids.

Charnamrit

Dairy Foods are the most favourite of Shri Lord Krishna one of which is the Charnamrit.

Makhan Mishri

The Makhan mishri is the most famous item at the birth place of Lord Shri Krishna which is Mathura. Makhan Mishri is a mixture of fresh white butter with sprinkle of coarsely grinded mishri. First offer Makhan Mishri to Lord Krishna and then distributed it to others as prasadam.

Health benefits of mishri

Consuming the mixture of makhan mishri every day in the morning helps in the lubrication of joints and prevents stiffness. Being a rich source of B-carotene, makhan mishri helps in improving eyesight. Makhan mishri acts as a laxative agent and hence helps in the treatment of piles. The application of Makhan and mishri together on the skin gives the skin a natural and glowing effect. Applying makhan mishri on mouth ulcers regularly gradually shrinks the ulcers. Consuming Makhan mishri everyday helps in mental growth and development. It is also known to enhance and sharpen memory. Help to cure sour throat.

Milk and Honey

Honey has long being hailed as a healing golden liquid, which has many medicinal properties. Raw honey is anti-bacterial in nature. Honey being prebiotic promotes the growth of useful or 'good' bacteria in the digestive system. When milk is consumed every day with a few drops of honey, it helps restore the healthy

bacterial flora needed for a good digestive system. Therefore, regular consumption helps maintain the gastrointestinal tract healthy by eliminating bloating, constipation and cramps.

Among the known cold milk and honey benefits is its ability to improve stamina. When a glass of the drink is consumed in the morning you receive carbohydrates, proteins and other essential nutrients needed for a fresh start for the day. Honey is also known to improve the metabolic rate and hence speeding up the bodily process to give you all the energy you need to operate throughout the day.

Coconut Laddoo

The high fibre content 13.6 gm (45.3% of RDA) along with high lauric acid content of coconut improves cholesterol levels in the body. Improving the action of insulin secretion and lowering the raised blood sugar levels is yet another benefit of coconut for Diabetics.

Shrikhand

Curd or Low fat Curds help in digestion as it has very good bacteria. Protein is required for the managing the wear and tear of all cells of the body. Calcium is a mineral that makes bones stay strong.

5. Eid –ul –fitr

Eid is considered one of the most important festivals in India. It commemorates the ending of the holy month of fasting called Ramadan. A special dish which is prepared during Eid is sheer khurma or sheer khorma and biryani is a festival vermicelli pudding prepared by Muslims .

Sheer kurma

This dish is made from various dry fruits, vermicelli, thickened milk, sugar etc. Depending on the region, saffron, raisins, and rose water are also added. This special dish is served on the morning of Eid day in the family after the Eid prayer as breakfast, and throughout the day to all the visiting guests.

It is good for digestion. It is also rich in antioxidants, fibres and nutrients that can help lower the cholesterol level in the body and keep the heart healthy. Adding only a few strands of saffron can make your sheer khurma much healthier.

Biryani

Biryani is an Indian dish prepared with Rice, aromatic spices, herbs along with vegetables or with meats, chicken, eggs and has many health benefits.

Chicken biryani supports weight reduction. Non-Veg Biryani helps to strengthen bone.

Chicken is a fair source of Niacin and Vitamin-B which fight against free radical which causes cancer. Chicken Biryani is rich in Vit-B-6 which controls body's metabolic function.

Chickens are a good source of Phosphorous which are good to keep your teeth healthy, whitened and also free from bad breath. Biryani also helps in smooth functioning of kidney, liver, and heart. Chicken contains Selenium which guards your immune system and also regulates thyroid hormone. Chicken biryani is a good choice for post exercise as after exercise your body needs to refuel the carbohydrates, proteins, fats, minerals and vitamins. Non-Veg Biryani is the good source of carbohydrate because of rice content and also a fair source of protein because of chicken and mutton and the veg biryani is a good source of vitamins and minerals

Kheema

Kheema is prepared by minced meat. Reduced appetite and increased metabolism. Many studies have shown that high-protein diets that include meat increase metabolic rate, reduce hunger, and promote fullness, Retention of muscle mass, stronger bones, Better iron absorption.

6. Ganesh Chaturthi

It is considered as an important religious festivals in India, is a 10 days long affairs of fun festivities.

Modak

This one comes as no surprise. The delicious modaks are considered to be one of Ganpati's most favorite sweets. He is also called Modakpriya in the scriptures owing to his great love for modak. On the first day of Ganesh Chaturthi; devotees tend to offer him a bhog of modak. Modak is prepared by wheat flour with stuffed coconut and sugar or jiggery.

Coconuts are especially high in manganese, which is essential for bone health and the metabolism of carbohydrates, proteins, and cholesterol. They're also rich in copper and iron, which help form red blood cells, as well as selenium, an important antioxidant that protects your cells. It prevents constipation by aiding digestion. It acts as a detox, as it helps cleanse the liver by flushing out nasty toxins from the body. Jaggery is loaded with antioxidants and minerals like zinc and selenium, which help prevent free-radicals.

Satori

Satori is Maharashtrian sweet flat bread, and one of the most loved festive recipes of Maharashtra. It is a rich delicacy made from khoya or mawa, ghee, besan and milk.

Like any other dairy product, khoya is very good for strengthening the bones and teeth as it rich in calcium. Presence of riboflavin makes khoya an essential source of Vitamin B. Therefore it is good for a

healthy immune system, energy production and maintenance of healthy hair and skin. Ghee reduces your exposure to cancer-causing agents. Ghee contains cancer-fighting substance. Ghee helps moisturize dry skin and hair. Ghee has anti-inflammatory properties.

Beas is helpful for Energy Metabolism, More Protein, Good Fats, Diabetic Friendly and Low in Carbohydrate. It helps to relieve constipation.

The dishes are puran poli, Wheat Kheer.

6. Raksha Bandhan

Raksha Bandhan celebrates the brother –sister relationship and their bond.

Narali bhat

The nutritious and yummy delicacy made from coconut "Narali bhat "or "Kesari bhat" is made in every Maharashtrian home.

7. Onam

Rice

Rice is the main item in an Onam sadhya

Sambar

Sambar is nothing but a thick gravy vegetable stew made of lentils, vegetables like drumsticks, tomato, and potato and flavored with herbs.

The Sambar includes a variety of vegetables, which are rich in fibres and anti-oxidants. The dal based stew is high on vitamins and minerals iron, zinc, folate and magnesium. Sambar is the best foods for smooth digestion.

Rasam

Rasam prevents constipation. Rasam is a centuries-old food consumed for a variety of its health benefits. Rasam is Powerhouse of vitamin and minerals, Facilitates digestion, Rich in Antioxidants and helps in weight loss.

Aviyal

South Indian curry Aviyal is a creamy vegetarian curry that is made with curd and coconut milk, along with a variety of seasonal vegetables. A variation of it is to prepare it as a thick vegetable dish, which is then enjoyed as a side. A tadka of curry leaves fried in coconut oil is poured on top.

It's effective to achieve weight loss, overcome constipation, control blood sugar levels, treat high cholesterol as well as prevent cancer.

Pachadi

This chutney helps in lowering blood cholesterol and enhances digestion. The recipe lowers blood sugar levels and increases the energy level of the body. Have some of it when you are suffering from cold and cough. The chutney boosts immune system and can help fight diabetes and asthma.

Puliyinchi

Puli-inchi -Sweet and Sour Ginger Pickle Tamarind and Ginger Chutney with Jaggery Special traditional Kerala dish prepared during.

Thorani

Cheera thorani is a side-dish made usually with red or green spinach. Healthy and wholesome, cheera thorani is replete with many nutrients. It may even help you in achieving sustainable weight loss.

Achaar

8. Pongal

Pongal in Tamil Nadu is a festival as well as food.

Sakkarai Pongal

Sakkarai Pongal is it's another name. This dish contains moong lentils and rice which is cooked and served for breakfast. It tastes delicious.

Ladoo

Laddu is one of the sweet delicacies prepared during Makarsankranti and Pongal. Til is the main ingredient of this Ladoo. It is delicious to eat and healthy too as it contains sesame seeds, peanuts, and Jaggery. Laddu is helpful for triggers hair growth, anti-ageing properties, boosts skin health, boosts dental health, and boosts digestion, Stabilizes blood pressure, and Boosts bone health.

Sweet pongal

Sweet Pongal is a delicacy which the Tamilians make during the festival of Pongal. Sakkarai Pongal is it's another name. This dish contains moong lentils and rice which is cooked and served for breakfast. It tastes delicious.

Veg Pongal

Veg Pongal is a dish which the Tamilians make during the festival of Pongal. This food contains moong lentils and rice which is served for breakfast. It tastes delicious. Pongal is packed with protein, enzymes, chlorophyll, vitamins, minerals and amino acids. Contains dietary fiber, Pepper prevents constipation & rich in vitamins, it has antioxidant action, good for cough and cold, ginger fights infection and boosts digestion.

Tamarind Rice

Tamarind Rice is a dish of Pongal. Its ingredients include Tamarind juice, Rice, and other spices. People serve it during lunch and dinner which makes their meal complete. Its taste is little tangy, but it is delicious.

Tamarind Rice maintains digestive health. Tamarind has long been touted as a natural laxative that stimulates your metabolism and further keeps your digestive system strong. This dish improves blood circulation and induces weight loss. It boosts immunity. It has anti-inflammatory properties. Improve eye health.

Bisi Bele bath

Bisi Bele bath is a dish of people in Karnataka. The recipe of this food includes moong lentil, Rice, and other vegetables. Being prepared with brown rice which is a great source of fiber and complex carbs to fuel the body with glucose it's also an excellent source of magnesium, which works with calcium to build bones and teeth and to help the muscles contract. The presence of herbs and spices in this recipe adds more flavors and makes it antioxidant-rich dish.

9. Maha shivratri

The Hindus around the country are gearing to please their beloved deity Lord Shiva and seek his divine blessings. There are several people who opt for the 'Nirjala' Vrat, i.e. where people consume no water or food throughout the day. However, most of the people cannot pull off this tough form of fasting; hence they can have fruits, milk and certain vegetables and non-grain items.

Aloo kadhi, aloo tikki, aloo khichdi

Potato based dishes are of no harm during fast provided it has no onion, garlic, ginger or turmeric. Having sendha namak or rock salt during your Vrat is always permitted. You can have potatoes in different forms like aloo kadhi, aloo tikki, aloo pakoda, aloo khichdi, and sweet potato chaat and aloo ka halwa too!

Non-cereal dishes

All the non-cereal dishes made of sabudana, wheat or ragi are permitted during the Vrat. Sabudana khichdi, sabudana pakora, sabudana vada, kuttu singhare ki puri are some popular dishes consumed by devotees during their fast.

Milk-based beverages and desserts

Milk is also consumed widely during the Vrat as it is said that Lord Shiva is very fond of milk. Thandai, badaam doodh, makhane ki kheer, sabudana kheer is taken during fasting.

Fruits and dry fruit

In nirjalavrat; take a meal containing fruits, milk and water, called phallar. Fruits are an integral part of every puja or fasting and shivratri is no different. You can have fruit chaats, fruit salads and fruit milkshakes. In addition to fruits, you can also munch on a wide variety of dry fruits like almonds, walnuts, dates, cashews, raisins and dried apricots.

10. Bakari Eid

Eid al-Adha, also known as Sacrifices feast and bakri- Eid. Haleem and Keema are two famous dishes which a non-vegetarian would love to get hands on.

Haleem

Haleem is made of meat, ghee, spices and dry fruits. Haleem is protein-rich and helps in gaining strength. Among the dry fruits badam, khajur and anjeer, anjeer works wonders for men as it increases sperm count. Apart from this, haleem also boosts vitality.

Haleem is a concoction of healthy ingredients including pounded wheat, pure ghee, meat and several spices such as cardamom, cumin, cashew, pistachio, etc. During Ramzan, Muslims fast for all day and breaking the fast with haleem gives them instant energy. It fills them up with nutrition that the body is devoid of for long hours of fast. High energy are, of course, what every Muslim who keeps roza needs. Haleem includes essential fatty acids, carbohydrates, and proteins along with other healthy elements. This composition makes it a healthy food. To make it healthier, a smart chef may slightly vary the proportion of the ingredients to make the already healthy haleem healthier, besides being rich in energy; haleem is also heavy on anti-oxidant ingredients like dry fruits. The anti-oxidants work as anti-ageing agents making one look young and energetic. The meat present in haleem makes it high on protein thereby adding the sumptuous dish's health benefits. Nutritionists and dieticians also recommend haleem as a healthy food.

Keema

Keema-It also contains sodium. Since a high sodium diet contributes to high blood pressure, consumption of only small amount of keema is advised. Keema is also a source of vitamins and minerals like vitamin A, that is good for vision and potassium that helps regulate blood pressure. Not only is it a rich source of high-quality protein, but it is also an outstanding source of many vitamins and minerals, including iron, zinc, and vitamin B12. Because of this, regular consumption of lamb may promote muscle growth, maintenance, and performance.

11. Hanuman Jayanti

All type of kheer was prepared for hanuman jayanti. Wheatkheer or sagokheer or Rice kheer. It has fewer calories protein. It also provides a small amount of both vitamin A and vitamin C. Also, it's a good source of calcium and low in cholesterol. Kheer is the most endearing sweet dish in India. Rice Kheer is also served as an offering to god to show respect and love. It has different names in different parts of the country. Romans used the sweet kheer dessert as a stomach coolant and also, as a detox diet.

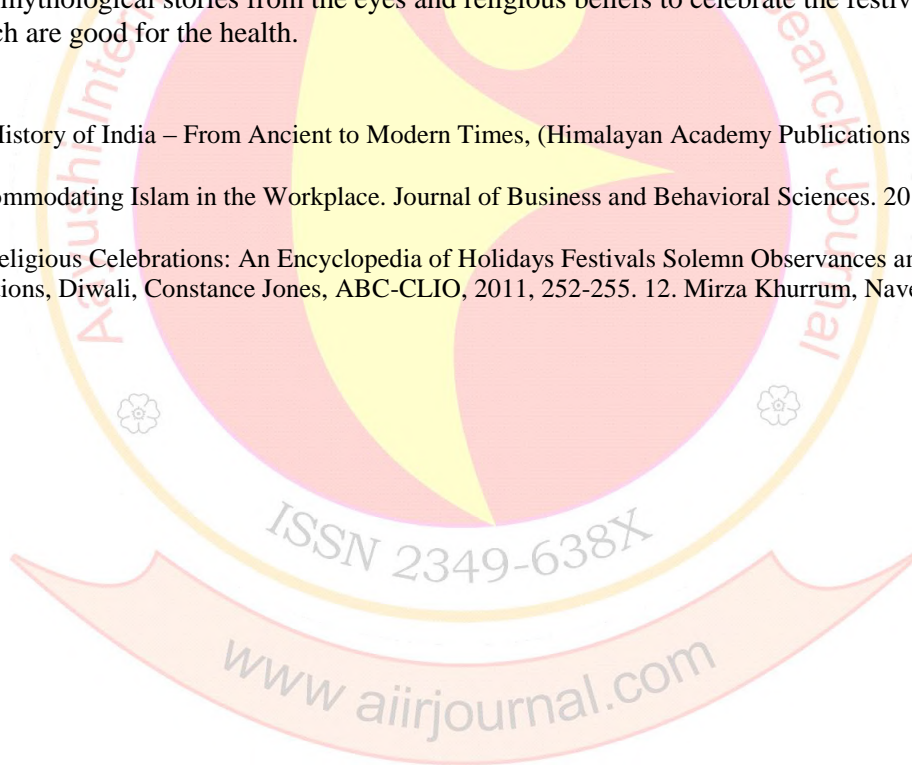
Conclusion:

Indian cuisine varies from region to region. Traditionally, some states in India have their own unique dishes, which they often prepare during religious and social programme. There has been a drastic change in the eating habits of the Indians due to the transition in their lifestyles. In the last few decades, both developed and developing countries have been experiencing many changes in their ways of living which has led to an increased demand for processed food. But our festivals are depending upon changes in atmosphere.

This paper investigates the role of regional food during festivals. The paper conceptualizes the way associated with festivals and food or also telling scientific approach regarding food prepared during festivals. So, clear the dust of mythological stories from the eyes and religious beliefs to celebrate the festivals and accept the good things which are good for the health.

Reference:

1. Bajpai Shiva. The History of India – From Ancient to Modern Times, (Himalayan Academy Publications (Hawaii, USA), 2011.
2. Findley Henry. Accommodating Islam in the Workplace. Journal of Business and Behavioral Sciences. 2014; 26(2): 73-84
3. Melton Gordon J. Religious Celebrations: An Encyclopedia of Holidays Festivals Solemn Observances and Spiritual Commemorations, Diwali, Constance Jones, ABC-CLIO, 2011, 252-255. 12. Mirza Khurum, Naved Bakali.. 7



Studies On Malt Instant Dhokla With Tulasi As A Functional Ingredient- A Gujarati Cuisine

¹Mrs. S. A. Patil,Assistant Professor,
Department of Food Technology,
CNCVCW, affiliated to Shivaji University,
Kolhapur-416004, India.²Mrs. S. P. Khandekar,Head, Department of Food Technology,
CNCVCW, affiliated to Shivaji University,
Kolhapur-416004, India**Abstract**

*Light and fluffy Dhoklas are a Gujarati marvel made with a fermented batter of besan and mild spices. This present study aimed to develop protein rich Dhokla to improve the nutritional status of Gujarati community and to assess its eating and nutritional quality. **Methods:** The ingredients used are malted soy flour, malted green gram flour, chick pea flour, semolina, tulasi powder, sugar, salt, turmeric and baking soda. Four different formulations were prepared by mixing all dry ingredients at different proportions. Instant Dhokla Mix was rehydrated by adding 250 ml water and steaming for 15 min. The best formulation (T₃) was selected by carrying out preliminary trials using 9-point hedonic rating scale. **Result:** Nutritional analysis of Dhokla fortified with 6 % tulasi revealed that the Dhokla provides 330.2 Kcal energy, 6.92 gm fat, 24.96 gm protein and 39.58 gm carbohydrate. In conclusion, the malting and adding functional ingredient in traditional food products leads to improvement of nutritional status of community. This Dhokla premix is highly nutritious and convenient product which also serves as good snack item for all age group persons.*

Key words – Malting, Soybean, Green gram dhal, Dhokla, Tulasi.

Introduction

Gujarati's are known for their habitual liking for food; undeniably the food is unique and outstanding. The festival of Uttarayan (Makar Sankranti), celebrated in the month of January, marks the end of winter. On this day, kites are flown all over the state from dawn until late in the evening. Each region of Gujarat has its unique cuisine [1]. In Gujarati dishes, the flavors are a blend of sweet, spicy and sour tastes. Gujarati's are famous for its varieties of salty treats such as Khaman Dhokla [2]. It is made with a fermented batter derived from rice and split chickpeas. Dhokla can be eaten for breakfast and are great anytime of the day or as a main course, as a side dish, or as a snack. There are several types of Dhoklas such as Khatta Dhokla, green Peas Dhokla, and Cheese Dhokla etc. Khaman Dhokla has become widely popular outside. It has a great significance in kite festival of Gujarat. Hence present study aims in- i) Formulation and development of Dhokla premix from various functional grains ii) To provide quality proteins iii) To assess its nutritional and sensory quality.

In the present study Dhokla premix includes combination of ingredients such as soybeans, green gram, Bengal gram, semolina and flavorings. Malting is a controlled germination of grain in moist air. Malting aims to modify the physical structure of the grain, allow activation of a series of enzymes, improves bioavailability of minerals and B complex vitamins and inactivate of many anti-nutritional factors Green gram (*Vigna radiata*) have a protein content comparable to that of chick pea and contain less anti nutritional factors [3]. Soybean (*Glycine max*) protein is one of the least expensive sources of dietary proteins. According to the standard for measuring protein quality, soy protein has a high biological value of 74 [4]. Tulsi (*Ocimum gratissimum*) provides beneficial effect on blood glucose levels which is due to its antioxidant properties. The nutritional and pharmacological properties of the whole herb in natural form, result from synergistic interaction of many different active phytochemicals [5]. Bengal gram is a protein-rich based supplement to cereal-based diets, especially to the poor in developing countries which are considered as essential source of nutrients and popular as poor man's meat. The pulse proteins are rich in lysine, and have low sulphur containing amino acids [6].

2. Materials And Methods

The present work was performed in the laboratory of Department of Food Technology, CNCVCW, CSIBER, Kolhapur. All the raw materials were procured from local market of Kolhapur. High density polyethylene bags were used to store raw materials and Dhokla samples. The research study was carried out in following phases.

2.1 Preparation of Malted Flours

Soybeans and green gram dhal were cleaned, soaked (24 hrs & 48 hrs respectively) and germinated with constant wetting for 14-16 hrs. After they were roasted (70°C) and pulverized to fine powder by using grinder. Flours were sieved and then stored in polyethylene air tight bags for further use [7].

2.2 Formulation of Instant Dhokla Mix

The formulation of control [8] and test Dhokla premix are outlined in Table 1. All the ingredients were weighed accordingly, mixed, labeled and packaged.

Table 1. Recipe formulation for Instant Dhokla Mix (100 g flour basis)

Ingredients (gm)	Formulations				
	T ₀	T ₁	T ₂	T ₃	T ₄
Malted Soy Flour	-	10	15	20	25
Malted green gram flour	-	05	15	25	35
Bengal Gram flour	80	70	60	50	40
Semolina	20	15	10	05	-
Tulasi Powder	-	2	4	6	8
Common Ingredients	2 g Salt, 0.5 g citric acid, 5 g Sugar and 1 g Baking Soda and 1 g Turmeric				

2.3 Rehydration of Instant Dhokla Mix

Instant Dhokla mix (100 g) was mixed with 150 ml water and leavening agent (5 g ENO-fruit salt regular) and poured into a greased flat tray for steaming in a domestic pressure cooker for 15 min. [8].

2.4 Sensory Evaluation of Dhokla

Sensory evaluation was conducted to assess the degree of acceptability of Dhokla. A piece from each lot of Dhokla was presented to 15 semi trained panelists as randomly coded samples and the taste panelists were asked to rate the sample for color, flavor, texture, taste and overall acceptability on a 1-9 point hedonic scale where 1=dislike extremely; 2=dislike very much; 3 dislike moderately; 4=dislike slightly; 5= neither like nor dislike; 6=like slightly; 7= like moderately; 8= like very much; 9=like extremely [9].

2.5 Proximate Composition

Proximate analysis: moisture, crude protein, crude fat, crude fiber, ash and carbohydrates content were done using AOAC (2005) methodology [10].

3. Result And Discussion

3.1 Sensory Evaluation

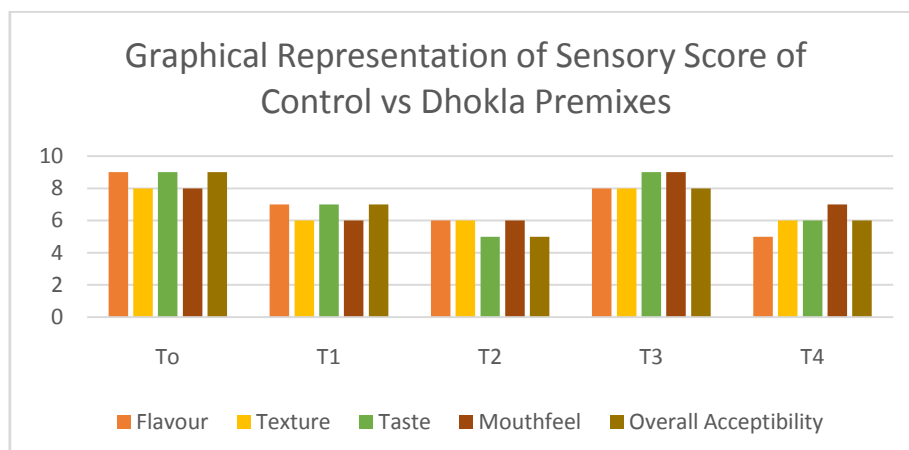
The sensory characterization (color, flavor, texture, taste and overall acceptability) of the control and Instant Dhokla are graphically depicted in figure 1. The measured average values of sensory evaluation were used to plot the responses. It is clear from the chart (Figure 1) that the formulated product T3 was more accepted among all samples. Color, flavor, texture and taste of Dhokla prepared by addition with 6.0 % tulasi powder were improved in the 9-point hedonic scale. Mainly texture of control Dhokla and sample T3 was very similar as compared to other samples. Results of sensory evaluation are similar to that of reported by [11].

3.2 Chemical Analysis

In the present study, four different Dhokla samples (T1 – T4) were prepared with the variation in their formulations. The different formulations were made using different levels of malted soy flour, malted green gram flour, bengal gram, semolina and tulasi powder (2% to 8%). The moisture content of all dhokla premixes was found to be in the range of 6.0 % to 7.0 %. It was studied from table 3 that as increase in percentage of malted soy flour and malted green gram flour leads to increase in amount of proteins, fat, ash and crude fiber. This may be the result of incorporation of malted soy flour and green gram flour [12] which are nutrient dense grains. Thus from the Figure 2, it was reported that, the addition of nutrient dense grain flours increases the nutritional and also sensorial properties of Dhokla. Also addition of tulsi powder may prevent different diseases such as diabetes, asthma, arthritis and heart diseases etc. [11].

Table 3. Chemical Composition of Control and Instant Dhokla Premixes

Parameters (%)	Dhokla Samples				
	T ₀	T ₁	T ₂	T ₃	T ₄
Moisture	6.60	6.02	6.15	6.07	6.78
Protein	19.51	21.7	23.28	24.96	26.51
Fat	4.38	5.93	6.46	6.92	7.46
Ash	1.84	2.22	2.53	3.90	3.14
Fiber	14.06	15.85	15.84	18.57	20.60
Carbohydrates	53.61	48.28	45.68	39.58	35.51
Energy (Kcal)	329.9	333.1	332.02	330.2	329.76

Figure 2. Graphical Representation of Control vs. Instant Dhokla Premixes

4. Conclusion

Dhokla, a Gujarati traditional product was prepared by incorporating malted soy flour, malted green gram flour, Bengal gram dhal, semolina and tulasi powder as functional ingredient. It can be concluded from the results of the present study that the value addition of soya flour, green gram flour and tulasi powder helped to enhance protein, fat, total minerals and fibers. Incorporation of tulasi powder in varying percentages had a significant impact on physical and sensory properties of Dhokla. About 6.0% tulasi powder incorporated Dhokla showed significant increase in all parameters as compared to standard. Sensory evaluation revealed that sample T3 containing 20% of malted soybean flour, 25% of malted green gram flour and 6.0% of tulasi powder had highest acceptability and found to be ideal in terms of physical, nutritive and sensory parameters. If we include tulasi powder Dhokla in daily life style, it prevents many diseases. Considering the low moisture percentage, Dhokla premix could be stored safely for 6 months. The regular use of value added instant Dhokla mix may help to upgrade the nutrient security of the population.

6. References

- [1] <https://frontline.thehindu.com/static/html/fl2906/stories/20120406290611800.htm>
- [2] <https://www.holidify.com/pages/gujarat-culture-139.html>
- [3] Luo Y. and Xie W. (2014). Effect of Soaking and sprouting on iron and zinc availability in green and white faba beans. *Journal Food Science Technol*, 51(12): 3970-3676.
- [4] Jaiswal S. and Abraham J. (2017). Development of protein rich Dhokla mix with a high satiety value for women on ritualistic fasts. *International Journal of Home Science*, 3(2): 346-349.
- [5] Tewari D., Sah A. N., Pandey H. K., and Meena H. S. (2012). A Review on Phytoconstituents of Ocimum (Tulsi). *International Journal of Ayurvedic Medicine*, 3(1), 1-9.
- [6] Kamboj R., and Nanda V. (2017). Proximate composition, nutritional profile and health benefits of legumes – A review. *Legume Research - An International Journal*, 1-8.
- [7] Davies B. J. and Nout M. J. R. (1982). Malting Characteristics of Finger Millet, Sorghum and Barley. *J. Inst. Brew.*, (88), 157-163.
- [8] Lohekar A., and Arya A. (2014). Development of Value added INSTANT 'DHOKLA' Mix. *International Journal Of Food And Nutritional Sciences*, (3): 78-83.
- [9] Shobha D. and Joshi N. (2016). Evaluation of Maize Dhokla for Physical, Sensory and Functional Parameters (2016). *International Journal of Agriculture Sciences*. (8), 1755-1758.
- [10] AOAC (2005). Official Methods of Analysis, 18th edition. Association of Official Analytical, Chemists International, Maryland, USA.
- [11] Mishra P. and Bhatt D. (2017). Optimization of Food Supplement for Development of Nutritious Pasta by Utilizing Tulsi Powder. *Journal of Environmental Science, Toxicology and Food Technology*. (11), 01-06.
- [12] FAO/WHO (1989). Protein Quality Evaluation: Report of the joint FAO/WHO Expert Consultation. Bethesda, MD (USA): Food and Agriculture Organization of the United Nations (Food and Nutrition Paper) 1989-51.

Studies on Some Holy Plants Used In Festivals And Religious Ceremonies

Vaishnavi V. Jadhav, Rupali P. Patil, Pandurang B. Kale and Sanjay S. Sathe

Shikshanmaharshi Dr. Bapuji Salunkhe College, Miraj.416 410

(Affiliated to Shivaji University, Kolhapur)

Abstract

The secret of Hinduism's successful survival can be traced to the imaginative and colourful celebration of its festivals by the people. These joyous occasions of festivals have a powerful impact on the faith and belief of the masses. The Festivals like Holi, Ganesh Chaturthi, Durga Puja, Dassera, Deepawali, and Makar Sankranti are occasions for great joy and celebration. During these above mentioned festivals a large number of populations uses naturally occurring plants or their parts for performing pooja of respective deities. The human race has faith about trees due to 4 reasons namely medicinal uses, economical uses, environmental importance and the socio-economic significance. Vrakshapooja is the oldest belief of the dharma sacred groves are segments of a cultural landscape of natural forest ecosystem with rich biodiversity. In these sacred groves people worship plants and animals. During the present study paper we have recorded the 21 different plants used in ceremonies, festivals as a holy object to perform a pooja or any religious matter. These plants are available in that month in abundant quantity. They do not show any harmful effects of the human body. The plants used in worshipping pooja of respective Gods and Goddess indicate intimate relationship with nature and man.

Key words: Holy plants festivals and religious ceremonies

Introduction

Hinduism is the oldest religion in the World. It has integrated into different sects, creeds and castes, along with their respective customs, traditions, culture and mode of worship, forming a formidable amalgam fast on shining vitality and dynamism. (Sharma S.P. 2006) The secret of Hinduism's successful survival can be traced to the imaginative and colourful celebration of its festivals by the people. These joyous occasions of festivals have a powerful impact on the faith and belief of the masses. These festivals and fairs have several ramifications in the social, economical, cultural and artistic spheres (Bhatia, 1999). Society as a whole gains a lot by celebrating these fairs and festivals around the year.

India is a country of diversified culture, religion and ethical values, after every 100 kms. One can experience a different culture, changed from the earlier one, but still with a common tag which binds the small sub cultures with broad cultural values. It permeates virtually all their daily personal and family life. The fairs and festivals are important part of social activities of human beings. In India, the traditional fairs and festivals are connected with religious beliefs, changing season, harvest etc.

India with its rich cultural biodiversity has equally rich variety of agro-ecosystem topologies operating at varied levels of agriculture. In India, right through Vedic times that dates back to at least 5000 years or more, the humans with their rich and varied cultural traditions lived in harmony with, nature and natural resources around (Ramkrishnan, 2008)

Festivals are an integral part of rich and diverse cultural heritage of India. There are many types of festivals in the India. Though many have religious origins, others involve seasonal change or have some cultural significance. In every months many festival comes and fill colors in our life. The various festivals like Holi, Ganesh Chaturthi, Maa Durga Puja, Dassera, Deepawali, Eid, Pongal, Baisakhi and Tazia are occasions for great joy and celebrations across the length and breadth of our country.

Festivals like Holi, Ganesh Chaturthi, Durga Puja, Dassera, Deepawali, and Makar Sankranti are occasions for great joy and celebration. During these above mentioned festivals a large number of population uses naturally occurring plants or their parts for performing pooja of respective deities. They use locally available plant/plant parts. A good number of common plants are used for this purpose because they contain some vital secondary metabolites like essential aromatic oils, terpenes, alkaloids, resins, mucilages, etc. The use of plants in ceremonial poojas has a typical mythological story which is associated with that event.

Many indigenous or tribal people have accumulated a whole wealth of empirical knowledge on the basis of their experience dealing with nature and natural resources. The eco-centric view of traditional societies is widely reflected in their attitudes towards plants, animals, rivers and the earth. (Vatsaya, 1993)

In Indian context, it has been suggested that supernatural power got associated with specific trees, groves or ponds and natural sites, as in many other global situations too. Sacredness also got associated with abstract force of nature such as earth, fire, wind, water (Gadgil and Guha, 1993).

Material and Methods,

The data about the plants under study was collected by using ethnobotanical tools viz folk information. The folk stories are known to Indians from years together. The scientific information about the plants was collected from the standard reference books, and floras namely The Flora of the Presidency of

Bombay (Cooke,1901),Flora of Baramati (Bhagat^{et.al.},2008),Flora of Kolhapur District Yadav and Sardesai (2002),andMedicianl Plants(Jain,2015).

Results and Discussion

For the Hindu sags, right from antiquity, Aranya, the sacred forest is a place of wisdom and peace. Hindu caste system, the cultural diversity in Indian context is indeed mind-boggling (Malhotra *et al* ,2000)Tapovana for the monks is a forest for meditation and spiritual enlightenment. By linking forests for Gods and Goddesses, the Indian tradition of conservation is sanctified through spirituality.

In ancient India Sindhu-Saraswati Sculpture has coins with vrakshapoojas. They worshiped Pipal (*Ficus religiosa*) and Shami (*Prosopis pinnatifida*) trees. In Rigveda about 28 different plants are considered as sacred. Their use by the people is useful in many ways. In Ramayana and Mahabharata there are many references of sacred trees and worshiping of plants.

The human race has faith about trees due to 4 reasons namely medicinal uses, economical uses, environmental importance and the socio-economic significance. Vrakshapooja is the oldest belief of the dharma. The Rigveda and Atharvaveda is given records of vrakshapoojaThe forest environment is based on four beliefs (Baavanaa) (Amritlingam and Sudhakar, 2013).

Sacred groves are segments of a cultural landscape of natural forest ecosystem with rich biodiversity. In these sacred groves people worship plants and animals.Many of the groves have a temple that is the focal point for elaborate religious rituals, with traditional dance and music that may vary from place to place. Those owned by traditional tribal societies living in the hills are dedicated to Vandevatha, the ruling deities of the forest.

The sacred trees are cultural heritage of India. In India all Temples, Shrines and ShikhGurudwaras are associated with trees. These trees are dedicated to specific deities. The trees are worshiped since ancient times. The sacred trees give idea about social economical and health of the human races.The sacred trees is generally associated with Hindu gods, Jain Thirthankar and Lord Buddha.

During the present study we have recorded the 21 different plants used in ceremonies, festivals as a holy object to perform a pooja or any religious matter. These plants are available in that month in abundant quantity. They do not show any harmful effects of the human body. Table. 1 gives information about these common plants.They includeHarali,Neem,Bel,Aghada,Tulsi,Rui,Supari, Halad, Khauche pan, Amba, Shrifal, Apata, Pimpal, Vad, Bambu, Karanj, Bor, Limbu, Kel, Tandul etc. These 21 plants belong to 14 families and 20 genera of Angiosperms.

Lal, Sing and Mishra (2018) reported that in Waman – Purana , about 12 different plants which are specifically associated with God and Goddess. Bhattacharya, (1974) reported that in Jain Religion every Thirthankar is associated with a particular plant tree species.Ethno-biology deals with the direct benefits that humans have derived from natural resources through the knowledge collected from traditional societies of Adivasis.

Many traditional societies with indigenous people have accumulated a whole lot of empirical knowledge on the basis of their experience whilst dealing with nature and natural resources. According to Hindu Jyotishshatra (Astronomy) there are 27 nakshatra which are associated with 27 different trees. The sacred groves harbor some rare plants species e.g. *Cinnamomum, quiloensis*, wild *Myrsine malabarica*, *Piper nigrum* are endemic to specific area in south India.

Nandita Krishna and M.Amirthalingam (2014) has given a vast and elaborative account of sacred holy plants used by various communities to worship the Gods and Goddess. Additionally, they have given a vast and detailed account of mythological stories and beliefs for different plants that are used in Indian sub continent.

Whether the humans are part of a nature reserve or living beyond its boundaries, what one is seeking to achieve is to manipulate biodiversity, with all the tangible and intangible benefits that contribute to human well being

Conclusion

Thus, culture and environment have been always been complementary all through various stages of human evolution originating as a product of animistic religious belief system. The most common plants listed are used on large scale by local people on the occasion of joyful festivals and ceremonies to enhance their living habits. These plants used in worshipping pooja of respective Gods and Goddess indicate intimate relationship with nature and man.

Acknowledgement:

Authors are thankful to Principal Dr. U. R. Manepatil for encouragement and providing necessary facilities

References:

1. **Amirthalingum, M and P. Sudhakar, (2013)** Plant and Animal Diversity in Valmiki's Ramayana. C.P.R. Environmental Education Center Chennai
2. **Bhagat, R.B. V.B. Shimple and R.D. Deshmukh (2008)** Flora of Baramati, Publisher: Vedams Books International
3. **Bhatiya G.R. (1999)** "Religious Rites and festivals of India" Vidya Prakashan, Varanasi P.No. 216
4. **Bhattacharya, B. C. (1974)** The Tirthankaras, Jain Iconography, Motilal Banarasi Das Publisher Delhi
5. **Cooke, T. (1901)** The Flora of the Presidency of Bombay. B.S.I. Calcutta Publication. Vol I, II, III
6. **Gadgil M. and Guha, R. (1993)** This fissured land. An Ecological History of India Oxford Univ. press Delhi P.274.
7. **Jain, S.K. (2015)** Medicinal Plants. National Book Trust Publication Pp.216 IVth Ed.
8. **Malhotra, K.C.; Gokhale, Y and Chatterjee S. (2000)** .Sacred groves in India. An Overview. Indira Gandhi Rashtriya Manav Sangrahalaya, Bhopal, India
9. **Nandita Krishna and M. Amirthalingum (2014)**: Sacred Plants of India. Penguin Books India Publisher
10. **Ramkrishnan P.S. (2008)** The cultural Cradle of Biodiversity. National Book Trust Publication Pp.264
11. **Sharma S. P. (2006)** . "Religious Rites and festivals of India" Vidya Prakashan, Varanasi P.No. 216.
12. **Vatsya, A. (1993)** Prakriti, Indira Gandhi Natural Centre for the arts, New Delhi P.64.
13. **Yadav S.R. and M.M. Sardesai, (2002)**: Flora of Kolhapur District. Shivaji University, Kolhapur Publication.

Table- 1 : Common holy plants used in festivals and ceremonies

Sr No	Botanical Name	Natural Order	Common Name	Spiritual Uses
1	<i>Mangifera indica</i> Linn	Anacardiaceae	Amba	Holy Ceremony, Marriages
2	<i>Azadirachta indica</i> A.Juss	Meliaceae	Neem	Holy Ceremony, Gudhi Padava
4	<i>Bauhinia purpurea</i>	Fabaceae	Apata	Holy Ceremony, Dassera Festival
5	<i>Pongamia pinnata</i> Linn	Fabaceae	Karanj	Holy Ceremony Ceremony, Marriages
6	<i>Agave marmelos</i>	Rutaceae	Bel	Holy Ceremony
7	<i>Citrus medica</i> Linn	Rutaceae	Limbu	Holy Ceremony Ceremony, Marriages
8	<i>Zizyphus jujube</i> Lam	Rhamnaceae	Bor	Holy Ceremony
9	<i>Ocimum sanctum</i> Linn	Lamiaceae	Tulsi	Holy Ceremony
10	<i>Calotropis procera</i>	Asclepiadaceae	Rui	Holy Ceremony
11	<i>Achyranthes aspera</i>	Amaranthaceae	Aghada	Holy Ceremony
12	<i>Ficus religiosa</i> Linn	Moraceae	Pimpal	Holy Ceremony
13	<i>Ficus bengalensis</i> Linn	Moraceae	Wad	Holy Ceremony
14	<i>Curcuma longa</i> Linn	Zingiberaceae	Halad	Holy Ceremony. Ceremony, Marriages
15	<i>Piper betle</i> Linn	Piperaceae	Khauche pan	Holy Ceremony Ceremony, Marriages
16	<i>Areca catechu</i> Linn	Arecaceae	Supari	Holy Ceremony, Marriages
17	<i>Coccoloba nucifera</i> Linn	Arecaceae	Shrimal	Holy Ceremony Ceremony, Marriages
18	<i>Bambusa nana</i> Rox.b	Poaceae	Bambu	Holy Ceremony Ceremony, Marriages
19	<i>Cynodon dactylon</i> Pers.	Poaceae	Harali	Lord Ganesha
20	<i>Oryza sativa</i> Linn	Poaceae	Tandul	Holy Ceremony Ceremony, Marriages
21	<i>Musa paradisiaca</i> Linn	Musaceae	Kel	Holy Ceremony Ceremony, Marriages

Impact of Indian Fair & Festivals on Business Environment

Smt. Sampada S. Lavekar,

Assistant Professor

Department Of Commerce,

Rajarshi Chhatrapati Shahu College,

Kolhapur- 416003.

Abstract:

Fairs and festivals are important parts of the Indian cultural life. The life of Indian people revolves round the fairs and festivals. In other words we can say that fairs and festivals are heart of the Indian socio-cultural life. In India, traditional fairs and festivals are connected with religious beliefs, changing season's harvests etc. They are varied in origin. Many of them are performed in a particular manner in different parts of the country. They attract a large number of people from different places. Hence fairs and festivals have tremendous business potential both domestic as well as foreign. The concept behind the origin of the fairs and festivals is to evolve, promote and preserve the common culture of the community, country or society settled in a specific place.

Key Words: fairs, Festival, business.

1) Introduction:-

Festivals and fairs are an important part of the cultural life of the people. They have educational, social as well as religious characteristics. They serve the need of social interaction not only for economic subsistence but also for emotional integration and better understanding of one another. The festivals and fairs reflect the cultural heritage of the people and also serve to revive it.

These also provide a good market for buying and selling of local and foreign produce. On such occasions the peasants bring their produce like ginger, walnuts, almond, chilgoja etc. The rural artisans and craftsmen find an opportunity to market their products, viz. agricultural implements, earthen wares, woolen and cotton produces, ornaments and other household items.

In order to market the products and procure foreign goods a necessity was felt to devise an occasion where the sellers and buyers could meet. In most cases the motives for establishing such festivals, there is the obvious fact of its being a pilgrim attraction and boost to the local economy.

2. Research Problem:

Fairs and festivals lead to increase money supply and consequently purchasing power of the people will increase also it increases Government revenue. Hence, it can be said that festivals can exhibit their influence on the economic environment of the country. So there is a need to study the role and impact of the Fairs and festivals on business environment.

3. Objectives of the Study:

The main objective of the present study is to study the impact of fairs and festivals on Indian business environment.

4. Hypothesis Of The Study:

1. Fairs and festivals has significant impact on business environment.

5. Data Collection:

The present study is mainly based on secondary sources of data collection such as electronic resources, books, journals, magazines, with the objective of successful completion of ongoing study data are collected from published and unpublished sources.

6) Scope of the Paper:-

The present study will examine the impact of fairs and festivals in the cultural life of people and its relation with their earnings. The paper concludes with some opinions regarding how fairs and festivals are useful for business environment in economy.

7) Conceptual Framework:-

7.1. Concept:

Festival is an occasion which is set aside for feasting or celebration. The word *fest* derives from the Latin word *festivus* borrowed from Anglo-Norman French. Religious festivals are celebrated with great interest in all over the world and such festivals not necessarily meant for enjoyment, they are also celebrated to show respect to some legends.

Festivals will have their impact not only social and cultural environment, but also on the economic environment of the country. At the time of festivals like Diwali, Ramzan, Christmas, all the people following the religion will make purchasing of many things like clothing's, ornaments, footwear, various food items, etc.,

Many people start new business activities on the day of festival and many people buy capital goods like vehicles, residential house etc., on the occasion of festival.

All these economic activities made by large number of people on the day of festival or on the days closer to the festival will lead to increase in demand for goods and services in the country and consequently production of goods and services will also increase. When production and sales increase, revenue of the firms will also increase and it will lead to increase in profits and the profits will be distributed to various stakeholders in the firm. Owner of the firm will get share in profits in the form of dividends and laborers will get share in profits in the form of bonus.

It will lead to increase in money supply and consequently purchasing power of the people will increase. Government revenue in the form of taxes will also increase at the time of festivals. Hence, it can be said that festivals can exhibit their influence on the economic environment of the country.

7.2. Fairs and festivals and their impact on the economy of a country:

All over the world, consumers' sentiments and religious beliefs play key role in economic activities of buying and selling of goods and services. In the spiritual countries like India, festivals show significant influence on the economic activities.

7.2.1. Developmental Impacts :

The role of the fairs and festivals is very important in socio-economic transformation of the region. Fairs and festival have direct and indirect impacts on communities. They provide opportunities for participation, skills development, volunteering and social, cultural, economic and environmental developments. Community fairs and festivals can attract tourists and visitors at regional, national and international level which may result in financial benefits.

Fairs and festivals empower commercial and cultural value.

When a community has sufficient funds, it helps to improve their facilities and help in development of the community itself. The increase in revenue adds to sales tax base, which the host city is able to provide more and better services. Many fairs and festivals are also bringing new or increasing recreational opportunities to the festivals or fair more interesting. Development of the local population also favors the development of nearby communities with increase in trade. Public facilities as electricity, water supply, toilets, transport infrastructure etc. undergo a face change which are signs of development not only for an individual but for families and communities also.

Benefits of fairs and festivals to communities can be extensive, particularly when the draw is from outside the region. Therefore, it is very important for communities to understand the wide scope of impacts and end over to agree on what positive impacts to emphasize the development of the region.

7.2.2 Economical impacts:

For decades tourism industry growth has been a major contributor to increased economic activity throughout the world. They are becoming increasingly popular in rural areas as means to revitalize local economies. Fairs and festival tourism can create employment opportunities, foreign exchange earnings and increase the standard of living of host community. In fairs and festivals tourism, tourists spend their money on a wide variety of goods and services. They purchase food, transport accommodation, communication and entertainment, tour and travel services. This money is boosting the local economy both on and off the festive site. The economic impacts of fairs and festivals are the subject of analysis in two ways. One is positive impact about industry prospects while another is negative.

Fairs and festivals can also help to generate jobs and increase revenue to local people and shopping facilities. The economic impacts of fairs and festivals have been commonly viewed as a positive for which increases total income for the host community direct indirect employment and tax revenues. It also stimulates secondary economic growth.

7.2.3. Economic Impact on Locals:

Fairs and Festivals make effects positively on the development of local area because it increases the income of residents, increasing opportunities for shopping, increase in jobs, and services. The tourist is mobile, relaxed, free spending; enjoying the leisure and absorbing the experience of being in a different place whereas the local people are stationary and employed in the tourist industry, spend a large portion of the time for needs and desire of visitors.

7.2.4. Social Impact:

Fairs and festivals are social events, which build human cooperation. Organizing a fair or festival program requires a lot of manpower and when this manpower gathers for a common purpose it develops teamwork which inadvertently unites people of different races, castes, colors and creed. During the fair and festival period people of different castes meet each other and give the chance to exchange their idea, culture.

This participation in the community provides opportunities for relationships building, social transitions and the development of social networks. The social and cultural impacts of tourism are the way in which tourism is contributing to change in value system, individual behavior, family relationship, life style, safety level, moral conduct, religion, language, interpersonal relationship.

7.2.5. Cultural Impact:

Fairs and festivals are the way of experiencing of other cultures. When peoples are experience new things it broadens knowledge and it influences on their own culture. Fairs and festivals are made effects on host communities of direct and indirect relations with tourists. Furthermore, changes often occur in community structure, family relationships, collective traditional life styles, ceremonies and morality. However, fairs and festivals generated positive impacts as it can serve as a supportive force of peace, foster pride in cultural traditions and help to avoid urban relocation by creating local jobs. As often happens when different cultures meet, cultural impacts are ambiguous the same objectively described impacts are seen as beneficial by some groups .

7.3. Negative Impact:

1. Increase in density of population .
2. Increase pollution.
3. Strain on police protection .
4. Increase in crime rate.
5. Increase in the activities of drug abuse and gambling .

8. Findings:

Fairs and festivals leads to increase money supply and consequently purchasing power of the people will increase. Government revenue in the form of taxes will also increase at the time of festivals. Hence, it can be said that festivals can exhibit their influence on the economic environment of the country.

Fairs and festival have direct and indirect impacts on communities. They provide opportunities for participation, skills development, volunteering and social, cultural, economic and environmental developments.

9. Conclusion:

In the present study, an attempt has been made to study the economical impact of festivals on economy. As the India is known to the world as a land of spirituality, festivals playsignificant role in the life of Indian people. Festivals can have their impact on socio-economic environment of anation. It also explains the role of fairs and festivals in cultural and social development. The role of the fairs and festivals is very important in Socio-economic transformation of the region. Community fairs and festivals can attract tourists and visitors at regional, national and international level.

This chapter concludes that in the fair and festivals places faces, the economic, social, cultural, environmental and political impact. The positive economical impacts includes improved standard of living, change in occupational structure of residents, active participation of local social organizations towards the facilities of tourist, and awaking in general awareness towards the preservation of cultural heritage and traditions.

10. References:

1. Bhowmik, K.L. (1972) "Rural Markets and Systems of mass communication" N.C.A.E.R., New Delhi Pp- 125-129
2. Bhatiya, and Solapur, G.R. (1999): "Religious Rites and festivals of India" Vidya Prakashan, Varanasi. Pp- 33-35
3. Tawade, M.D. (1990): "Fairs and festivals in Ratnagiri District" Shivaji University Publication. Pp -22
4. Tawade, M.D. (1990): "Fairs and festivals in Ratnagiri District" Shivaji University Publication. Pp-77.
5. S. Vijayanand (2012): Socio-Economic Impacts in Pilgrimage Tourism, International Journal of Multidisciplinary Research Vol.2 Issue 1, January 2012, ISSN 2231 5780. Pp- 88.
6. Ministry of Tourism, Government of India (1999): "Customs, fairs and festivals of india". Vignettee advertising, New Delhi. Pp- 9-10-11.
7. Dandekar, V. M. & Jagtap (1957): Rural Social Structure in Maharashtra" Gokhale Economic Institution, Pune. Pp- 165.
8. Estall, R.C. and Buchanan R.O. (1980): Industrial activity and Economic Geography : Hut chinson and co. Ltd. London. Pp- 124.
9. Websites
 - i. www.india-tourism.net/fairs-festivals
 - ii. www.solapurwikipedia.com

Importance Of Indian Fairs And Festivals On Human Life

Mr. Prashant Prabhakar Jarandikar

Asst. Prof. Bharati Vidyapeeth's New Law College, Sangli.

Abstract

India is a land of cultural and geographical diversities. It is said that the Fairs and Festivals are the very vital part of the Indian culture. Here everybody enjoys and experiences wide varieties of cultures, fairs and festivals. A country where after some kilometers you are embraced by new traditions. These fairs and festivals are part of the fundamental culture of our society as well as a continuation of our heritage. It is in this essence that we should consider some of the energetic, mesmerizing and most gorgeous fairs and festivals of India and importance of these fairs.

Right from the birth, in India, every person is the part of every festival in India. This helps them to understand the rituals of each festival. They evolve in a liking for the festivals and celebrations. In ancient times the society was not much aware about the social, political and economic benefits of the fairs and festivals. But, now days every aspect of these fairs and festivals have to be considered. When the persons involved in these fairs and festivals grow older, they automatically involve in these festivals. You will notice a lot of youngsters participating in festivals like Ganesh Chaturthi, Diwali, Durga Puja and Christmas. These festivals bring them closer to each other as well as the country, and instill a feeling of patriotism as well.

I think in India fairs and festivals have special importance because this is perhaps the only country which has such diverse culture and different fairs and festival. In this manner the present paper unambiguously explains the importance of fairs and festivals in India.

Introduction:-

I, being a citizen of India and a cautious human being, have tried by this paper to explore you the importance of the fairs and festival especially of India. I have gone through the various fairs and festivals in India. I have endeavored to elaborate the importance of the fairs and festivals. The fairs and festivals are major fascinations of India. Reflecting the energetic culture of the country, these occasions dwell in a chief place in the Indian economy. They find their origins in the traditions, religious beliefs, myths and the seasons of the country. Most of the fairs and festivals of India are held according to the religious calendars. During these vibrant events people of all religions, castes, creeds, sex come together and join in the festivities. Processions are held, prayers are offered, and precious gifts are exchanged. People dance and sing during these multicolored events. Carrying out the true colors of the rich Indian culture, the fairs and festivals of India play an essential role in fascinating tourists to the country. These festivals are an integral part of the life of the people of the country.

Objectives Of The Study:-

1. To study the meaning and types of the terms "fairs and festivals."
2. To find out the importance of the fairs and festivals in general.

Methodology:-

The Present study is Doctrinal Research. The secondary data has been used for the work. The sources for the collection of data are various books, case laws, articles from the journals, newspapers and Internet.

Meaning Of Fair And Festival:-

The noun word 'fair' has been defined under the Cambridge English Dictionary as follows. "A large event at which manufacturers, business people, and individuals advertise and sometimes sell their products and services"

The word festival has been defined in Cambridge English Dictionary as follows,-

"A special day or period, usually in memory of a religious event, with its own social activities, food, or ceremonies"

1. Festivals Generate Accord With Nature:-

"Love Towards the God's Creation is the Highest Form of Devotion." This is the thought expressed by S.T. Coleridge. It seems to be correct, when we see Indian festivals. Festivals are associated everywhere in the globe with Nature and culture. In India Vat-Pournima, Navratri, Dusshera, Diwali, Holi, Pongal, Karwa-Chauth, Raksha Bandhan, and Shivratri, Christmas, Eid etc. all these festivals have religious & spiritual significance. All are extraordinary events. Every festival has its own story. Most of them are based on the Religious Mythologies. All living beings, including so called human beings, can't sustain without plants, trees, water, etc. on this mother earth. We can't imagine the world without the Nature. When all parts of Nature are connected with each other for good cause then it creates harmony in the society.

Some of the festivals like Vat Pournima, Tulasi-vivaha etc. are basically nature oriented. It clearly gives a message to respect, preserve the trees. In this busy world man gets very rare time to live in Nature. Due to

festivals the whole community comes very close to the Nature. As we know that the trees generate Oxygen, so when a person comes in contact with the trees, he is automatically rejuvenated. As like this we are connected with the Nature by celebrating our festival

2. Festivals Creates Fraternity And Faith:- Fairs and Festivals spread fraternity and faith amongst all the individuals. People at festivals feels they are connected with God .They try to believe that all humans are equal and children of God. In this manner their participation in the fairs & festivals and their association with God, creates an encouraging approach in their behavior towards other people. In India we have different Religions, Castes, Sub-castes, colors, occupations etc. In fairs and festivals all the people come together for one cause so they forget all these things. Automatically, they create spirit of fraternity and faith towards each other. The fairs and festival spreads love and compassion towards each other.

3. Festivals boost The Financial Development:- Fairs and Festivals obviously mean celebrations and celebrations include purchasing lot of things which are necessary for the celebrations. People buy more goods and services during festivals. If there would not be any festivals, there would also not be economic boosts. Some people willingly and some unwillingly open their pockets to purchase the goods. Some sellers give discount on some luxurious items. In India it is believed that to purchase on the occasion of the festivals would be auspicious one. Some sellers offer various schemes on the particular goods.

Government and Semi Government employees get holidays in order to celebrate festivals. While some Private employees get special bonuses, gifts and holidays to rejoice festivals with family. As you go to the data you will find that the sale of some vehicles two-wheelers, four-wheelers increases considerably on the occasion of festivals. Everyone saves money to spend it on the occasion of the festivals. It ultimately increases banking and cash transactions. Thus more items are sold; it means more tax collection for the government. The people who obtain money on the occasion of festivals, later on invest in some other things.

4. They Release Us From Tediousness Of Life:- "My life is very monotonous," the fox said. "I hunt chickens; men hunt me. All the chickens are just alike, and all the men are just alike. And, in consequence, I am a little bored."— Antoine de Saint-Exupéry, The Little Prince. Now, this is what the situation of all the men in this world. At the superficial level everybody seems to be busy or engaged in some or other work. But, in the real sense he has been living the monotonous life. Actually there is no connection between boredom and laziness but due to the busy schedule people don't wish to do something extra. The fairs and festivals create living energy among these people. The people energize themselves when they participate in various festivals. For example: In Navratri festival the men and women play Dandiya, garaba, etc. It releases them from their routine life and the dullness of their life.

5. Festivals Create An Environment Of Cultural Harmony:- Harmony is one of the most vital concepts in many combined cultures. In India various groups of people live together for centuries such as Hindu, Muslim, Christian, Parsies, Sikhs, Buddhists. But if you observe minutely, you will find that most of the people from Islam religion participate in Diwali, Holi, Ganpati Festivals basically these are the festivals of Hindus. As like this in the month of Ramzan, which is a religious part of Muslims, most of the Hindus and other community members participate and keep Roza. Celebration of the Christmas has not remained restricted to Christian people in India, almost all the people adore the Christmas tree. As like this cultural harmony in India is automatically followed

It is one of the greatest strength of the Indian festivals, specifically of Hindu religion that it respects all the cultures of the world. The following photograph speaks it clearly.



His Holiness Dalai Lama taking part in a Guru Puja (Feet Cleansing Ceremony) on his arrival at Sri Udasin Karshni Ashram in Mathura, UP, India on September 22, 2019.

Dalai Lama who had arrived in Mathura to attend a function, said,

"The Indian culture is the oldest and it is the need of the hour to spread this culture of peace and solidarity all over the world. Today, there is a need to resolve conflicts peacefully, without resorting to violence and India could lead the world towards peaceful solutions of international conflicts".

6. It Helps Us To Keep Connected To Our Roots, Our Culture, Our Values: Fairs and Festivals are nothing but the representation of our Traditions. Traditions represent a critical part of our culture. They help to know and form the organization and foundation of our relatives and our civilization. They remind us where our roots are embedded. Once we snub the meaning and importance of our traditions, we're in support of damaging our own identity.

7. Cleanliness : "Saaf-Saafai": Festivals give us an opportunity to make our home look a bit clean. So far as the Indian festivals are concerned such as Dusshera, Diwali, Gudi Padwa in these festivals the people clean their home. All the utensils, clothes were washed. The festivals seem to be joyful when the people clean their home. The people don't get time to clean completely their home, but on the occasions of the festival they clean it anyway.

8. Moral, Ethical, Social Values Of Life Mix Up With Entertainment Through Festivals: According to my view, Indian festival teaches the moral, ethical, social values than the festival of any other country. The festivals like Raksha-Bandhan, Padwa of Dipawali teach the moral and ethical values towards our loved ones. In almost every festival the children taught to get the blessings from the elder ones. In some part of the country Kanya poojan is one of the part of the festival where, minor girl child is adored by the elder

9. Festivals Teach Us To Forget Our Enmity: It is one of the peculiarities of the Indian festivals that it definitely teach us to forget our enmity. No religion, no festival or fair of any religion teach us enmity. But, there are some hate creators among the society. They create blunder in society any way. The people of all religion come together to celebrate all the festivals crossing their religious barriers. In this spirit of celebrations they forget all the enmity and live very harmonious life. See the following photograph in which how muslim community members are celebrating Ganesh utsav, a Hindu festival.



His Holiness Dalai Lama and Hindu Priest at Mathura.



10. Joyful Life: I think, the ultimate goal of life must be to create happiness and to spread happiness all over the world. If you notice that in every festival there is only joy and happiness. It is not only the joy of the persons participating in it but of the persons who are observing it. That is the reason you see the joy and happiness over the faces of foreigners who come to observe Indian Festivals.

11. Conclusion:

The fairs and festivals of India make the lives of the Indian people enthusiastic and colorful. They bring the people of India together and bond them. In India we have different religions and castes. There might be some differences among them but they are forgotten during the festivities and a spirit of oneness unites the people. I have tried here to elaborate the importance of fairs and festivals in few points. Apart from the above points there are different ways in which the fairs and festivals are important to the human life.

References and books:

1. Fairs & Festivals of India by S.P. Sharma, Seem Gupta .
2. Wikipedia.
3. www.unacademy.com

Significance of Indian festivals

Dr. Shakuntala Patil

Jayawant Mahavidyalaya Ichalkaranji. (Economics Dept)

Shivaji University, Kolhapur(India -Maharashtra)

Abstract

India is a land of festivals. There are many types of festivals are celebrated in India they include regional, seasonal, national, cultural, historical, God Goddess worshipping etc The rich and vibrant festivals of India are a testimony to our diverse traditions and culture. it is an opportunity to know each other culture, heritage, it is a sort of refreshing our life with pleasure and give us the opportunity in appreciated one another culture. Festivals are like blood of humanity' they serve as a way induct the new generation into our rich culture and heritage and teach about unity integrity and humanity, they are not just about traditions, seasons or culture but develop the attitude of humanity in the modern world. Festivals are stimulate economic activities they provide employment opportunities to people. National festivals develop the national integrity among the society, they increases the sense of brotherhood goodness morality among people The importance of festivals is unique in economic social -cultural and creating human value terms.

Key words--. Festival significance, economic, social, cultural, human value ,integrity.

1.Introduction:

Festival is an event namely celebrated by community with specific common purpose. India is known as the country of festivals There are many types of festivals are celebrated in India, In the year there are 365 days it is nothing wrong if one can say every day is festival. Man is social animal, being as a social animal festivals are part and partial of their living being. such as cultural festivals like Makarsankranti, Holi, Ganesh festival seasonal festivals like Pongal Bihu Rakshabandhan Durgapuja Deepavali, Gudhi padva and National festivals like Independence Day, Republic day, Gandhi janyant religious festivals like Eid Krismas Parsi new year etc. Festivals are major parts of our life each festival has it's own identity. It gives pleasure happiness and satisfaction. Both men, women are mostly involved in these festivals. Celebration of festivals are impact on all aspects of human life socio economic cultural and environment.

Now a days it has become a big challenge to sustained to these festivals with their great culture and heritage. so it is necessary to understand the scientific base of festivals so here I made an attempt to highlight to the issue. Festivals are the lifeblood of our nation these festivals serves as a way to induct the new generation into our rich culture and to teach about unity and humanity, they are not just about to traditions or seasons but they bring abundance in human life in different way

2.Objectives and methodology: The present paper is based on primary and secondary material, In primary source observation and actual experience has been taken and supported published sources like journals books etc are taken. The main purpose of this paper is to highlight the significance of Indian festivals in different aspects. The topic studied not at micro level but at general level.

3.Significance of festivals

*' India is a cradle of human race,
the birthplace of human speech,
the mother of history,
the grandmother of legend and
the great grandmother of festivals and traditions '*

The quote simplifies the significance of festivals in all aspects of human life It is stated that festivals are living sources of people. There are different types of festivals are celebrated like cultural, natural, seasonal historical religious festivals etc Festivals Obind people each other. when the people come together at the occasion of various festivals they come together they forget their sorrowes, worries or crisis it is given a sort of refreshing our life through festivals with meeting each other. In different religious people celebrate different festivals, such as Hindu Muslim and Krishana they celebrate their religious festivals. Dipawali Ganesha festival Durgapuja, Holiday, Rakshabandhan Padhva these are some examples of Hindu festivals, After Hindu, Islam is the second largest religion in India with about 172 million Muslims, according to India's 2011 census, Eid-ul-Fitr, Bakri Eid, etc festivals are celebrated by them. Christian is India's third-largest religion. with over 23 million Christians, they celebrates Christmas and Good Friday .M Gandhi birth anniversary death anniversary Independence Day Republic day are some of the national festivals. Baisakhi, Bhumipujan pola are seasonal festivals.

3.1.social importance : Society means group of people. he lives in society in the sense man is social animal, socially festivals bring people together they meet each other and share love affection human beings are bonded in the society, they are connected each other through festivals so festivals are much important In the society, festivals promote ideological exchange. The traditions of different religions are known to each other..Festivals have a special importance in the creation of a unified society.

3.2. Economic importance: The contribution of festivals is an important aspect to the economic development of any country. Hence India is the nation of festivals therefore economic contribution is notable. Festivals are not only celebrations but they require specific commodity for specific festival for example Ganesh Chaturthi festivals need God Ganesha statues and decoration materials sweet food as a *prasad* and much more that means market is in prosperity that time. During this period, billions of rupees turnover has been taken place specially in Maharashtra, this happens at the time of all festivals in different manner. It would not be wrong to say that the Indian festivals are the centers of economic development. Festivals enhance economic activities people purchase various things at the occasion of festivals and enjoy it. At the time of Deepavali the economic turnover increases revitalized the local community employment opportunities increase the standard of living of local community festivals are important means creating capital income in many villages. Festivals stimulate economic activities, they provide employment opportunities to people. The recent ban on Valentine's Day deprived more people from earning for their livelihood by selling flowers gifts and balloons.

3.3. National integration: National festival is one that is celebrated everywhere within the nation. As a rule it is recognised by the national festival. In India different national festivals are celebrated like Independence Day, Republic Day, M. Gandhi Jayanti etc. These national festivals develop the national integrity among the society festivals increase the sense of brotherhood goodness morality among people. Celebration of festivals enables different people to come together in harmony and discourse unity among people hence leading to national integration. National festival teaches us Constitution and its necessity for good governance it inspires us to be self-reliant, they provide the information about freedom fighters those who have spent their whole life for sake of nation's freedom such as M. Gandhi, Lokmanya Tilak etc. It is a great feature in Indian scenario that men and women of all religious communities share the pleasures of festivals of other communities. Thus national integration is strongly cemented.

3.4. Humanity: Being humans are festive animals, the celebration of festivals helped inner development of the human mind. Each and every festival is symbol of human value, it shows the dignity of humanity. Every religion has its own identity, through festivals promotes religious harmony among different religions. In Christmas all other religious people give wishes and participate to their festival with enthusiasm to their community.

Festivals are much important to create humanity among the society at the occasion of different festivals people meet together it is an opportunity to know each other culture, heritage it is a sort of refreshing our life with pleasure and give us the opportunity to appreciate one another culture. Festivals are like 'blood of humanity' they serve as a way to induct the new generation into our rich culture and heritage and teach about unity and humanity they are not just about traditions, seasons and culture but develop the attitude of humanity in the modern world, all are busy in their work duty at their work place but at the time of festivals they return their homes and it is a big achievement of festivals like Ganesh festival.

In India humans have been celebrating many festivals since ancient time the purpose behind this festival seems to be to worship God goddess and worship nature as a gratitude. Indian festivals not only show Unity integrity of the nation but also reflect on the beliefs on which India is formed 'unity in diversity' everyone opens the door of their homes, hearts for each other and make sure that peace prevails. Greatness of culture can be found in these festivals such as Diwali, Id, Makar Sankranti etc. People meet each other by giving faith and best of luck. Festival is an auspicious day or period of religious or other celebration prevalent in all societies and religious communities.

The significance of festivals are very wholesome for an individual and for the society.

1. They relieve us from monotony of life.
2. Festivals create an environment of cultural harmony.
3. Festivals teach us to forget our enmity and embrace one another in a bond of love.
4. Moral, ethical, social values of life mix up with entertainment through festivals.
5. Festivals are the core centres of economic growth.
6. Festivals develop the spiritual power of mankind.
7. The festival develops the internal strength of human being.
8. Festivals are soul of humanity.
9. Festivals are connected around the world with culture and nature.

To conclude I will say that while the socio-economic-cultural-spiritual significance of festivals is true here, the celebration of festivals are getting distorted in recent times, and they need to be celebrated by keeping their human values intact and it is the responsibility of everyone as a citizen.

References

1. Ronald D Smith 'Sociology and Introduction', STMartins Press Newyark.
2. Sharma S P and Gupta seems, 'Indian Fairs and Festivals' Pustak Mahal 2006, 79-80
3. Indian Fairs and Festivals E book
4. www.indianfestivals.com
5. www.hindureligion.com
6. Times of India Speaking tree different issues

Potential Of Festivals And Their Contribution To Culture And Tourism A Multidisciplinary Approach

Mr. Ishwar Vitthal Pujari

M.Com., M.B.A.

Department B.voc. RMIT

Kamala Collage, Kolhapur.

Abstract:-

Cultural tourism is the subset of tourism concerned with a traveller's engagement with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religion, and other elements that helped shape their way of life. Cultural tourism includes tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres.

It is generally agreed that cultural tourists spend substantially more than standard tourists do.(citation needed)This form of tourism is also becoming generally more popular throughout the world, and a recent OECD report has highlighted the role that cultural tourism can play in regional development in different world regions.

Cultural tourism has been defined as 'the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs'. These cultural needs can include the solidification of one's own cultural identity, by observing the exotic "others".

Introduction.

Potential of festivals and their contribution to culture and tourism.

Evolution of Festivals

Starting from ancient times, each society has set specific dates and periods as milestones. During these dates, specific celebrations took place, usually based on local cultures, mores, religion and way of life. These celebrations formed the initial festivals which evolved into modern types of festivals. Also, the root of the word "festival" is "feast" ("fiesta"), which means celebration.

As the concept of festivals has been broadened, it is difficult to state a specific definition.

As the concept of festivals has been broadened, it is difficult to state a specific definition.¹ Festivals are a sub-category of special events. They can include local culture or not but they should definitely include celebration. Typology of festivals becomes difficult due to complexity of definition, although there are several basic categories according to theme: community festivals, music festivals, film festivals.

Contribution of festivals to culture.

There is a very close relationship between festivals and culture. Several researchers even include culture in the definition of "festival". It has been stated that "Festival is a cultural event consisting of a series of performances of works in the fine arts, often devoted to a single artist or genre". Social changes and globalization have been stated as the main causes for the rapid development of festivals during 20th century. These social, political, economic and demographic changes highlighted the need for redefinition and replacement of social identity to the social and cultural world map. Festivals were used as a means to this direction. The nature of festivals involves culture in their program in many different ways. Each element which is celebrated during a festival –regardless of its kind (music, film, art, etc.)– constitutes a part of the culture of a society, of an area or group of people. Hence, cultural impacts of festivals are notable and all elements interact with each other and offer a cultural experience.

Festival implementation can contribute to a revival and conservation of local culture.⁵ It has been stated that local interest and willingness to participate in cultural experiences and local cultural activity (e.g. local artists) can be reinforced through festivals. Moreover, the introduction of new ideas leads to the expansion of the cultural prospects of a festivals' attendees.⁶ So, festivals can be utilized as a tool for cultural development by local societies.

Contribution of festivals to tourism

The concept of "event tourism", which includes "festival tourism", came up for the first time during the 1980s.⁷ Researchers understood the necessity of studying this sector and tried to define and describe specific characteristics of this form of tourism which is related to special events and festivals. Relative literature states that the most important tourism impact of a festival is the increase in media interest about the area before, during and after the festival. Media coverage of the festival leads to positive promotion of the area at regional, national and even at global levels. This potential has been taken into account by tourism marketing authorities in many tourist areas worldwide. The term "event management" can puzzle some people who have never thought about its meaning and role in modern society. In fact, event management is a widespread activity, which aims at messaging and connecting people.

The management of events can be initiated on both the local and global level. Wikipedia explains “event management” as management activities to create and organize festivals, conventions, meetings and other large-scale events. However, the area of events is much broader including dates, parties, sports events, meetings, concerts, charity events, conferences and many other types of people’s communication.

Tourism is not a part of event management. It’s a set of activities related to traveling and learning new places, food, traditions, experiences, and people, of course. Currently, the notion of tourism has no limits, because traditional tourism expunged its borders and plunged into learning the world. Now, tourism can be divided into various types of goals such as ordinary traveling, hiking, shopping tourism, sightseeing, spa tourism, food traveling, extreme tourism and many other options. Although event management and tourism are different notions, it should be mentioned that they are closely aligned with each other. Actually, regardless of the type of tourism you choose, event management will accompany it within the entire period of activity.

Additionally, it is well documented that one serious problem of tourism worldwide, with various negative impacts, is seasonality.¹⁰ Festival implementation during periods with low levels of tourism demand¹¹ can extend “high-season” and offer tourists an important reason for extending their stay in the area¹² or switching the time of visiting.

Classification of events

You cannot possibly underestimate the importance of events for tourism. The most popular types of tourism events, regardless of the tourism type, come in a wide range of exciting options. Various types of festivals and events have always existed as significant parts of human society. They are also devised as forms of public display, civic rituals, and collective celebrations, which includes certain tourist events. It is possible to

distinguish the following four types:

1. Mega events
2. Hallmark events
3. Major events
4. Local events
5. Tourism value of events

In fact, people in all cultures recognise the need to set aside certain times and spaces for communal creativity and celebration. They can successfully achieve that in terms of tourism and traveling activities as well because the industry opens many new horizons and provides opportunities to organise events more often and for diverse and multicultural environments. The role of events in tourism destination development should also be noted.

Events tourism goals

The key tourism goal for events is to attract more tourists (especially in off-peak seasons) to serve as a catalyst for urban renewal and to increase the infrastructure and tourism capacity of the destination to foster a positive destination image, which contributes to general place marketing to animate specific attractions or areas.

How Event Management Affects the Tourism Industry

Events in tourism development produce an incredible impact on the industry as a whole and influence a broad range of human activities: politics, environment, socio-cultural, and other aspects. That’s why, when organising such events, you should consider the possible aftermath for each sphere of human activity as well as the potential positive impacts.

Social and cultural impacts

Tourism and event management are said to have evolved from primitive gatherings of people for agricultural or religious reasons into the more modern type of events—large-scale, corporate and governmental—as well as their long history of attracting tourists and establishing host communities as tourist destinations.

Political impacts

The emergence of new political powers, capitalism, new products, and new social relations, as well as a new way of modern life, paved the way for more versatile event tourism development and a growing number of cutting-edge events. Nowadays, events can mitigate or aggravate political situations, which is another lure for tourists.

Economic impacts

The development of events in the economic sense helped solve the problem of unemployment and had an impact on economic growth, especially in developed market economies. The best example for this is the impact of major sporting events, such as the Olympic Games or World Championships of popular sports, on the economic growth of host countries and tourism.

Environmental impacts

It was during the 20th century that tourism hospitality and event management development and all the different types of events reached their peak, approaching what we now consider events. This was caused by the phenomenon of discretionary income, an increase in the purchasing power and standards of consumers, which shifted the focus from fundamental to peripheral needs as well as to environmental issues. When certain parts of society reached a certain economic peak, they shifted to a more thoughtful way of life that included alternative energies, wise ecology, and environmental protection. This also made way for the birth of completely new consumer needs, which increased the demand for a specific range of events and tourism.

Strategic planning in event tourism

Today, it is not surprising that apart from the above-mentioned impacts, events also have the power to affect the formation of a destination's image and can help with promoting, positioning, and branding it across the globe.

Potential and Prospects

Tourism development at the global level makes it imperative to enrich the local tourism experience in order to offer a competitive tourism product with a comparative advantage. Nowadays, tourists seek a wide range of experiences during their stay at each destination. Based on this fact there has been an effort in recent years (at national, regional and local levels) to upgrade the tourism product and replace it on the global tourism map. Special Interest Tourism contributes notably to this effort and aims to take advantage of special characteristics of the country so as to offer an attractive and competitive tourism product. Equally important to this effort is culture either as a special form of tourism (cultural tourism) or as an element of the tourism product in general.

Regarding all the above, the potential and prospects of festivals are obvious. Celebration that stands at the core of festival planning sets the appropriate environment in which a special element of local culture can be promoted (e.g. activity, product, art, etc.). Furthermore, a festival can promote new ideas, new elements apart from local culture which in the long term may become a trademark for a local community. Such cases are not absent from festival market. Festivals can not only contribute to the promotion of tourism of each destination but also can promote features of the local tourism product and culture to which authors-ties prefer to give prominence. Festivals can be the link between special activities, tourism and culture. Typical examples of such cases are music festivals, agricultural festivals, etc., which offer an attractive environment for local citizens and potential tourists. Considering that a vast number of local/cultural festivals are held in Greece, further benefit from them is imperative. As previously mentioned, the majority of existing festivals aim at the local market because of difficulties in attracting inbound and domestic tourists and, as a result, a wide range of positive impacts remain underutilized. Festivals –especially recurring festivals– become cultural assets for local communities that remain underutilized in many cases. On the other hand, successful festivals highlight the potential and prospects of the current sector if best practices are implemented regarding the special characteristics of the reality.

The economic crisis, as expected, caused serious problems to festivals and lack of sponsorships. However, it has been stated that the shortage in sponsorships forced festival managers to rethink them and enforce a more “professional” and international experience.

Bibliography

1. Short paragraph on Festivals in India
2. Category: Essays and Paragraphs, Festivals, Indian Society
3. On August 20, 2014 By H Patra

Reflection Of Local Traditional Festival 'Bhavai' In Girishkarnad's *shayavadana*

Jayshri Ganpati Patil

Smt. K. R. P. KanyaMahavidyalaya,
Islampur, Dist. Sangali,
Maharashtra

Hayavadana is originally written in Kannada. The story of the main plot is of the two friends Devadatta and Kapila. It is based on a tale from the *Vetalpanchavimshik*, but Karnad has drawn it from *The Transposed Heads* a novel by Thomas Mann. He has used the structure 'play-within-a-play'. There is a creative use of the elements of Bhavai in *Hayavadana* that is a local traditional festival in Gujarat and Rajasthan. Bhavai is also celebrated in Maharashtra in Ashta in Sangali District. As the festival is popular among the people it is deeply influenced by Karnad's play *Hayavadana*.

His plays-*Yayati* (1967), *Ma Nishda* (1964), *Tughlaq* (1964), *Hayavadana* (1971), *Anju Mallige* (1977), *Hittina Hunja* (1980), *Nag-Mandala: A Play with a Cobra* (1990), *Tale-danda* (1993), *Agni Mattu Male* (The Fire and the Rain) in 1998, *A Heap of broken Image* (2004), *Flowers; A Dramatic Monologue* (2005), *Wedding Album* (2009) and *Benda Kalu on Toast* (2013).

Keywords- Masks, puppets, myth, chorus, Musical instruments, humour .

The Origin of Bhavai in Gujarat and Rajasthan-

Dr. Kanak Rele, while describing the performances of Bhavai in her article in vivid details says,

"The Bhavai theatre form of Gujarat and Rajasthan is actually folk form, where mythology is used to impart social messages. Though traditionally performed by the backward classes, during the festival of Navaratri, everyone joins in."

Further she explains that the story of Bhavai's origin and creation of the Bhavaiyya community dates back to the 14th century. Bhavai is a special performance of a theatre form which is purely folk form. It is preserved by a large and special group of people. This theatre is called 'Bhavai' and its performers are called 'Bhavaiyya'. They belonged to socially backward class. Asita, a person from Audichya Brahmin of Unjha in Mehsana district has originated this folk form of Bhavai. Asaita had been excommunicated for having rescued and married a low caste girl. He was recognized as a good singer and actor. As he was avoided by the society, he began to compose and perform Bhavai in the place of public areas and village to village. Its large community was called Bhavaiyya. They were divided into two major groups, the 'Bhojakas' and the 'Nayakas'. Today, the group performs the plays from village to village for having good and large group of audience.

Dr. Kanak Rele informs that in Rajasthan, a similar incident happened as in Gujarat. There was a person called Nagaaji. He was excommunicated for his love of music and dance. He used typical musical instruments of Bhavai Nagara and Bhungal. The actors of his play were called Bhavai actors. The producers and actors of Bhavai in Gujarat and Rajasthan are the devotees of Amba Devi or Shitala Devi-the Goddess of small pox. In both areas, Rajasthan and Gujarat, the play of Bhavai is not only performed by backward class groups but also by all classes of society during the Navaratri Festival. The nine days festival is dedicated to Goddess Amba in the form of Shakti or Devi.

Minchekar B.S. writes in detail in his project that the same festival of Bhavai is also celebrated on the New Moon Day in Ashtatown which is situated in Sangali district of Maharashtra. The five days of festival is dedicated to goddess Chaundeshvari (Amba) originated from Karnataka. Devi Choundeshvari is one of the incarnations of Maa Kali. The people from different casts and religion come to see the performance of Bhavai. The specialty of this festival is, offering of the *Naivadya* which is cooked in the house of backward class people. The same Naivadya is shared with all the devotees of Devi Kali Mata. So, the arrangement of this festival has become helpful to eradicate the caste system which is deeply rooted in the societies of India. The events like *Deeppuja*, *Kankanvidhi*, *Alumalu*, *Ghoda*, *Pise*, *Agni-Divya*, and *Thalpooja* are performed by the special group of the people. The characters from this performance use the same elements of *Bhavai* as in Gujarat and Rajasthan's Bhavai performance. They use Makhote (masks) of Devi and her soldiers. The masks of lord Ganesha, Kali Mata, Monsters/ Devils are used in the performance. The special attraction is of *Joganya*, in which there is fighting among the Daityas and Devi Ambamata. Thus, the festival and performance of Bhavai is not seen merely as a medium of an entertainment, but also as a platform for the people to gather and socialize. It is a medium to invoke the sense of spirituality in the mind of the people. The performance of Bhavai can be near a temple or in an open space. The plays of Bhavai expose some social as well as cultural aspects in the performance.

It is explained that the "Bhavai is also known as *VeshorSwang* which literally means 'get up'. The word Bhavai may have been derived from Sanskrit word. Bhava which means expression, It is also associated with

Hindu Goddess Amba. Bhav means universe and Aai means mother. So, it is considered that the art form of Bhavai is specially dedicated to mother of universe Amba. The word is also the combination of two words Bhav means emotion, and Vahini meaning carrier of emotions".(Wikipedia,2019). The original aim of Bhavai is to make awareness among the people and to provide entertainment. The first act of all the characters is to bow to Lord Ganesha and Goddess Amba who is the supreme Shakti. The musicians sit on one side throughout the performance with their proper music instruments like Jhaanjh, Drum, Flute, Sarangi, etc. The producer or the main Sutradhar of the play introduces the story or stories related to myth. He uses local myth or mythological stories like Ram-Ravana, Ardhnarishwara and some are historical stories too. The Nayaka uses some archetypal characters in the play. The social issues or themes are dealt with the hypocrisy and ills within the society. All the performance is handled carefully by the Nayaka.

GirishKarnad's play *Hayavadana* is the good example of Bhavai. He has interpreted it using the elements from the folk –form Bhavai. He has used puppets, masks, live music etc in *Hayavadana*. A man with the mask of horse head arrives on the stage. He wants to get rid himself of the curse. His name is Hayavadana who has a head of horse and the body is of the human. The structure of the play is 'a play within a play' in which the main plot is concerned with the triangular love story of Devadatta, Kapila, and Padmini. The sub-plot of *Hayavadana*'s story is fused with the main theme of incompleteness. There are two acts in the play. Act one is opened with the stage, where a table is kept on the right side or at the back on which the Bhagavata or Nayak and the musicians sit. Bhagavata handles all the events of the play very skillfully. At the beginning of the performance, Bhagavata sings verses in praise of Lord Ganesha as in Bhavai performance. He is accompanied by the musicians. It is the traditional Hindu Practice of invoking Lord Ganesha to get the blessing at the start of any task. In *Hayavadana* the Bhagavata puts a mask of Ganesha on the chair. He sings,

"O Elephant- headed Herambha
Whose flag is victory,
and who shines like a thousand suns.
O husband of Riddhi and Siddhi,
Seated on a mouse and decorated with a snake.
O single tusked destroyer of incompleteness,
We pay homage to you and start our play." (*Hayavadana*: 1)

Lord Ganesha is the destroyer of obstacles, who blesses the performance. He is the Lord and master of success and perfection. The society has its own culture, which reflects through the traditions and customs. The Nayak uses mythology in the story of Bhavai. GirishKarnad has also taken inspiration from mythology and folklore. In the article "*Usage of Myths and Folklore: Thematic Reflections in Karnad's Hayavadana*" Dr. Shalini Yadav has cited Veena Dass's "*A Re-reading of GirishKarnad's Plays with Reference to Myth and Folktale*",

"*Hayavadana* is based on Indian myth. The play tells a story embellished with the harsh truths of life and the incongruities of our existence capsule in fantasy. It is simultaneously a story, a social satire and the psychological study of a woman. It is a comment on blind faith devoid of any reason"

There is a story of a Gandharva. He is shifted into horse body due to a curse of god Kuvera to be born a horse for some act of misbehavior. The curse is also transferred towards his son *Hayavadana*, who is the protagonist of the sub-plot of the play. He has a human body and a horse head. There are various instances of changing of shape in Indian mythology that of human being changes into animals and vice-versa. The human being is spiritually enlightened with the references of myth. Here, Karnad tries to enlighten the people through the instances of Gandharva's misbehavior and how the curse laid not only towards himself but also to a child (*Hayavadana*) with the human body and a horse head that he gets after his marriage to the princess of Karnataka. Karnad satirizes the blind belief as in Bhavai performance that is existed in the society. Bhagavata suggests *Hayavadana* to visit the pilgrims such as Banaras, Rameshwara, Gokarn, Haridwar, Gaya, Kedarnath, the Dargah of Khwaja Yusuf Baba, the Grotto of Virgin Mary, if he wants to become a complete man. He suggests a temple at the top of Mount Chitrakoot, where the goddess Kali is famous for being ever awake to the call of devotees. The main plot of *Hayavadana* introduces with the two intimate friends Devadatta and Kapila. Mask wearing in the performance is a very effective feature of Bhavai. In *Hayavadana*, Karnad has used it effectively. As Devadatta is the son of Brahmin, he wears a white mask and Kapila a black mask as the son of a blacksmith. Wearing such white and black masks is the criticism of the *Varna* system in Hindu religion by which the people are recognized. Bhagavata introduces, two friends who were one mind, one heart. (Ibid: 11) Devadatta, a man of intellect and Kapila a power. Their story exposes how the love triangle suffers mentally and physically. Padmini a beautiful daughter of a Brahmin and a wife of Devadatta deceives both her husband and his intimate friend Kapila at once. She is attracted sexually towards the masculine body of Kapila and the intellect of Devadatta at once. But when Devadatta is suspicious of it, he cuts off his head in the temple of Kali

when the three travel to the fair of Ujjain. Kapila too cuts off his head for his friend and by the fear of the society of killing Devadatta for Padmini. Here, these three characters not only deceive themselves but to each other, the society and to the goddess Kali, too. When Devadatta cuts off his head and found dead by Kapila he screams, 'Oh my friend !My dear brother!'(Ibid:33) Padmini is an archetypal character used by Karnad as in the Bhavai performance. He exposes the psychology of the three characters and there follies. Their thoughtless actions are resulted in tragic consequence at the end of the play, such as Padmini changes the heads of two friends mistakenly but according to Kali intentionally. Kali calls Padmini a selfish woman, she says, 'My daughter, there should be a limit even to honesty. Anyway- So be it'!(Ibid:33)

Karnad has skillfully focused on the communication of two dolls in the main plot of the play. Using puppets in the performance of Bhavai is also an interesting characteristic. The two dolls, DOLL I and DOLL II play the role of a critic in the house of Devadatta and Padmini. They wish to stay in the palace of any prince but they are brought in to the house of Padmini and Devadatta from the fair of Ujjain. The dolls juxtapose the characters that of Devadatta and Kapila. They criticize the dreaming of Padmini and make the prophecy of her wrong behavior towards her husband. They know that that she is deceiving her husband and in future she will go towards Kapila to have sex with him as she often attracts to his Masculine body and his power. When Padmini and Devadatta decide to throw them out of the house and bring the new dolls from the fair, they curse the couple for their misbehavior. Their argument, fighting, biting, scratching and hitting each other presents the human follies and how the people interfere in someone's personal life without any reason.

1. DOLL I.[to Doll II] Did you hear that? She wants to throw us out...
2. DOLL II. She wants new dolls.
3. DOLL I. The whore
4. DOLL II. The bitch
5. DOLL I. May her house burn down.
6. DOLL II. May her teeth fall out.
7. DOLL I [to Devadatta] You wretch –before you throw us out watch out for yourself.
8. DOLL II. Cover your wife before you start worrying about our rags.(Ibid:51-52)

The dolls know that what will happen after the departure of Devadatta to Ujjain for having new dolls. Bhavai is a folk drama. Its form is specially known for its social plays which have full of humor. Karnad has also created humor and laughter in his play *Hayavadana* when Padmini reaches to the temple of Kali. When the two friends are found dead she tries to evoke the Mata Kali. She prays Kali to save her from the brutal criticism of the society and the serious situation of two friends. She wants to offer her head to Maa Kali. Karnad has used the musical instrument like drum effectively when Kali appears and disappears behind the curtain. The curtain is lowered and taken away, one sees a terrifying figure of the goddess, her arms stretched out, and mouth is wide open with the tongue lolling out. The drums stop and as the goddess drops her arms and shuts her mouth, it becomes clear that she has been yawning. The humor creates when she orders Padmini,

Kali. [completes the yawn] All right open your eyes be quick. Don't waste time...

Padmini. Save me mother...

Kali I know, I' have done that already.

Padmini. Do you call this saving... I can't show my face to anyone in the world, I can't...

Kali. [a little testily] Yes, yes, you have said that once. No need to repeat yourself...

Kali. Skip it! And quickly.

I am collapsing with sleep. (Ibid:32)

Kali does not want any long question from Padmini. When Padmini urges her to be mercy upon Devadatta and Kapila Kali says, 'Actually if it hadn't been that I was so sleepy'. (33) Kali criticizes three of them, as Padmini is a selfish woman, and both Devadatta and Kapila both are rascals because Devadatta had once promise his head to Lord Rudra and arms to Kali but he is deviated from his promise and Kapila is not died for his friendship towards Devadatta. As he knows, he would be accused of killing Devadatta for Padmini. She says, 'Don't drag me into it. I had nothing to do with it.' (33) When *Hayavadana* goes to Kali with the wish to become a complete man, and wants to cut off his head before her, she says peevishly, 'Why don't you people go somewhere else if you want to chop off your stupid heads? Why do you have come to me?' (68) Here Kali has also the sense of humour as human being has. Her criticism creates laughter in the drama. People laugh when Kali communicates to Padmini falling half asleep. Karnad uses one of the stage properties from Bhavai performance, that the use of female chorus while performing different incidents or events. The female chorus introduces the audience, the intimate friendship of Kapila and Devadatta, their struggle for completeness and so on.

The play *Hayavadana* exposes the brutal custom of Sati which existed in Hindu religion. The Bhagvata informs that Padmini became a Sati at the same time he criticizes her nature. She became Sati for her two husbands, Devadattais her husband and another is his friend Kapila by whom she gets a child. He says,

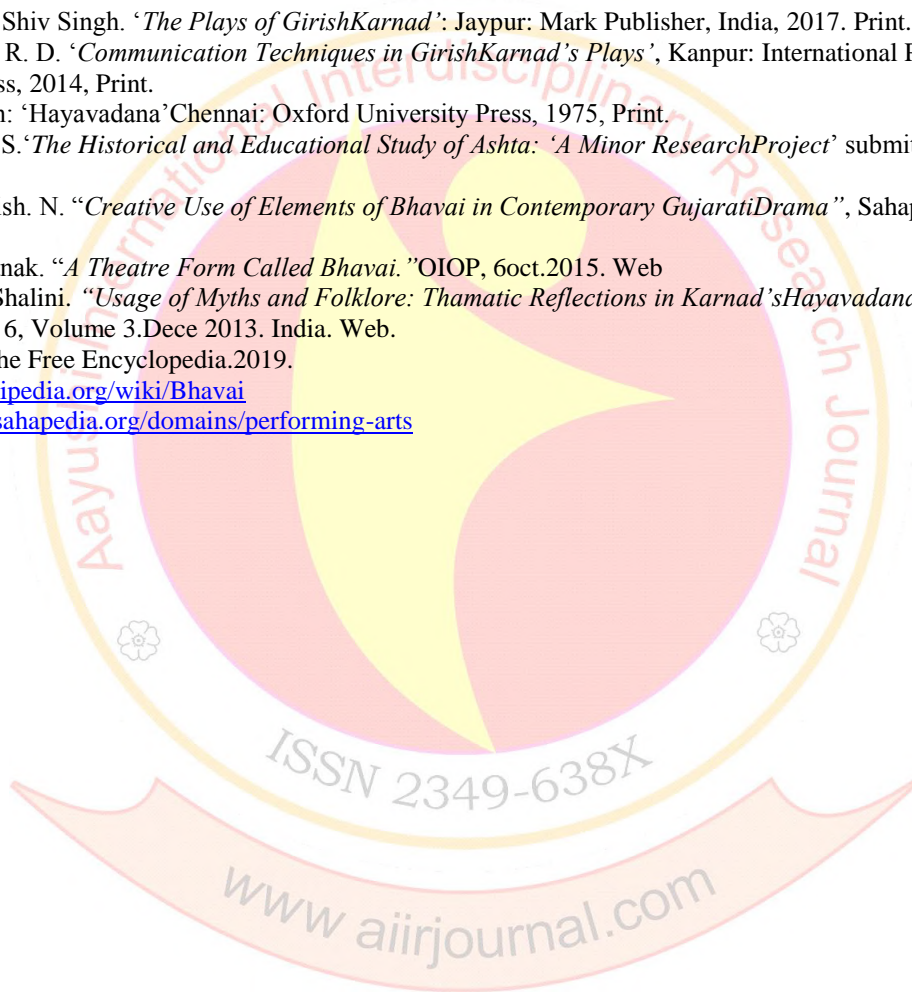
‘Thus, Padmini became a Sati. India is known for its Pativratas- wives who dedicated their whole existence to the service of their husbands- but it would not be an exaggeration to say that no Pativrata went in the way Padmini did.’ (Ibid. 63)

Conclusion-

Thus, GirishKarnad’s play *Hayavadana* has followed the tradition of Bhavai festival and its performance. There is an impressive use of mythical and archetypal characters in it. He has used all the stage property from Bahavai in *Hayavadana* to emancipate the audience and to make them aware towards the social issues, morals, friendship, and the deceptive nature of Padmini. Thus, the festival of Bhavai and its performance is not restricted for the particular region or state. The play *Hayavadana* has made it popular in the whole world and is reflected in various plays of literature.

Reference:

1. Solanki, (Dr) Shiv Singh. ‘*The Plays of GirishKarnad*’: Jaypur: Mark Publisher, India, 2017. Print.
2. Kamble, (Dr) R. D. ‘*Communication Techniques in GirishKarnad’s Plays*’, Kanpur: International Publication, Shri Puja Press, 2014, Print.
3. Karnad, Girish: ‘*Hayavadana*’ Chennai: Oxford University Press, 1975, Print.
4. Minchekar, B.S. ‘*The Historical and Educational Study of Ashta: ‘A Minor Research Project*’ submitted to UGC. 2014 Print.
5. Ketakar, Ashish. N. “*Creative Use of Elements of Bhavai in Contemporary Gujarati Drama*”, Sahapedia, 22 June. 2018.
6. Rele, (Dr) Kanak. “*A Theatre Form Called Bhavai.*” OIOP, 6oct.2015. Web
7. Yadav, (Dr) Shalini. “*Usage of Myths and Folklore: Thematic Reflections in Karnad’s Hayavadana*” “ELT Voices: Issue 6, Volume 3. Dec 2013. India. Web.
8. Wikipedia: The Free Encyclopedia. 2019.
9. <https://en.wikipedia.org/wiki/Bhavai>
10. <https://www.sahapedia.org/domains/performing-arts>



Role of Fair in Thomas Hardy's *The Mayor of Casterbridge* and pessimism

Dr. Mangal Vishnu Londhe
Yashwantrao Chavhan college,
Islampur

Pessimism depicts the darker side of the life. Thomas Hardy is a pessimistic writer. *The Mayor of Casterbridge* depicts the story of Michael Henchard's picaresque journey. Role of fair in this novel expresses the darker side of the life. Hardy's predilection in his plots for coincidences and other unlikely events in defiance of the laws of probability has also tended to disorient readers and dismay critics. Hardy writes predominantly in the realistic mode. He is often apt to stylize the turn of events so as to intensify the emotion, to bend the framework of the plot at points to a poetic plasticity. Some of the more unlikely events in Hardy reveal as much in fact of human psychology as they reveal the hand of fate. The sense of fatalism and tragedy we associate with his name was thus the response of a highly sensitive imagination. *The Mayor of Casterbridge* is a tragedy, which occurs in the life of common man and rotates his life in a circle of life. In this circle of life 'Fair' plays an important role.

The novel has a more dramatic beginning. In a manner, the crisis is **reached in the opening chapter itself. The rest of the painful story boomerangs** into tragedy as a result of the initial error. The protagonist of the novel is Michael Henchard and his wife Susan went to Weydon Priors. They had a daughter named Elizabeth Jane. That day was a fair day. Michael Henchard was a hey-trusser. The hey-trusser family proceed to the fair field. Many hundreds of horses and ships were in the fair. The auction of few inferior animals were started.

Yet the crowd was denser now than during the more journeymen out for a holiday, a stray soldier or two home on furlough, village shopkeepers, and like, having latterly flocked in; persons whose activities found a congenial field among the peep-shows, toy-stands, wax-works, inspired monsters, disinterested medical men who travelled for the public good thimble-riggers, nick-nack vendors, and readers of Fate. (p.n.4)

In the fair there was furmity-shop. 'Good Furmity Sold Here'. Henchard went there. Susan liked that furmity and happy with thought of nourishment after a long hard day. But man had never tasted it. The young man and woman ordered the fumity. The woman described it as a proper food and also described its preparation with help of the food grains. The man found the concoction, and more satisfaction with the drink. But the wife had observed the proceeding with uneasiness. The man asked more drinks and then he was out of control. He had lost all his money in drinking but he proceed further with his deed. He decided to sell his wife for more drinking. Auction took place and a sailor, Richard Newson bought Susan and her daughter for five pounds. This incident completes the pessimistic side of the fair. Newson took both of them and went to the city. On the next day when Henchard realized his mistake he decided to search them.

The picaresque journey of the Henchard changed his life and he became the Mayor of the city Casterbridge. But through his travelling from place to place he always remembered his mad sell of his wife and daughter. He met Donald Farfrae his another friend. He told him about the fair, the dark story of his life. Donald helped him but afterward he became the next Mayor the city Casterbridge. The story of the fair again created bad luck for the protagonist, Henchard. The furmity woman revealed the secret of the mad sell of the wife and daughter by the protagonist for the furmity. This secret made decline in the life of Henchard and turned his fate.

A hey-trusser became a businessman, then the Mayor, then a prestigious person in the city, afterward again his decline brought him in the village as a hey-trusser. His tragic flaw was the sell of his wife and daughter for the furmity in the fair. The fair culture of the auction made his mind to sell his wife. In the novel one festival is described. In this festival Donald Farfrae realized his love for Elizabeth Jane.

Fair is the representation of rustic life. Fair represents Wessex life which is changeless, rooted and instinctively realistic. The droll remarks and their wisecracks convey a whole down-to-earth philosophy of life. In *The Mayor of Casterbridge*, Hardy is dealing with Wessex countryside. He animated Casterbridge with rural ethos. A good deal of the Wessex ways of life, therefore flows into it, and shapes its character.

References:

1. Hardy, Thomas: *The Mayor of Casterbridge*
2. Hardy, Thomas: *Tess of the d'Urbervilles*

Festivals Of North-East India And Their Cuisine

Ms. Susmita S. Durgule

Assi. Prof. in Home-Economics

Smt. C. B. Shah Mahila Mahavidyalaya, Sangli

1. Introduction

Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim are eight states located in the North East of the country and command special importance in India, not only because of their location but also their cultural and historical uniqueness. The landscape, the range of communities and geographical and ecological diversity make these states quite different from other parts of the country. They are known as eight siblings and referred to as 'eight sisters' or 'seven sisters and one brother'. North east region offers a mixed culture of Hindu, Christianity, Muslim and Buddhism, Buddhist. Every tribal group of these states has its own unique tribal culture, tribal folk dance and food and crafts. There are numbers of festivals celebrated by various tribes of different states throughout the year. The major festivals of northeast India are Bihu, Brahmaputra Festival of Assam, Hornbill and Sekrenyi festival of Nagaland, Torgya Monastery Festival Arunachal Pradesh, Shillong Autumn Festival, Chapchar Kut from Mizoram, Ningol Chakouba Festival Manipur and Kharchi Puja from Tripura. A cuisine of North East India offers dishes that reflect the culture and lifestyle of the region. Staple food and cuisine of the states are rice along with dry fish, spicy meat and lots of green vegetables. Chicken, Mutton, Duck, Pigeon are some most popular non-veg dishes from north east along with a variety of rice beer. The unique cuisine of seven states of the north east India are Jadoh, Momos, Aakhol Ghor, Tung-rymbai, and pickled bamboo shoots.

2. Assam: Gateway to North East

Assam has three major cultural festivals a year, all known as Bihu. Bihu is the most popular festival and represents the essence of Assam. There are three types of Bihu festivals celebrated by Assamese: Bohaag/Rongali Bihu, Kaati Bihu, and Maagh/Bhogali Bihu.

The cuisine of Assam is characterized by very little use of spices, little cooking over fire and strong flavors due mainly to the use of endemic exotic fruits and vegetables that are either fresh, dried or fermented. Fish is widely used, and birds like duck, goose and pigeon meats etc. are very popular, which are often paired with a main vegetable or ingredient. Duck and goose are cooked with ash gourd and stuffed into plantain stalk, while pigeon meat with banana flowers and lots of black pepper. It is a style of cooking that is a confluence of cooking habits of the hills that favor fermentation and drying as forms of preservation and those from the plains that provide fresh vegetables and an abundance of fish and meat. Both are centered on the main ingredient — rice.

3. Arunachal Pradesh: Dawn-lit Mountains

Festivals are plentiful in Arunachal. The state is divided into five cultural zones and each zone has its own festival, which provides a creative forum for expressing the distinctness of their art forms, dresses, designs, dance forms, musical instruments, etc. The festivals are generally related to agricultural activities like sowing and harvesting. Both women and men dance during the festivals. There are collective rituals performed and celebrated in public by the community as a whole. Durga Puja, Vishwakarma Puja, Christmas, Baisakhi and Eid are also celebrated here.

The cuisine of Arunachal Pradesh made with the use of local herbs with strong medicinal value. The staple food is rice along with [fish](#), [meat](#) and many [green vegetables](#). Different varieties of rice are available. [Lettuce](#) is the most common and preferred vegetable of all, prepared by boiling it with [ginger](#), [coriander](#) and green chillies and pinch of salt. Boiled rice cakes wrapped in leaves is a famous snack. Dried bamboo shoots are used extensively in cooking. The dishes typical vary within the region, including according to tribal. Pork, poultry and mithun are all consumed in sizeable quantities. Apung or [rice beer](#) made from fermented rice or millet is a popular beverage in Arunachal Pradesh, as an [alcoholic drink](#). There are different varieties of rice beer with different flavors.

4. Manipur: Jewel of India

Manipur is a land of diversity, where several cultures, ethnicities and religions co-exist. Hence, there are several festivals celebrated throughout the year. The most popular celebration is 'Yaoshang' (Holi), which is celebrated for five days, commencing from the full moon day of Falguna. Manipur is distinguished by its ethnic diversity, historical link with Vaishnavism and the remarkable role played by women in all aspects of the society.

Manipur offers the greatest variety of dishes among the northeastern states, and its cuisine is spicier and more evolved, with elaborate cooking methods that use considerable oil. Another thing that sets Manipuri food apart is its sheer number of vegetarian options. A typical Manipuri thali can have as many as 30 items, served on a plate and in bowls fashioned out of banana leaves. Dishes consist of various salads, such as singju (made of unripe papaya, chickpeas and fermented fish), various kinds of dals and rice. Daily meals are based on rice, with a few side dishes of vegetables and fish. A meal would usually have a vegetable stew called ensaang or athongba, flavored with dried or fried fish; stir-fried vegetables called kanghou; and a spicy item, which could be morokmetpa (a chilli paste), iromba (boiled and mashed vegetables with chilli and fermented fish), or singju (a piquant salad). All piquant side dishes are accompanied by a choice of fresh herbs, collectively called maroi. The base and essence of Meitei cuisine is the fermented fish called ngari. Manipuris typically raise vegetables in a kitchen garden and rear fishes in small ponds around their house. Since the vegetables are either grown at home or obtained from local market, the cuisines are very seasonal, each season having its own special vegetables and preparations.

5. Meghalaya: Abode of Clouds

Meghalaya has four major festivals: 'Shad Suk Mynsiem', also known as 'Weiking dance' and 'Nongkrem dance' (Khasis); 'Wangala dance', also known as 'Hundred Drums festival' of the Garos, and 'Behdeinkhlam festival' of Jaintia Hills. The state also observes festivals such as Durga Puja, Deepawali, Eid, particularly in Shillong, which has a lot of migrant population.

The staple food of the people is rice with spicy meat and fish preparations. They rear goats, pigs, fowl, ducks and cows and relish their meat. Bamboo shoots are a favorite dish of the Garos. Garos eat most non-domesticated animals, though their everyday staples are simple foods such as rice with kapa, cooked with a special ingredient called purambhi masala. Seasoning and animal fat are used sparingly in the cuisine of Meghalaya. Even today, much of what the tribes consume is based on ingredients that grow in the hills. For instance, during the monsoon, mushrooms sprout all across the Khasi and Jaintia hills and, therefore, find their way into many a dish.

6. Mizoram: Land of Blue Mountains

A majority of the people inhabiting Mizoram, collectively known as Mizos. Christianity is the major religion in Mizoram. There are various festivals such as 'ChapcharKut' (festival of spring, celebrated just before the jhum cultivation starts), 'Anthurium' festival, 'Alphaloni' festival, etc., celebrated in the state. ChapcharKut is celebrated at the state level every year on the second Friday of March. It is the most joyful traditional festival celebrated by the Mizos.

Due to the remoteness of its location between Bangladesh and Burma, foraging for and cooking with jungle produce—leaves, roots, nuts and mushrooms—has given this state a unique culinary identity. In addition, many people grow edible plants in small kitchen gardens, giving the farm-to-table phenomenon a whole new meaning. Spices such as cardamom, clove, pepper and cinnamon are almost non-existent in Mizo cooking. Instead, leaves and roots provide the food with its characteristic flavoring. Sa-um (fermented pork fat) is a frequent addition to vegetable dishes. Mizo people dry and smoke their meats (pork, chicken, mithun) and vegetable produce (bamboo shoot, yam leaves) to ensure their availability regardless of season.

7. Nagaland: Land of Festivals

Nagaland is known as the 'Land of Festivals', because the state abounds with festivities all through the year. The Hornbill Festival is perhaps the most famous and largest of the North East India festivals, and it's certainly Nagaland's huge draw card. Most of the festivals revolve around agriculture, which is the mainstay of the Naga society. Nagaland is inhabited by 16 major tribes along with a number of sub-tribes. The colorful and intricately designed costumes and ornaments that are traditionally worn can help distinguish each tribe and subtribe. People follow the customary practice of preparing the best rice beer and traditional non-vegetarian dishes during the festival. Drinking rice beer indispensably forms a part of the feast. This wine is called Tuluni. During this festival, the fiancé is invited to a grand dinner at the fiancée's residence. The various Naga peoples have their own cuisines, but often exchange recipes. A typical Naga meal consists of Rice, a meat dish, one or two boiled vegetable dishes, and a chutney/pickle (Tathu). Rice is the main carbohydrate in the Naga diet and the Naga regions produce a number of prized rice varieties, but rice is also imported into the region from other states. Dried/smoked meat forms a very important role in cuisine and has practical significance for sustenance farmers and hunters. Smoked meat will often be kept for an entire year and provides food security for individual families. Nagas tend to prefer boiled edible organic leaves and wild forage still makes up a large part of the diet of many Naga regions. Naga food tends to be spicy and there are several different varieties of chilies in Nagaland the most notable being Naga Morich. The ginger used in the Naga cuisine is spicy, aromatic and is different from the common ginger with garlic and ginger leaves also used in cooking meat dishes. Sichuan pepper is also a popular spice used by the Nagas.

8. Tripura: Land of Diversity

The North East region is known for its geographical and ecological diversity, combined with a rich and diverse cultural heritage. Hinduism is the major religion in the state. Some of the other religions that are practiced here are Buddhism, Christianity and Islam. Most of the tribes are followers of Hinduism and worship their own tribal deities. Harvest festivals are particularly popular among the Tripuri, Reang and Jamatia. The first grains are worshipped and maisoi (kheer) is offered.

The Tripuris are in general non-vegetarian, although some are vegetarians. The main courses are mainly prepared using meat, but with the addition of vegetables. Traditional Tripuri cuisine is known as MuiBorok. Tripuri food has a key ingredient called Berma (also called Shidal in [Bengali](#)), which is a small, oil-pasted and dry fermented fish. The foods are sometimes considered to be healthy as they are usually prepared without oil. Tripuri food such as bangui rice and fish stews, Muya ([Bamboo shoot](#)), local fishes, vegetables, herbs, Batema (this jelly-like food is prepared by making a paste of Batema plant's corm or tuber (Elephant foot yam) with sodium powder and water to remove its raphide. After making the paste into bun-shaped, they are boiled with water containing sodium powder. Since lack of sodium powder cause throat to itch, they are cut into pieces and preferred with fresh pasted garlic, and Mosdeng), wahanmoso (prepared by adding boiled pork, onion pieces, salt, pasted ginger and roasted green chilli paste) and roasted meat are extremely popular within and outside the state.

9. Sikkim: Himalayan Paradise

Festivals in Sikkim are held during the time of planting, harvest and other such occasions. Among the most important festivals is the one held to worship Kanchenjunga, which is the third highest peak in the world and is regarded as a protecting deity by the people of Sikkim.

One of the popular assumptions about food from this part of the country is that it's heavy on meat. In fact, some of the most delectable highlights of Sikkim are vegetable dishes made from fermented greens. The state's cuisine is influenced by the dietary habits of its people—Lepchas, Bhutias and Nepalese—who are fond of vegetables. Gundruk, made from leafy greens such as rayosaag (a type of mustard), radish and cauliflower, and sinki, which is prepared from the taproot of radish, are fermented condiments that are dried and stored throughout the year. Kinema is another fermented soy bean preparation, with a chewy consistency and unique flavour. It is used as a side dish to curry and rice. And then there's sel roti—ring-shaped sweet bread made of rice batter—which is Nepal's contribution to Sikkim's culinary landscape.

10. Conclusion

Lifestyle of North Eastern Indian states are vary from one place to other, people of states are divided into tribes and sub-tribes. Hill region tribes live a simple lifestyle as they inhabit in high mountains so hunting and fishing are the prime occupations. Agriculture and weaving are the two major occupations of the people. Festivals in North East India flaunt its rich culture. Most of the festivals here are either related to agriculture, Buddhism or beginning of a New Year. There are many festivals that extend over a number of days and include folk or tribal dance and music. These festivals also present a wonderful opportunity for the people belonging to different tribes to bond. The lavish delicacies, interesting costumes, soulful music, warm hospitality and the lively atmosphere give one enough reasons to be a part of the festivity in the North East.

The cuisines of all states of North-East India are almost similar, more prone towards non vegetarian. The people are so fond of non vegetarian that even if the preparation is vegetarian they add non vegetarian to it. Some dishes are bland while some are spicy. Different states of North-East India have their own food culture. Manipur is known for its simple seasonal stews while Meghalaya is more famous for its spicy meat and fish preparations. Nagaland, on the other hand, is better known for its bamboo and pork fare and Mizoram prefers delicately flavored, boiled food rather than the fried kind. The influence of neighbors like China, Myanmar and Thailand can easily be seen in the cuisines of Sikkim and Arunachal Pradesh, while Tripura is better known for its bursting masalas, a trait it shares with the rest of the country. Assamese food ranges from spicy to bland, with rice being the centerpiece of this cuisine. Anyway staple crop in north eastern states of India is rice and staple diet is also rice. Other than rice Fish is relished in Assam and Tripura, in Nagaland, Meghalaya, Mizoram, Arunachal Pradesh, Manipur beef and pork is also relished.

11. References

1. NorthEast India- People, History and Culture (2017), 1st Edition, National Council of Education, Research and Training, ISBN-978-93-5087-839-6
2. A Complete Guide: Unique Festivals of North East India, WWW. BACKPACKING SERIES.COM
3. Maidens Festival of Meghalaya (2018), Backpackingseries.com
4. A Tribal Fest Arunachal Pradesh-tourmyindia.com

Mythical Significance of Festivals in Human Life

Dr. Suresh Pandurang Patil

Assist. Professor in English,
Shri.VijaysinhaYadav Arts & Science College,
PethVadgaon 416112, Kolhapur (Maharashtra)

Abstract:

Festivals impart age-old customs, traditions, rituals, ceremonies, and ideologies to the present social life. They retell the mythological heritage with new perspective. The present paper is a modest attempt to explore the mythical background of select festivals celebrated especially in India and other parts of the world. It also discusses the mythical significance of festivals in human life.

Keywords: Myth, Festivals, Pharaoh, Mythologist, Asura, Yaksha, Rakshas.

Festivals are celebrated in all societies and religious communities on a particular day or period. They manifest the cultural, social, mythical, and religious life. They are meant for the celebration of glorious heritage, traditions and customs, and ethnic culture. The festival reflects the environment of cultural harmony and the bond of love. It allows free mingling of moral, social, and ethical values in the form of an entertainment. It also permits to rejoice special moments and emotions with social responsibilities. Festivals are traditional vehicles to pass age-old traditions, collective knowledge, and the regional myths and legends. They are connected around the world with nature and culture. In every culture and society, festivals are associated with mythological values, retold or restructured for the welfare of humanity. They comprise certain rituals and ceremonies to be enacted to please the local deities or natural forces that ensure prosperity and security. Every myth continues in the form of festival.

So we may say that a myth is typically a traditional sacred story of anonymous authorship and archetypal or universal significance which is recounted in a certain community and is often linked with a ritual; that it tells of the deeds of superhuman beings such as gods, demigods, heroes, spirits or ghosts; that it is set outside historical time in primal or eschatological [i.e. last, ultimate] time or in the supernatural world, or may deal with comings and goings between the supernatural world and the world of human history; that the superhuman beings are imagined in anthropomorphic [i.e. humanly formed] ways, although their powers are more than human and often the story is not naturalistic but has the fractured, disorderly logic of dreams; that the whole body of a people's mythology is often prolix [i.e. lengthy, wordy], extravagant and full of seeming inconsistencies; and finally that the work of myth is to explain, to reconcile, to guide action or to legitimate. We can add that myth-making is evidently a primal and universal function of the human mind as it seeks a more-or-less unified vision of the cosmic order, the social order, and the meaning of the individual's life. Both for society at large and for the individual, this story-generating function seems irreplaceable. The individual finds meaning in his life by making of his life a story set within a larger social and cosmic story. (W.C.:29)

From time immemorial, the man has longed to celebrate together as a group. Consequently, some of the oldest festivals on earth coincide with certain and special phenomenon of nature. Festivals in ancient Greece and Rome were significant periods of time as they project the activities of the people transcending them beyond the physical world towards the superhuman world through their communication. Those festivals were marked by a variety of unique and uncommon cultural rituals and traditions. It included processions, sacrifices, athletic events, and musical performances. Festivals earmark the parallel existence of religion and nature. It celebrates both forces playing the pivotal role in human life.

According to Frazer, at the early, magical stage of thinking, nature is conceived as an impersonal force, to be manipulated. As magic becomes religion, nature takes on the form of anthropomorphic deities, who must be allowed full scope to exercise their powers. Everything comes to hinge on guaranteeing the god his fertility. The residual logic is twofold. By 'sympathetic' magic, the death and revival of the god parallels or, to put it more strongly, causes the renewal of the land. (M.: 15)

The Sed festival of an ancient Egyptian tradition or autumn festival of Durga Puja of India is a ceremony celebrated by the people with different types of sacrifices. The Sed festival is one of the ancient festivals of Egypt. It was resumed to replace a ritual of murdering a pharaoh, monarch of an ancient Egypt, who was misfit to throne due to his age or condition. Joseph Campbell, well-known mythologist, describes it as follows:

In the Sed festival, the audience watched a solemn symbolic mime, in which the king renewed his pharaonic warrant without submitting to the personal in convenience of a literal death. **(O.M.: 74)**

Different types of sacrifices continued to be the inseparable part of festivals. Festivals are the manifestations of unique combination of myth and religion. Joseph Campbell writes:

In the 16th century, in India, kings were observed ceremoniously slicing themselves to bits, in the temples of the Black Goddess Kali, river of blood has been pouring continuously for millenniums from beheaded offerings. **(O.M.: 5)**

From the darker to the lighter aspects of social life are demonstrated through the festivals. Myth and ritual indicates that they are the means by which human beings construct a sense of cosmic harmony. The cosmic forces are represented in the figures of the gods and goddesses and the superior or superhuman principles of humanity are projected through the legendary heroes. Thus, the festival celebrates both the divine and human principles of highest order. Especially in India, many festivals celebrate various harvests; commemorate great historical figures and legendary heroes and special events, or expresses devotion to the deities. Every celebration centers on the ritual of prayer and seeking of blessings. Festivals often remind the annual celebration of the gods and the goddesses. Indian Mythologist, Devdutt Pattanaik registers his observations regarding the myriad forms of Indian deities and demons:

There are fantastic forms: gods with multiple heads, goddesses with many arms, demons with fangs, mythical beasts- part serpent, part lion, part elephant. The sacred and the profane, the sexual and the violent, the factual and the fictional, the desired and the disgusting merge and mingle with each other. **(M.M.:12)**

India with its age-old traditions celebrates various festivals and fairs. Indian people celebrate various moments of life in the form of festivals. Among them are the festivals such as Makar Sankranti, Shivratri, Holi, Onam, Ganesh Chaturthi, Dussera, Diwali, Eid, Christmas etc. Religious festivals proliferates the message of love, tolerance, and understanding. The seasonal festivals reflect attitude of people towards nature. It adores the nature and acknowledges its beneficence. Hence, every festival has its own mythical value.

Vishnu turning into the giant who conquers the three worlds, hence called Trivikrama. The Asura king, Bali, shoved under the earth, rises up annually at harvest time. In Kerala, his return is marked by the festival of Onam while in North India his return is marked by Diwali, the festival of lights, when Lakshmi enters households. Curiously, all harvest festivals are associated with the death of Asuras. Dassera is associated with the killing of Mahisha by Durga, and Diwali with the killing of Naraka by Krishna and the defeat of Bali by Trivikrama. The association of the death of Asuaras with the harvesting of crops is not a coincidence. As keepers of Sanjivani Vidya, Asuras are the restorers of the earth's fertility. Only by killing the Asura and cutting the crop can the earth's bounty be harvested. **(M.M.:90)**

Every festival has its unique feature such as the festival of Holi is the festival of colours as it marks the arrival of spring, Christmas celebrates the birth of mythical superhuman Jesus Christ. It promotes the values such as love, tolerance, and the brotherhood. Eid is celebrated by Muslims in the fasting month of Ramzan. Most of the festivals in India celebrate the victory of good over evil. The roots of this continuous conflict between good and evil are defined in the ancient Persian mythology.

The earliest prophet of this mythology of cosmic restoration was, apparently, the Persian Zoroaster. It is based on the idea of a conflict between the wise lord, Ahura Mazda, "first father of the Religious Order, who gave to the sun and stars their path", and an independent evil principle, Angra Mainyu, the Deceiver, principle of the lie, who, when all had been excellently made, entered into it in every particle. The world, consequently, is compound wherein good and evil, light and dark, wisdom and violence, are contending for a victory. **(O.M.: 7)**

Every festival embodies mythical values for imbibing on the coming generations. It comes either in form of reinterpretation or retelling. It enhances the contemporary culture with its age-old wisdom or ideology. It functions as a tool of unification and social engineering that ensures the integrity, love, bond of friendship. Thus, festivals are the oxygen of society. For instance the festival of Dussera is the celebration of the victory of the culture over the laws of jungle as it is noted by Devdutt Pattanaik as follows:

Rama embodiment of cultural perfection kills the ten-headed Rakshasa king Ravana, who personifies the law of jungle. Rama's bow is the symbol of poise and balance. Rama always obeyed his parents. Ravana did not. Rama gave up his kingdom for his brother; Ravana usurped Lanka from his brother Kubera, the king of Yakshas. Rama was always faithful to his wife, Sita, while Ravana has many wives in his harem. Rama ruled for his people; Ravana ruled for himself. Rama represents the perfect man and his kingdom, Rama Rajya, represents the perfect society. **(M.M.:102-103)**

Thus, festivals of different types such as national, religious, social, cultural, literary etc., celebrate national glorious history, rich culture, ideologies, mythical stories, ethnic and indigenous identities etc. It gives an opportunity to express deeply rooted feelings and emotions catering to the social balance.

References:

1. Cupitt, Don. The World to Come. SCM Press: London, 1982. Print
2. Coupe, Laurence. Myth. Routledge: New York, 1997. Print.
3. Campbell, Joseph. Oriental Mythology: The Masks of God. Penguin: Arkana, 1991. Print.
4. Pattanaik, Devdutt. Myth=Mithya: Decoding Hindu Mythology. Penguin: New Delhi, 2006. Print.



Mythological Legends And Their Significance Today: *Vat Savitri Pooja*

Dr. Anandi S. Kamble

Asst. Professor, Dept. of English
Devchand College, Arjunnagar

India is a well-known and one of the oldest civilizations in the world with a colorful variety and rich cultural heritage. It has achieved all round socio-economic development since independence. As it is the 7th largest country in the world, India stands apart from the rest of the countries of Asia. India is marked off as it is by mountains and the sea, which give the country a diverse geographical unit. Surrounded by the Great Himalayas in the north, it stretches southwards and at the Tropic of Cancer, matches off into the Indian Ocean between the Bay of Bengal on the east and the Arabian Sea on the west.

All the time every culture has its great, important texts. India has its two great and ancient Hindu epics – the Mahabharata and the Ramayana. They are big, interesting tales of chariots, kidnappings, gods and demons, love and war. They are deeply fixed in Indian culture. They are being told and retold for thousands of years. Indian mythology is one of the richest elements of Indian culture. Through generations, different stories in Indian mythology are being passed from generation to generation either by oral tradition or through carefully stored scriptures. Indian religion and Indian mythology are closely interlinked. Both terms cannot be separated; moreover, they are so vast and confused. The earliest Indian texts are the *Vedas* i.e. a series of sacred hymns in honor of the Aryan gods. They embodied natural forces such as sun, storm, fire, moon and such. Most of the Indian myths and legends are basically derived from two of its epic poems, *Mahabharata* and *Ramayana* as well as from the ancient Hindu scriptures like *Vedas*, *Upanishads* and *Puranas*. The interesting stories in these books excite, enthrall and create fantasy all the time.

Apart from all the countries all over the world, India is the land of festivals and fairs. Here each day of the year is celebrated virtually. There are more festivals celebrated in India than anywhere else in the world. Each festival pertains to different occasions, some welcome the seasons of the year, the harvest, the rains, or the full moon. Others celebrate religious occasions, the birthdays of divine beings and saints, or the advent of the New Year. A number of these festivals are common to most parts of India. However, they may be called by different names in various parts of the country or may be celebrated in a different fashion.

Festivals play very larger part in Hindu religion. They represent rich cultural traditions of the country. In Hindu tradition, a festival is observed with prayers and different rituals such as fasting, decorating the deities, cooking special dishes, community fairs, etc. The festivals usually honor special events from Hindu mythology but this often happens together with seasonal changes or agricultural cycles such as the sowing or harvest season festivals are celebrated highlighting different aspects of the local culture and differ from the various geographic regions of the country. The same festival is often celebrated in different ways in different places.

There are several festivals and rituals performed on specific occasions. *Vat Purnima* is one of them. This festival is also called as *Vat Savitri*. It is the festival mainly performed by married women in the Western Indian states like Gujarat, Maharashtra, Goa and some parts of Eastern Uttar Pradesh. This festival is observed on the day of *Jyestha Purnima* or full moon in the Hindu calendar which falls in May-June in the Gregorian calendar. On this day, a married woman marks her love for her husband by tying a ceremonial thread around a Banyan tree. The celebration is based on the legend of *Savitri* and *Satyavan* as narrated in the epic Mahabharata.

The legend marks and dates back to the story in the age of Mahabharata. The story is like this – The childless King Asvapati and his wife wish to have a son. The God Savitr appears and tells the King that he will have a daughter. The King is overjoyed at the prospect of a child. This child after birth is named Savitri in honor of the god. She is so beautiful and pure, and scares all the men in her village that no man dares to ask for her hand in marriage. Her father tells her to find a husband on her own. So she sets out on a pilgrimage for this purpose and finds Satyavan, the son of a blind King named Dyumatsena who lives in exile in a forest. Savitri returns to find her father speaking with Sage Narada who tells her that she has made a bad choice: although perfect in every way, Satyavan is destined to die one year from that day. Savitri insists on going ahead and marries Satyavan. Three days before the death of Satyavan, Savitri takes a vow of fasting day and night continuously. Her father-in-law tells her that she has taken on too harsh decision, but she replies that she has taken an oath to perform the same and Dyumatsena supports her. The morning of Satyavan's predicted death, he is splitting wood and suddenly becomes weak and lays his head in Savitri's lap and dies. Savitri places his body under the shade of a *Vat* or Banyan tree. Yama, the god of Death, comes to claim Satyavan's soul. Savitri follows him as he carries the soul away to so-called heaven. She offers him praise and Yama gets impressed by both the content and style of her words, and he offers her any boon except the life of Satyavan.

She takes the chance and first asks for eyesight and restoration of the kingdom for her father-in-law, and then she asks a hundred children for herself and Satyavan. The last wish confuses Yama, as it would indirectly grant the life of Satyavan. However, impressed by Savitri's dedication to her relation and purity of her mind, he offers her one more chance to choose any boon, but this time omitting "except for the life of Satyavan". Savitri instantly asks for Satyavan to return to life. Yama grants life to Satyavan and blesses Savitri's life with eternal happiness. Satyavan awakens as though he has been in a deep sleep and returns to his parents along with his wife, Savitri. (Underhill 1921, p. 128), ("Vat Purnima to be observed today. Daily News and Analysis. 2 June 2015). Meanwhile, at their home, Dyumatsena regains his eyesight before Savitri and Satyavan return. Since Satyavan still does not know what happened, Savitri narrates the story to her family members, and they praise her. Meanwhile Dyumatsena's minister gives the news of the death of the usurper. Finally, the king and his men return to the kingdom. The fact is that though the tree does not play any important role in the story, it is worshiped in the memory of the love in the story.

Vat Purnima is the full moon day the month of Jyestha. Women observe the fast and tie threads around the Banyan tree and pray for the well-being of their husbands. Strict adherence to the fast and tradition is believed to ensure the husband a long and prosperous life. It is believed that until the next seven births their husbands will live well. B. A. Gupte in his book, *Hindu Holidays and Ceremonials: with Dissertations on Origin, Folklore and Symbols*, provides a puranic extract to suggest that mythology behind the festival is symbolic of natural phenomena. He records that it is the representation of the annual marriage of the earth and nature represented by Satyavan and Savitri. It is like the way the earth dies every year and is regenerated by the powers of nature. He points out that the Vat or Banyan tree was probably chosen due to the mythological aspects connected to the tree that is known to Indians.

Celebration of Vat Purnima has so many implications. There are so many religious and traditional references. Moreover, if we look at this festival from scientific approach, we come across the untold caring projection of women's health. Particularly, this festival falls in the month of May or June that the glorious days of spring season with the cheerful atmosphere full of fresh flora and fauna. In early days women were confined to 'hearth and birth'. They were not allowed to go out on their own. Festivals and rituals were the moments for women to come out of their cocoons of customs and breathe the free air. Vat Purnima is one of such moments for women to mix in the outer world. All festivals celebrated by Indians are mainly projected with the basic intention to make all the people come together and share happiness and other feelings to each other. On such occasions members from small children to old age people enjoy the time, and learn to care each other. These festivals bring happiness and create the pleasant surroundings. So such festivals are important and essential in today's world of technology.

References:

1. Gupte, B. A. (1994). *Hindu Holidays and Ceremonials: with Dissertations on Origin, Folklore and Symbols*. Asian Educational Services. P. 238
2. Underhill, M. M. (1921). *The Hindu Religious Year*. Oxford University Press, pp. 127-28
3. <en.m.wikipedia.org

**Physical and Psychological Exploitation of Colonized: A Postcolonial analyses
of J. M. Coetzee's *The Waiting for Barbarians***

Dr. S. I. Noorani

Associate Professor of English
DKASC College, Ichalkaranji

Abstract

*Colonialism is a type of domination in which economical, social, political and cultural issues are imposed on the colonized groups through the medium of exploitation, degradation, and torture. For centuries Western nations through imperialism, exploited the colonized economically and culturally and destroyed their social and cultural traditions. The term 'postcolonial' was originally used by the historians to describe the period after colonization. This study focuses on J. M. Coetzee, one of the pioneers of South African literature, and his novel *Waiting for the Barbarians* that presented violence with different purposes, to find truth, to impose and destroy identity, as a weapon of rebel, a way of survival and an act of colonialism.*

Keywords : *Coetzee, Identity, Imperialism, Nationalism, Waiting for the Barbarians*

Postcolonial literature deals with the effects of colonization on cultures and societies. As originally used by historians after the Second World War in terms such as the colonial state and postcolonial have a clear chronological meaning designating the post-independence period. There have been considerable debates over the term post colonial. Controversies persist over the exact meaning of the prefix post in the term post colonial; post implies the end of colonial rule. But most critics argue that though Europe's political hegemony is over, the colonies still suffer from the debilitating hangover of the colonial rule.

However from the late 1970's the term has been used by literary critics to discuss the various cultural effects of colonialism. In a very general sense, postcolonialism is the study of the interaction between the European nations and the societies they colonized in the modern period. Cooppan is of the view, "to locate race within postcolonial studies is not to argue for its adoption as a transhistorical universal a static critical paradigm for how to think about an equally fixed identity" 41 (19). In fact race must be placed within the postcolonial framework of analysis not once but many times and in multiple ways.

The postcolonial approach offers interrogation of the relations between culture and imperialism. Colonial and imperial are terms associated with post colonialism. European colonialism is structured with imperialism. As Said explains:

"imperialism was the ideology and colonialism a means to carry out that ideology.... 'Imperialism' means the practice, the theory and the attitudes of a dominant metropolitan centre ruling a distant territory: 'colonialism' which is almost always a consequence of imperialism, is the implanting of settlement on distant territory." (qtd. in Eswari 324)

Both imperialism and colonialism can be witnessed in the novel *Waiting for the Barbarians*. Howe argues that, *Waiting for the Barbarians* is a political fable about South Africa that, "tells the story of, an imaginary empire, set in an unspecified place and time, yet recognized as a universalized version of South Africa. ... the result is a realistic fable" (qtd. in Olsen 48). The town is the colonial product of imperialism, the practice, theory and attitudes of imperialist wanting to colonial territory.

In South Africa, torture was inflicted on blacks and whites from 1652, in accordance with Roman-Dutch criminal procedure, primarily to obtain confessions. Although it was abolished by the English in 1975, reports of prisoners being tortured, often to death, became routine after South Africa's withdrawal from the Commonwealth in 1961. Torture as a means of violence seems very dominant and powerful in *Waiting for the Barbarians* than any other novels of Coetzee. In fact, torture has been used by the imperialist and the colonizer as a tool to 'find truth' and to impose their identity and interest on oppressed, colonized and hunted. It violates the right to human 42 dignity. The novel is an epitome of "apartheid, physical, psychological as well as apartheid violence" (Patil 112). The torture that occurs in *Waiting for the Barbarians* is of three kinds, interrogational torture, spectacular torture and terroristic torture. Interrogational torture is intended for the purpose of extracting confession. Spectacular torture which invites the public to witness and participate in the torture of captives and terroristic torture whose purpose is the paralysis of resistance. These categories overlap and blend. In the novel, for example both interrogational and spectacular torture produce truth and both contain terroristic elements.

At the time of Joll's arrival at the outpost, two prisoners, an old man and his cousin are captured and interrogated. The Magistrate tells Joll, criminality on the frontier does not usually extend beyond the occasional petty theft, to which the outpost retaliates with counter raids. The old man informs the Magistrate that the

purpose of the visit to the outpost for medical treatment for his cousin, "Excellency", he says. His voice croaks; he clears his throat. "Excellency, we know nothing about thieving. The soldiers stopped us and tied us up. For nothing. We were on the road, coming here to see the doctor. This is my sister's boy. He has a sore that does not get better. We are not thieves" (WB 3-4). This is the real condition of the native people. The native people do not have the freedom to walk in the street. If they do so they will be trapped and labelled as barbarians.

In particular, Joll tortures the boy by leaving the boy to sleep with the corpse in one cell, in order to create fear in the boy's psyche. He tells the boy, "Sleep with your grandfather, keep him warm" (7). Coetzee in this novel gives a picture of the prisoners who live in a constant fear. Leusmann clearly states that, "each of them is inextricably entangled in this Kafkaesque system of terror" (75). Joll seems to be denying what cannot plausibly be denied. The possibility is that the accused might comply fully with his tormentor's demand for information prior to the infliction of extreme pain. Unable to bear the torture, the boy confesses that he has not done or seen and he shows his willingness to help Joll to reach the plot of the barbarians and promises to take them to the place where the conspiring nomads, horsemen reside. The confession obtained through torture contains whatever the torturer has projected into it. The boy with the sore confesses not only that he and members of his clan have stolen horses but also that they are preparing for war against the Empire. The truth that is produced provides the justification that the Empire needs torture for its control against the barbarians.

Colonel Joll's another victim in the interrogational torture is a barbarian girl. The interrogational torture not only inflicts physical pain but also psychological pain. The barbarian girl is forced to witness the torture of her father. On the other hand, the girl is also tortured in front of her father. Magistrate extracts the incidents that happened when the girl was tortured by the guards. The girl replies, "Sometimes there was screaming, I think they beat her, but I was not there" (WB 36). In the Foucauldian conception, the body of the victim interrogated under torture is "the locus of extortion of the truth" (qtd. in Lenta 75). Torture circumvents criminal procedures demand for evidence. It marks the body with the signs of truth so that the body attests to the crime. The marks of torture, such as the scarring of the barbarian girl around the eyes are intended to justify the interrogation.

In order to capture the barbarians, Colonel Joll plans to raid the nomads. He takes the young boy as a guide to show the path. When Joll returns with a group of barbarian captives, the Magistrate notices that the prisoners are not barbarians. He retorts to the guards that they are fishing people. The magistrate reveals the pathetic situation of the prisoners through his sense of witness, and mentions:

From my window I watch them cross the square between their mounted guards, dusty, exhausted, cringing already from the spectators who crowd about them, the skipping children, the barking dogs ... a little boy who stands on one leg, his arm on his mother's shoulder, staring back curiously at the onlookers. Someone brings a bucket of water and a ladle. They drink thirstily. (WB 17)

Another type of the torture inflicted in the novel is the spectacular torture. The guiding principle of Joll's handling of barbarians is, "prisoners are prisoners" (23). Joll returns with the group of twelve barbarian captives linked to each other with wire that runs through the flesh of their hands and holes in their cheeks, the torture that ensues is spectacular. The theatre of torture which Joll directs produces the truth of the category of evil barbarian which has hitherto been given only rhetorical expression. It gives each member of the crowd an opportunity to prove to his children that the barbarians are real. Four of the barbarians are forced to kneel on the ground and the other eight are still roped together. Coetzee in his spectacular narration paints the pathetic condition of the prisoners as:

The kneeling prisoners bend side by side over a long heavy pole. A cord runs from the loop of wire through the first man's mouth, under the pole, up to the second man's loop, back under the pole, up to the third loop, under the pole, through the fourth loop ... a soldier slowly pulls the cord tighter and the prisoners bend further till finally they are keeling with their faces touching the pole. One of them writhes his 45 shoulders in pain and moans. The others are silent, their thoughts wholly concentrated on moving smoothly with the cord, not giving the wire a chance to tear their flesh. (104-5)

Joll rubs dust into their backs and with a stick of charcoal writes the word "ENEMY" (105). The prisoners are then beaten till their backs are washed clean by sweat and blood. The soldiers are instructed by Joll to offer their canes to the public so as to enable the crowd to participate in the beatings. A girl is pushed to the front of the crowd by her friends and encouraged to beat a prisoner, which she does to the applause of the crowd. Lenta points out that, in *Waiting for the Barbarians*, "the spectacular torture appears as a dramatization of Foucault's account of public torture in a colonial setting, except that in Foucault's account is what criminals are sentenced to following their trial and conviction" (75-76).

Third kind of torture is the terroristic torture. The purpose for which this torture is inflicted in *Waiting for the Barbarians* is to destroy resistance to the Empire because the empire itself feared the black population. After the Magistrate returns from taking the barbarian girl back to her people and is constructed as "treasonously consorting with the enemy" (85), he is imprisoned. He understands the purpose of his

imprisonment. He will be “turned into a creature that believes in nothing” (89), forced to shift his attention away from political opposition and to fixate on the alleviation of his material discomfort.

The Magistrate is brought out of his cell periodically and humiliated and abused in the public yard. He is reduced to the state of powerlessness. Mandel, another officer of the Third Bureau, and his assistant force a pipe down the Magistrate’s throat and pour pints of salt water into his stomach until it “coughs and 46 retches and flails and voids itself” (126). His torture is to shut up, incommunicado, in a dark room, deprived of clean clothes and toilet facilities, to have his nose “rubbed in the quotidian” (96). The Magistrate tracks the progress of his internment, “I walked into that cell a sane man sure of the rightness of my cause ... but after two months ... I am much less sure of myself” (104-5). His commitment to resist the Empire’s categorizations has become secondary to his craving for human contact, freedom and the creature comforts of life.

Conclusion

The story is narrated through the voice of an unnamed magistrate who serves as a binary model of self/the other. The magistrate in *Waiting for the Barbarians* is not disturbed by the existence of barbarians, and he also becomes an enemy for his own people and a victim and being imprisoned and tortured. In the novel the existence of barbarians, which are feared by the Empire, is vague. The attacks and violation of invisible barbarians are always expected in the town though nobody has ever seen them. Thus, the novels of Coetzee point out that violence hurts both the victim and the victimizer. For him, by using violence the colonizers are able to rule over the colonized people. It is also seen that violence made fissure, division and conflict among the colonizers themselves. It indicates the institution of colonialism is brutal, destructive and exploitative not only for the colonized but for the colonizers as well. In nutshell, it is seen that through his fiction Coetzee has presented violence with different purposes, to find truth, to impose and destroy identity, as a weapon of rebel, a way of survival and an act of colonialism.

References:

1. ASHCROFT, Bill. GRIFFITHS, Gareth. TIFFIN, Helen. *Post-Colonial Studies: Key Concepts*. London, Routledge, 2000.
2. ATTWELL, David. J.M. Coetzee: *South Africa and the Politics of Writing*. Berkeley Cape Town: University of California Press David Philip, 1993.
3. BOEHMER, Elleke. *Colonial and Postcolonial Literature: Migrant Metaphors*. Oxford University Press, USA, 2005.
4. COETZEE, J. M. *Waiting for the Barbarians*. Vintage, Great Britain, 2004.
5. LIN, Lidan. “J. M. Coetzee and the Postcolonial Rhetoric of Simultaneity.” *International Fiction Review*. 28.1-2 (Jan. 2001): p42. Literature Resource Center.
6. Gale. LOOMBA, Ania. *Colonialism/ Postcolonialism*. 3rd edition. London: Routledge. 2000.
7. MARAIS, Michael. “J. M. Coetzee. “*South African Writers*.” Ed. Paul A. Scanlon. *Dictionary of Literary Biography* Vol. 225.
8. Detroit: Gale Group, 2000. *Literature Resource Center*. MASOLO D. A. *African Philosophy in Search of Identity*. Indiana University Press, 1994.
9. Robert M. “*Oppression in the Fiction of J. M. Coetzee*.” *Critique*. 27.2 (Winter 1986): 67-77.
10. Gale. SAID, Edward W. *Orientalism*, Penguin Books. 1978.
11. SHAFFER, Brian W. *Reading the Novel in English 1950-2000*. Blackwell Publishing: USA, 2006.
12. THIEME, John. *Postcolonial Con-Texts: Writing Back to the Canon*. London, GBR: Continuum International Publishing, 2002.

National Service Scheme And Youth Festival In India

Shri. Vinod M. Magadum

Lecturer in Economics ,
K.L.E's G. I. Bagewadi College, Nipani

Prof. M. S. Vanaki

Assistant Professor in Economics ,
K.L.E's G. I. Bagewadi College, Nipani

Prof. Miss. B. G. Ullegadi

Lecturer in Economics,
K.L.E's G. I. Bagewadi College, Nipani

Abstract

India is a country with majority of youth that to be utilized in different works and celebrations to achieve not only development but also hub of culture and traditions. Countless fests and cultural activities taking place throughout the country during a year by uncountable number of communities. There is a need to focus on the youth particularly so that protection as well as preservation of customs and tradition possible in future. This paper deals with studying NSS major activities, National Levele Youth Festivals in India and impact of festivals on Youths particularly NSS volunteers. It is suggested to promote such a festivals to celebrate with more intensive monitor and involvement of youth icons, scientists, poets, legends among other so that one's perception to be fulfilled through such festivals. The paper follows the methodology, objectives and impact on NSS volunteer followed by suggestion and references.

Keywords: National Festival, North East NSS Festival, National Service Scheme

Introduction

The National Youth Festival in India began in 1995 as a major activity under the programme of National Integration Camps (INC). Like the National youth festival, states are also encouraged to hold state level, district and block level youth festivals in the same format as that of national youth festival. It is an annual gathering of youth with various activities including competitive ones. Celebrated to commemorate the birth anniversary of youth icon swami Vivekananda every year. The NYF focuses on cultural aspects and a number of other programmes covering a wide variety of activities which not only reflects the spirit of friendship but also peace and development. Besides all, this festival provides a nationwide exposure to the youth for the expression and fulfillment of their cultural talents and aspirations.

Review of Literature

Suresh Lal B (2015) in an article titled 'Personality development of the students through social service learning: A study on NSS' found that National Service Scheme work in adopted villages, colleges, Schools campuses and in urban slums for serving the cause of society such as environmental protection, health, literacy etc. Young people have opportunities to participate in civic life through volunteerism, community service and service learning.

Deekshita(2016) in an article 'Role of national service scheme (NSS)In creating socialresponsibility higher education' emphasised that at a survey of the evolution of educational thought in India clearly indicates its bias towards social commitment.

Many studies have concentrated on NSS activities, achievements and other aspects in general but not NSS festivals and impact on NSS youth in particular.

Methodology

Objectives: This paper intends to meet the following objectives

1. To know the major activities of NSS
2. To study the national level youth festivals under NSS
3. To analyse the impact of youth festivals on NSS volunteers

Data Source and Limitation: This paper is descriptive in nature and the data information gathered are from the secondary source such as various reports of ministry of youth affairs and sports, articles, NSS manuals, etc. This study is limited to North East NSS Festival and National Youth Festival of period from 2014-15 to 2018-19.

Major Activities under NSS: The voice of NSS is "NOT ME BUT YOU" makes the NSS volunteers community oriented and society approached. The NSS function over many the regular activities such as conducting its regular 120 classes annually, involvement of volunteers in awareness rallies, Swatch Bharat Mission, etc. The major activities are as under:

1. Organisation of Special Camps annually
2. Plantation of saplings
3. Blood donation
4. Pulse polio immunization programme
5. Health/ Eye programme
6. Awareness/ rallies such as voters day etc
7. National day celebrations such as yoga day, national unity day, republic day, constitution day, etc
8. Participation in Swatchha Bharat Abhiyan, SwatchhataPakhwara, etc
9. Organizing National Integration Camps
10. Self Defence Training etc

Youth Festivals and National Service Scheme

A. North East NSS Festival: Since 2014-15 the government of India Ministry of Youth Affairs and Sports sanction a special programme under the nomenclature North East NSS Festival. It is exclusively for NSS volunteers from the eight North Eastern states of India and is organized for a duration of five days. It includes activities like training on self defense, adventure sports, training on ten components of life skills (Self awareness, empathy, communication, workshop on career counseling, facing interviews, developing CVs, cultural programmes by SPIC MACY and participants, Shramadhan, local visits etc).

Table 1 Location and Volunteers Participation in NE youth Festival (2014-15 to 2018-19)

Year	Location/Area	No. of NSS Volunteers Participated
2014-15	Arunachal Pradesh, Nagaland and Manipur	950
2015-16	Arunachal Pradesh and Meghalaya	600
2016-17	Mizoram	300
2017-18	Nagaland, Manipur and Tripura	900
2018-19	Assam and Arunachal Pradesh	572

Source: Ministry of Youth Affairs and Sports reports 2014-15 to 2018-19

Table 1 reveals that there were different states selected to organise the NE youth fest during different years. The participation range is between 300 to 950 in different periods.

B. NSS National Youth Festival:

The ministry of youth affairs and sports has organized national level youth festival in different areas and good number of NSS volunteers.

Table 2 Location and Volunteers Participation National Youth Festival (2014-15 to 2018-19)

Year	National Youth Festival Organised State/s	No. of NSS Volunteers Participated in 28 States
2014-15	Mega Camps in Assam and Rajasthan	800
2015-16	Raipur, Chattisgarh	700
2016-17	Rohtek, Haryana	730
2017-18	Noida, Uttar Pradesh	1442
2018-19	VigyanBhawan, New Delhi	1413

Source: Ministry of Youth Affairs and Sports reports 2014-15 to 2018-19

Table 2 reflects that National Youth Festival organized in different states across country, the volunteer participants were continuously got increased from 800 to 1413 during 2014-15 to 2018-19. It is been observed that the theme of National Youth Festival 2019 was “Be the Voice of New India; Find solutions and Contribute to policy”. It was generally regarded as youth parliament. Two best speakers will be invited at National Level Youth Festival from each State. Every year 200 NSS Volunteers (100 boys and 100 girls) represents all states/UTs.

Impact of Youth Festivals on NSS volunteers

As the NSS itself say NOT ME BUT YOU, there is a remarkable impact on the NSS volunteers by the festivals such as North East and National Level Youth Festivals. The considerable impacts are as under:

1. Involvement of many of the NSS volunteers encourage themselves to expose their inhabited talents on different grounds.
2. The Different states/UTs volunteers gather together in which they share their ideas and thoughts, state of culture and build atmosphere of unity.
3. It creates the spirit of community service by taking volunteers into the local visits and hence they could become front leaders in their respective areas or states/UTs.
4. It impact on the mindset of volunteer participants that they feel enthusiasm towards national service as god service.
5. North East NSS Festival makes the North East states more tourism oriented as well as develop the region. So it promotes to reduce regional disparity.
6. It promotes national integration and communal harmony among the NSS volunteers, in turn to their local units..
7. Youth festivals are like intermingling of different cultures and customs of the states and UTs by which exchange of same enhance the cultural prosperity.
8. It becomes a manifestation of friendliness and liveliness among themselves.
9. It impacts NSS volunteers to get acquainted with other customs, traditions, languages, arts among other things.
10. It impact on development of folk and classical dance during and after the festival that blossom the happiness of NSS volunteers.

Conclusion:

The National level youth festival and other particularly North East States Festival in India remarking towards the growth of culture and unity among the youth through participation of NSS volunteers across the country. It develop the spirit of culture and traditions among the volunteers in particular and all youth in general. It is suggested to promote such a festivals to celebrate with more intensive monitor and involvement of youth icons, scientists, poets, legendaries among other so that one's perception to be fulfilled through such festivals.

References

1. Annual Reports of Ministry of youth affairs and sports, 2013-14, 2014-15, 2015-16, 2016-17, 2017-18, 2018-19
2. AlokDeshwal (2017) Press Information Bureau Government of India Special Service and Features, 03-April-2017 14:57 IST
3. AISHE report 2018-19
4. AISHE report 2017-18
5. www.ugc.ac.in
6. www.mhrd.gov.in

Effects of Shravan Month on Indian Economy: A Case study of Kolhapur City

Dr.Sampada S.Tipkurle

M.A., M.Phil.,Ph.D. ,NET,SET

Shikshanmaharshi Dr. Bapuji Salunkhe College, Miraj.

Mr. Rahul Uttam Bansode

M.A.,M.B.A.,SET,NET

Research Student,

Dept. of Economics,

Shivaji University Kolhapur.

Abstract

In Hindu Vedas and Puranas the holy month of Shravan is dedicated to worshipping Lord Shiva for Success, Marriage and prosperity. This month is also considered auspicious and holy due to many Hindu Festivals falling within this Month like Krishanjanmashtami, Rakshabandhan, Nagpanchami and Teej etc. Because of these various Festivals there is too much changes in the Market which affects on economy. Increasing and Decreasing prices of various goods and services creates more or less demand for specific goods and services i.e. effects on Fruit market, Non-veg market etc. as well this month is helpful for providing work and jobs for specific skilled labour i.e. making Rakhis, or various statue related to this month. Shravan Month becomes holy and auspicious . It provides too much energy to all Factors of Economy

Introduction:

The shravan Month is synonymous with auspicious festivals and events. It is the best time to conduct all important religious ceremonies as almost all days in this month are auspicious for Shubh aarambh i.e. good start 'Shravan maas' Ruling deity is Lord Shiva.

In this month each Monday is celebrated as 'Shravan Somvar' as well each Tuesday celebrated as 'Mangla Gaur' and various festivals like Rakshabandhan, Nagpanchami, Janmashtami also falling this month and Devotees celebrates all festivals with full of devotion, because of these all functions shravan month becomes holy and auspicious . It provides too much energy to all factors of economy.

Objectives of the study :

- 1] To study the effect of shravan month on fruit market.
- 2] To study the effect of shravan month on Non veg food.
- 3] To study the effect of shravan month on Hotels and Restaurant.
- 4] To observe the changes of home economy.

Methodology :

The present study is based on primary and secondary data and analysed by proper tools . the study is limited to kolhapur city.

Effects of shravan month on fruit market:

During the shravan month, many hindus observe fasting especially on Mondays which are referred to as "Shravan somvar vrat" Fasting has been linked to a number of health benefits including weight loss. In fact fasting can help detoxify of body. And here's a perfect sample diet plan that help for weight loss.

During shravan, many Hindus adhere to a completely vegetarian diet some observe fast by eating fruits, meals with sabudana ,milk and milk product ,dry fruits etc .hence the demand of these products are increased upto 60% to 70% in Kolhapur market so it is positive effect of shravan month on fruit, dry fruit and milk product i.e. increasing the demand for these products as well vegetables and grains.

Effects of shravan month on Nonveg Food Products:

Actually in Hinduism eating non vegetarian and drinking alcohol is prohibited and is considered as one of the five biggest and unforgivable sins with this being said a hindu must never eat non vegetarian or drink alcohol. Most of people believe that meat or non veg food during this month has more chances of get infected. Because of low immunity level According to Ayurveda during shravan the immunity power is very low so better to avoid non veg as well the monsoon or the shravan month is breeding season for most of the aquatic creatures fishing during this time is prohibited by Hindu laws as the female have eggs in their stomach .It is a sin to kill animals when they are pregnant or hatching eggs .That is why Hindus avoid meat and Fish during this month.

The scientific reason behind of it ,the shravan month in which the monsoons are in full blast . The rains bring a whole lot of water borne diseases with them. The general hygiene is bad and you never know what infection you might catch. Hindus believe that meat during this month has more chances of being infected. So it is better to avoid meat and hence the negative effect on Non veg food is observed in shravan Month total 60% demand for non veg food is decreased in this month.

Effects of Shravan Month on Hotels and Restaurant :

The slowdown in hotel and Restaurants subsequently lead to a slash in prices of chicken, mutton and fish the prices have fallen from 120 Rs per kg to 90 to 100 Rs per kg for chicken and the price of mutton has plummeted from 450 per kg to 430 per kg.

People avoid non vegetarian food and abstain from drinking alcohol in shravan month. People are very particular about food during this month and this leads to fall in business. Some have single meal, some avoid food with Onion and Garlic. It's affect on hotels and restaurant business. Keeping shravan in mind, a few city's restaurant have done a menu make over some have started preparing vegetarian food and few have even gone to the extent of preparing meals for devotees a few vegetarian dishes would be changed on a regular basis for a month special dishes like 'tava mushroom', 'baby corn crispy', 'malai kofta' have been introduced in some hotels the demand for vegetarian food is high during the shravan.

But in other hand few non vegetarian hotels also have high demand for nonveg food because, peoples who have not eat non veg in home they ordered nonveg dishes in hotels and restaurant.

Impact on overall Economy:

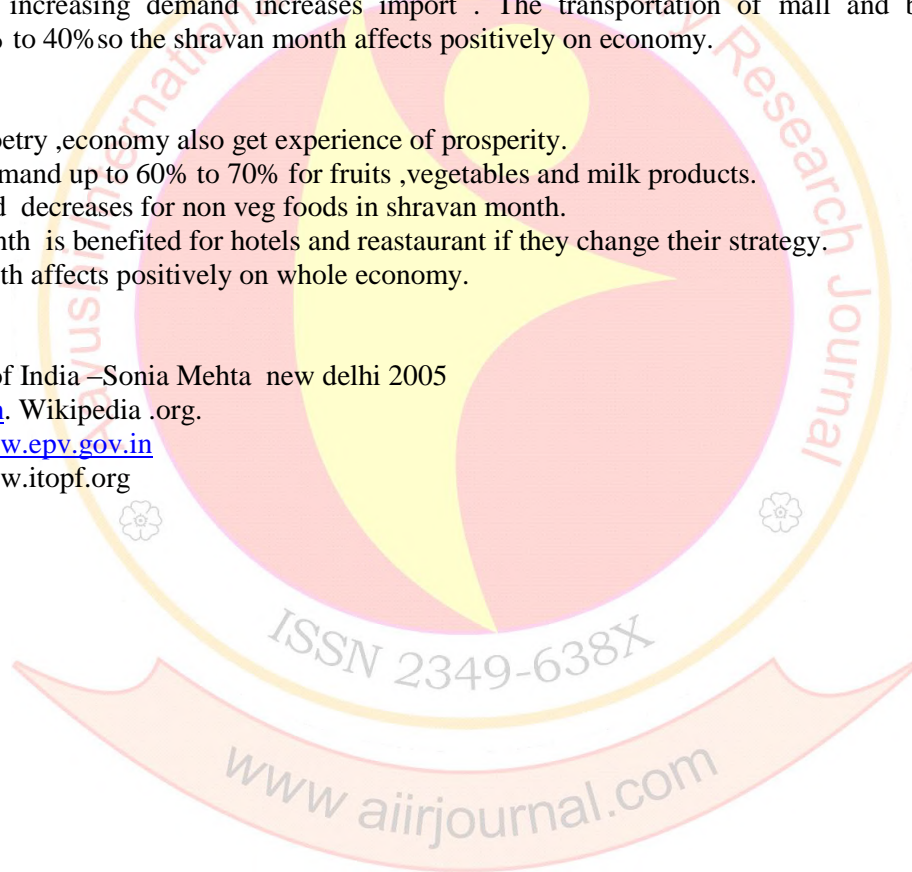
A various festivals of shravan month like Janmashtami, Rakshabandhan, Nagpanchami, Manglagaur, shravan somvar, etc creates a number of impacts on the whole economy such as increased expenditure, creation of employment, increase in labour supply, increase in public finance [such as sales tax] increase in standard of living and increasing awareness the area. increasing demand for specific materials like shaboo, vari, potato, fruits like banana, apple, Dryfruits as dates, almond, pista, etc. as well demand increased for green vegetables, pulses, grains etc. increasing demand increases import. The transportation of mall and businesses are benefitted up to 30% to 40% so the shravan month affects positively on economy.

Conclusion :

- 1] like poets poetry, economy also get experience of prosperity.
- 2] Increases demand up to 60% to 70% for fruits, vegetables and milk products.
- 3] 60% demand decreases for non veg foods in shravan month.
- 4] Shravan month is benefitted for hotels and restaurant if they change their strategy.
- 5] Shravan month affects positively on whole economy.

Reference

1. Festivals of India –Sonia Mehta new delhi 2005
2. [http://en.m. Wikipedia .org.](http://en.m.wikipedia.org)
3. <https://www.epv.gov.in>
4. <https://www.itopf.org>



A Study Of Celebration Of Ganesh Festival And Impact Of Immersion Of Ganesh Idol With Special Reference To Kolhapur City

Miss. Poonam Madan Mane

M.com., MSW., SET.

Asst. Prof CSIBER, Kolhapur

Abstract:

Festivals are an important part of human life. Most of the festivals in India are associated with religion. Festivals are means to express togetherness, happiness and traditions. They play important role to add structure to our life. Festivals connect us to our relatives, family members and society. Ganesh Chaturthi is one of the big festival celebrated in India. This paper is about the celebration of Ganesh Chaturthi at Kolhapur and its impact on water bodies of Kolhapur city. As on Ganesh Chaturthi idols are worshiped. After worshipped, these idols are immersed into water bodies. Idols are constructed by plaster of paris, clay, cloths, small iron rods, bamboo and decorated with different paints such as varnish, water colours etc. which causes to the water pollution. At Kolhapur city there is a tradition of 'one house one idol'. Also this festival is celebrated by each and every Mandal. Therefore the numbers of Ganesh idols are immersed in the water bodies. In Kolhapur city Ganesh idols are immersed at various points such as Panchganga ghat, Irani quarry, Kotitirth tank and Rajaram bandhara.

Key words: Ganesh idols, Kolhapur city, Immersion, Festival.

1.1 Introduction:

The Ganesh Chaturthi is celebrated on Shukl Chaturthi of the Hindu month of Bhadrapada. This festival is celebrated at home privately as well as publically. The duration of festival is 1 to 11 days as per the place and tradition. On the day of Ganesh Chaturthi the Ganesh idols are brought at home and worshiped. Idol is an image of a god which is used as an object of worship.

1.2 History behind the celebration of Ganesh Chaturthi.

It is said that the Ganesh Chaturthi is celebrated as the Birthday of Lord Shri Ganesh. He is the younger son of Lord Shiva and Goddess Parvati.

Ganesh is known as the God of wealth, sciences, knowledge, wisdom and prosperity, and that's why most Hindus remember him and seek his blessings before starting any important work. This festival is celebrated with great devotion and joy by Hindus throughout the world. In India, it is majorly celebrated in states including Maharashtra, Gujarat, Goa, Madhya Pradesh, Karnataka, and Telangana.

Historically, the festival has been celebrated since the time of King Shivaji Maharaj.

It became a major social and public event with sponsorship of Chatrapati Shivaji Maharaj after Mughal-Maratha wars.

In 1987, this was India's freedom struggle year. At that time there was a need to unite more Indians. Bal Gangadhar Tilak was one of the prominent leaders of the Great Rebellion. He observed that there should be a common purpose to unite people. Tilak noticed that Lord Ganesh was considered "the God for everyman". As Lord Ganesh was worshipped by the members belonging to the upper castes and lower castes, also by leaders and followers. He popularised Ganesh Chaturthi as a national festival to bridge the gap between the Brahmins and the non-Brahmins. Lokmanya Tilak changed Ganesh Chaturthi from a private celebration to a grand public festival where people from all castes of the society can come together, pray and be united.

1.3 Ganesh Chaturthi in Kolhapur City:

The one of the big festival celebrated in Kolhapur is Ganesh Chaturthi. From child to adults, everybody is more enthusiastic to celebrate this festival. All the people from Kolhapur are more excited to select their favourite Ganesh idol to worship. On the day of Gauri Ganapati visargen' the Ganesh idols of homes are immersed and on Anant Chaturthi all Ganesh idols of public places are immersed in the water. In Kolhapur city Ganesh idols are immersed at various points such as Panchganga ghat, Irani quarry, Kotitirth tank and Rajaram bandhara.

But due to this tradition of immersion of Ganesh idols, the water gets polluted. As most of the Ganesh idols are made by Plaster of paris also coloured by the paints which contains harmful chemicals. Also on this festival decorations are made at home as well as outside. The idols are also decorated. For such decorations plastic and thermacols are used which are the big pollutants of water. This paper focuses on such pollution due to immersion of idols in water, and discusses the remedies to minimise the water pollution of Kolhapur city and subsequently of word as further this flow of water mixes with river and then to sea.

2. Review of literature:

Bhattacharya, Arpita Bera, Abhishek Dutta, Uday Chand Ghosh Sayan (2014) in their published paper “Effects of idol immersion on the water quality parameters of Indian water bodies: Environmental health perspectives” have studied the impact of immersion of idols in the Indian rivers. Also suggested the alternatives for the idols made by plaster of paris. In their paper they have made the experimental study on change of water quality due to the immersion of idols.

N.C. Ujjania and Azhar A. Multani (2011), in their paper “Impact of Ganesh Idol Immersion Activities on the Water Quality of Tapi River, Surat (Gujarat) India” have discussed the impact of immersion of Ganesh idol on the water quality of Tapi River. For analysis they have selected the standard methods of Trivedi and Goyal (1986) and APHA (2005). They have studied the water quality with different parameters.

3.Objectives of study:

1. To study one of the big festival, Ganesh Chaturthi celebrated in Kolhapur city.
2. To study the impact of immersion of Ganesh idols in the water.

4. Scope of the study:

1. The study is about the Ganesh festival celebrated in Kolhapur city.
2. The study covers the impact of immersion of Ganesh Idols at different water parts of Kolhapur.

5. Limitations of study

1. The study is limited to the Ganesh festival only.
2. The study covers the Kolhapur city only.

6. Research Methodology:

This research paper is exploratory in nature based on the primary as well as the secondary data. The primary data is collected through the observations and the discussion with the members of Kolhapur Municipal Corporations.

The secondary data is collected through the news papers, different published research papers, websites, etc.

7.Data analysis and Interpretation:**7.1 Impact of immersion of Ganesh idols:**

Following are the impact of immersion of Ganesh idols made by plaster of paris,

1. Plaster of paris: It causes for water pollution. Plaster of paris contains phosphorus, gypsum, sulphur, and magnesium. It is not easily diluted in water.
2. Colours: Most importantly, paints which are used to colour these idols contains various heavy metals such as Mercury, Cadmium, Arsenic, Zinc, Chromium and lead. Particularly, red, blue, orange and green colours contain mercury, zinc oxide, chromium and lead, which are potent carcinogens.
3. Sindoor (Kumkum): Two heavy metals such as Lead and Chromium also add in the water bodies through Sindoor (a traditional red or orange-red colored cosmetic powder). Lead and Chromium are very toxic even in very small quantity for human being through the process known as Bioaccumulation and Biomagnifications.
4. Plastic and thermacol: plastic and thermacol are used for idol decorations, plastic is non bio-degradable, hence are toxic.

(Source: Bhattacharya, Arpita Bera, Abhishek Dutta, Uday Chand Ghosh Sayan (2014) - “Effects of idol immersion on the water quality parameters of Indian water bodies: Environmental health perspectives”)

Immersion of these idols poisons the waters of lakes, rivers and the sea by increasing acidity and the content of heavy metals. Heavy metal pollution caused by idol immersion can damage the ecosystem as it kills fishes, damages plants, blocks the natural flow of the water, causing stagnation. It damages health of human beings also by polluting drinking water sources, causing breathing problems, blood and skin diseases.

7.2.It is observed that in Kolhapur city, number of Mandals are there, Each Mandal has two Ganesh Idols, a big Ganesh idol and as per the tradition small Ganoba. Mostly both the idols are made by Plaster of paris. In last year total 58181 Ganesh idols were immersed.

7.3.The people of Kolhapur city prefers the Ganesh idols made by Plaster of paris, as they are available in big size at cheaper rate. As the idols made by clay are high in prices and not available in big sizes due to the shortage of raw material. Also different kinds of varieties n shapes of Ganesh idols are available in plaster of paris which are attractive.

7.4. Most of the Mandals don't want to change their tradition of having 21 feet Ganesh idol.

- 7.5. It is found that the plastic and thermacol materials are used for the decoration which is available in easier and cheaper way.
- 7.6. It is observed that people know that due to the immersion of such kind of idols in the water causes water pollution but still due to orthoducs and traditions they do not want to change themselves.
- 7.7. This year Kolhapur Municipal Corporations and their authorities requested people that not to immerse Ganesh Idols at Panchganga River and arranged artificial **Kund** at Panchganga, but still not hundred percent idols were immersed in that.
- 7.8. Due to the awareness created by KMC, hundred percent nirmalya (used natural flowers and leaves for worship) were collected by KMC and further it was used for composting.
- 7.9. Some experts have suggested the alternatives for this problem such as,
 - Use the Ganesh idols made by the traditional clay.
 - Use water tank or home buckets to immerse the idol.
 - Use natural flowers and leaves and other natural things for decoration.

(Source: Bhattacharya, Arpita Bera, Abhishek Dutta, Uday Chand Ghosh Sayan (2014) - "Effects of idol immersion on the water quality parameters of Indian water bodies: Environmental health perspectives")

But the problem is to convey people to change their mind and use the ecofriendly things.

This is a difficult task because all these things are related to their faith in God and rituals and traditions which they are following from last decades.

8. Suggestions:

8.1 The awareness should be created among people to avoid idols made by plaster of paris, to avoid the immersion in the river, to avoid the use of thermacol, plastics and chemicals and to donate Ganesh Idols. Such awareness can be created by KMC in collaboration with school, colleges, institutions, NGO's, Youth Mandals and political leaders in different ways such as,

- By encouraging people to use ecofriendly Ganesh idols and decoration materials by announcing gifts and honour.
- By arranging street plays to aware people about water pollution and about use of ecofriendly Ganesh idols.
- By Organising lectures of expertise in different colleges.

8.2 All the Mandals of Kolhapur city should minimise their idol size, which will lead to minimise the pollution.

8.3 The most important thing is the main objective behind the celebration of Ganesh Chaturthi publically is to gather people and keep them united as per the Lokmanya Tilak. But it is observed that in one small area there are number of Mandals with their separate Ganesh idols. They compete with each other, and divide the people in different groups. There should be the rule followed as 'One Area One Idol', which will help to minimise the number of idols and also keep the people united.

8.4 Another way is to immerse the idol in the bucket of water at home.

8.5 The permanent idols made by stones and brass should be made which can be used every year.

9. Conclusion:

Festivals are important for human life. Festivals are there to spread happiness in life but while celebrating the festival one should keep in mind that it should not harm anyone. If every individual decides to not to pollute the water and take the corrective action from themselves, then and then only the water pollution can be stopped due to immersion of Ganesh idols. No one can stop these religious activities but awareness among the people and society can reduce the pollution. The religions are for human being, so it should be celebrated without disturbing environment. If such kind of pollution goes on then it will be dangerous for next generation.

10. References:

1. Bhattacharya, Arpita Bera, Abhishek Dutta, Uday Chand Ghosh Sayan (2014) - "Effects of idol immersion on the water quality parameters of Indian water bodies: Environmental health perspectives"
2. N.C. Ujjania and Azhar A. Multani, (2011), "Impact of Ganesh Idol Immersion Activities on the Water Quality of Tapi River, Surat (Gujarat) India"
3. www.timesofindia.indiatimes.com
4. www.uniindia.com
5. en.wikipedia.org

Agro-Tourism: A New way for Economy of Farmers in Maharashtra (India)

Dr.Rahool Mane

Associate Professor,
D.D.Shinde Sarkar College, Kolhapur.

Abstract

Tourism is now well recognised as an engine of growth in the various economies in the world. Several countries have transformed their economies by developing their tourism potential. Tourism has great capacity to generate large-scale employment and additional income sources to the skilled and unskilled. Today the concept of traditional tourism has been changed. Some new areas of the tourism have been emerged like Agro-Tourism. Promotion of tourism would bring many direct and indirect benefits to the people. Agro-tourism is a way of sustainable tourist development and multi-activity in rural areas through which the visitor has the opportunity to get aware with agricultural areas, agricultural occupations, local products, traditional food and the daily life of the rural people, as well as the cultural elements and traditions. Moreover, this activity brings visitors closer to nature and rural activities in which they can participate, be entertained and feel the pleasure of touring.

Agro-Tourism is helpful to the both farmers and urban peoples. It has provided an additional income source to the farmers and employment opportunity to the family members and rural youth. But, there are some problems in the process of the development of such centres. Hence, the government and other related authorities should try to support these activities in Maharashtra for the rural development and increase income level of the farmers. The farmers should also try to establish their co-operative society for the development of agro-tourism centres. The agro-tourism may become a cash crop for the farmers in Maharashtra and also an instrument of the rural employment generation.

Introduction

Tourism is now well recognised as an engine of growth in the various economies in the world. Several countries have transformed their economies by developing their tourism potential. Tourism has great capacity to generate large-scale employment and additional income sources to the skilled and unskilled. Today the concept of traditional tourism has been changed. Some new areas of the tourism have been emerged like Agro-Tourism. Promotion of tourism would bring many direct and indirect benefits to the people.

Agro-tourism is an innovative agricultural activity related to tourism and agriculture both. It has a great capacity to create additional source of income and employment opportunities to the farmers. Maharashtra is one of the major tourist centres in the India and there is large scope and great potential to develop agro-tourism.

Importance

Agriculture is the most important occupation in the India including in the Maharashtra. But, today it becomes unprofitable due to the irregular monsoon, price fluctuations of Agro-products and some internal weaknesses of the agriculture sector. Hence, there is need to do some innovative activities in the agriculture, which will help to farmers, rural people.

Urban population is increasing day by day in the Maharashtra, today the urban people's world is restricted in the closed door flats, offices, clubs, television, video games, spicy fast food, computer, internet, and so on. They can see nature only on television or screen of the computers. More over some people living in the cities do not have relatives in villages and they never visited or stayed in village. These people want to enjoy rural life but there is problem of such type of facilities. Hence, it is opportunity to the farmers for the development of the agro-tourism centres and it serves him and create additional income source.

Objectives

The objectives of this paper are follows:

1. To examine the importance of agro-tourism development in Maharashtra.
2. To define a suitable framework for the of agro- tourism centres.
3. To identify the problems of the agro-tourism and make suggestions to establishment and
4. operations of agro-tourism.

Methodology

The present study was conducted on the agro-tourism is based on secondary data. The data has been furnished from the related articles, research papers, reports and 11th plan document of the government of India. Some data has been furnished from the websites of the government of India and Maharashtra, as well as ministry of agriculture. Some ideas have been taken from the Tourism Development Corporation of Maharashtra.

Concept of Agro-Tourism

A term 'Agro-Tourism' is a new face of tourism. An agro-tourism is farm based business that is open to the public. These specialized agro-tourism destinations generally offer things to see, things to do, and produce or gifts to buy, and are open to the public. Agritourism is defined as "Travel that combines agricultural or rural settings with products of agricultural operations – all within a tourism experience". According to Mr. Pandurang Taware (ATDC, Pune) - "Agro-Tourism is that Agri-Business activity, when a native farmer or person of the area offers tours to their agriculture farm to allow a person to view them growing, harvesting, and processing locally grown foods, such as coconuts, pineapple, sugar cane, corn, or any agriculture produce the person would not encounter in their city or home country. Often the farmers would provide a home-stay opportunity and education". Agro-Tourism and Eco-Tourism are closely related to each other. Eco-Tourism provided by the tour companies but, in the agro-tourism farmers offer tours to their agriculture farm and providing entertainment, education and fun-filled experiences for the urban people.

Agro-tourism is a way of sustainable tourist development and multi-activity in rural areas through which the visitor has the opportunity to get aware with agricultural areas, agricultural occupations, local products, traditional food and the daily life of the rural people, as well as the cultural elements and traditions. Moreover, this activity brings visitors closer to nature and rural activities in which they can participate, be entertained and feel the pleasure of touring.

Who Can Start Agro-Tourism Centers

The individual farmer can start agro-tourism who have minimum two hector land, farm house, water resource and is interested to entertain the tourists. Apart from the individual farmer, agricultural co-operatives institute, Non-Government organisations, Agricultural Universities, and agricultural colleges may start their centres.

Requirements for Agro-Tourism Centers

Researcher has identified the minimum requirements for the agro-tourism centre. To develop an agro-tourism in their farm, the farmer / farmers must have basic infrastructure and facilities in their farm as follows:

Infrastructure Facilities:

1. Accommodation facilities at same place or alliance with nearest hotels.
2. Farmhouse, which has the rural look and feel comfortable along with all minimum required
3. facilities.
4. Rich resources in agriculture namely water and plants at the place.
5. Cooking equipments for cooking food, if tourists have interested.
6. Emergency medical cares with first aid box.
7. The well or lake or swimming tank for fishing, swimming
8. Bullock cart, cattle shade, telephone facilities etc
9. Goat farm, Emu (Ostrich bird) farm, sericulture farm, green house, etc.

Facilities Be Provided

1. Offer authentic rural Indian / Maharashtrian food for breakfast, lunch and dinner.
2. Farmers should offer to see and participate in the agricultural activities.
3. Offer an opportunity to participate in the rural games to the tourist
4. Provide information them about the culture, dress, arts, crafts, festivals, rural
5. traditions and also give possible demonstration of some arts.
6. Offer bullock cart for riding and horse riding, buffalo ride in the water, fishing facility in your
7. pounds or nearest lake.
8. Offer fruits, corns, groundnuts, sugarcane and other agro-products as per availability.
9. Show local birds, animals and waterfalls etc and give authentic information About them.
10. Must provide safety to tourists with the support of alliance hospitals.
11. Arrange folk dance programme, Shekoti folk songs bhajan, kirtana, lezim dance, dhangari gaja, etc.
12. Make available some agro-product to purchase to the tourist

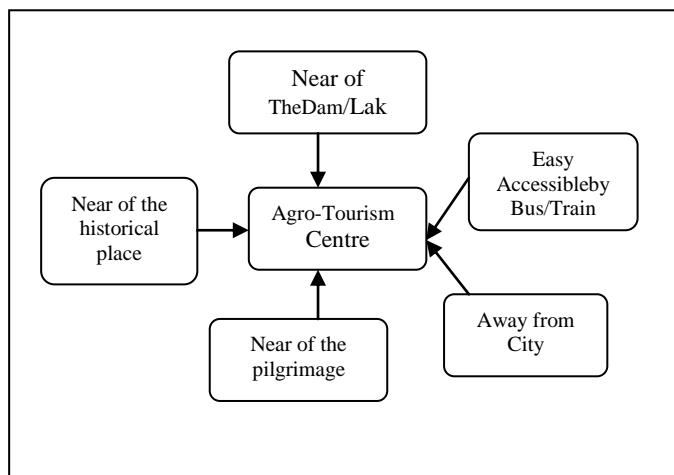
Other Miscellaneous

1. Offer pollution free environment to the tourists
2. Try to create interest about the village culture for the future tourism business.
3. Introduce the tourists with imminent persons of your village.
4. Employ well-trained staff or funny (comedy) persons with good communication
5. skill to entertain the tourist.
6. To have authentic information regarding the railway and bus time table for the
7. help of tourists.

Farmer can also provide other additional facilities to their requirements for the better satisfaction of tourists.

Location for the Agro-Tourism Centre

Location is most the important factor for success in the agro-tourism. The location of the centre must be easy to arrive and have a good natural background. Urban tourists are interested in enjoying the nature and rural life. So, farmers should develop their centre in the rural areas only which have a beautiful natural background to attract urban tourists to your farm.



The place of agro-tourism centre must be easy accessible by roads and railways. Tourists want to enjoy some historical and natural tourist places along with the agro-tourism. Hence, the centre should be developed near of these tourist places. It is more beneficial to both tourists and farmers. The places which are already tourist centres like Mahabaleswara, Panchgani, Nashik, Jotiba, Narshinghadi, Pandharpur, Akkalkot, Konkan etc. These are the better places for the development of agro-tourism. Other than these places farmers can develop their centres in any affordable places.

Benefits of Agro-Tourism Centers Agro-Tourism has the potential to change the economic face of traditional agriculture. The benefits of agro-tourism development are manifold. It would bring many direct and indirect benefits to the farmers and rural people. Some of the benefits are following:-

- ☐ Employment opportunities to the farmers including farm family members and youth
- ☐ Additional income source for the farmers to protect against income fluctuation.
- ☐ Cultural transformation between urban and rural people including social moral values
- ☐ Farmers can improve their standard of living due to the contacts with urban people.
- ☐ Benefits to the urban people, they can understand about the rural life and know about the agricultural activities.
- ☐ It supports rural and agricultural development process
- ☐ Help to reduce the burden on other traditional tourist centres.

Problems of the Agro-Tourism in Maharashtra

Maharashtra has a greater potential for the development of the agro-tourism centres due to the good natural and climatic conditions. But there are some problems in the process of agro-tourism development in the state. Major challenges and problems are as follows;

- ☐ Lack of perfect knowledge about the agro-tourism
- ☐ Weak communication skill and lack of commercial approach of the small farmers
- ☐ Lack of capital to develop basic infrastructure for the agro-tourism
- ☐ Ignorance of the farmers regarding the such type of activities
- ☐ Presence of unorganized sector in the Agri-Tourism industry.
- ☐ Ensuring hygiene and basic requirements considering urban visitors
- ☐ Lakhs of farmers have small size holding, low quality land and little or no access to credit or irrigation. Have to negotiate with consistent drought.
- ☐ 148 of the 355 Talukas in the state are consistently drought prone

Key Techniques for Success in Agro-Tourism

Agro-Tourism is one of the business activities. So, farmers must have a commercial mindset and some marketing techniques for the success. For the better success in the agro-tourism farmers should follow the following things;

- ☐ Give a wide publicity of your tourism centre by new papers, television etc. Use all possible advertisement means.

- ☐ Develop contacts with the schools, colleges, NGOs, clubs, unions, organizations etc.
- ☐ Train your staff or family members for reception and hospitality
- ☐ understand about the customers wants and their expectations and serve
- ☐ Charge optimum rent and charges for the facilities/services on the commercial base
- ☐ Do the artificially use local resources for the entertain / serve to tourist
- ☐ Develop your website and update time to time for attract foreign tourist
- ☐ Take their feedback and comments about the service and suggestions to more development and modification
- ☐ Develop a good relationship with the tourist for future business and chain publicity
- ☐ Develop different agro-tour packages of for different type of tourist and their expectations.
- ☐ Preserve an address book and comments of the visited tourists for future tourism business
- ☐ Behave sincerely with the tourists and participate with them / him
- ☐ Small farmers can develop their agro-tourism centres on the basis of cooperative society.

Conclusions and Policy Implications

Maharashtra has a great potential to the development of agro-tourism, because of natural conditions and different types of agri products as well as variety of rural traditions, festivals. More than 45 percent of population live in the urban areas and they want to enjoy rural life and to know about the rural life. It is a good opportunity to develop an agro-tourism business in Maharashtra. But there is a problem of low awareness about this business in the farmer and problem of the finance and proper view in the farmers of the Maharashtra.

Hence, the agriculture departments of the districts, Agriculture Universities should try to give orientation about it and provide some innovative ideas regarding to the Agro-Tourism. The government should try to provide optimum financial aids to the agro-tourism activities in Maharashtra by the grants and institutional finance. Bank should provide optimum financial help for the agro-tourism activities in the Maharashtra. Union of the agro-tourism service providers is also another need of these farmers which helps the agricultural tourism network in the India including Maharashtra.

References:

1. Dennis M. Brown and Richard J. Reeder, 'Agri-tourism Offers Opportunities for Farm Operators' 2004, U.S.A
2. Dev, Mahendra S. (1996), Agricultural Policy Framework for Maharashtra: Issues and Options, Proceeding/Project Report No. 21, July 1996, Indira Gandhi Institute of Development Research, Mumbai.
3. Dora Ann Hatch, (2006) Agri-tourism: A New Agricultural Business Enterprise
4. Community Rural Development
5. Martha Glass, North Carolina Department of Agriculture and Consumer Services
6. 'Suggestions for helping you start an agritourism venture' November 2004
7. Taware Pandurang, Director Sales & Marketing, Agri Tourism Development Corporation,
8. Pune India 'Agro-Tourism: Innovative Income Generating Activity For Enterprising Farmers'
9. Taware Pandurang, Director – Marketing A.T.D.C., Pune, Agri – Tourism: Innovative
10. Supplementary Income Generating Activity For Enterprising Farmers
11. Tourism Policy of Maharashtra – 2006
12. Maharashtra Krishi Prayatan (Agri Tourism) Vistar Yojana 2007.
13. Maharashtra Krishi Paryatan Vistar Yojana 2008, A.T.D.C., Pune
14. Statistical Abstract of Maharashtra State (2006-07), Directorate of Economics and
15. Statistics, Planning Department, Government of Maharashtra, Mumbai.

Review on Food Culture and Nutrition in Fairs- Festivals

Smt. Ravina R. Kulkarni
Kamala College, Kolhapur.

Abstract

Food and nutrition are inevitable content of everyday humane life. India knows for its rich culture and huge encyclopedia of food. There are 29 states in the country and each state, as it is identified by the different customs and traditions followed by people. The different traditional foods were prepared during festivals in India. The nutritional importance of traditional foods needs to be recognized and popularized. Traditional food products are socially, culturally, and economically important. Traditional foods play an important role in ensuring food security and hold a tremendous potential in combating malnutrition to a significant extent. Food helps to maintain physical, mental, social and spiritual harmony and is a key to continue to good health.

Indian Festivals play a vital role in food culture and Nutrition. This paper deals with the food culture and nutrition in Fairs – Festivals.

Keywords- Food, Culture, Tradition, Nutrition, Health

Introduction**Diversity**

In India diversity is observed in festival and in Food Culture. Indian cuisine varies from region to region. Generally, Indian cuisine can be split into four categories: North, South, East, and West Indian. In each region different types of festivals are get celebrate. So, every day is anew celebration in India. Specialty Foods found mostly during festival times in India. The foods eaten during these times have to signify the reason the festival being celebrated.

Traditional foods are the foods based on sound foundation of culture, custom, natural environment and consumed by people over long time. Traditional foods are developed through ages invented, modified, utilized and evolved to overcome the monotony in the diet. The traditional foods are carefully held and not quickly changed. Further, the significance of such traditional foods is more appreciable when their nutritive value is known. In this regard, India has a rich treasure of traditional foods specifically prepared for festivals, rituals, and physiological conditions.

The study and understanding of traditional foods is important because it provides knowledge of foods, useful for people engaged in community nutrition programs, because such foods are easily accepted in the communities. Some ingredients are extensively used during different festivals which known for their medicinal and nutritional properties. Like Ghee, Jaggery, Neem etc.

Methodology

In Present study data was collected by secondary data collection method. Data collected through books, publish sources, earlier research and mass media.

Result and Discussion-

According to Hindu culture Chaitra Suddha Padhyamii.e **Gudi Padwa** is the beginning of New Year. Eating Jaggery and Neem together in this festival mark the presence of sweet and sour events in life's journey. Neem is rich in antioxidant which helps to prevent diabetic, cardiac and cancer disease. **Neem** is high in calcium and iron. Jaggery, it can help ease digestion and prevent constipation. Jaggery also contains more nutrients than refined sugar because of its molasses content.

Ghee is an integral part of the Indian festival food. Since ghee is oil, it can bond with lipid-soluble nutrients and herbs to penetrate the lipid based cell membranes of the body. Ghee helps balance excess stomach acid, and helps maintain/repair the mucus lining of the stomach. Ghee is loaded with healthy fat-soluble vitamins A, D, E, and K, which are important for bone, brain, heart, and immune system function.

The festive season in India also recognized for fasting ritual. In festivals like **Navratri**, **Mahashivratri** the day is often passed by fasting. Fasting meal includes Shabudana Khichadi, Fruits, Amaranth or Rajgira. Shabudana Khichadi is full of starch or carbohydrates which give much needed energy. Fruits are packed with Fibers, vitamins, minerals, antioxidant and many phytonutrients which are essential for optimizing our health. Fruits are low in calories and fat. Fruits are source of simple sugar. Amaranth is low-carbohydrates and low-sugar food, it contains more than three times the average amount of calcium and is also high in protein, iron, magnesium, phosphorus, potassium and it is the only grain which contains Vitamin C. Rajgira also has far more lysine, an essential amino acid, which the body does not manufacture, compared to other grains. Lysine is needed to metabolise fatty acids, absorb calcium, and is essential for strong, thick hair.

Ganesh Chaturthi is also known as 'Vinayaka Chaturthi' or 'Vinayaka Chavithi' is celebrated by Hindus around the world as the birthday of Lord Ganesha. The most loved snack which this festival offers is the

Modak, the favorite sweet of Lord Ganesha which is steamed sweet rice balls made of rice flour, Jaggery and Coconut. There are many varieties of Modak which are prepared during Ganesh Chaturthi. The steamed Modaks and the deep-fried Modaks. The deep-fried variety has an outer crust made from wheat flour. The steamed variety has an outer shell made from ground rice kneaded into dough and both varieties have a jaggery/sugar plus grated coconut mixture as the filling and lot of other flavours and dry fruits are added too. Ukdiche Modak contains jaggery, it can help ease digestion and prevent constipation. Jaggery also contains more nutrients than refined sugar because of its molasses content. It is believed that Ukdiche Modak may help control blood pressure due to the presence of coconut in it. Medium-chain triglycerides present in coconut have been shown to produce a protective effect on the heart as well as lower the blood pressure.

Lord Krishna is another popular Hindu god in whose honor the festival of **Janmashtami** is celebrated. The festival is also known as 'Govinda' and 'Dahihandi'. For Naivedya of Lord Krishna a sweet is made with puffed rice, milk, curd and sugar. Puffed rice contain small amount of dietary fibre and iron which makes it ideal for weight watchers. Devotees serve milk and milk products to the deity. This festival also helps to stress on the importance of milk and milk products. During this festival, pots containing milk, curd and other nutritious substances are hung at various heights in the neighborhood. Milk and Milk products packed with important nutrients like calcium, phosphorus, B vitamins, potassium and vitamin D. It's an excellent source of protein. Drinking milk and dairy products may prevent osteoporosis and bone fractures and even help you maintain a healthy weight. Milk extracted from safflower seeds was used in preparation of wheat based sweet product called huggi. Huggi also contains jaggery, coconut and sesame seeds which make huggi more nutritious.

Makara Sankranti is celebrated for three days. The first day is Bhogi or Lohri. The second day is Sankranti which is dedicated to worshipping Surya (the Sun god), Varuna (the rain god) and Indra (king of gods). The third day is Kanuma which is dedicated to cleaning cows, farm animals, and farm equipment and also offering prayers to them for helping with a successful harvest season. The pancakes and laddu of oilseeds such as groundnut and gingelly were usually prepared in winter festivals as energy dense foods. Ladoos are made, with sesame seeds and groundnut poli also made. Since Sankranti falls in winter, consuming sesame seeds mixed in jaggery is beneficial to keep the body warm. Sesame helps retain the energy. The vitamin C and iron in Jaggery act like detox and eliminates toxins from our bodies. Sesame is a rich source of vitamins, minerals, healthy oils. It contains calcium, iron, magnesium, phosphorus, manganese, copper, zinc, fiber, thiamin, vitamin B6 and folate. It is also a good source of protein. Groundnuts are packed with healthy fats and high quality protein. They are also fairly high in calorie. Pongal is a southern version of Sankranti. Pongal is prepared with the rice, along with jaggery, nuts, raisins and spices.

The festival of light i.e. **Diwali** is one of the most interesting and beautiful festivals in the world. Diwali is a five day celebration. Food is very important aspect throughout celebrating Diwali as it is a joyful time. Each end every household have combination of sweets and several savoury snacks. Some sweets eaten include Laddu, Chirote, shankarpali, Anarase (Rice Flour Cookies) and Karanji, savoury snacks include Chakali, Chivada, Shev and Bhakarwadi.

Narali Purnima as a gesture of gratitude and respect towards Mother Nature, people also plant coconut trees along the coast. This day usually coincides with Raksha Bandhan. Special sweet dish from coconut is prepared on Narali Purnima. Narali Bhaat is delicious sweetened coconut rice that is typically prepared on the occasion of Narali Purnima. Coconut is high in calories, saturated fat and fiber while moderate in carbohydrates and protein. It contains variety of minerals, especially manganese, copper, selenium, phosphorus, potassium and iron. While manganese supports enzyme function and fat metabolism, copper assists bone formation and heart health.

Eid is considered one of the most important festivals in India for the Muslim community. People dress up in their traditional attire; attend special community prayers in the morning, visit friends and family, and exchange sweets. Children are often given idi (money or gift) by their loved ones. It commemorates the ending of the holy month of fasting called Ramadan. The fast is always broken by eating meals. One of those dishes is the Biryani, Sheer Khurma, Phirni, Kimami Sewaiyan, Mutton Korma. This heavy foods help to sustain body function properly during the fasting period. Sheer Khurma is sweet milk pudding with vermicelli topped with chunky nuts and raisins. Just like sheer khurma, the star ingredients of Kimami Sewaiyan are vermicelli and milk, but this one is slightly thicker in consistency than Sheer Khurma. Lotus seeds, almond, coconut, cashews and raisins are also added in the mix of milk, khoya, sugar and vermicelli to make it richer. Phirni is a thickened milk pudding with ground rice; the fragrant treat is garnished with lots of nuts, dry fruits and raisins. Milk is an excellent source of many vitamins and minerals, including vitamin B12, Calcium, riboflavin and phosphorus. Milk is a rich source of protein and high in saturated fat. Carbohydrates in milk present in the form of simple sugar. The vermicelli is calorie-dense and high in carbohydrates, but almost fat-free and low in sodium. Dry fruits are a great source of proteins, vitamins, minerals, dietary fibre, and an ideal substitute for high-calorie

snacks. Rice is composed of carbohydrates, with small amounts of protein and virtually no fat. Meat and its alternatives are rich in protein, iron, zinc and essential for growth and development.

Dusseharais another fascinating festival celebrated in different ways throughout country. Payasa is famous, made of banana, milk, jaggery, sugar and ghee.

Conclusion

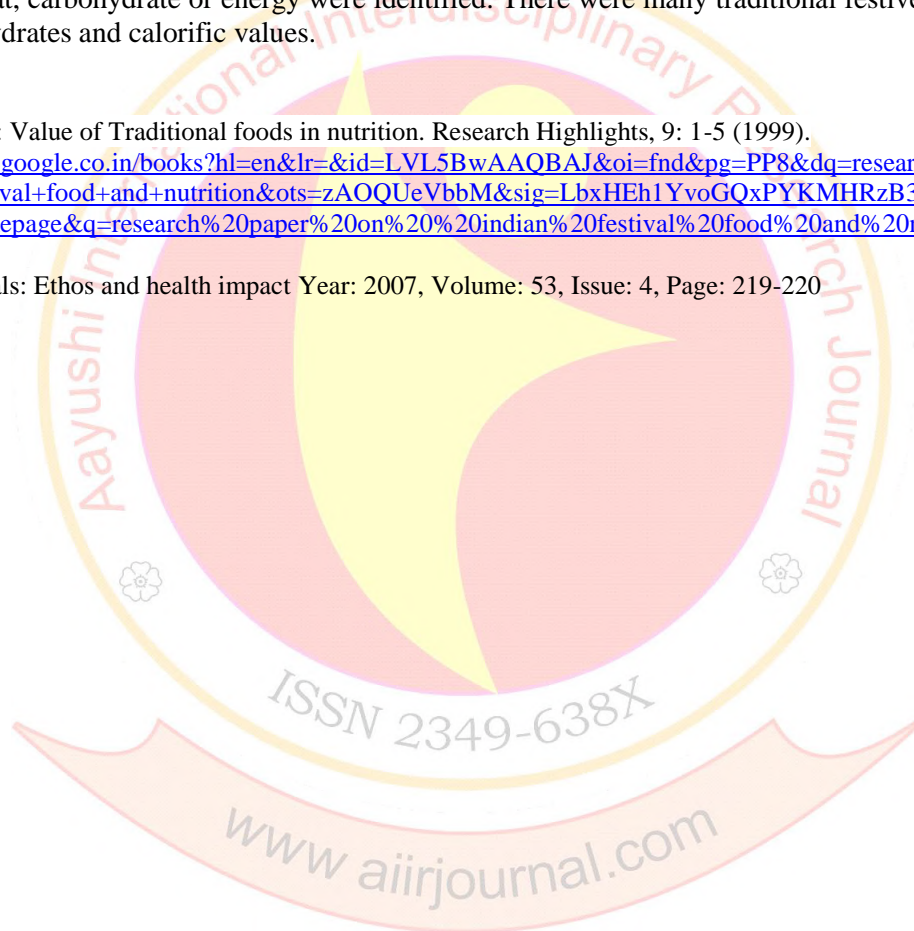
According to the collected data all **Major food groups** like Cereals, Millets, Pulses, Oil seeds, Milk, Meat, Vegetables, Fruits, Roots and Tubers are used in the preparation of festival foods. These basic food groups provide the nutrients essential for life and growth. Each of the food groups provides a range of nutrients and all have a role in helping the body function. A balanced diet includes a variety of foods from each of the food groups and offer different tastes. Festivals plays major role in balance diet.

Deep fried, Shallow fried Baking, Steaming, Boiling, Puffing, Roasting, Mixing, Pounding, Germination, Fermentation and combination of these methods such a different **cooking methods** used in preparation of cooking. These methods make food more palatable.

Food and nutrition are unavoidable aspect of human life. Concerning Festivals, food and traditions can be viewed as biological need, socio-cultural as well as nutrition phenomenon. The nutrient computation revealed variation in the nutrient composition of the traditional festival foods. The nutrient dense foods with high protein, iron, fat, carbohydrate or energy were identified. There were many traditional festive foods low in fat, sodium, carbohydrates and calorific values.

References

1. Devdas, R.P.: Value of Traditional foods in nutrition. Research Highlights, 9: 1-5 (1999).
2. https://books.google.co.in/books?hl=en&lr=&id=LVL5BwAAQBAJ&oi=fnd&pg=PP8&dq=research+paper+on++indian+festival+food+and+nutrition&ots=zAQUeVbbM&sig=LbxHEh1YvoGQxPYKMHRzB3MP0kg&redir_esc=y#v=onepage&q=research%20paper%20on%20%20indian%20festival%20food%20and%20nutrition&f=false
3. Indian festivals: Ethos and health impact Year: 2007, Volume: 53, Issue: 4, Page: 219-220



Importance of Digital Preservation in Digital Era

Ravindra R Mangale

Librarian

Yashwantrao Chavan

(KMC) College Kolhapur

Abstract

This paper will present the goal is to automatic digital preservation activities, and to be handled as a fully digital preservation background process and also discuss why digital preservation is required? The research of the future requires access to the research of the past. This access cannot be assured without reliable long-term digital preservation of scholarly digital content. Digital preservation has been recognized as one of the urgent challenges in our digital information society. It is the current trends in all modern libraries and a recognized as a vital part of managing information in digital format. A number of libraries have thus started to invest intensive research and development to provide solutions that allow us to maintain digital objects accessible. Most of these solutions, however, are aimed at larger institutions who have a dedicated mandate, and thus can build up expertise, resources and systems. Yet, we increasingly find that many libraries are faced with the challenge to preserve their materials.

Keywords: Digital preservation, Digital resources, Information technology, Importance.

Introduction

The introduction of digital technologies into the processes of production, distribution and storage of information challenges the capacity and abilities of libraries, archives, and other cultural institutions to carry out their responsibility for preservation. Digital Preservation is a set of activities required to make sure digital objects can be located, rendered, used and understood in the future.

Digital Preservation refers to preservation of materials that are created originally in digital form and never exists in print or analogue form and the use of imaging and recording technologies to create digital materials for access and preservation purposes. Preservation is an important function of any library, archive, information organization, etc., to use the preserved materials for the present and future generations. Various means and processes have been adopting since the existence of such organizations to preserve the materials. Traditionally speaking, preservation of materials has been done in response to the threat of destruction of the materials for future use. Currently more and more of that knowledge is stored electronically, in the form of files, databases, Web pages, and programs. Digital preservation is an important aspect of any library in current scenario. In the early days shift from paper based to digital means of holding administrative records, research data, publications and other academic resource, those responsible for its safety tended to breathe a sigh of relief once they had got a category of material in to digital form. Digital information is increasingly important to our culture, knowledge and economy. Challenges to preserving access to these assets are as much related to organizational process, policy and culture issue as to technical issues.

The ways of working that worked in the pre-digital era may not transfer well or easily to a time when a high proportion of the information assets of institutions exist only in digital form. For several decades, preservation specialists have voiced concern about the preservation of the portion of our cultural heritage in electronic form.

The major challenge rapid obsolescence of the hardware and software required to interpret and present digital documents has been widely discussed. Ensuring continued access to digital information necessarily involves copying or transforming digital documents to run on current media, software, hardware and operating systems.

Definition

In library and archival science, digital preservation is a formal endeavor to ensure that digital information of continuing value remains accessible and usable. It involves planning, resource allocation, and application of preservation methods and technologies, and it combines policies, strategies and actions to ensure access to reformatted and "born-digital" content, regardless of the challenges of media failure and technological change. The goal of digital preservation is the accurate rendering of authenticated content over time. According to the Harrod's Librarian Glossary, digital preservation is the method of keeping digital material alive so that they remain usable as technological advances render original hardware and software specification obsolete. (Wikipedia)

Digital preservation is the ability to keep digital documents and files available for time periods that can transcend technological advances without concern for alteration or loss of readability. Digital preservation refers to the series of managed activities necessary to ensure continued access to and preservation of digital material.

Digital preservation is a process of ensuring that a digital object is accessible over the long term.

“Digital preservation encompasses a broad range of activities designed to extend the usable life of machine readable computer files and protect them from media failure, physical loss and obsolescence” Trusted Digital Repositories.

Purposes

The main purpose of digital preservation is to ensure protection of information of enduring value for access by present and future generations. Digital technology is revolutionizing the traditional concepts of preservation, access and archival of information. Some important purposes which fulfill the aims of digital preservation are:

1. For maintaining the historical value of information
2. For reducing the effects of deteriorating factors
3. For saving the space and time in all respect.
4. For making information survive life time
5. For providing worldwide accessibility
6. For the purpose of backup

Importance Of Digital Preservation

The importance of digital preservation comes from a number of factors associated with the nature of Library Materials. The growth of digital resources in libraries of all kinds summons a new era in their development. Historically, libraries have always been concerned with the management and preservation of ‘atoms’, today they must be increasingly concerned with preservation of ‘bits’.



Fig.1: Digital preservation of books through Scanner

The conservation of the physical book and journal issue has its own problems, but national libraries and university libraries have copies of books are centuries old and which, in many cases, have been preserved in pristine condition. The big question of libraries today, however, is how to preserve library materials.

Need of Digital Preservation

The digital world is a place of rapid technological and organizational changes, which impacts on the continuing use of digital resources. In contrast to our physical written heritage, still readable today, digital information created only a few years ago is in danger of being lost.

Materials Need Preservation

All types of digital resources need preservation including:

1. Born Digital: Digital resources that have no analogue counterpart
2. Collective resources: Web sites, e-journals, wikis, catalogue, etc.
3. Communication records: For example, email, instant messages, etc.
4. Digitally Reformatted: Digitized versions or surrogates of physical items
5. Data Sets: Scientific and cultural data comprising multiple individual pieces of data.
6. Individual resources: Texts, still and moving images sound recordings, etc.
7. Scanner, digital camera plays vital role to preserve the photos and reading materials in the digital era and without scanner we cannot digitized library.

Digital Preservation

Preservation is about that a document in any form is accessible and usable for future. Managing the accessibility of digital media, however, is much more complex than with such non-digital media as paper. When a document is preserved in its original format, all aspects of the Document are preserved its physical presence, its format, its layout, and it's content. It is practically impossible to extract selective parts because they are not editable. Digital objects, in contrast, are easily decomposed into individual elements, and significantly more effort must be made to preserve them as a whole. Preservation itself is primarily concerned with the survival of information in a usable form for as long as it is required. Preservation encompasses a wide variety of inter-related activities, such as procedure, policies, standards etc. designed to prolong the usable life of human artifacts.



Fig.2: Digital preservation in digital era

Many measures should be in mind before digital preservation, like Selection of material, Digitization, Canonicalization, Replication, Migration, and Emulation.

Digital preservation is the numbers of actions and interventions required to ensure continued and reliable access to authentic digital objects for as long as they are deemed to be of value. This encompasses not just technical activities, but also all of the strategic and organizational considerations that relate to the survival and management of digital material. Digital objects will cease to be accessible without active management and intervention. The Digital preservation has to guarantee the integrity, understandability, originality, authenticity, and accessibility of digital records and data over long term. To enable this preservation file formats have to fulfill a number of requirements.

Wide use and acceptance improve long term perspective of file formats. Preservation formats must be free of any cryptographically and compression techniques, their specification should be self-contained, and they should be storage independent. Microforms and compact discs are two important media of digital preservation.

Challenges For Digital Preservation

Digital preservation raises challenges of a fundamentally different nature which are added to the problems of preserving traditional format materials. High class secured hardware and software infrastructure is required as: There should be proper arrangement for the power back-up systems. While hardware and software infrastructure is going to be installed, keeping in view of obsolescence of the technologies. The software must be capable of converting any format in to the universally accepted format .It should be compatible with the used platforms such as Java etc.

The software should have the preservation and distribution asset. There are many computer manufacturers. There are many indigenous makers and suppliers in India today. Standardization in the hardware is an important factor. Otherwise it would become obsolete in no time. Fast changes are taking place in this area. Hence the librarians have to be cautious and think ten times before they decide about the computer hardware.

Conclusion

Digital preservation in one such initiative, the library has to take up responding to the growing use and adaptability of information technology to library related activities. Digital Preservation can, therefore, be seen as the set of process and activities that ensure the continued access to information and all kinds of records. A commitment to preserving digital information requires a legal environment that enables preservation. It also means that organization must take responsibility for preservation by erecting new policies and creating the economic means to secure survival of this generation's knowledge into the future. Information has become the fourth basic need of our life and our country cannot be too lagging behind from the changing if information world. The libraries are responsible to collect, disseminate and preserve the printed heritage of our country.

References

1. Arora, J. (2004). Building Digital Libraries: an overview. Conference Proceeding,
2. Jharotia, Anil Kumar (2018) Importance of Digital Preservation In Digital Era
3. Conway, Paul (1994). Digitizing Preservation, *Library Journal*,
4. Choudhury, B. K. and Pradhan, D. K. (2005). Standards for digital preservation for Longevity: an approach, 2005
5. Ghawana, V. and Kumar, B. (2017). Digital Preservation: Needs, Issues & Challenges, National Seminar "*Divyans and Digital India: Opportunity & Challenges*" pp.114-116.
6. Kusum Verma. (2005). Digital Library Preservation Strategies, *Akansha*: New Delhi.
7. https://en.wikipedia.org/wiki/Digital_preservation
8. http://www.academia.edu/Digital_Preservation_Methods_and_Technology_In_Digital_Era
9. <http://www.dpconline.org/handbook/digital-preservation/why-digital-preservation-matters>
10. <http://www.efgamp.eu/the-importance-of-digital-preservation/>
11. www.wikipedia.org/wiki/digitization/google

Role and Contribution of Women in Fairs and Festivals

Miss Swati Mane

Asst. Prof.

D. D. Shinde Sarkar College
kolhapur**Abstract**

India is very famous religious country known for its cultural heritage, traditions, civilization, religion and geographical feature from ancient time. Everyday there are some festivals and fairs in India. Name of India is Bharat which originates from Mahabharat. Ramayan and Mahabharat are religious sacred scriptures of India. In various parts of India there are temples, and remains of God and Goddesses which are preserved and worshipped in fairs and festivals. Idea of spiritual salvation is closely associated with rivers so after death rituals are done on the banks of rivers e.g. Ganga, Godavari. They have mythological and religious importance. All over country there are thirty three crore Gods. Each has its own religious importance. In various season there are various festivals and fairs. Festivals of Diwali, Ganesh festivals, holi, Christmas, Id, Dashahara. Mostly in Hindu festivals sweets are prepared in each home. That is main responsibility of woman. They take efforts to prepare sweets to decorate home. Woman is best cook forever. They also enjoy cooking. Her role becomes very important when there are fairs and festivals. Multitasking is their important skill. She is paragon of all virtues. Fairs and festivals play important role in uniting people together. All religions forget their identity for happiness and pleasure. They meet, share and spent good time together. Woman is main thread to bind altogether. Family relations are maintained nicely by woman. In fairs and festivals people visit or meet their relatives. Their hospitality is done by woman. She connects people with each other.

Introduction

Today our life has become very fast and full with stress and tension. For physical and psychological health it became very much important to travel for recreational purposes. People started traveling and visiting religious fairs and festivals. Change is law of nature. It brings seasonal changes, environmental changes. India is country of festivals and gifted with rich heritage of religion and prosperous culture. India is worldly known as land of vibrant celebration; one can see the culture and life of India during the celebrations of various fair and festivals, celebrated with high spirit in each and every town in India. By and large the flow of festivals continues throughout the year in India. There is noble cause and meaningful identity behind each fair and festival, based upon rituals, traditions, legends, monsoon, history. Many express devotion to the deities of different religions. There are religious fair, historical fair, long life marriage based festivals, animal worship fair, cattle fairs, monsoon fairs, changing season fairs, all festivals denote vivacity, colour, high spirit dedications, peace, power, humanity messages, appetizing food, sports activities, artistic performance, prayer and rituals.

Women play important role in such fairs and festivals. Man is a social animal. He likes to mix in society and celebrate gathering. Spontaneous atmosphere of festival creates extremely delightful atmosphere. Woman performs her duties and responsibilities very sincerely. It gives opportunity to woman for enjoyment and relaxation from routine work.

Religious and Social Purpose

In religious fairs couples visit together to fulfill Navas[*promise made to God*] to get blessings of God. Husband and wife go together. All religious festivals are important for woman and woman is important for all festivals. She knows what rituals have to be followed in each and every festival for e.g. Diwali festivals. Thousands of lamps are lighted in Diwali. As woman is in charge of home or domestic chores, decorating house making food is supposed to be women's duty. She believes in traditional rituals and follows precisely. Diwali honors the victory of good over evil and brightness over darkness over darkness. Onam is biggest festival of the year in south Indian state of Kerala. It showcase's the state's culture and heritage. Krishna Janmastami birthday of Lord Krishna is celebrated in most states of country. In this festival men participate in majority. Women were away from such festival due to their physical weakness and social restrictions.

Our culture is reflected in fairs and festivals. When there are a lot household chores her duty and contribution becomes very much important. She has to become helping hand to men in family for example Ganesh festival. For every festival women has to clean home and keep maximum pure. Another important responsibility of women is to prepare sweets for Prasad. There is tradition of Gouri[*goddess and mother of Lord Ganesh*] puja in Ganesh festival. There are various types of ritual performed during those five days of Ganesh festivals. Women perform various folk dance and folk songs during Gouri Puja.

In some fairs villagers arrange religious programs of folk drama and wrestling for entertainment and publicity. There are bhajans (songs of gods are sung and religious stories are narrated) to enlighten people. Nowadays women also actively participate.

Enjoyment and Relaxation

Fair is place where a large number of peoples gathered at specified time for purpose of buying and selling goods. In short fair is a mixture of commerce, trade, festivals, religious feast and holydays.

Fairs and festivals are important parts of Indian social and cultural life. The life of Indian people revolves round fairs and festivals. They are heart of Indian socio-cultural life. In India traditional fairs and festivals are connected with religious beliefs, changing season's harvest etc. many of them are performed in a particular manner in different parts of the country. They attract a large number of people from distant places

According to Webster's college dictionary festival means a day or time of religious or other celebration marked by feasting ceremonies or other celebrations. Festivals such as Gudi padwa, Shri Ram Navami, Good Friday, Shri Mahaveer Jayanti, Akshay Tritiya, Buddha Pournima, Vat Pournima, Bendur, Ashadi Ekadashi, Id Ramajan, Narli Pournima, Shrikrishna Janmashtami, Shi Ganesh Chaturthi, Navratri, Dashahara, Diwali, Christmas, Moharam, Parsi Din, Mahashivratri, Holi.etc.

Diwali is celebrated on the day on which King Rama returned to Ayodhya to his parents after fourteen years of secluded life. It was no-moon day so all villagers lighted lamp of oil to welcome king Rama. Since that day every festival of Diwali is celebrated. Role of women in such festivals is limited within home. She decorated home with clay lamp Rangoli. She gives scented oil massage to male members of family. All her duties are fixed in home. Brothers are being worshipped always since beginning. There is not any ritual which gives value and importance to woman. Instead all women are forced to follow all religious rituals and rites for betterment of family.

There are various festivals in which women get opportunity to enjoy and celebrate the festivals. In Holi, festival of colour, women spontaneously participate. Chapchur Kut is harvest festivals in Mizoram. There is traditional bamboo dance performed by women. In nine days of Navratri festival Goddess Durga is worshipped in homes and in temples. It is biggest festival in India especially in Kolkata. Fairs and festivals create a religious environment which gives us moral strength. We celebrate these fairs and festivals to remember our cultural and religious traditions. It brings people of all caste and community together. It socially accepted way to express our love and devotion to God. We celebrate fairs and festivals so as to keep our souls and spirits in tune with our traditional values and ethics. It also helps us to remember the history of the religion or the person.

Gender bias and Discrimination

Much of India is a society with strict sexual segregation. Purdah is generally associated with sexual division of labor and existence in separate worlds. (Papanel, 1971). As corollary women's concerns are very different from those of men. This separation is found also in religion: the many folk traditional practices of women focus on the prosperity and well-being of crucial kinsmen (especially husband, brother and son), the general prosperity and health of family members and good husbands. This emphasis is found in both calendrical and life-cycle rites. Men's rites do not seek 'good' wives or ones who will have a long life's rather they are concerned with a good wheat crop, riding the village of disease etc. identity and role of Hindu woman is based on mythological stories of Sita Savitri. She is symbol of chastity, purity and faithfulness which cannot be disturbed by her husband's rejections. Savitri, in spite of the knowledge that her chosen husband is fated to die within a year, insists on marrying him and renouncing the luxuries of her palace to join him in his poverty. Exclusive devotion becomes the prerequisite for the all-important motherhood of sons.

Both nature and culture rated woman inferior to men. Role of woman is decided by patriarchal society. Culture is very much important in creating one's identity. Man has constantly defined woman not in terms of herself but in relation to him. She is not regarded as autonomous being rather he is subject he is absolute. She is other. Gender bias and discrimination against women begins from the day the female child is born, since an overwhelming preference in our society is bestowed on the male child. Poor childhood care, neglect of education and lack of other supporting factors adversely affect the growth and personality of women. Economic dependence, dowry, violence against women and many other socio- psychological factors make her position more vulnerable and prone to exploitation.

During her menstruation she is strictly prohibited to do all rituals of God and its worship. Even her marital status is also taken into consideration. Most of religious practices and rituals are done by men. Married women get more chances for participation and more respectful treatment. Virginia Woolf has pointed out that cultural, economic, educational disabilities faced by women in patriarchal society prevented women from realizing creative possibilities. It is wildly held that one's sex is determined by an anatomy but what is masculine and what is feminine is largely decided by patriarchal bias. Society was manipulated in such way that dominance of men and subordination of women was maintained. In Shani temple Mahalaxmi temple, in masjid women are not allowed to enter.

Indian society, dominated by religious faiths and ideologies, has not yet acknowledged equal and dignified position to women. Manu, the codifier of Hindu law has given distinctive verdicts defining the

position of woman in Indian social order. Identity of woman is defined only in context of the identity and status of her husband. One's sex is determined by anatomy but what is masculine and what is feminine is determined by social constructs. She is not allowed to enter in inner parts of temple near idols of god and goddesses.

Women are active religious practitioners, but they have little religious authority- legitimate, textually sanctioned religious power- which is limited to a small group of men. India is society based on hierarchies including not only that of caste but also that of kinship and others. Women alone perform a large number of the yearly calendrical rituals in both rural and urban India. In karimpur, a village in North India, women are the instigators and prime participants in twenty-one of thirty-three annual rites (Wadley, 1976). Women also perform nine of twenty- one annual rites in the village Mohana near Lucknow (Majumdar 1958) and are apparently the sole participants in nine of twenty two festivals in the annual cycle of Rampur, a village north of Delhi.

Women's participation in life cycle is definitely part of the little tradition. Women surround these rituals in which they are mere accessories, with local folk practices.

Superstitions and Women

For fairs and festivals people come together to meet and share sorrow and happiness of each other. They eat together, and do shopping in fairs. It gives great fun and happiness. It is also helpful for relaxation of stressed mind. But there is group of people who follow most of rituals of fairs blindly. We will observe that a lot of superstitions are fixed in uneducated and illiterate people. A lot of superstitions are connected with either with women or small children or sick person. Women are treated cruelly to follow superstitions. Women are easily vulnerable to superstitions. They are chained, beaten mercilessly, imprisoned supposing them as hysteric, witch of black magic. For some fairs women are compelled to visit temples of Goddesses which are situated in remote hilly regions. Some women behave hysterically supposing that God or Goddess enters in their body and God controls their all actions. Forsaken, neglected, lonely, depressed women become easy victims of superstition in different fairs. In some temple women are not allowed to enter as they are supposed to be impure due to menstruation. Religious beliefs are more important than rights of women. In some parts of temple there is age old monopoly of men.

There are a lot of social organization which are attempting to create awareness among people. Fairs and festivals are very much useful for commerce and trade. Small vendors earn money and even tax is also being collected from fairs. Religious festivals are celebrated to celebrate some of the lord's birthday and victories of good over bad. We follow fairs and festivals in the true spirit remembering the god, purifying ourselves avoid sins and not to keep burden of sins in souls.

Everyone needs a break from their regular routine which can be boring. Celebrating fairs and festivals will give some relief. But for any woman it increases their works and responsibilities. It is time of their continuous work. It brings stress as well as health issues. All types of works of fairs and festivals should be equally distributed in man and women. Then life of women will also become comfortable and happy. There is need of creating awareness among people to eradicate gender discrimination. Fairs festivals should be taken as a good opportunity to enlighten people. It is hightime to think rationally, scientifically, with more humanitarian approach towards fairs and festivals. Fairs and festivals develop unity and integration. The basic idea behind celebrating fairs and festivals is togetherness.

Conclusion

Fairs and festivals have educational social as well as religious character. They serve the needs of social integration not only for economic sustenance but also for cultural survival. Generally fairs are held at such a time when the people are free from their household engagements. Fairs give them an opportunity to purchase and sell needed article. Traders from far and near join these festivals to display articles like clothes, wool, furs, cosmetics, fruits, toys metalware, jewellery and many other local products coming from homes and fields of ruralities.

Works Cited

1. Woolf, Virginia; *A Room of One's Own, Literary Criticism and Theory* GNOU New Delhi ed. Asha S. Kanwar
2. Sharma, S. P.(2006) *Religious Rites and Festivals of India* Vidya Prakashan Varanasi
3. Walia, Mohit [2012] *Indian Social Values* alfa Publications
4. Ghadially ,Rehana ed, [1998] *Women in Indian Society* Sage Publications
5. Sharma and Gupta, Seema (2006): *Fairs and Festivals of India* Pustake Mahal, Delhi

website

<http://www.india-tourism.net>

Role Of Contribution Of Women In Fairs And Festivals

Manasi Kamble

Abstract

As Hindu festivals are mostly religious, women automatically merge with the religious ceremonies during festivals. Festivals are generally celebrated to commemorate either the birth of Gods or Goddesses or their victory over evil forces. Festivals are mirrors reflecting the religious, social and cultural life of people. Especially, our religious Hindu festivals are closely knit with our religious life. There is hardly any festival without a religious background or significances.

Women and festivals have always entwined tighter and are inseparable. As Hindu festivals are mostly with the women automatically merge with the religious ceremony role in them and there is prominent role in them and without women having taken main part in it. From early times Indian women have enjoyed a religious functions. The position of women in the Vedic Age was very high. Though in later literature and ages women is termed 'wicked' and temptresses the general Hindu view of women has been an exalted one. She was assigned full responsibilities and freedom to rule her house and discharge her feminine duties.

Key word – Contribution, women, fairs, festivals

Introduction

India is world known as a land vibrant celebration one can see the culture and life of India during the celebration of various fair and festivals celebrated with high spirit in each and every tone in India. By and large the flow of festivals continues throughout the year in India. There are noble cause upon meaningful identity behind each fair and festival based upon rituals traditions legends monsoon history while many express devotion to the deities of different religions. There are religious fair all festivals denote vivacity colour high spirit dedications ebullience peace power humanity messages appetizing food sports activities artistic performance prayers and rituals. Obviously, when it comes to tourism, fair and festivals are on the priority among the tourists to coincide the trip to witness amazing festivals of India. If someone wants to see the deep roots of the culture belief life style living food art, traditions of India the fair and festivals is the window to view the true colour of India.

Many festivals are being celebrated in Indian society as we see a great participation of women as men. This study explains the important role of women in fairs and festivals.

Objective in the study

1. To find out the status of women in the family
2. To study of fairs and festivals contribution role of women in family

Methodology

The study is based on both primary data and secondary data published collected from the magazines, new paper, various publication by the agencies were also referred to valuable secondary information was obtained from the libraries

Need and Importance of the study

Swami Vivekananda had said, "A bird cannot fly with its one wing only, and a nation will not march forward if the women are left behind." In Maharashtra people of many communities of religion live together. The rural women in India's shy illiterate, locality, pessimistic and traditional Her traditional socialized feels that being women, she is subordinates in society and that some areas are booked for her alone.

The women is general constitute one-half of the population and contribute to two-third of all the productive activities of the nation as mother, wives and workload of the family is shared by these women who directly participate in the day-to-day process of decision making in the family the women in India are shy, illiterate, localities, pessimistic and traditional. Her traditionally socialized mind feels that being a woman she is subordinate in society and that some areas are booked for her alone.

Woman play a valuable role in the development of the household, society and hence country. However, her contributions were not quantified and also not recognized. The role of women in the fair - festival their contribution there on has been receiving attention in a much lesser pace than what they deserve. Presently, women continue to excel men in many fields.

From early Indian women have enjoyed an honourable place in society and religious functions the position of women in the Vedic age was very high. though in later literature and ages women is termed wicked and tempter the general Hindu view of women has been an exalted one she was assigned full responsibilities and freedom to rule her house and discharge her famine duties.

Role of Contribution of women

Mahatma Gandhi had said, "If only the women of the world would come together they could display such heroic non-violence as to kick away the atom bomb like a mere ball. Women's marvellous power is lying

dormant. Women have been so gifted by God. If the women of Asia wakeup, they will dazzle the world". His comment is true because, women have been playing vital role in different activities such as home activities, as wives in their personal lives with their responsibilities for the development of their children, and as home makes, in charge of the operations of their home.

In the wake of nationalist/liberation movements, liberal norms, culture and value system, advancement of education, science and technology, electronic media revolution, improved health and family planning programmers and movement etc. helped women to come out in public life from their confined household activities in both cases.

With marriage begins a new chapter in a woman's life, opening up a whole new world of people and emotions. It is with great struggle that the woman learns to balance both, often her new status separating her from the people with whom she grew up. Even the women in the puranas are no exception to this, if what we read about parvati arguing with her consort to attend the yagna conducted by her father is any indication. And the way Meenakshi waits for her brother, Vishnu, to give her away in marriage. Flood in the Vaigai prevents the brother on horseback from reaching the venue in time on horseback from reaching the venue in time a scene even now enacted in the Madurai festival and a favourite theme of Art.

For lesser women, any occasion to celebrate parental ties is welcome for the women, bound by tradition and caught in the conservative network, this is a welcome opportunity to visit the sibling and if far away pray for him. In the pre-dawn darkness, the women lay out fresh leaves plucked from turmeric and ginger plants and place on them colourful balls of ice all for the birds. The feast includes pieces of banana and sugar cane Maharashtra list of festival Hindu Marathi people celebrate several festivals during the year. The major celebration in India include Gudipadva Ram Navami, Hanuman jayanti, Narli Purnima, Nag panchami, Pola, Mangala Gaur, Janmashtami, Ganeshotsav, Kojargiri, Vijaya Dashami, Diwali, Khandoba Festival Makarsankranti, Shivaratri and Holi, Id, Christmas, Pushkar Mela, Ganpati, Navratri, Kumbh Mela, Republic day, Maharashtra day, Pongal, Onam, surajkund, Mela Goa Carnival, Snake Boat Race, Desert Festival many more, Religions and communities. During these celebration of the fair and festivals, each of them reflects the life style and vigour of the people. Most of the celebrations are based on rituals of new clothes, Jewellery, music, singing, and dances and feasting.

Gudipadva the year starts on the first day of chaitra known as Gudi Padwa which falls around March or April of the Western calendar. A gudi or victory pole the house on this day. The special dish on the day includes Shreekhand and Neem Leaves are eaten on this day to ward off illness during the new year. Gudi Padwa, like Diwali Padwa and Dasara, is considered one of the three and half auspicious days of Marathi calendar. Astrological charts need not be consulted for conducting important ceremonies, such as weddings, on these days. During Chaitra, women also hold a Haladi-kunku celebration. Chaitra is however, considered inauspicious for weddings. Most villages Maharashtra also have a Jatra or Urs in honor of the village deity.

Ram navami and Hanuman jayanti, the birthdays of Shree Ramchandra and Hanuman respectively are also celebrated in the month of Chaitra. Sunthawada/dinkawada, a snack usually eaten by new mothers is the snack of the day for Ram navami.

Makar Sankranti This mostly falls on January 14 when the Sun enters Capricorn. In Maharashtra, the day is celebrated by giving and receiving sweets made of jiggery and sesame seeds called Tilgool and halwa. During the exchanging of the sweets, people say to each other in Marathi "Til-gool Ghyaaani God Bola". Special chappati with jiggery is the dish of the day.

Guru purnima Teacher and gurus are honoured by their disciples on this day. GSB community offer Guru Seva at Shri Kavale Math. Chaturmasvrat Begins. Kojagiri Purnima On autumn Full Moon night is celebrated with sweetened milk. The first born in the family is also honoured on this night.

Nag Panchami Cobra has a special significance in Hindu Mythology. Nag Panchami is celebrated to worship snakes. It is a festival in the honour of the Snake God.

Pola festival Maharashtra is a vast state so as its agricultural land bullocks were used for agriculture in olden days and other works. So, they are one of the most helpful animals to human being.

Mangala Gaur Pahili Mangala Gaur (First Maangala Gaur) celebration is one of the most important celebration for the new brides. On the Tuesday of the month of Shravan after her marriage, the new bride performs Shrivling puja for the well-being of her husband and new family. It is also a get-together of all women folks. It includes chatting, playing games Ukhane (married women take their husband's name woven in 2/4 rhyming liners) and great food. They typically play Jhimma Fugadi, Bhendya till the wee hours of the next morning.

Vat Purnima wat Purnima is the festival for Maharashtrian women, which is celebrated in the month of Jesht (May-June). Married women observe a fast and tie threads around a banyan tree and pray for the long life of their husband in every birth.

Janmashtami Birthday of lord Krishna on Shravan Vadya ashtami is observed with a fastGopalkala , a recipe made with curd(yoghurt), pickle, jondhale (popped millet), chilli, salt etc. is popular, especially amongst kinds.

NaraliPournima Male members of Hindu communities that have undergone the thread ceremony, change the sacred thread on this day. In northern india this day is celebrated as Rakshabandhan. Marathi people in general have adopted the Rakshabandhan tradition of sisters tying a rakhee on the wrist of their brothers. A special sweetened rice with coconut, called Narali Bhat in Marathi , is the special dish of the day. Coastal communities worship the sea on this day and resume fishing.

Ganeshotsav the Festival of Lord Ganesh Thorough,LokmanyaTilak's Efforts Ganeshotsav became a public celebration a century ago. However, families install their own clay (called shadu in arathi) Ganpati in their house on Ganesh Chaturti for family observation of the festival. The private celebration can go on for one half days to full ten days according to each family's tradition. A Modak (steamed rice dumpling usually with a jiggery/coconut filling) is a sweet prepared for this occasion, and is considered the favourite of Lord Ganesh. Ganeshotsav also incorporates the Gauri festival. People install statues of the Gauri. Some people on the other hand use special rocks as symbols of Gauri. In some families Gauriis also known as Mahalakshmipuja. It is celebrated for three days.

On the first day, Mahalakhami arrval is observed. The ladies in the family will bring statues of Mahalakshmi from the door to the place where they will be worshipped. They are settled at a certain location (very near the Devaghar), adorned with clothes and ornaments. On the second day, the family members get together and prepare a meal of puran poli. This day is the puja day of Mahalakshmi and her blessings sought. On the third day, Mahalaksmi goes to her husband's home before the departure; ladies in the family will invite the neighbourhood ladies for exchange of haldi-kumkum. It is customary for the whole family to get tighter during the three days of Mahalakshmi puja. Most families consider Mahalakshmi as their daughter who is living with her husband's family all the year; but visits her parents' (Maher) during the three days.

Navrartithis festival starts on the first day of the Hindu month of Ashvin. The nine-day festival of Durga culminates in Vijayadashmi (Dasara).This is one of the three auspicious days of the year. Traditionally, stars need not be consulted for starting a new project on this day. People also exchange leaves of apti tree as symbol of gold. During Navaratri women and girls hold bhondla, a singing party in honour of the Goddess. Some families also observe Navratri in spring season in addition to the Navaratri observed in winter.

Diwali The festival of lights is celebrated over five days by people of Maharashtra. Familes celebrate this by waking up early in the morning and having an oil bath People light their houses with lamps, and burst fire crackers over the course of the festival. Special sweets and savouries like anarse, karanji, chakli, chivda (Bombay mix). Ladoo are prepared for the festival. Colourful Rangoli are made in make a replica fort in memory of Shivaji, the great Maratha leader.

Khandoba Festival /ChampaShashthi a six-day festival, from the first to sixth lunar day of the bright fortnight of the Hindu month of Margashirsh, in honour of Khandoba is celebrated by many deshastha families. Ghatasthapana, similar to navaratri, also takes places in Deshastha households during this festival . The sixth day is called Champa Sashthi.

Shivaji Jayanti Shivaji Maharaj was the greatest ruler of Maharashtra. So Maharashtrais have a great regard for this Maratha ruler To give a respect, the birthday of Chhatrapati Shivaji Maharaj MahaShivratriWorship day of Lord Shiva the Lord Shiva is pleased with austerities, so no sweets are prepared. Chutney made the fruit of kawath tree is the speciality of this day.

Currently Kokan is all set to celebrate Holi festival the shimga in kokan is a personal matter of every konkani man. There are different methods and traditions of celebrating Holi in Kokan.Palkhi Festival showcases the distinctive feature of five Maharashtra culture. This is a 1000years-old tradition. The shimga important Festival is celebrated in various ways in Kokan . Whenever the Holi, of the goddesses are celebrated and danced Holi, every person from abroad comes to vist this palanquin festival which is famous in all Kokan. Holi Falls in Falgun, the last month of the Marathi shaka calendar. Deshastha celebrate this festival by lighting a bonfire and offering puran poli to the fire. In North India, Holi is celebrated over two days with the second day celebrated with throwing colors. Maharashtra's celebrate colourthrowing five days after Holi on Ranga-Panchami.

The woman is the mirror of the house and she works to keep the family together. She plays a major role in every festival without women the house has no home. The women are always playing various roles such as beloved girlfriend, wife, sister, mother, and mother-in-law. Always trying to keep ones family happy by always smiling at the mind of another.

Conclusions

1. A fair was essentially an economic event a large multiday market. A festival by contrast, celebrated a holiday or other special occasion. Fairs and festivals not only spiced up Renaissance life but also gave people of different regions and social classes a change to interact.
2. Festival positive behaviours towards everyone no matter about cast, religion, colours and occupation and sense of respect for everyone it spreads brotherhood, love and faith in the society. That's why festivals are important to celebrate.
3. There are many types of cultural festivals such as National, Religious and Seasonal. They all serve the purpose of bringing happiness to our lives, and strengthen our sense of community. National Festivals they connect us as a people of a nation.
4. Community festivals provide members of a community with opportunities to engage in socialisation, entertainment and the establishment of social networks, which can contribute to the enhancement of community cohesion and the building of social capital within a community.
5. The economic benefits of festivals are easiest to see and most often cited-festivals attract visitors, which stimulates the growth of tourism and other businesses in a town or region. The social benefits of festivals are less visible, but they are just as important.

References:

1. Gazetteer of India , Maharashtra states (1961): Fairs and Festivals in aharashtra.Pp-245
 2. Ministry of Culture Festivals
 3. Mahashivaratrai Festival: Festival of Shivratri, Mahashivaratri Festival India –Mahashivrati Festival 2019 Mahashivrati .org. Retrieved 2018-04-22
 4. Small, K.E. (2007) Understanding the social impacts of festivals on communities.
 5. Tavde,D (1990): “Fairs and Festivals in Ratnagiri district” Shivaji University Publication.Pp-22
 6. [www.http://knowindia.gov.in](http://knowindia.gov.in). Indian Festivals online Journal
 7. [www.http://wikipedia.org](http://wikipedia.org) online Journal
- Dr.ManasiManojkumarKambale(Ic/Principal)
Email- manasikamble0104@gmail.com Mob-8308570081
C.R.S.M.CollegeTetawali, Tal-Dapoli, Dist-Ratnagiri.



Significance of Deepavali' in Kamala Markandaya's 'Nectar in a Sieve'

Dr.Mrs. Jayashri Ajay Aphale

M.A., SET., Ph.D.

Savitribai Phule Mahila

Mahavidyalaya, Satara.

Abstract:

Indian fiction in English originated and grew up under the tutelage of Britishers. Many Indian English Writers made its universal identity possible through their literary contribution. Kamala Markandaya is one of the well-known Indian Women novelists, who won international fame and recognition with the publication of *Nectar in a Sieve* in 1954. Novel introduces western students to life in rural India and the changes that occurred during British colonialization. The novel touches on several important social phenomena: the importance of traditional cultural practices, people's reluctance to change, and the impact of economic change. Markandaya focuses on various religious customs and festivals which are rooted firmly and Indians celebrate them in any critical situation as an inseparable part of their life.

Hinduism is the dominant religion in India. The practice of Hinduism is filled with ceremonies,, festivals and rituals on different occasions. Hindus observe many festivals during the year, one of them and largely celebrated festival is Deepavali, a festival of lights. Markandaya portrayed Deepavali in the present novel with specific intention. The aim of present paper is critical study of Dipawali festival in *Nectar in a Sieve* and explains its symbolic significance in Indian life.

Keywords: Indian culture, rituals, festivals, Dipawali a festival of lights.

Indian English literature has its own place and separate identity in global English literature. Its early history began with the works of Michael Dutt, followed by 'The Big Three': R. K. Narayan, Mulk Raj Anand and Raja Rao who contributed to Indian fiction in 1930s. The urge for social reform and love for Indian Culture and religion was an important theme in some early Indian English Fiction. Topics like, the Plight of peasants, the position of women, the decay of the old aristocracy were the ones dealt with in most works. But the beginning of the twentieth century witnessed a gradual growth of the fictional forms and the Big Threes continued to write till the end of the twentieth century and created their own identity in literary world. Then Post-Independence fiction retained the momentum that had been gained during the 1900 to 1950. The tradition of social realism and Indian life established earlier on a sound footing by Mulk Raj Anand was continued by novelists Malgonkar, Khushwant Singh and women novelists such as: Anita Desai, NayantaraSahgal, Kamala Markandaya, Ruth PraverJhabvala etc.

Kamala Markandaya (b. 1924 .d.) is one of the well-known Indian women novelist writing in English. She is known for her East-West, cross-cultural relationship, quest for identity and Indianness. She is highly fecund and productive. The continuity and meritoriousnessto her work guarantee her an immortal place among the Indian English novelists of the day. She has produced ten novels: *Nectar in a Sieve* (1954), *Some Inner Fury* (1955), *A Silence of Desire* (1960), *Possession* (1963), *A Handful of Rice* (1967), *The Coffer Dams* (1960), *The Nowhere Man* (1972), *Two Virgins* (1973), *The Golden Honeycomb* (1977) and *Pleasure City* (1982). She is known to give apt and suitable titles to her novels. Her novels include the element of subjugation that originates from the exploitation due to poverty, caste system and the conflict among values of the people of the East and the West.

Nectar in a Sieve is Kamala Markandaya's first published novel, which received high acclaim from the readers and critics. It is known for an authentic description of the Indian rural culture and peasant's life full of crisis and poverty. The title 'Nectar in a Sieve' has been derived from S. T. Coleridge's famous lines used by Markandaya as a kind of prelude to her novel:

***Work without hope draws Nectar of the Sieve,
And hope without an object cannot live.***

The above lines are suggestive of the rural life portrayed in novel. 'Nectar' means the drink of the Gods (Amrit), which is a source of joy, peace and contentment on the other hand Sieve is circular utensil with holes at the bottom, used to separate grain from chaff. Having the symbolic meaning, Markandaya aptly used it as a title for her maiden novel, which describes the rural Indian living in the natural surroundings, expected to enjoy the nectar of happiness, but it doesn't happens. The nectar passes through the holes of the Sieve i.e. the poverty of an Indian. The nectar symbolizes hope, joy and happiness of Indian which passes through the Sieve of poverty.

The present paper is an attempt to explain the use of cultural, ritual and religious elements used by novelist to depict the Indian life in natural and realistic manner. The novel has a subtitle which is also suitable to its theme that is 'A Novel of Rural India'. 'Nectar in a Sieve' is not a story of any individual or any specific village or religion and so novelist has not given any name to the village. It is not only the story of Nathan and Rukmani, but the story of all Indians who lived in a village. They represent the poverty stricken peasantry in India but still occasionally they enjoy the 'nectar of life'. There has been a struggle for happiness in the lives of

Indian farmers through ages. Rukmani is the protagonist and narrator of the story and it is the story of her experience of life. She is a widow and looks at her own life in a flashback. Rukmani, Ira the daughter of Rukmani and the environment in which they live, all have been shown as victims of the patriarchal system, zamindari and imminent industrialization. She works as a labourer in a garden and is truly devoted to her work, suggests her deep connection with the Nature.

Kamala Markandaya spotlights the despair of farmers realistically but at the same time she describes the optimism of Indian peasants which they have through their fairs, festivals, rituals and culture. Rukmani, the protagonist and narrator in the novel is a simple peasant woman. She was the younger daughter of a village head-man, marries Nathan, a landless tenant farmer, at the age of twelve. The dwindling financial position of father forces him to marry her a poor tenant unlike her sisters who married in prosperous families poverty and starvation stalk the threshold of Rukmani and Nathan from the beginning of their married life. When Rukmani comes to live with Nathan, his house images her withered future, "Across the doorway a garland of mango leaves, symbol of happiness and good fortune, dry now and rattling in the breeze" (NS. 4). She accepts her fortune calmly. But gradually she learns the values of mutual love, respect, understanding and adjustment. Nathan had so many problems but he was always good to his wife. He had great patience to put up with her. He showed great concern for Rukmani when she was pregnant. Having so many problems and poverty as a couple Nathan and Rukmani lived happy life. Markandaya's grasp of Indian life cycle is unique and she has properly depicted it with the relevance of understanding of Indian cultural life.

Culture has been defined as sum total of customs, traditions, behaviour, arts as well as habits of people. The study of cultural life depicted in the novel *Nectar in a Sieve* with the specific reference of festivals and seasons celebrated by Indian villages proves Markandaya as the best observer of Indian culture and its significance in the lives of Indian people in all circumstances remains unchanged.

Nectar in a Sieve deals with various socio-realistic themes such as: hunger, illiteracy, beggary, superstitious, unemployment, prostitution, industrialization, zamindari system, dowry system, poverty, evils of early marriage system etc. But with having these all problems, Indians never forget to celebrate their traditional festivals, fairs and rituals, is portrayed effectively by the novelist. The micro aspects of socio-cultural life are immensely reflected in this novel. Rukmani, the protagonist bears five sons and one daughter. With each birth, however, the family has little to eat. But Rukmani and Nathan are happily trying to find a way to provide happiness to their children in poverty-stricken situation also. This poverty forced their only daughter Ira into prostitution and caused three sons to leave the village to seek employment. With very little to eat, it was a miracle the family remained alive. In spite of the various hardships, the family exhibited love, contentment and hope. This hope is expressed through the celebrations of various rituals, ceremonies and festivals. On different occasions Hindus pray to the various Gods and goddesses. The family did seek God's blessings of the paddy seeds before they were planted, they offered thanks to God for a good crop. Very often Hindus conclude their prayers by offering gifts to Gods such as: flowers, food, money, etc. Having many difficulties and poverty, Hindus observe many festivals and so Rukmani and Nathan also. One of such festival is Deepavali which is also known as festival of lights. Kamala Markandaya portrayed the realistic picture of celebration of Deepavali by Rukmani and Nathan. In chapter no. X there is a colourful depiction of Deepavali festival, celebrated by Nathan and Rukmani with their children. It has special symbolic significance in the lives of Nathan and Rukmani. Rukmani managed the situation and observes the festival. To celebrate Deepavali she twisted cotton into wicks, soaked them in oil and placed them in mud saucers ready to be lit. This is the most significant festival of India. It is observed to commemorate the return of Lord Rama to his father's kingdom at the conclusion of his period of exile. The people welcomed him with lights because it was a dark night when he returned. Despite the poverty Nathan's family managed to celebrate Deepavali. This festival is especially considered as a festival of children and merry making. Having a poverty, Rukmani handed over two annas for buying fireworks to her children. Previously they could not afford buying fireworks. This was possible for the first time in her life due to earning of her two eldest sons.

Markandaya portrays Deepavali celebration in a village as the night progressed, the cracking of fireworks and the lighting of cloth wicks intensified. There were lights all around and the village was lit like a mini-sun, as everything was visible even at night. Ira did not want to go outside because she did not like villagers should see her at her mother's house on the occasion of the festival. Even Selvam was afraid of cracking fireworks and stayed at home. Everyone has misery and problem. They had taken their meals and set out for the town to see the bonfire. The whole village wore a festival look. The houses were cleaned and the doors were painted. People were wearing new clothes. Everyone enjoyed but Rukmani was thinking of her life and realized that she had suffered a lot all her life. But she consoled herself and very soon the clouds of grief cleared as she realized the fact that Deepavali day was the day of merry-making. Markandaya depicts the optimism of Indian people and their moral sense of observing the custom of celebrating Deepavali in

happiness. There are so many problems in the lives of poors and peasants still they have been trying to enjoy the happiness of celebration of Deepavali. In the darkness of reality and poverty they found the mini-sun, which enlightens their life in merriment. Everyone forgot the problem and enjoyed the celebration of Deepavali. Children were enjoying, throwing firewoods, rags and other crackers to the bonfire. Everywhere there was a crowd. Everyone was overjoyed. In the crowd Rukmani got separated from Nathan and her children but when the crowd thinned out, she was able to find them. Nathan was crying to the amusement of the crowd with his sons. He was enjoying the happiness. Rukmani was surprised at his behaviour. He caught hold of Rukmani and lifted her up. Rukmani was a bit angry as she was having such experience for the first time in her life. She thought of people's reaction about Nathan's act of lifting her up. But Nathan was unaware of people and said, "I am happy because life is good and children are good, and you are the best of all".

After the Deepavali celebration they happily returned home. Nathan and Rukmani spelt together after a long time and celebrated their love on the auspicious occasion of Deepavali. Markanday's skill lies in the depiction of miseries and happiness of peasant's life. The festival of Deepavali is nectar for all the poor and peasants. They forgot the miseries, the dark side of their life and tried to enjoy this nectar of festival but very soon they experienced that this nectar is in a Sieve, which is not stable in their life. They cannot drink it forever. They can just taste it for a while. The novel unfolds the story of Rukmani's life. She becomes a widow and looks at her own life in a flashback. Misfortunes continued knocking at Rukmani's door. Heavy rain one year, drought another year destroyed her crops. There was nothing to eat but still Nathan and Rukmani tried to celebrate Deepavali, lit the lamps and enjoy the fire-crackers. It shows the faith of Indians in culture. In critical situation also Indians not forget their culture, tradition and festival. They accept the reality, poverty, problems and overcome them to celebrate the festival like Deepavali which is known as the festival of merriment. Though Nathan and Rukmani were not able to celebrate Deepavali, they tried to provide the happiness to their children.

Inspite of social evils which are present in the world, Kamala Markandaya has an assertive vision of life. Nathan and Rukmani believed that there is an affirmation of life in the midst of colossal human suffering. They show great powers of heart and soul even in moments of crisis and calamities. The novel does not end on a note of despair. All the characters in the novel faced troubles, poverty and turmoil in life. But they rise above their desperation and calamity triumphantly because of their endurance, hope and faith in their culture, religion and rituals. They have moral support of these cultural aspects to face the challenges of life. The colonialization brought the changeover India but it was unable to up root the Indian culture, which remained eternal and will be forever due to the festivals like Deepavali which shows the path through the darkness of reality. Kamala Markandaya handles her medium of expression with the unmistakable touch of consummate artist. She has been praised by various writers and critics for her "simple and effective language". Her art of characterization draws its significance from her wide-ranging experience and knowledge of the world around her.

Reference:

1. Markandaya, Kamala. *Nectar in a Sieve*. Mumbai: Jaico Publishing House, 1954. Print.
2. Arora V.K. "*Thematic Complexity in Kamala Markandaya's Nectar in a Sieve*" *Indian English Fiction*. New Delhi: Prestige Books, 1990. Print. 65-70.
3. Iyengar, Srinivasa K.R. *Indian Writing in English*. New Delhi: Sterling, 1984. Print.
4. Bhatnagar, M.K. "*Kamala Markandaya: The Insiders Outsider*". *Kamala Markandaya: A Critical spectrum*. New Delhi: AtlanticPublishers, 2002. 1-5. Print.
5. Reddy, Venkatak. "*A Classic of the Hunger Theme: Nectar in a Sieve*" *Major Indian Novelists*. New Delhi: Prestige Books, 1990. Print. 78-86.

Significance of Fairs and Festivals

Vijay Ramchandra Patil
D. D. Shinde Sarkar College,
Kolhapur.

Introduction

Fairs and festivals are an important part of social activities of man. They are arranged all over the world in a variety of ways. Some celebrations are specific to certain areas and some are celebrated by different group, communities in certain villages, cities or even state or country.

Fairs and festivals are important parts of the Indian cultural life. The life of Indian people revolves round the fairs and festivals. In other words, we can say that fairs and festivals are heart of the Indian socio-cultural life. In India traditional fairs and festivals are connected with religious beliefs, changing season's harvests etc. They are varied in origin. Many of them are performed in a particular manner in different parts of the country. They attract a large number of people from distant places. Hence fairs and festivals have tremendous tourism potential both domestic as well as foreign.

Meaning of Fairs

Some scholars stated that the word „Fair“ may have originated from the Latin word fair or holydays. According to evidence of fairs from Bible (holy book of christen religion), 2000 years ago fairs were considered as a commercial place for merchants to buy and sell their products or goods. On the basis of detailed study some scholars concluded that at that time business activities and religious activities were held in conjunction with each other. So, some scholars believe that the word Fairs may have originated from the Latin word fair or holydays.

In India fairs are mostly associated with cultural background of religious activities, festivals, agricultural events, local temple etc.

Fair is a place where a large number of peoples gathered at specified time for purpose of buying and selling of goods. In short fair is a mixture of commerce, trade, festivals, religious feast and holydays.

Meaning of festivals

The etymology of feast is very similar to that of festival. Among many religions, a feast or festival is a set of celebrations in honour of god and goddesses. A feast and festival are historically interchangeable. There is some definition of festivals as follows

According to the Webster's college dictionary, festivals means a day or time of religious or other celebration marked by feasting ceremonies or other observances.

According to the Oxford dictionary, festival is a day or period of celebration typically for religious reasons.

According to the Kernerman English learners dictionary, festival is a celebration of a special religious or cultural event.

According to the Collins English dictionary, festival is a day or period set aside for celebration or feasting especially one of religious significance.

Dr. Robin Tribhuvan defines the festival as “It is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people to absorb and be part of age-old yet still vibrant and living traditions.”

A festival may be observed with acts of worship offerings to deity's puja, homa, aarti, fasting, vows etc. With the help of above definition, we define festival as “It is a time of celebration with involvement of family, friends, relatives and community to celebrate the special religious or cultural event.”

Reasons Of Celebrating Fairs And Festivals

Earlier mentioned that, in Solapur district there are many fairs and festivals for every season and every for reasons. Fairs and festivals celebrated on the different occasion such as the various harvest, commemorate great historical Fig's and events, devotion to the deities of different religion. Some celebrations are specific to certain villages. Some are celebrated by different sects and communities. This gives fairs and festivals their own flavour. Every fair and festival have its own purpose. Such as religious purpose, social purpose, entertaining purpose and national integration purpose etc.

Religious Purpose:

Fairs and festivals are celebrated to make life enjoyable and have fun. But there is also a religious reason behind celebrating all the fairs and festivals. Some people celebrate only to have fun, and others want to give respect to their religious god or to pay attention towards their god. There are number of festivals which are celebrated only religious purpose. Such as Ram Navami, Shri Krishna Janamashatmi, Hanuman Jayanti etc. are

celebrated for express devotion to the deities. Festivals are mostly based on incidents which happened long ago mostly in which God is involved. For example, Eid-ul-Adha is celebrated because when Prophet Ibrahim was asked to sacrifice his son for God he willingly agreed and just as he was about to strike, Allah was pleased with him and removing Ibrahim's son's head from under the blade ready to strike, He sent a ram. This had been a test to see how devoted Ibrahim was to his Lord. Thus, Muslims all over the world sacrifice goats and sheep remembering this incident. Another example would be that of Diwali. Hindus celebrate this because on this day Rama (a Hindu God) had come home after his 16-year exile. Rama had been exile because his jealous stepmother had wanted her own son Bharat to become king. Everyone knew Rama was innocent but they could not stop the king. Thus everyone was happy when he returned. That night had happened to be a moonless night and all the people of land had lit up their homes with candles, thus the candles being lit on Diwali today. Fairs and festivals create a religious environment, which gives us strength, builds confidence and as we are human beings, we love to meet and share things. Thus we celebrate these fairs and festivals. We celebrate these fairs and festivals to remember our cultural and religious traditions, to express our feelings and devotion to God. We celebrate fairs and festivals so as to keep our souls and spirits in tune with our traditional values and ethics. Most of the fairs and festivals are related to our culture and traditions. Poorest poor get an opportunity to celebrate fairs and festivals in the name of god and traditions despite scarce resources. Fairs and festivals help us to remember the history of the religion or the person. These help we review the principles of the religion we follow. Religious festivals are celebrated to celebrate some of the lord's birthdays and victories of good over bad. We follow fairs and festivals in the true spirit remembering the god, purifying ourselves avoid doing sins and not burden in souls because of wrong doing. These celebrations are remembering someone who made great sacrifices to guide the mankind in the correct path.

Social Purposes:

Everyone needs a break from their usual routine day to day boring work. Celebrating fairs and festivals comes the rescue. It brings to chance to spend time with our family and friends, neighbours etc. India knows as the land of diversity. It is home to various religions and cultures. Every sect struggles to protect their culture by way of carrying out various rites and rituals and passing them on to new generations.

In India, there are a lot of fairs and festivals which shows the integrity among the people. The basic idea behind celebrating fairs and festivals is togetherness. Celebrating fairs and festivals people get together and forget all this worries, work burdens and are all left only with joy! This also gives an opportunity to get the blessings of elderly people and it's the time to express our gratitude towards them.

Some festivals are celebrated in each district for Social purpose. During the fairs and festival period peoples of different castes meet each other and give the chance to exchange their idea, culture. Such as Ganesh Chaturthi, Navratri, Rakhi Pournima etc. Fairs and festivals are social activities and have a Social significance. These provide a feeling of unity and have a number of positive benefits. Fairs and festivals all over the globe carry some positive message for whole society and individuals, it provides chance to remember those beliefs that helped in past. In busy schedules fairs and festivals give us a chance to spend good time with family and friends. It's may be because of fairs and festivals that some people get to remember tradition and culture rather than getting carried away with western culture. Time of the celebration all peoples come together and they can communicate each other so that they can understand well to all people in his society and because of gathering of people they mix with each other they forget their cast, religion. So the unity is also increasing.

Entertaining Purpose:

Some festivals are celebrated for entertaining purposes. Such as Rangpanchmi, Nagpanchmi Gopal Kala etc. Celebrating fairs and festivals bring joy and change in one's life. Fairs and festivals give break for the people who are very busy with their working. Another important reason for celebrating these fairs and festivals is all relatives and family members gather at one place and enjoy. By doing so one will get out of there tensions whatever it might be. We need break from our day to day life to regain full efficiency in our social and professional life. Fairs and festivals give us that needed break. When fairs and festivals came people celebrate and forget all the tensions of daily life. One or two day enjoys then refresh and back to the pavilion as we need refreshment in life. We celebrate fairs and festivals to fill colours in our lives. On these occasions we take off from our daily routines and share things with our friends and relatives which make us feel alive and happier.

4.National integration purpose:

India as known for its diversified culture, ethical values and its unity. So there are some festivals, which are celebrated all over India plays an important role in maintaining the national integration, which celebrated also in Solapur district. These festivals are also known as National festivals of India. These festivals are the reminders of the legends and events of historic importance in our rich and colourful heritage. It serves to unite the people in bonds of goodwill and give them feeling of emotional oneness.

5 Festivals Spread Brotherhood and faith

Festivals spread brotherhood and faith in between all the humans. People at festivals are connected with God and lessons. Connection with God creates a positive attitude in their behaviour towards other people. And positive behaviours towards everyone no matter about cast, religion, colours and occupation and sense of respect for everyone it spreads brotherhood, love, and faith in the society.

That's why festivals are important to celebrate. It's because festivals are the oxygen of society and the life of society, brotherhood and faith are dependent on how much we care about each other.

When everyone follows his/her duty and cares about the other people and the whole part of this nature then the social development begins.

Festivals are a chance to whole people of the country and world to work and connect for a cause. So that it spread brotherhood, faith, love, sense of respect and duty in between people. That's why festivals are important occasions that have to be celebrated peacefully and without destroying others' emotions and beliefs.

1. **Celebration:** They represent an occasion to celebrate which becomes an essential part of human life.
2. **Break the monotony:** Festivals are often the socially sanctioned means to break the monotony associated daily life.
3. **Meet and greet family:** Festivals are an occasion for meeting members of extended family and friends.
4. **Gathering of family and friends:** It is a time when family members living geographically apart gather together at one place to celebrate.
5. **Appreciate relationships:** It is that time of the year to appreciate relationships and give our thanks and wishes to people who have helped us throughout our lives.
6. **Learn about one's family:** It is also a way to learn about one's roots and about one's relatives and friends and reflect on those relationships.
7. **Bring about a spirit of togetherness:** Festivals bring with them a spirit of togetherness and belonging amongst people.
8. **Spread joy:** Festivals bring joy and happiness to people.
9. **Help other people:** It is an occasion to help other people in society and to give back in the spirit of joy and giving.
10. **Create the spirit of sharing and caring:** Along with the spirit of giving, festivals also encourage sharing and caring for one's family, friends and all other in the society.
11. **Give back to society:** It is a time to give back to the society that we live in by engaging in community activities.
12. **Promote brotherhood:** Festivals promote a sense of brotherhood and unity among people.
13. **Offer prayers:** Festivals are also about prayer for one's wellness and that of all other around.
14. **Maintain cultures and traditions:** It helps to carry forward culture and traditions to the next generation.
15. **Teach the traditional practises to children:** By engaging children in the festivities, they can be taught about the traditional practises and rituals that are followed.
16. **Remember one's ancestors, leaders and mythological beings:** It is the time to know about one's ancestors and mythology that is associated with those festivals and carry them forward in our lives.
17. **Remember history and mythology:** Every festival be it religious or national have historical and mythological tales associated with them and festivals are the time to collect these tales and reflect on them.
18. **Passing on and promoting culture:** It is a means to promote one's culture by increasing exposure to others of different cultures and to the younger generation within a culture.
19. **Harmonise with nature:** Many festivals also emphasise on the connect between humans and nature and worship the forces of nature.
20. **Promote economic activity and tourism:** Festivals like the Maha Kumbh Mela attract a large number of tourists from across the world and also encourage economic activity.

References

1. Bhowmik, K.L. (1972) "Rural Markets and Systems of mass communication" N.C.A.E.R., New Delhi Pp- 125-129
2. Census of India (1961): Fairs and Festivals in Madras, Madras, Vol IX, Part VII B. Pp- 15-19
3. Gazetteer of India, Maharashtra states (1961): Fairs and Festivals in Maharashtra. Pp- 245
4. Kane, C.V. (1930): "A History of the Drama Shastras" Vol I Bhandarkar Oriental Research Institute, Poona. Pp- 22
5. Ministry of Tourism, Government of India (1999): "Customs, fairs and festivals of India". Vignettee advertising, New Delhi. Pp- 18-25
6. Sharma and Gupta, Seema (2006): "Fairs and festivals of India" Pustake Mahal, Delhi. Pp- 48-55
7. Sharma, S. P. (2006): "Religious Rites and festivals of India" Vidya Prakashan, Varanashi. Pp- 63
8. www.india-tourism.net/fairs-festivals

Skill Development and Entrepreneurship in Festivals of India

Prof.Mrs.Varsha.P.Sathe

M.Sc. M.Phil.

Dept. Of Home Science

Kamala College, Kolhapur

Introduction:

India conceived as an independent nation in 1947 is ironically seen only as an underdeveloped, and a nation with limited education facilities. Though the perception takes longer to change the question that still remains is how well have we discovered this nation and its capacities on the economic and entrepreneurial platform, the query stems from childhood memories, in which such concepts were implanted in every young mind through some or the other cultural and artistic approach. As we start looking closer one realizes and enquires what entrepreneurship is? Isn't it a wise management of skills used to develop ones economic conditions. In such scenario the activity of setting up a business or business taking (considering) on financial risks in the hope of profit. This paper aims to create awareness while introducing entrepreneurial aspect of Indian cultural festivals.

Skill development and Entrepreneurship Development.

From the historic age Indians have passed the legacy of entrepreneurship based over skills and craft. Primarily, careful observation of Vedic period puts forth the initial idea of entrepreneurial era where culture, festivals, lifestyle choices as well as the skills cultivated and nurtured during the festivities culminated into a platform for economic development. Such skills included but we're not limited to pottery, chicken Kari, cookery, cane artifacts, silk production, handicrafts, handlooms, interior decorations, small scale manufacturing's such as lanterns, costume designs, wooden architecture etc. Such skills were backbone of then persisting society and helped them to thrive. These initial steps led to full-fledged economy. Later in the medieval times these skills proliferated into individual businesses of varying scales. Ranging from household to national. For example pottery which was an art practiced and taught by the elderly of the house was now a trading commodity that brought in the necessary funds to run that house. One can see varying patterns of similar skills throughout India. As we move towards north, we can find Lohri in Punjab marking the end of winter season and is celebrated with dhol-nagaare, the community comes together and perform music and dance, such celebrations provides opportunity to youngsters to hone the skills and transform them into a business opportunity. Similarly in west during Uttarayan Makar Sankranti is celebrated. This in particular includes flying kites sharing traditional delicacies in the hope of a better new year. Makar Sankranti has opened the gates for creatives to expand their skills by consistently bringing innovative designs and patterns of kites. With progressing time manufacturing kites has now become an industry. Industry, that provides large employment opportunities to citizens. In the southern part of India Pongal is celebrated to thank the gods for harvest. This festival enables the citizens to develop skills for example pottery, and cooking which were an integral part of the celebration. All including the children of the house are encouraged to learn these skills in order to preserve the art. With careful observation one can understand, the skills learnt during childhood as fun were now an asset to encash. This helped many families to survive and assisted them to create an identity or a legacy. In central India Ganesh Chaturthi contributes into economy by generating large revenues. This festival is plethora of opportunities covering areas from interior decoration to event management. Sculptors are required to bring innovation into their designs making Ganesh Chaturthi one of the challenging festivals. Pandals (temporary structure) of different scale and size are constructed to display the idol of Ganesha. Locals held the responsibility of decorating these pandals. The skills of interior decorations is put to use in such occasions. Along with modernization has come a national scale to certain festivals like Navratri and Dussera. These are celebrated throughout India and marks the victory of good over evil. One of the rituals includes decorating the house with garlands and flowers. Creating a huge business opportunity for floweriest, again giving importance to a skill passed from generation to generation as an art form. Diwali where the country celebrates the return of lord Rama to Ayodhya by lighting up Diyas(traditional lanterns),drawing rangolis(a form of drawing or painting through the medium of fine grained colored substance on the ground) , decorating houses, wearing new cultural outfits, distributing gifts and burning crackers. Performing Poojas (a form of prayer) is considered to be the primary factor of Diwali celebration. People worship lord Ganesha and goddess Lakshmi (goddess of wealth and prosperity) in particular to cherish the arrival of good into their lives. Though the rituals are considerably similar, in different parts of the country worshipping goddess Lakshmi is termed differently, for example it is known as Kali Pooja in west Bengal or Narak Chaturdashi in Maharashtra. One of the major attraction of this period is burning the firecrackers, citizens take immense joy and showcase their happiness by

doing so. This not only Open gates for new employment opportunities into firecracker industries but also stimulates small scale business based upon general skills built through various art form. The firecracker industry especially takes up the charge of commercial -retail market by introducing novel types of products that illuminate different shades of light after it is ignited bringing joy to the ones witnessing the site. As almost every teenager loves firecrackers, there is a lot of scope for this industry around the festive duration. During this time of the year household decorations and redecorations reach to their pinnacle. Customarily these decoration strategies penetrate the rooms, reaching even the vehicles of the house. All the vehicles generally are adorned in their most beautiful manner. Buying and selling new products is also of great significance. At the entrance of every house there are lanterns, embellished by the door. This kind of Akash deepas can be manufactured by small scale as well at larger industries. It's a simple artistic job that requires a creative mind to create something special. This industry also reaches its highest potentials before a week of the festival, by making new sizes and colors of deepas available. In Punjab people light up golden temple of Amritsar and indulge themselves in fireworks. Diwali Mela's (fares) are organized all over the country. Where silk traders, wool traders come in as winter season is about to start. Providing big opportunities to these small scale entrepreneurs.

Conclusion:-

Every skilled craftsmen or aspiring entrepreneurs will always have a podium for their products during these festive seasons as these, are not only festivals, but also prospects where people unite together and share their compassion and love for art and craft with the help of several kind of products which may be self-created or largely manufactured. Festivals usually involve exchange of various kinds of gifts for instance crackers, chocolates, packs of ladus, different kind of sweets, dry fruits and greetings. The aforesaid skills and business opportunities has helped carved huge economic outcomes achieved by commercial -retail bazaar particularly across the festive season. The festive atmosphere propagate enormous opportunities for business that maybe be developed merely as a hobby or on a professional level. Skill development opportunities lies in both. What served as hobby or an art in the backyards, has now evolved into a small/large scale industry empowering all kinds.

The idea behind inculcating these skills into forthcoming generations was to empower every individual and help them achieve financial independence based upon skills easily learnt and mastered over the period by regular practice. These skills will never go unnoticed and will never leave an individual unemployed. The simplicity and ease of learning and practicing them makes it easier to attain the desired outcome.

References

- 1) www.transindiatravel.com
- 2) <https://en.m.wikipedia.org>.
- 3) Festivals of India ,Guide book.



Exploring hues of culture and traditions through Literature

Prof. Sanjeevkumar Sable

(Co-Author)

BV's New Law college, Sangli

Happiness is primary motivation of human life .We all work hard to chase happiness. This pursuit starts from the birth of and continues till the end of the life. The great philosopher Aristotle said that,Happiness is the meaning and purpose of the life the whole aim and end the human existence. But the way of deriving happiness varies from person to person.

Human life is full of hardships and challenges and we all are dealing with the problems. This exhausts the man physically and mentally. In the busy life sometimes we entangle with the pessimism, lethargy and sorrows .We feel very helpless and the negative feelings overshadow our joy. Only luxury, comfort or material possessions do not provide peace and satisfaction. The exhausted man need relaxation to renew, revive life. And, as human being is a social animal he finds solace, relief in the company of others.

Key words – Festivals, Fairs, Regional literature, Traditions

So to rejuvenate the life and to recover from the feeling of loneliness we arrange various types of gatherings. We spend time in nature. Thus, to break the tedious routine and to reenergize we need something different. This gave rise to social activities like festivals and fairs. Art and sports are the vital means of happiness. These arts and sports get manifestation through various festivals. These festivals and fairs are connected to religious, geographical, regional, social customs, traditions and beliefs. Moreover, they are also interlinked with the seasons and changes in atmosphere. They have closely related to regional food and clothing habits of people. Human beings have nature of adaptability i.e. they change themselves according to the outer changes. And this can be seen through the different festivals celebrated throughout the world. Though the names of festivals and fairs celebrated in different parts be different the basic idea, purpose behind them remains same.

The traditions or faith give precious preaching through which virtuous and morals are justified. India has inherited a great legacy of culture from ancient times. India, the country with huge diversity in socio-cultural and religious aspects is such a country where festivals, culturalgatherings, religiousoccasions, traditional rituals take place very regularly. They are inseparable parts of society. Accordingly, this deep regional, social and ethnic diversity give rise to different festivals. The basic aim of festivals and fairs is to unite people with the feeling of togetherness, to develop brotherhood, to inculcate moral values, to make them to enjoy life very closely with harmonious common understanding.

Festivals can be seen from various perspectives like social,economical, religious, regional and even political. According, to region the festivals differ as per the atmospheric changes, agricultural practices and also differ on the basis of religion. So, the festivals and fairs play important role to explore the divergence of culture and traditions of the variouscountries, regions etc.

Festivals and Fairs have intimate association to literature because literature is mirror of the society. It expresses experiences, opinions, feeling and aspirations of human beings. It displays whatever happens in the society through its several forms and styles like plays, stories, poetry, novels etc. Literature reflects social, economical, religious, traditional, scientific, psychological issues in the society. There is no such subject in the world which remained untouched by the literature. Festivals and folklorei.e. type of literature both have common origin, basis that is origin agriculture. Moreover, both play significant role in the nation building. The creative writers throughout the world explore human culture and civilization through the traditions and festivals. Indian festivals and traditions define the ideals and ethics of Indian society.Literature has some keyfunctions that are to entertain, to give knowledge and also contribute to inculcate the values of human lives and to give pleasure. Thus ,writers having deep insight into human experiences explore the traditions and culture of different civilizations.

In the country like India, having diversity in nearly in all aspects several writers try their hands to display regional diversity. It give rise to regional literature. Number of writers from Maharashtra ,Karnataka ,Tamilnadu ,Gujarat and North Indiaand many more states writing about their regional culture traditions, faiths and Beliefs.

The writers like Mulkraj Anand ,R.K.Narayan, Kamala Das , Dilip Chitre , Girish Karnad , Pruthviraj Tour, Bhalchandra Nemade ,Perumal Murugan ,Arun Kolhatkar ,Arundhati Roy deal with the local experiences of the people. They explore the culture and tradition trough the local festivals ,beliefs and ritual of the regional people.Thus ,we can comprehend about several approaches,values through the literature.

For example ,a Tamil writer Prunmal Murugan in his novel ,Madhorubhagan which was set in his native town of Thiruchengode, writes about a custom that shows that the women having inability to have a child in a local festival ,chariot festival to honour the god Ardhanareeshwara, is allowed to spend a night with another man for one night every year, thus the local community in the novel relaxed taboos and allowed free relations between men and women. This novel was published in 2010 was subject of controversy. This type of custom is shocking for the outsiders who were unaware of such things. This custom in the concerned local festival is revealed through literature.

R.K.Narayan in his novels dealt with several traditions, customs and beliefs in society as well the festivals celebrated by regional people to explore the human values and morals of people. It can be traced in his description of festival like Radha Krishana Marriage festival and many more.

Mulkhraj Anand also deals with the local customs and festivals in the region to display human nature. He exposes both positive and negatives of such customs. Even, Arundhati Roy while depicts the socialcultural issues displays how the upper class people dominate the downtrodden. She mentions the festival of Onam in her novel God of small things.

Bhaskar Nemade who deals with issues of Maharashtrian people tells us about regional festivals like Pola etc. He explores the way of thinking of the people through the customs and celebrations of festivals. Even the writer like Ruskin Bond explored social customs ,festivals and religious trends in the Indian society. In the novel Room on the Roof Ruskin Bond presents the festival of Holi , a festival of colour , which is one of the popular and important festival in India and which is celebrated in different ways throughout the India. A fight of pigeons is a festival celebrated in North India in rainy season is also described by Bond .Even in his novel Delhi is not far he describes the Hindu Festival ,Janmashtami.

Conclusion:

Thus, we can conclude that festival and fairs are very significant in human life. They bring joy, happiness, sense of togetherness in human life. They rejuvenate the burdened human life by providing relaxation .Festivals bring the people together .And literature successfully explores different traditions and culture in the world through the festivals and fairs celebrated by different religions and civilizations and reveals the human values and morals behind them. Not only this but festivals can be used to unite the people for social cause .As Bal Gangadhar Tilak initiated a popular regional festival devoted to Ganapati or Ganesh and united people to carry messages of cultural and religious patriotism to oppose British Rule in India. Even he started celebration of Shivjayanti, in the memory of Marathi leader Shivaji who fought against Mughal Empire .Thus, festivals and fairs play vital role in nation building.

References :

- 1.Narayan R.K. ,The Maneater of Malgudi,Viking Press 1961
- 2.Perumal Murugan ,Mudhorubagan ,2010
- 3 Bond Ruskin , Delhi is not far, Penguin , 1999
- 4,Bond Ruskin , Room on the Roof , Penguin ,1956

Agricultural, Rural Development and Agritourism in Fair – Festivals.

Smt. S.S. Bugade
Kamala College, Kolhapur.

Abstract: –

A festival is an event ordinarily celebrated by a community and centering on some characteristic aspect of that community and its religion or cultures. It is often noticeable as a local or national holiday, mela or eid. A festival constitutes typical cases of globalization, as well as the high culture-low culture interrelationship. Next to religion and myths, a significant origin is agricultural. Food is such a vital resource that many festivals are associated with harvest time. Agriculture is the prime and chief occupation of tribal's and the culture of the tribal communities are reflected in their agricultural practices. Their main amusing modes or ways are the celebrations of different festivals in different seasons that relate to and depend on agriculture produce. Along with agriculture, Agritourism is happening in rural areas and involved with rural local people with all activities in festival helps in the economical growth.

Keywords: – Festivals, Fairs, National Festivals traditions, Seasonal Festivals, Happiness, Rituals, Rural development, Agritourism.

Introduction:-

India is the land of merriment. Fairs and Festivals are the cultural tradition and spirit of Indian society. India has seven major faiths. It has a large agricultural population and a rich historical background. The festivities are marked by folk dances and music played on a variety of confined instruments. All festivals have their own spectacle, with important characteristics. There are religious festivals, cattle fairs and festivals to welcome the seasons of the year.

Festivals are in significant way to celebrate glorious heritage, culture and traditions. They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives, and attach us with our families and backgrounds. They give us a distraction from our day to day, exhausting routine of life, and give us some inspiration to remember the important things and moments in life. Festivals were started to pass the legends, knowledge and traditions onto the next generation. We are dependent on social heritage, which is a mixture of customs, traditions, moral values, attitudes, festivals, folklore, beliefs and ideals not only makes us who we are but binds us to pass it on from one generation to another.

Methodology: The present study is secondary data collection study and collected from research articles, media and journals.

Result and Discussion: India is known for its rich culture. Celebrations and festivals are a part of our lives. Be it a national celebration or a religious event, an extraordinary enthusiasm can be observed in the entire nation.

Agriculture in India has such a relevant and respected status that there are many agrarian festivals as well. At this time, winter harvest is in the fields. The time around 13 – 15th January marks the end of this winter harvest season. This end is celebrated all over the country with great fervour in different names. In majority of the country, this festival is known as Makar Sankranti. This day marks the advent of longer, warmer days and the beginning of a new harvest season. An interesting feature is that Makar Sankranti, being a solar event, is celebrated on a particular date, as compared to other Indian festivals whose dates keep on changing each year due to the lunar based traditional Indian calendar. Apart from its agricultural significance, Makar Sankranti is also seen as the end of an inauspicious period which begins in mid – December.

Richness of our culture and beautiful celebration of harvest keeps the spirits of our farmers high. We wish they always remain positive and keep celebrating this festival with the same devotion

Production of food grain is associated with joy and happiness. Therefore festive celebration is linked with every stage of agricultural process and production. The main festivals shown in any agricultural region associated with different agricultural activities

Agriculture, in addition to religion and legends, has drastically contributed to the tradition of festivals. Many festivals across the planet are associated with the time of harvest. Religious festivals like Christmas, Rosh Hashanah, Diwali, and Eid have gathered cultural significance over the centuries. Events of historical significance, such as important military victories or other nation-building events also provide the impetus for festivals. Festivals also stimulate economic activities since they provide employment opportunities to people. Then there are festivals related to agriculture, which engender human decision 10,000 years ago.

Since then, agriculture has not only described the mainstay of Indian economy right up to modern times, but has also woven the canvas of social life. Agriculture may not any more, in current India, be the dominant pillar of

its economy, but continues to be a *prima dona*, when comprehended from the people's perspective. More than 48 per cent of India's families earn their principle livelihood from practicing agriculture as a vocation. A biological production system like agriculture is organically linked to seasons, and the season determines the factors that hold key to the efficiency of output and as a sequence the welfare of the farmers.

Harvest is basic economics and time to thank the 'giver - the God'. Harvest brings relief, generates happiness and sows calmness. Season time is a reflection of society in happiness. It is time to eat, drink and make merry. It is an expansive time to give and receive. It is an ambience ripe for a festivity. Seasons and harvests overseen by deities from above and handheld by gurus and purohits and church fathers and imams on earth

All these unique and rich festivals besides exhibiting India's deep & expansive cultural heritage, also serve to integrate different hues of people socially and economically. These festivals facilitate the local communities to connect with their talent, art, craft, food, dance and variegated form of cultural landscape and support livelihoods by generating different kinds of enterprise. Each of the festivals and celebrations demand specific goods and services. With increasing purchasing power and cataclysmic changes in communication and transportation, the demand is only getting louder, larger and differentiated. The supply is now able to keep pace with the demand. The number of items and forms in demand are growing year on year. They begin with the mundane accoutrements like tents and pandals, banners and buntings, music and decorations, and transit to the eclectic sweets & snacks and fruits & flowers; and finally to the core of the festival that include the worship material and pujari.

All these are economic activities that once in an era autochthonous village republic were bounded by the local boundaries, but are now a part of the larger national economy and may be even global. The goods and services between rural and urban centers enjoy a two way free flow exchange. The agents of such an economic landscape, namely the producer, the distributor and the consumer are linked up with one another along the supply chain.

The Indian festivals are a precursor and sustainer of rural India's manufacturing and service sectors. The rural entrepreneur class has now gone beyond the traditional carpenter and potter and blacksmith, and has evolved into a larger bouquet of all these people with modern technology, in addition to the new enterprise class of photographer, public sound and music purveyor, decorator, event manager, sweet maker, stationery shop keeper, cloth merchant, fruit and flower seller and so on and so forth. Festivals have emerged as major source of enterprise.

Festivals like Deepavali are considered by the traders as favorable moments to offer puja at their shop, open new accounts. The farmers can be seen to throng their shops with their newly harvested crops. This is the time when new products are launched and special sale offers are made by corporate & companies, all with an aim to gain market presence. This is such a robust economic activity, and rural sector with a large consuming class, cannot be left out.

These festivals are often referred to as the "harvest festival" for all practical purposes. They signal the end of the traditional winter farming season, giving farmers a break from their monotonous routine. The crops sown during the monsoons require a lot of water, such as rice, daal (lentils), beans, sorghum, and millet. The harvesting of these crops is the cause of January's harvest festivals. As veneration of the first fruit of labour, rice preparation -khichdi or Pongal - is a customary part of these celebrations.

Agriculture is the main occupation in India. Two-third of population is dependent on agriculture directly or indirectly. It is not merely a source of livelihood but a way of life. It is the main source of food, fodder and fuel. It is the basic foundation of economic development. Agriculture provides highest contribution to national income. "Agriculture needed top most priority because the Govt. and the nation would both fail to succeed if agriculture could not successes"

New generation activities like rural and agri-tourism have emerged now days. The endless line of India's multi-cultural, multi-faceted and multi-coloured festivals offers a great opportunity to promote and sustain rural tourism and enrich rural service sector. India can develop its own brand of economic model linked to its multi-foliated, variegated and pluralist culture. This necessitates upgradation of rural infrastructure, transportation and communication, besides special focus on civic amenities including rural lodgings and public hygiene. The Swachha Bharat Mission is complementary to this vision. The Pradhan Mantri Grameen Sadak Yojana (PMGSY) and works under MGNREGA can be intelligently dovetailed with rural and agri-tourism integrated with Indian festivals and culture.

Agricultural tourism (also known as agritourism and agrotourism) can have significant benefits for farmers and communities in the agricultural-urban interface of metropolitan counties. Results from a visitor study indicate that agricultural tourism has substantial economic impacts on local economies. In addition, agritourism provides opportunities for diversification and economic incentives for growers, promotes economic

development and helps educate the public about the important contributions of agriculture to the county's economy and quality of life. Here are many definitions of Agritourism; most definitions of agritourism involve the combined themes of agriculture and tourism. Professionals and researchers have many perspectives in defining agritourism as follows Agritourism is "any practice developed on a working farm with the purpose of attracting visitors". Agritourism is "a specific type of rural tourism in which the hosting house must be integrated into an agricultural estate, inhabited by the proprietor, allowing visitors to take part in agricultural or complementary activities on the property". Agritourism is "tourist activities of small-scale, family or co-operative in origin, being developed in rural areas by people employed in agriculture".

Agritourism is happening in rural areas and involved with rural local people with all activities in festival, craft, museums, cultural event and farm event and its products. According, agritourism is "any activity that allows members of the general public, for recreational, entertainment, or educational purposes, to view or enjoy agricultural related activities." These activities are directly connected to the local culture and local resource such as farm products, local handmade, farm tour and farm stay and educational rural area visit and with notions and interrelationships in rural tourism between "farm-base tourism culture and attraction". Similarly, based on the results of Center for money-making Agriculture study, agritourism is farming-related activities offered on a working farm or other agricultural setting for entertainment or educational purposes, this concurs with view that agritourism activities are provided by initially farmers and a group of local farm producers in rural area. For the past few decades, the sustainable agriculture trend has been focused in many countries as the gateway out of the environmental and social problems caused by conventional agricultural systems and practices. Sustainable agriculture is the whole corroborated biodiversity and environment system on farming practices. It contributes to long term viable opportunities for all stakeholders economically and socially. Sustainable agriculture development for sustainability is not only for the individual approach of development but the holistic integration approach of agriculture practice, socio-cultural, ecological resources and economy of the local people in the rural community.

A lot of income is generated by the festivals held in distinct cities all over the Tennessee State on a monthly or yearly basis. For instance, much of the revenues are realized from the sale of tickets. Importantly, tickets are purchased either online or at the ticket counters on the festival grounds. The festivals held in distinct towns to create a significant number of employment opportunities for the people of the hometown and other nearby towns.

Conclusion –

This article is based on data collection and it is concluded that Festivals can be major fundraisers for local organization and local groups and much of the profits generated stays in community. These festivals provide a chance to create an awareness of what they have to offer reflecting a community effort and displaying pride in their communities. Directing tourism growth toward local needs, interests, and limits can greatly enhance tourism's value to the community and help create a sustainable industry. Many small communities have the skills and resources for successful tourism development. Creating a local tourism industry is not a scary task, but making tourism really "fit" the community requires work. Agriculture makes the highest contribution to India's GDP. Agriculture contributes almost about 13.7 percent to the country's GDP. It has been seen in the last few years that the input of the agriculture sector has been declining, but it is still the biggest contributor. Fair and festivals helps to develop the agricultural and rural conditions. As our festivals are related to seasons and seasons are based for agriculture. People are more concern about festivals and this helps farmers to increase their production. Fundamentally, each place has to evaluate that based on its own values, resources and the estimated benefits. Although festivals start as small community events-they grow because people they provide entertainment, historic interest, unique foods and drinks, and an opportunity for family fun. However, successful festivals take a clear vision, considerable planning, and a lot of work by volunteer. These all are related to the economical development of the country.

References -

1. Adedipe NO. A Functional Modality for the Improvement of Agro- Nutritional Quality in Rural Nigeria. In: Rural Nigeria: Development and Quality of Life. U. Igbozurike and R. Raza (eds.), 91-97. ARMTI. Seminar Series No. 3. Agricultural and Rural Management Training Institute, Ilorin, Nigeria, 1983a,
2. IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 19, Issue 1, Ver. X (Feb. 2014), PP 47-54 e-ISSN: 2279-0837, p-ISSN: 2279-0845. www.iosrjournals.org
3. Warf, Hayo; Petit, Jean (December 2002). "Evaluation of the environmental impact of agriculture at the farm level: a comparison and analysis of 12 indicator-based methods". *Agriculture, Ecosystems and Environment*. 93 (1–3): 131–145.
4. Alain Marcoux (August 2000). "Population and deforestation". *SD Dimensions*. Sustainable Development Department, Food and Agriculture Organization of the United Nations (FAO). Archived from the original on 2011-06-28.

Importance of fairs and festivals in Human Life

Ms. Snehal A. Hirikude

Asst. Professor, Dept of Commerce
G.I.Bagewadi Arts,
Science & Commerce College, Nipani

Abstract:

This paper aims to discuss importance of fairs and festivals in human life. This paper sets for the theme by evaluating "fairs and festivals" being organized all year round in different parts of the country. The research through this theme issue will document the cultural impact of a range of specific fairs and festivals in India.

Introduction

Fairs and festivals are an important part of social activities of man. They are arranged all over the world in a variety of ways. Some celebrations are specific to certain areas and some are celebrated by different group, communities in certain villages, cities or even state or country. This gives rise to fairs and festivals their own local flavors. Fairs and festivals are important parts of the Indian cultural life. The life of Indian people revolves round the fairs and festivals. In other words we can say that fairs and festivals are heart of the Indian socio-cultural life. In India traditional fairs and festivals are connected with religious beliefs, changing season's harvests etc. They are varied in origin. Many of them are performed in a particular manner in different parts of the country. They attract a large number of people from distant places. Hence fairs and festivals have tremendous tourism potential both domestic as well as foreign.

Meaning of Fairs

Some scholars stated that the word 'Fair' may have originated from the Latin word fair or holydays. According to evidence of fairs from Bible (holy book of christen religion), 2000 years ago fairs were considered as a commercial place for merchants to buy and sell their products or goods. On the basis of detailed study some scholars concluded that at that time business activities and religious activities were held in conjunction with each other. So some scholars believe that the word Fairs may have originated from the Latin word fair or holydays.

In India fairs are mostly associated with cultural background of religious activities, festivals, agricultural events, local temple etc.

Fair is a place where a large number of peoples gathered at specified time for purpose of buying and selling of goods. In short fair is a mixture of commerce, trade, festivals, religious feast and holydays.

Meaning of festivals

The etymology of feast is very similar to that of festival. Among many religions, a feast or festival is a set of celebrations in honor of god and goddesses. A feast and festival are historically interchangeable.

There is some definition of festivals as follows:

According to the Webster's college dictionary, festivals means a day or time of religious or other celebration marked by feasting ceremonies or other observances.

According to the Oxford dictionary, festival is a day or period of celebration typically for religious reasons. According to the Kernerman English learners dictionary, festival is a celebration of a special religious or cultural event.

According to the Collins English dictionary, festival is a day or period set aside for celebration or feasting especially one of religious significance.

Dr. Robin Tribhuwan defines the festival as "It is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people to absorb and be part of age-old yet still vibrant and living traditions."

A festival may be observed with acts of worship offerings to deity's puja, homa, aarti, fasting, vows etc. With the help of above definition, we define festival as "It is a time of celebration with involvement of family, friends, relatives and community to celebrate the special religious or cultural event."

Reasons Of Celebrating Fairs And Festivals

There are many fairs and festivals for every season and every for reasons. Fairs and festivals celebrated on the different occasion such as the various harvest, commemorate great historical sand events, devotion to the deities of different religion. Some celebrations are specific to certain villages. Some are celebrated by different sects and communities. This gives fairs and festivals their own flavor. Every fair and festival have its own purpose. Such as religious purpose, social purpose, entertaining purpose and national integration purpose etc

1. Religious Purpose:

Fairs and festivals are celebrated to make life enjoyable and have fun. But there is also a religious reason behind celebrating all the fairs and festivals. Some people celebrate only to have fun, and others want to give respect to their religious god or to pay attention towards their god. There are number of festivals which are celebrated only religious purpose. Such as Ram Navami, Shri Krishna Janamashatmi, Hanuman Jayanti etc. are celebrated for express devotion to the deities. Festivals are mostly based on incidents which happened long ago mostly in which God is involved. For example, Eid-ul-Adha is celebrated because when Prophet Ibrahim was asked to sacrifice his son for God he willingly agreed and just as he was about to strike, Allah was pleased with him and removing Ibrahim's son's head from under the blade ready to strike, He sent a ram. This had been a test to see how devoted Ibrahim was to his Lord. Thus Muslims all over the world sacrifice goats and sheep remembering this incident. Another example would be that of Diwali. Hindus celebrate this because on this day Rama (a Hindu God) had come home after his 16 year exile. Rama had been exile because his jealous stepmother had wanted her own son Bharat to become king. Everyone knew Rama was innocent but they could not stop the king. Thus everyone was happy when he returned. That night had happened to be a moonless night and all the people of land had lit up their homes with candles, thus the candles being lit on Diwali today. Fairs and festivals create a religious environment, which gives us strength, builds confidence and as we are human beings, we love to meet and share things. Thus we celebrate these fairs and festivals. We celebrate these fairs and festivals to remember our cultural and religious traditions, to express our feelings and devotion to God. We celebrate fairs and festivals so as to keep our souls and spirits in tune with our traditional values and ethics. Most of the fairs and festivals are related to our culture and traditions. Poorest poor get an opportunity to celebrate fairs and festivals in the name of god and traditions despite scarce resources. Fairs and festivals help us to remember the history of the religion or the person. These help we review the principles of the religion we follow. Religious festivals are celebrated to celebrate some of the lord's birthdays and victories of good over bad. We follow fairs and festivals in the true spirit remembering the god, purifying ourselves avoid doing sins and not burden in souls because of wrong doing. These celebrations are remembering someone who made great sacrifices to guide the mankind in the correct path.

2. Social Purposes:

Everyone needs a break from their usual routine day to day boring work. Celebrating fairs and festivals comes the rescue. It brings to chance to spend time with our family and friends, neighbors etc. India knows as the land of diversity. It is home to various religions and cultures. Every sect struggles to protect their culture by way of carrying out various rites and rituals and passing them on to new generations. In India, there are a lot of fairs and festivals which shows the integrity among the people. The basic idea behind celebrating fairs and festivals is togetherness. Celebrating fairs and festivals people get together and forget all this worries, work burdens and are all left only with joy! This also gives an opportunity to get the blessings of elderly people and it's the time to express our gratitude towards them. During the fairs and festival period peoples of different castes meet each other and give the chance to exchange their idea, culture. Such as Ganesh Chaturthi, Navratri, Rakhi Purnima etc. Fairs and festivals are social activities and have a Social significance. These provide a feeling of unity and have a number of positive benefits. Fairs and festivals all over the globe carry some positive message for whole society and individuals, it provides chance to remember those beliefs that helped in past. In busy schedules fairs and festivals give us a chance to spend good time with family and friends. It may be because of fairs and festivals that some people get to remember tradition and culture rather than getting carried away with western culture. Time of the celebration all peoples come together and they can communicate each other so that they can understand well to all people in his society and because of gathering of people they mix with each other they forget their cast, religion. So the unity is also increasing.

3. Entertaining Purpose:

Some festivals are celebrated for entertaining purposes. Such as Rangpanchmi, Nagpanchmi Gopal Kala etc. Celebrating fairs and festivals bring joy and change in one's life. Fairs and festivals give break for the people who are very busy with their working. Another important reason for celebrating these fairs and festivals is all relatives and family members gather at one place and enjoy. By doing so one will get out of there tensions whatever it might be. We need break from our day to day life to regain full efficiency in our social and professional life. Fairs and festivals gives us that needed break. When fairs and festivals came people celebrate and forget all the tensions of daily life. One or two day enjoys then refresh and back to the pavilion as we need refreshment in life. We celebrate fairs and festivals to fill colors in our lives. On these occasions we take off from our daily routines and share things with our friends and relatives which make us feel alive and happier.

4. National integration purpose:

India as known for its diversified culture, ethical values and its unity. So there are some festivals, which are celebrated all over India plays an important role in maintaining the national integration. These festivals are

also known as National festivals of India. These festivals are the reminders of the legends and events of historic importance in our rich and colorful heritage. It serves to unite the people in bonds of goodwill and give them feeling of emotional oneness.

Methods Of Celebrating Festivals

In India festivals are celebrated according to the movement of the planets of sun and moon in the sky. It indicated that Indian festivals are dominant by the astronomy. In India numbers of festivals are celebrated. Each part of the country have their own festivals and own celebrating method of festivals.

Diwali

Diwali is a vital festival for Hindus. Diwali, called "festival of lights". It represented success of light over darkness, information over content, good over evil, and hope over despair. The festival includes a five-day period. The main festival night of Diwali related to the darkest, new phase of the moon night of the Hindu lunisolar month Karttika. Within the solar calendar, Diwali night falls between mid-October and mid-November. Diwali begins with Dhanteras, followed by Naraka Chaturdasi on second day, Diwali on the third day, Diwali Padva dedicated to wife-husband relationship on the fourth day, and festivities finish with Bhau-beej dedicated to sister-brother bond on the fifth day. In this period totally different spiritual activities are seen.

Ganesh Ustav

According to the Linga Sanskrit literature, Ganapati was created by Lord Shiva and deity Parvati at the request of the Devas for being a Vighnakartaa (obstacle-creator) within the path of Rakshasas, and a Vighnahartaa (obstacle-avert) to assist the Devas win fruits of their labor. The festival is determined within the Hindu calendar month of Bhaadrapada, beginning on the Shukla Chaturthi (fourth day of the waxing moon). The date typically falls between 20 August and 20 Sep. The festival lasts for 10 or 12 days, ending on Anant Chaturdashi. This festival is discovered within the synodic month of Bhadrpadashukla paksha chaturthi Madhyahnavyapini Purvabhadra. If Chaturthi prevails on both days, the primary day ought to be discovered. Even though chaturthi prevails for the entire period of madhyahana on the second day, if it prevails on the previous day's madhyahana period even for one ghatika (24 minutes), the previous day ought to be discovered. Weeks or perhaps months before Ganesha Chaturthi, creative clay models of Lord Ganapati are created by especially trained artisans. As per the tradition of their several families, the domestic celebrations return finish to associated egreend once on 1, 3, 5, 7 or eleven days once the sculpture is taken during a procession to an oversized body of water like rivers, lake etc. Because of environmental issues, variety of families currently avoid the big water bodies and instead immerse the sculpture during a bucket or tub reception. Once some days the clay is employed within the home garden.

Mahashivratri

In Hindu culture the biggest festival for Lord Shiva is celebration Magha Vadya Chaturdashi. This day is known as Mahashivratri. The festival is exclusively dedicated to Lord Shiva. On this day worship of Lord Shiva and the counting of Lord Shiva's beds are necessary besides a thousand leaves of bell tree have to be devoted. The offering made of water appeal is devoted to the lord Shiva. In rural part of the district on this day nearly 108 leaves of bell tree are devoted to Lord Shiva. The mantra "OM NAMAH SHIVAY" is count on full day. Some people give the slogan "BUM BUM BHOLENATH". The people from Younger's to the elders all observe fast on this day. It is said that one can acquire the great virtue by observing fast on this day. So people visit the Mahadev temples cordially.

Guru Pornima

A person young or old must acquire a guru or teacher in his life. So the celebration for showing our gratefulness towards our teacher known as Guru Pornima. According to the Hindu tradition, the fourth month of Marathi calendar known as Ashad. Ashadshudhpornima is celebrated as traditional teacher's day. It is also known as Vyas Pornima.

Muharram

Muharram refers to the first month of the Islamic Calendar. The complete month of Muharram is sacred according to the Muslims. However, it is the tenth day which is of most significance. Different factions of the Muslim community observe this day for different reasons. While the Shia Muslims celebrate this day to mourn the death of Husayn Ibn Ali, the Sunni Muslims observe this day to celebrate the victory of Moses over Egyptian Pharaoh. According to the legend popular among Shia Muslims, Husayn Ibn Ali was beheaded during the Battle of Karbala on the tenth day of Muharram.

Id –A –Milad

This is the one of the important festival of Muslim religion. This festival is important as it is the birthday of Hazrat Mohammed Paigamber the founder of Islam. On this day Mohammedans wear new cloths, they give greetings of Id that is Id-Mubarak to their relatives and friends. They offer Namaz in the mosques. In India on this day various sweet dishes are prepared in the house of Muslims. This sweet food is known as Sheer-

Kurma. People from other religion are invited and served this sweet food. On the next day Muslims go the gardens with their relatives, family members and friends. They take their dinner together. Other people from the society also participate in this occasion.

Ramzan

It is important festivals of Muslims. Ramzan is the ninth month out of the twelve months of the Islamic calendar. This month knowas the month of fasting. It is known as Vow of Ramzan. The day when this when this vow is completed is known as Ramzan Id. It is also called as Id-Ul-Fitr. In Islam the vow of Ramzangiven for attainment of heaven.Vow of Ramzan means fasting.These fasts are so hard. Their rules have to be followed strictly. Duringthese days the Muslims do not eat or drink anything in the span between Sunrise and Sunset. They give up all addictions and keep their fast for a month.The fast also known as Roja.The fasting of Ramzan ends 81 with the festival of Ramzan Id. On this day, all Muslims men women, Youngers and elders wear fine cloths and gather in the Idgah ground situated at the outskirts of the villages or towns.The local Moulvies (Priests) read Khutba. In Khutba, all kinds of domestic, social, religious and spiritual duties are stated.

Parsi Din

This marks the first day of the Zoroastrian calendar. As with most Indian religions, the Navrozdate changes each year. This happens because the Zoroastrian calendar does not account for leap years in the Georgian calendar that is followed worldwide. However as with all New Years, Navroze (or New Day) also signifies the beginning all things new and all the rituals associated with it celebrate the ushering in new era. Celebrations of Parsi New Year involve homes getting a fresh coat of paint and decorations that include garlands and flowers.

Pola

Pola is the typical rural festival which is the festival of the Bullocks. It is celebrated on the last of Shravan. It is festival celebrated to thank the bullocks for their precious contribution in cultivation and of course production of cows and bullocks. This is the occasion of ,the bullocks are washing with water and decorated. Their homes are painted. In the evening all the bullocks are assembled in the open ground of the village and later on taken to the masters house where they are worshipped and given cooked food to eat. No work is taken from them that on this day.

Holi

It is the festival of fire. The festival date varies every year, per the Hindu calendar, and typically comes in March, sometimes February in the Gregorian calendar. The festival signifies the victory of good over evil, the arrival of spring, end of winter, and for many a festive day to meet others, play and laugh, forget and forgive, and repair ruptured relationships. In rural parts of India it was identified as a festival that celebrated agriculture, commemorated good spring harvests and the fertile land. Hindus believe it is a time of enjoying spring's abundant colors and saying farewell to winter. Holi festivities mark the beginning of new year to many Hindus, as well as a justification to reset and renew relationships, end conflicts and accumulated emotional impurities from past. It also has a religious purpose, symbolically signified by the legend of Holika. The night before Holi, bonfires are lit, in a ceremony known as HolikaDahan (burning of Holika) or Little Holi.

Importance of Festivals in Human Life

1. **Festivals are an event of celebration and joy which may be associated with religious, cultural or national events.** They have an essential role to play in society. They bring us all together in the spirit of brotherhood and togetherness.
2. **Celebration:** They represent an occasion to celebrate which becomes an essential part of human life.
3. **Break the monotony:** Festivals are often the socially sanctioned means to break the monotony associated daily life.
4. **Meet and greet family:** Festivals are an occasion for meeting members of extended family and friends.
5. **Gathering of family and friends:** It is a time when family members living geographically apart gather together at one place to celebrate.
6. **Appreciate relationships:** It is that time of the year to appreciate relationships and give our thanks and wishes to people who have helped us throughout our lives.
7. **Learn about one's family:** It is also a way to learn about one's roots and about ones relatives and friends and reflect on those relationships.
8. **Bring about a spirit of togetherness:** Festivals bring with them a spirit of togetherness and belonging amongst people.
9. **Spread joy:** Festivals bring joy and happiness to people.
10. **Help other people:** It is an occasion to help other people in society and to give back in the spirit of joy and giving.

11. **Create the spirit of sharing and caring:** Along with the spirit of giving, festivals also encourage sharing and caring for one's family, friends and all other in the society.
12. **Give back to society:** It is a time to give back to the society that we live in by engaging in community activities.
13. **Promote brotherhood:** Festivals promote a sense of brotherhood and unity among people.
14. **Offer prayers:** Festivals are also about prayer for one's wellness and that of all other around.
15. **Maintain cultures and traditions:** It helps to carry forward culture and traditions to the next generation.
16. **Teach the traditional practises to children:** By engaging children in the festivities, they can be taught about the traditional practises and rituals that are followed.
17. **Remember one's ancestors, leaders and mythological beings:** It is the time to know about ones ancestors and mythology that is associated with those festivals and carry them forward in our lives.
18. **Remember history and mythology:** Every festival be it religious or national have historical and mythological tales associated with them and festivals are the time to collect these tales and reflect on them.
19. **Passing on and promoting culture:** It is a means to promote one's culture by increasing exposure to others of different cultures and to the younger generation within a culture.
20. **Harmonise with nature:** Many festivals also emphasise on the connect between humans and nature and worship the forces of nature.
21. **Promote economic activity and tourism:** Festivals like the MahaKumbhMela attract a large number of tourists from across the world and also encourage economic activity.



The Study Of Fair And Festivals In Various Communities Of India

Suchitra B. Golangade

Assistance Professor (CHB)

Department of English

Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli-416416

Abstract-

India is considered to be land of fair and festivals. Fairs and festivals are integral part of Indian culture. Traditionally known largely for its historical and cultural dimension. This paper intends to focus on Fairs and Festivals in various communities of India and its benefits. This paper trace the impact of foreign culture and how fairs and festivals are highlighted for its immense business opportunities. The paper gives some suggestions to change the attitude and behavior towards the fairs and festivals in various communities of India

Keywords: Community, fair and festival, celebrate, tradition, culture, enthusiasm, foreign etc.

Introduction-

India is considered to be the land of fairs and festivals. There are more festivals celebrated in India than anywhere else in the world and each of the festivals, which are celebrated here, has a reason or significance behind its celebration. This festival pertains to special and different occasions. Some welcome the season of the year, others celebrate religious occasions, national occasions etc. Most of the celebrations are based on rituals at prayers, exchanging good will, decorating houses, wearing new clothes, jewellery, music, singing, dance and feasting. A number of these festivals are common to most parts of India. However they may be called by different names in various parts of the country or may be celebrated in a different fashion.

All Indian fairs and festivals have lots of diversity according to the culture, life style, language, religion of each state and region. If someone wants to see the deep roots of the culture, belief, life style, living, food, art traditions of India, the fairs and festivals are the window to view the true colour of India.

Concept of fair and festivals-

Fairs and festivals are special events that broke up throughout the year. A fair was essentially an economic event- a large multi-day market. A festival, by contrast, celebrated a holiday or other special occasion. Fairs and festivals not only spruced up social life but also gave people of different regions and social classes a chance to interact.

Indian festivals in various communities-

India, the land of varied culture and traditions, it is also a land of festivals and fairs. Fairs and festivals are the time to rejoice and have fun. Following are some of India's most enjoyable festivals.

Hindu festivals-

In Hindu religion, there is a tradition of celebrating almost everything. We have hundreds of festivals and fairs in the Hindu calendar every year.

• Diwali-

Diwali is regarded as one of the most important festivals of the Hindu calendar. It is also called the festival of light. The literal meaning of Deepavali in Sanskrit is 'a row of lamps'. Diwali festival is the one Hindu festival that unites the whole of India.

➤ History of Diwali-

History tells us the festival is celebrated mainly for four days and each day has a significance and history behind its celebration.

- The first day of the festival 'Naraka Chaturdasi' marks the killing of the demon king Naraka by Lord Krishna and his wife Satyawati.
- The second day is Amavasya. This very day Lord Vishnu rescued goddess Lakshmi from the prison of the demon king Bali and for that reason Goddess Lakshmi is worshipped on the day of Diwali.
- The third day is "Kartika Shudda Padyami" on this day Bali would come out of Pathala Loka and rule Bhuloka as per the boon given by Lord Vishnu.
- The fourth day is referred to as "Yama Dvitiya" on this day, Lord Rama returned from exile to Ayodhya after 14 years of exile.

Normally Diwali festival is celebrated on a nation-wide scale on the dark fortnight of the Hindu month of Ashwin, which is usually the month of October or November every year. In these four days Padwa and Bhaubij is also celebrated enthusiastically. Diwali festival is celebrated with full joy and happiness.

• Dussehra-

Dussehra is also called 'Navaratri Pooja' or 'Durga Pooja'. It is the festival of nine nights and is celebrated during the first nine days of the Hindu months of Ashwin i.e. (September-October)

The festival is dedicated to the worship at mother Goddess or Shakti and her nine forms. During these nine days people enjoy the dance like 'Garaba' and 'Dandiya'. People also sow seeds on the first day, consecrate the planets, watch the sprouting and worship Goddess Durga during this festival,

- **Ganesh Chaturthi-**

Ganesh Chaturthi is the celebration of the birth of Lord Ganesha. He is regarded as the destroyer of all problems and obstacles. The idol of Lord Ganesha is kept and offered pujas for ten days. After ten days the murti or idol is submerged. This festival is also falls in the month of August or September. All people enjoy a lot during these days by various ways such as they arranged various competition, enjoy sound of 'Dhol Tasha', dancing, singing etc.

- **Makar Sankranti-**

Makar Sankranti is a Hindu festival. It is celebrated throughout India as a harvest festival. It marks the beginning of the sun's journey from Dakshinayana to northern hemisphere, when it enters the sign at makar (the capricorn). People enjoys kite flying during this festival. They also exchange sweets made by sesame seeds and jiggery, the roti made of bajra and bhaji made of various vegetables grown at that time. This festival falls on the month at January.

- **Holi-**

Holi also known as festival of colors. It falls on the full moon, in the month at Phalgun, which spans the end of February and the beginning of march. It is celebrated by throwing colored water and powder on each other. The festival of Holi is being celebrated since centuries with the same zeal and zest.

Muslim Festivals-

There are number of Muslim festivals. The Muslim festivals do not correspond to any particular date or month of the Gregorian Calendar they follows Hijra calendar.

- **Eid-UL-Fitr-**

Eid Ul Fitr is a festival that marks the end of the Ramzan period, and usually falls on new moon night, in the month of September or October. Ramzan is the ninth month in the Muslim calendar. According to legend, the Holy Koran was revealed in this month.

- **Bakri Eid-**

Bakri Eid or Eid-UL-Zuha is one of the most celebrated festivals among Muslims all over the world. It is a day of sacrifice for the Muslims.

- **Eid-e-Milad-**

Eid-e-Milad is a festival of both rejoicing and mourning. The day commemorates the birth and also the death anniversary of Prophet Mohammed.

- **Muharram-**

The first Muslim month is Muharram and it must is observed on the tenth day of this month. Muharram is a day of mourning as it commemorates the greatest tragedy. The martyrdom of the prophet grandson Hussain.

Jain Festival

In Jain religion festivals are celebrated in religious form.

- **Paryushan**

It is the most celebrated festival of Jains. It lasts for four months. It varies from year to years. This is celebrated to ask forgiveness for the mistakes we have made knowingly or unknowingly.

- **Mahavir Jayanti-**

Mahavir Jayanti is one of the most Significant festivals among the Jain community and is celebrated with splendor in India and across the world. The festival commemorates the birth of lord Mahavira. As per Jain mythology, Lord Mahavira is the 24th Tirthankara at Jainism.

Budha Festival-

- **Budha Purnima-**

Budha Purnima also known as Buddha Jayant, is a festival celebrated across the globe to mark the birth anniversary at Gautam Buddha, the founder of Buddhism. It falls on different dates of the Gregorian Calendar every year. The festival is celebrated by Buddhists with great enthusiasm. Devotees visits the Buddhist temples in Sarnath, Bodhi Gaya.

Christian Festivals-

- **Christmas-**

Christmas is celebrated in India with great fervor. All the major Indian cities wear a festive look, shops and bazaars are decorated for the occasion and offer attractive bargains. Carol singing, get together and the

exchanging gifts enhance the Christmas spirit. Christmas parties launch off celebrations for the New Year, thus retaining the festive mood for at least a week.

- **Good Friday-**

The Christian festival Marks the memory of the crucifixion of Jesus Christ. It is celebrated around the world. Good Friday is observed in India too, in April every year. All christens attend mass held in the churches on this day. Following Good Friday comes Easter Sunday, which is also celebrated with great enthusiasm and joy.

- **Easter-**

Easter commemorates the resurrection of Jesus Christ. It represents the Victory of life over death. Easter is a celebration of Christ resurrection from the dead.

Benefits of fairs and festivals-

All these festival celebrations have got following advantages:

- Increase the relations among the people.
- People from various communities gather together and communicate each other.
- Through festivals, people of community share their feelings and exchange their ideas and thoughts.
- Sometimes the festive occasion helps to discuss the problems also.
- During festivals people have great fun and mental relaxation.
- Festivals also build social relations and social correspondence, communication which leads to unity among the people.
- It keeps us closer to our religion and tradition.
- Festival celebrations promote communal harmony.
- We get to know about different religions
- It provides us a time to break out from normal routine and have a colorful time.
- Fairs and festivals are carrying the message of the past generations to the present and future etc.

However there are pros and cons of these fair and festivals such as overcrowding, traffic congestion, vandalism, increased pollution increased anti social behavior, and impact of foreign culture on festival leads to lost our tradition. So to preserve our tradition we have to avoid:

- ❖ Avoid overuse of fire crackers during festivals.
- ❖ We should follow traffic rules during festive seasons cautiously
- ❖ Avoid stampede that lead to serious injuries.
- ❖ We should celebrate our fairs and festivals in a traditional way rather applying foreign culture, fashion and trends.

Conclusion-

It is obvious that people are tolerant and respectful towards the celebration of fairs and festivals. Furthermore people even celebrated festivals that are from other cultures. It just goes to show how people will get together in India despite conflict of interests and ideologies.

Reference-

Books

- Kale, Prakash. *Aaplisanskruti*. Jivhala Pariwar. Pune, 2006

Websites

- www.india-tourism.net
- www.bartleby.com
- www.google.com

Significance of Fairs and Festivals in Human Life: A Multidisciplinary Approach

Dr.Mrs. Manik Shantinath Patil

Associate Professor,

Dept. of English

Sadashivarao Mandlik Mahavidyalay, Murgud, Tal-Kagal Dist-Kolhapur

Maharashtra

Abstract

Festivals play vital role in human life. These festivals are connected with religious beliefs, changing season's harvests etc. The festivals have their own significance according to the culture and the society. Christmas and Thanksgiving Day are the most popular festivals in USA. Thanksgiving festival is especially meant for expressing gratitude towards the creator. Like other festivals Thanksgiving festival is meant for get together of the friends, families and relatives under single roof. Family reunion and feasting are common as everyone offers prayers to God for His continuous grace. This situation provides the opportunity to bring all close. It wipes out the misinterpretations and misunderstanding among the people. The festivals make the people live united with the family and the friends. It creates the broad outlook of the people. It makes the people able to remove the fear and face the challenges.

Key Words: Festival, Thanksgiving Festival, Gratitude

Thanksgiving Festival - A Means of Connecting the Minds

Festivals play vital role in human life. There are variety of festivals celebrated in various countries and regions. Some festivals are celebrated in certain specific groups but some are celebrated worldwide. Festivals are important parts of the human life. Similarly festivals occupy significant place in American cultural life. The life of American people revolves around the festivals. These festivals are connected with religious beliefs and changing season's harvests. Christmas and Thanksgiving Day are the most popular festivals in USA. The aim of Present research article is to study **the Thanksgiving Festival as a Means of Connecting the Minds** with reference to Sarah Dessen's novel, *Lock and Key*.

The term feast is close to the term festival. Among many religions, a feast or festival is a set of celebrations in honor of god and goddesses. A feast and festival are historically interchangeable. According to the Webster's college dictionary, "festivals means a day or time of religious or other celebration marked by feasting ceremonies or other observances (<https://www.merriam-webster.com/dictionary/festival>)." According to the Oxford dictionary, "festival is a day or period of celebration typically for religious reasons" (<https://www.Lexico.com/definition/festival>). According to the Kernerman English learners dictionary, "festival is a celebration of a special religious or cultural event (<https://shodhganga.inflibnet.ac.in/bitstream/10603/205199/16/9%20chapter%20iii.pdf> P.65)." According to the Collins English dictionary, "festival is a day or period set aside for celebration or feasting especially one of religious significance (<https://www.collinsdictionary.com/dictionary/english/festival>)." Dr. Robin Tribhuvan defines the festival as "It is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people to absorb and be part of age-old yet still vibrant and living traditions (<https://shodhganga.inflibnet.ac.in/bitstream/10603/205199/16/9%20chapter%20iii.pdf> P.66)." A festival may be observed with acts of worship offerings to deity's prayer, fasting, vows etc. Above definitions describe the festival as the occasions of happiness that involve family, friends, relatives and community to celebrate the special religious or cultural event.

Thanksgiving is one of the most favorite festivals of American citizens. It is a national holiday in the United States that is celebrated on the fourth Thursday of November in each year. Originally it is a harvest festival. It is said that after the Mayflower's arrival at Plymouth Rock on December 11th 1620, the pilgrims (British separatists) lost 46 of their original 102 colonists. But with the help of the Wampanoag Indians, they learned to care for their crops and survive the cold of their first winter in the new world. As a result they enjoyed the beautiful harvest in 1621. So from that day there started the three day harvest festival. It is said that the settlers wanted to show their gratitude to the natives for their help by hosting a large feast. The holiday started on 1621 Plymouth, Massachusetts.

Thanksgiving is an annual celebration that occurs at the time of the main harvest. Harvest festival typically is feasting, both family and public, with foods that are drawn from crops that come to maturity around the time of the festival. Thanksgiving is celebrated on and off the nation since 1789 with a proclamation by President George Washington. But from him till the era of President Abraham Lincoln it was not celebrated. Later from Lincoln again the people began to celebrate it. Lincoln declared it as a national day of thanksgiving and praise to our beneficent father who dwelled in the Heaven. The Americans celebrate it with giving Thanks,

prayer, feasting, spending time with family, football games and parades. It is most important dinner of the year. On this day the people hold a deep sense of gratitude so it is called as thanks giving. Nature of celebration: In the morning on the street the Americans arrange a parade with balloons, giant helium floats and marching bands parade through the streets of New York City. On this day President of US has pardoned one or two Turkeys each year, sparing the bird from the slaughter. On this day football matches are organized. The purpose of their Thanksgiving was to dedicate them to God. It was a day of prayer and humility, giving thanks for God's Providence.

The select author for the present study, Sarah Dessen, is the most resourceful, leading and appreciated young adult fiction writer. She has contributed much to enrich American literature by writing young adult novels. She has to her credit twelve novels on adolescence life. Her sincere efforts are rewarded with various reviews and awards. Her almost all the literary works are honored with New York Times' Best Seller Award. The select novel *Lock and Key* (2008) describes the impact of addiction on the adolescents. It reflects the agonies of the children of drug and alcohol addicted parents. The affect protagonist, Ruby, who lives with her addict mother in Yellow House, unwillingly accepts to live with her sister as her mother abandons her. But she accepts to leave Yellow House with the hope to come back after her gaining legal maturity. But knowing its vanity and the real sense of family in her sister's house she unties the key of her old house and on its place keeps the key of her sister's house. This novel is honored with A New York Times Best Seller. It reads the mind of YAs who are the victims of parental addiction.

As usual Sarah Dessen has done full use of festivals like Christmas and Thanksgiving in the novel, *Lock and Key*. Thanksgiving festival in the novel brings a beautiful turn in the life of the two sisters in the novel, Cora and Ruby. It proves as the main source of happiness for the characters.

Cora, elder sister of Ruby escaped from the clutches of her addicted mother leaving back Ruby. After getting education she married with Jamie. Though some years prior she married with him on 7th June they were first connected on Thanksgiving Day. On that day Jamie got food poisoning from sushi and was saved by Cora. She nursed him to recover through it. They celebrated that day looking movies and eating toasted thing. So Jamie considers it as their anniversary. Jamie feels that day as the best Thanksgiving Day in his life. In this memory he decides to celebrate Thanksgiving Day in his own house. So he invites his full family for Thanksgiving meal. Here he wishes to express his gratitude towards Cora for taking care of him in his difficulty. Similarly he wishes to express his gratitude towards his family members for upbringing him. Though Cora feels nervous Jamie invites his family with several compromises. In his words,

“ I love this house, but it's never totally felt like home to me. But tomorrow, when everyone's here, gathered round the table and reading their thankful lists, it will” (*Lock and Key* P.273).

But Cora feels very much nervous about the preparation of the meal as well as about the subject of her pregnancy. She feels tense to face Jamie's family for their reactions about the meal as well as about her fertility issue and their expectations regarding it. She is afraid of the family of Jamie though his family is too good. On the Thanksgiving Day Ruby finds the tense Cora in her closet sitting with Roscoe to relax herself. Actually it is the complex of Cora that makes her nervous to face Jamie's family. On the contrary Jamie who is grown in the shade of family love and care, he feels very much excited. He specially plans to tie the whole family including Ruby in one knot by giving everyone matching shirts to all even to Roscoe, the dog. It is quite shocking for Cora as well as Ruby though Cora appreciates Jamie's feelings. In her words, “He's just like this. The house, and the security, this whole life... He's always wanted to give me what I didn't have (*Lock and Key* 187).” Through these views Cora expresses her gratitude towards Jamie. He thinks that Cora as well as Ruby couldn't get the opportunity to celebrate the festivals. He wishes to make them happy so he arranges the party in his house. The festivals make the people live united with the family and the friends. It makes the people feel earnestly for each and everyone's happiness.

The novel describes the celebration of the day which creates the positive energy in the readers. Jamie arranges the party for all his family members. The party includes gathering, eating, dancing and also expressing thankful list. He declares that everyone in the party will one by one present their respective thankful list. Though Ruby is like a family member for Jamie it is very much hard to present her the thankful list before his family members. But it motivates her to prepare the list. She thinks about her thankful list in which she expresses her gratitude towards Cora and Jamie – for taking her in, Harriet – for giving her a job, Olivia – for helping her and Nate – for being a friend. On the Thanksgiving Day Ruby asks the concept of family to Cora. Through her interpretation Dessen presents the universal concept of the family which is the need of today's world. This interpretation can bind the whole world together. Cora has passed through several families; firstly she had the family of her mom and Ruby, then after marriage Jamie and her family, and now Jamie's family and again there will be change in the family after inclusion of the child. In her words,

“Family isn’t something that’s supposed to be static or set. People marry in, divorce out. They’re born, they die. It’s always evolving, turning into something else. Even that picture of Jamie’s family was only the true representation for that one day. By the next, something had probably changed. It had to (Lock and Key 286).”

Both Cora and Ruby are deprived of the family happiness. They are away of the connectivity that is found in the family in real sense. Dessen brilliantly unites the family relations. Cora and Ruby both are the victims of the parental divorce which creates a kind of inferiority complex among them. Ruby rejects the friendship and Cora is afraid of the family of Jamie though his family is too good. On the Thanksgiving Day Ruby finds the tense Cora in her closet sitting with Roscoe to relax herself. When really the guests begin to arrive, it is Ruby who creates the confidence in Cora. She encourages her to face the situation. This is the universal solution to all types of fear of all the people. Ruby advises Cora, “... face your fears and make the best of it, and everything will be okay (Lock and Key, P.277).” Actually it is the complex of Cora that makes her nervous to face Jamie’s family. Through this the article shows that the festivals make stronger to the people to face the society. On this day Jamie creates an ad of UME.COM in which he shows three photographs showing the importance of connections among the people. Actually these are the photographs of his family. Ruby feels very much impressed to see so many people in a single family. Through this scene Dessen gives the answer to the problem of Ruby like adolescent readers. While observing the wedding photograph of Jamie’s mother Ruby expresses her feelings :

I couldn’t imagine what it would be like to be one of so many, to have not just parents and siblings but cousins and aunts and uncles, an entire tribe to claim as your own. Maybe you would feel lost in the crowd. Or sheltered by it. Whatever the case, one thing was for sure: like it or not, you’d never be alone (Lock and Key P.195).”

The study shows that the Thanksgiving Day not only aims for expressing gratitude but also it unite the large family including friends in it. With the help of Ruby and Jamie Cora manages everything. Thanksgiving Day proves here as an attempt to clear the gap between two generations, two cultures and also to clear the misinterpretations about the relations. The present research article throws light on the role of festivals in human life. The study shows that festivals have their own significance according to the culture and the society. The festivals are meant for get together of the friends, families and relatives under single roof. This situation provides an opportunity to bring all the people close. It makes the people able to remove the fear and face the challenges. It wipes out the misinterpretations and misunderstanding among the people and creates the broad outlook of the people. The festivals make the people live united with the family and the friends. Even though it has religious connections Thanksgiving Day proves here as an important aspect to clear the gap between two generations, two cultures and also the misinterpretations about the relations. Thus it succeeds in connecting the minds.

Book References:

1. Dessen Sarah, *Lock and Key*. New York: Penguin Group, 2008. Print
2. Abrams, M.H. *A Glossary of Literary Terms* (7th edi). Ore: Thomson Heinle, 1999. Print.
3. *Cambridge Advanced Learner’s Dictionary* Cambridge, 3rd edit. Cambridge University Press. 2008. Print
4. *Universal Dictionary & Thesaurus*. Scotland, UK. Geddes & Grosset, 2003. Print

Web References:

1. <https://sarahdessen.com/3938/blog/a-chapel-hill-christmas-story/>
2. <http://www.collinsdictionary.com/dictionary/american/young-adult.15December2014>
3. <https://shodhganga.inflibnet.ac.in/bitstream/10603/205199/16/9%20chapter%20iii.pdf>
4. <https://www.calendarlabs.com/holidays/us/thanksgiving-day.php>
5. <https://www.merriam-webster.com/dictionary/festival>.”

Mythology behind Indian Festivals with Special Reference to Navratri and Diwali

(Dr.) Vaishali Vasant Joshi

English Department

Smt. Mathubai Garware Kanya Mahavidyalaya, Sangli

Abstract

India is a land of festivals and fairs. It is seen that India celebrates more festivals than anywhere else in the world. Festivals are an expressive way to celebrate glorious heritage, culture and traditions. They play an important role in social lives and bind together. Generally each and every festival has some mythological stories. Festivals are means to pass the legends, knowledge and traditions onto the next generation. It is observed that, generally, every festival has some mythological background. The present research paper tries to understand the mythological dimensions underlying contemporary events and festivals. It also tries to highlight the importance of mythology. So the research paper is a deep appreciation of the importance of mythology. The importance of studying myth to provide a key to a human society is a matter of historical record.

Story-telling is a unique quality of human being. For stories, it does not take any barrier of country or language. The sources of these stories are from remote time i.e. *puranas* or mythology. Hindu mythology is narratives found in Hindu texts. It is born thousands of years ago including religious epics like the Ramayana and the Mahabharata. Hindu mythology and its teaching, legend and myths are integrated into the culture, the education system and the society at large. Hindu mythologies do not have a consistent or monolithic structure. The same myth appears in various versions and can be represented differently across socio-religious traditions. They have deeper symbolic meaning. One may interpret them differently than the set stories.

India is a land of festivals and fairs. The country celebrates more festivals than anywhere else in the world. These festivals are part and parcel of Indian people. They are an expressive way to celebrate glorious heritage, culture and traditions. It means that festivals are occasion that serve to remind us of our spiritual and cultural heritage. Most festivals are declared as national holidays and people from all walks of life celebrate them with a great interest and enthusiasm. They are important in our social life. There are various type of cultural festivals such as national, Religious and seasonal. They all serve the purpose of bringing happiness to our lives and strengthen our sense of community.

In the present research paper the researcher tries to highlight mythologies behind some select festivals of Indian Culture. It is seen that there are many interesting legends behind them. Following are some select festivals:

1. **Navratri:** This festival is celebrated throughout the India. It is very famous festival in West Bengal, Maharashtra, Himachal Pradesh, Gujarat etc. The festival spans nine nights and ten days. Durga Puja is synonymous word with navratri. It is also synonym for *Rama Lila*. There are three legends behind the festival. The first is related to *Devimahatmya* and *Markandeya Purana*. The myth is related to Mahishasura and his defeat. As stated above the festival is of nine days and each day is dedicated to each distinctive avatar of the Goddess. The nine avatars are Shailputri, Brahmacharini, Chandraghanta, Kushmunda, Skandamata, Katyayani, Kalratri, Mahagauri, Sidhdhidatri. It is said that these nine forms of Durga represent different qualities human being. They are related to human mind and psychology. Behind all these things, there are two mythological stories. The first is related to the epic Ramayana. As per the epic, the demon king Ravana kidnapped Sita, wife of Lord Ram. The Lord killed Ravana after a hard battle for nine days.

The second story is related to Goddess' victory over demon Mahishasura. It is told in Purana that Mahishasura (half buffalo and half human) defeated gods and demons. He attacked the heaven and captured it and makes gods his slave. Mahishasura created a lot of havoc and brought an immense anger of Lord Brahma, Vishnu and Mahesh. These three gods decided to combine their power in order to create a supreme power that would kill the demon with the amalgamation of these three powers, the goddess Durga appears. She fought the bison evil Mahishasura for nine days and finally on the 10th day succeeded in killing the demon. So the day is called '*Vijayadashami*'. It is nothing but defeat of good over evil.

There is another legend. It is related to Goddess Sati. Uma, daughter of king Daksha got married to Lord Shiva against the wishes of father. Daksha did not invite Shiva for the Yagna. Daksha spoke ill about Shiva. Uma, unable to bear the insult of her husband, jumped into fire of *agnikunda*.

2. **Diwali/ Deepawali:** As per the Hindu calendar the five day festival of Diwali is centered on the new moon day that ends the month of Kartik. It is in the true sense that the festival brings people together in spite of religious, cultural, social and geographical barriers. So the festival brings the message of unity in diversity.

In Sanskrit Deepawali means an array of lights that stands for victory over darkness. Some say that it is awareness of the inner lights. Once again the story from Ramayana is behind this festival. It is said that after the 14 years' exile, Ram, Sita and Lakshman returned to Ayodhya. The people of Ayodhya cleaned their houses and placed oil lamps. This is nothing but the celebration or joy of Rama's return to his own kingdom.

The Mahabharata has another reference regarding this festival. It is related to demon Narkasura. It is said that Narkasura has kidnapped 16000 women and forced them to live with him. At the same time he had become a great nuisance to all Gods. So they asked help from Lord Krishna. It was believed that Narkasura will be killed at the hands of a woman. While going to battle field Satyabhama, Krishna's wife insisted to go with him. Having knowledge of Narkasura's secret of death and in addition to it Krishna knew that his wife Satyabhama was reincarnation of Narkasura's mother, allowed, with some hesitation, Satyabhama to come with him. On the battle field Narkasura shot an arrow at Krishna who pretended to be hit. Satyabhama made use of this opportunity, grabbed Lord Krishna's bow and killed demon. His death is celebrated as Diwali. The message is The power of good over evil. It is said that after the battle Lord Krishna bathed in oil to clean the blood from his body. So the bath of Diwali includes rubbing oil or *Abhyangsnan*.

Another reference of Mahabharata tells that Diwali is marked by the return of the five Pandavas from their exile in the forest. Another tale tells that the great war of Mahabharata began on the first day of Diwali.

One of the days of Diwali is **Bhau Beej**. It is also named as **Bhai Tika**, **Bhau Dooj**. The day is called as Yama Dwitiya. The story has an interesting mythological background. The God of Death, Yamraj, visited his sister Yami. She welcomed him warmly by applying *tilak* on his forehead. The idea is that anyone who receives a *tilak* from his sister on this day is saved the agony of the hell. It is also believed that a brother who eats with his sister on this occasion is blessed with a long and fruitful life. Another reference is of Lord Krishna. Subhadra, Krishna's sister, welcomed Krishna with traditional affection by applying tilak on his forehead.

Balipatiprada is another celebration of Diwali. It is related to Vishnu's fourth incarnation, Vaman. The story is of Mahabali. Vaman sent Mahabali back to the underworld on the request of Indra and other gods. Mahabali was powerful king who defeated all gods and enslaved Goddess Lakshmi. Vaman approached Mahabali and rescued goddess from his captivity. Thus on this day means the third day of Diwali Goddess Laxmi is worshipped.

Thus it is seen that if we go through each and every festival of Hindu festival, we come across certain mythology that may be from Mahabharata, Ramayana or from any *Purana*. Though the stories are of some demon or gods, they give the same message that the truth always wins. The good always defeat bad or evil. Such moral is very important in today's world which is going after money. All these legends or mythologies help the people to follow a good conduct in their lives and believe in virtues of being truthful. This message is very important in modern days or modern society when so many people resort to evil practices for small gains and torture the one who is honest. Thus festivals help and bring society together and strengthen of our country. While celebrating festivals people forget their differences and unite wholeheartedly. Such atmosphere helps in revitalizing relationships and strengthening national bonds between people.

Work Cited

1. Mehra, Komal. Festivals of the World. New Delhi: New Dawn Press, 2006.(Print)
2. Dharmadhikari, Bhau. Jivant Vratitsav. Pune: Sulabha Mudranalaya. 1972.(Print)

सण उत्सव व लोककला

प्रा. विजयकुमार शंकरराव शिंदे

मराठी विभाग विद्यामंदिर कनिष्ठ महाविद्यालय
इस्लामपूर ता. वाळवा जि.सांगली

प्रास्ताविक

मराठी भाषेला वाङ्मयाची प्रदीर्घ अशी परंपरा आहे. लिखित वाङ्मयाबरोबरच लोकवाङ्मयाची परंपरा आहे. लोकवाङ्मय लोककला व लोकगीताने समृद्ध आहे. महाराष्ट्रात अनेक लोककला अस्तित्वात होत्या. लोककला ही एक प्रयोगात्मक कला आहे असे म्हटले जाते. कारण केवळ त्याच्या साहित्यातून त्याचे यथार्थ दर्शन होऊ शकत नाही. लोककलेच्या आस्वादासाठी, अभ्यासासाठी लोककलेचे सादरीकरण जेव्हा होत असते तेव्हा तिथे हजर राहणे आवश्यक ठरते. संहितेमधून मिळणारे लोकसाहित्य म्हणजे प्राण नसलेले शरीर होय. त्याला जीवंतपणा प्राप्त होतो तो त्यातील प्रयोगात्मतेमुळेच. हादग्याची गाणी ही हादगा चालू असताना मुलींच्या तोडून ऐकण्यात जी मजा असते, जे सौंदर्य त्या गीताना प्राप्त होते ते त्या प्रयोगाशिवाय प्राप्त होणार नाही. लावणी ही तमाशात प्रत्यक्ष रंगमंचावरच नृत्यासहीत ऐकली पाहिजे.... त्यांचा आनंद लुटला पाहिजे. अशा महाराष्ट्रातील विविध लोककला या सण उत्सवानिमित्त सादर केल्या जातात.

सण - उत्सव व महाराष्ट्रातील विविध लोककला -

महाराष्ट्रातील लोककला

दशावतार
पंचमीकीर्तन
गोंधळसोंगी भजन
लळितजागरण
तमाशा

दशावतार

दशावतार हे कोकणातील अत्यंत लोकप्रिय असे लोकनाटय आहे. प्रामुख्याने देवस्थानाच्या उत्सव प्रसंगी, यात्रेमध्ये दशावताराचा खेळ खेळला जातो. दशावताराला प्राचीन परंपरा असून कर्नाटकातील यक्षगानाशी त्याचे नाते असल्याचे दिसून येते. दशावताराचा खेळ करणारी काही परंपरागत घराणी आढळून येतात. सिंधुदुर्ग जिल्ह्यातील 'मोचेगड' हे गाव दशावतारासाठी प्रसिद्ध आहे. यात्रेच्या वेळी देवळाच्या परिसरात हे लोकनाटय सादर केले जाते.

दशावताराच्या खेळाला सुरवात होण्यापूर्वी गणपती, ब्रम्हदेव यांच्या मुखवट्याची पूजा केली जाते. ही पूजा म्हणजेच रंगदेवतेची पूजा होय. ही पूजा संपल्यानंतर खेळाची सुरवात सुत्रधाराच्या निवेदनाचे केली जाते. सर्व प्रथम सर्व पात्रांचा परिचय करून दिला जातो. परिचय करून देत असतानाच तो नट प्रेक्षकापुढे येऊन एखादा परिणामकारक संवाद म्हणून प्रेक्षकांना अभिवादन करून परत जातो. त्यामुळे नाटकाचे वातावरण निर्माण होण्यास मदत होतो. पात्रांचा परिचय झाल्यानंतर रंगमंचावर गणपतीचे आगमन होते आणि खेळाला सुरवात होते. गणपतीनंतर सरस्वती येते. दोघेही मिळून एखादे स्तवनपर गीत म्हणतात. अन् त्यानंतर संकासुराचे आगमन होते. दशावताराचे खास आकर्षण म्हणून याचा उल्लेख करावा लागेल. संकासूर या पात्राचे आयोजन विनोदासाठी केले आहे, पण त्याबरोबर मूळ कथानकाला पुढे पुढे नेत असतो.

लळित

लळित हे महाराष्ट्रात प्रचलित असलेले एक लोकनाटय आहे. धर्मविधीच्या जवळचे आणि मनोरंजनाकडे झुकलेले लळित सण, उत्सव, यात्रा अशा प्रसंगी सादर केले जाते. अनेक ठिकाणी याचा उल्लेख 'ललित' असाही केला जातो. निरनिराळ्या सोंगातून हे नाटय सादर केले जाते. उत्कृष्ट लळितातून समाजाचे दर्शन घडविण्याचा प्रयत्न केला जातो. पूर्वी कीर्तनाच्या शेवटी लळित सादर केले जात होते. कीर्तनाच्या शेवटी सादर केल्या जाणा-या लळितात कीर्तनातील कथाभागावर आधारीत सोंगे आणली जात होती, पण पुढे लळित, कीर्तनापासून वेगळे झाले आणि त्यात विविधता आली. त्यात देव-देवता पुराणातील व्यक्ती, वासुदेव, पोतराज, गारूडी, कुडमुडया, ज्योतिषी, अस्वलवाला, माकडवाला, वाघ्यामुरळी यासारखी सोंगे आणली जातात. कांही लळितातून सावकार, खादाड, भट, कर्मठ ब्राम्हण, खाष्ट सासू, मुखं जावई आदी समाजजीवनातील नमुनेदार व्यक्तींचाही सोंगे आणली जातात. परिस्थितीप्रमाणे सोंगाचेही स्वरूप बदलताना दिसते. लळिताना सोंगाना जास्त प्राधान्य असते. कोल्हापूर भागात म्हणूनच याला 'सोंगी-भजन' ही संज्ञा वापरली जाते.

गोंधळ

महाराष्ट्रात गोंधळ हा प्रकार खूपच लोकप्रिय आहे. त्याला धार्मिक अधिष्ठान असल्याने अत्यंत भक्तिभावाने हे विधीनाटय साजरे केले जाते. देवीच्या उपासनाविधीचा एक भाग म्हणून व घराण्याचा कुलाचार म्हणून 'गोंधळ' घालण्याची प्रथा रूढ आहे. गोंधळ हे विधीप्रधान नाटय असून मनोरंजनाला त्या गौण स्थान असल्यामुळे त्याला विधीनाटय म्हणणे अधिक संयुक्तिक ठरेल. महाराष्ट्रात गोंधळांची परंपरा आहे. देवीच्या उपासना विधीत गोंधळी भगताची भूमिका बजावतात. पारंपारिक वेषातील चार ते पाच गोंधळी देवीच्या पूजाविधी करून संबळ तुणतुण्याच्या साथीने 'गोंधळाचा' प्रयोग सादर करतात. उदा. 'कोल्हापूरची अंबाबाई गोंधळाला यावे.' गोंधळ ही मुळात प्रयोगात्मक कला असल्याचे व त्यातील कलामुल्यांना लोकजीवनातील परंपरा लाभल्या असल्याने गोंधळाला धर्म आणि कला या दोन्ही पातळीवर महत्व प्राप्त झाले आहे. घरात एखादे मंगल कार्य झाल्यानंतर 'गोंधळ' घालण्याची परंपरा आजही आढळून येते.

तमाशा

महाराष्ट्राचे वैभव म्हणून तमाशाचा उल्लेख केला जातो. मराठी लोकजीवनात मनोरंजनाचे एक साधन म्हणून तमाशाला आगळे वेगळे स्थान आहे. त्याच्या अस्सल म-हाटमोळी स्वरूपामुळे प्रचंड लोकप्रियता लाभली. तमाशा या लोकनाटयाची जडणघडण गोंधळ, जागरण यासारख्या विधीनाटयातून झालेली आहे. विधीनाटयातील विधी कल्पना वजा करून निव्वळ मनोरंजनाला प्राधान्य देऊन जे नाटय सादर केले जाते त्याला तमाशा म्हणता येईल. अर्थात यात मनोरंजनाबरोबरच समाज प्रबोधनही केले जाते, पण त्याला दुय्यम स्थान दिले जाते. तमाशा हे लोकनाटय पेशवाईत नावारूपाला आले असले तरी त्याची जडण-घडण त्यापूर्वीच झाली होती.

तमाशाची सुरवात प्रथम गणाने केली जाते. यात गणपतीचे स्तवन केले जाते. तमाशा निर्विघ्नपणे पार पडावा अशी प्रार्थना केली जाते. गणानंतर गौळणीचा रंगतदार कार्यक्रम सादर केला जातो. श्रीकृष्ण-राधा-गौळणी, तिच्या सख्या, कृष्णाचे सवंगडी, पेंद्या यांच्यातील खुसखुशीत संवाद आणि 'गौळण' हा गीत प्रकार यांचा नयनमनोहर मिलाफ यात पाहावयास मिळतो. गौळणीतील मावशी आणि सोंगाडया ही दोन पात्र म्हणजे प्रेक्षकांना मनोरंजनाची मेजवानीच. तमाशाचे प्रमुख आकर्षण लावणीत असते. या लावण्या शृंगारसरपूर्ण असतात. प्रेक्षकांची मने जिंकण्याची ताकत लावणीत असते. पेशवाई काळातील अनेक प्रसिध्द शाहिरांनी लावण्या रचून मराठी वाङ्मय संपन्न केले आहे. अर्थात शृंगाराबरोबरच धार्मिक, अध्यात्मिक आणि सामाजिक आशय असलेल्या लावण्याही तमाशात सादर केल्या जातात.

अशा या तमाशात मराठी लोकमनाचे प्रतिबिंब पडत असल्याने मराठी लोकजीवनात तमाशाला फार महत्वाचे स्थान लाभले आहे. विविध जत्रा, यात्रा व उत्सव या निमित्ताने तमाशा ही लोककला सादर केली जात असते.

जागरण

अनेक घराण्यात कुलाचार म्हणून तर उत्सव म्हणूनही 'जागरण' घालण्याची परंपरा आहे. या जागरणाचे स्वरूपही गोंधळाप्रमाणेच आहे. लोककलेच्या परंपरेत जागरणाला स्वतंत्र असे स्थान आहे. जागरण विधीशी संबंधित असल्याने त्याचा उल्लेख विधिनाटय म्हणूनच करणे योग्य ठरते. जागरणाचा विधी हा खंडोबा या लोकदेवतेशी निगडीत आहे. खंडोबाच्या नवसाने झालेल्या मुलास किंवा मुलीस देवाला सोडले जाते. त्यांना 'वाध्या' आणि 'मुरळी' म्हटले जाते. हे दोघेही खंडोबाचे भगत असतात. जागरणामध्ये त्यांना खूप महत्त्व असते.

जागरणातही पूर्वरंग व उत्तररंग असे दोन भाग असून पूर्वरंगात खंडोबाचा पूजाविधी केला जातो. त्याला 'गादी भरणे' असे म्हणतात. त्याचवेळी खंडोबाचे महात्म्य वर्णन करणारी गीते म्हटली जातात. त्यानंतर 'गण' सादर केला जातो. त्यात गणपतीचे व इतर देवतांचे स्तवन केले जाते. जागरण विधी यशस्वी व्हावा अशी प्रार्थना केली जाते. तसेच 'जागरण' विधीचा हेतू स्पष्ट करून हा हेतू सफल व्हावा अशा आशयाचे गा-हाणे घातले जाते. यानंतर खंडोबा, म्हाळसाई आणि बाणाई यांची पदे गायली जातात. तसेच रामायण महाभारतातील कथा, हरिश्चंद्र तारामती, श्रीयाळ चांगुणा, श्रावणबाळ, सत्यवान सावित्री इ. कथा त्यातील भावविशेषासह सादर केल्या जातात. वाध्याचा खणखणीत आवाज, मुरळीचे नृत्य, भावपूर्ण कथा, लोकभाषेचा पूरेपूर वापर, सौम्य आणि नर्म विनोद यामुळे जागरण उत्तरोत्तर रंगत जाते, श्रोते त्यात इतके रमून जातात की पहाट कधी झाले ते समजतच नाही. शेवटी आरती म्हणून 'जागरण' संपविले जाते.

कीर्तन

ज्या काळात सर्वसामान्यांच्या ज्ञानसंपादनाचे माध्यम 'श्रवण' हेच होते त्या काळापासून कीर्तनाची परंपरा चालू आहे. पुराणातील कथेमध्ये जडत्व असल्याने सर्वसामान्य व्यक्तिना त्याचे आकलन होणं खूपच कठीण असते. त्यातून मार्ग काढण्यासाठी कीर्तन परंपरेचा जन्म झाला. लोकभाषेतून गद्य पद्याच्या साहाय्याने जेव्हा एखादी कथा सांगितली जाते त्याला कीर्तन असे म्हटले जाते. कीर्तनासाठी प्रामुख्याने एखाद्या मंदिराचा उपयोग केला जातो. सण समारंभ, व्रतवैकल्याच्यावेळी कीर्तन सादर करण्याची प्रथा आजही दिसून येते. वीणा या वाद्याचा कीर्तनामध्ये वापर केला जातो. कीर्तनामध्ये डामडौलाला वेशभूषेला अगर रंगभूषेला विशेष स्थान नाही. कीर्तन हे उभे राहून केले पाहिजे असा संकेत आहे. जो कीर्तन सादर करतो त्याला कीर्तनकार असे म्हणतात. त्याची वाणी रसाळ असते व आवाज खणखणीत असून त्या लवचिकता असते. कीर्तन करताना अधूनमधून देवतांचा जयघोषही केला जातो. उदा. 'बोला पुंडलिक हरदे हरी विठ्ठल' श्रोतेही त्यात समाविष्ट होतात. मनोरंजनाला कीर्तनात जी गीते गायली जातात त्याला टाळ चिपळ्या, मृदंग अशा काही मोजक्या वाद्यांची साथ असते. संत नामदेवानी कीर्तन हा प्रकार लोकप्रिय केला असून, कीर्तनाला भागवत संप्रदायात फार मोठे स्थान आहे. विविध उत्सवामध्ये कीर्तन आवर्जून ऐकायला मिळते.

पंचमी (चैती किंवा बोहाडा, आखाडी)

लोकसाहित्याचे अभ्यासक पंचमी, चैती किंवा बोहाडा या उत्सवाचा उल्लेख विधीनाटय म्हणून करतात. मराठवाड्यातील पंचमी, पश्चिम महाराष्ट्रातील चैती आणि कोकणातील बोहाडा यांच्यात खूपच साधर्म्य दिसून येते. काही भागात आखाडी म्हणूनही याचा उल्लेख केला जातो.

चैत्राच्या महिन्यात कोणत्याही पाच किंवा तीन दिवसात हा उत्सव होतो. म्हणून याला 'चैत' असे नाव रूढ झाले आहे. पाच दिवस ज्या ठिकाणी हा उत्सव केला जातो. तिथे 'पंचमी' असा उल्लेख केला जातो. अशा उत्सवाला यात्रेचे स्वरूप प्राप्त झाले आहे. यात्रेमध्ये जे खेळ (तमाशा, कलगी-तुरा, पौराणिक नाटक इ.) होतात त्याला 'आखाडी' म्हणतात. नाशिक जिल्ह्यात या उत्सवालाच 'आखाडी' म्हणतात. वसंतपंचमी किंवा रंगपंचमी या दिवशी या उत्सवाची सांगता होते. गावचा विकास व्हावा, गावाची भरभराट व्हावी, गावावर संकट येऊ नये, अशी इच्छा मनी धरून हा उत्सव साजरा केला जातो. हा उत्सव गावातील एखाद्या देवासाठी केला जातो. त्या देवाच्या नावेही हा उत्सव ओळखला जातो. या उत्सवाचे स्वरूप केवळ एक करमणूकीचा प्रकार असे केव्हाही नसते. पंचमीच्या दिवसात अनेक गावात तमाशा, संगीत बरी, कलगी तुरा, मेळावा, इ. चे आयोजन केले जाते. हा कार्यक्रम रात्रभर चालतो.

सोंगी भजन

पश्चिम महाराष्ट्रात सणाच्या व उत्सवाच्या वेळी आढळून येणार हा प्रकार आहे. करमणूक व प्रबोधन या दुहेरी हेतूने हा कार्यक्रम केला जातो. देवळाच्या आवारात किंवा अन्य एखाद्या सार्वजनिक ठिकाणी रात्री त्याचे सादरीकरण केले जाते. सुरवातीला श्री गणेशाची आरती करून कार्यक्रम निर्विघ्न पार पडावा म्हणून गा-हाणे घातले जाते. नंतर प्रचलित समाजव्यवस्थेतील व्यंगावर बोट ठेवणारी एक एक सोंगे रंगमंचावर येतात. संभाषणाद्वारे लोकांचे प्रबोधन करतात. सासू-सून, सावकार-कर्जदार, भाऊ-भाऊ, जावई-सासू अशा भूमिका वटवून वर्तणूकीतील दोष दाखवून देतात. पात्रांच्या बोलण्यातून व अभिनयातून कथानकाला गती प्राप्त होते. हास्य आणि करुण रसाने ओथंबलेले हे नाट्य लोकांना खूपच आवडते. शेवटी आरती करून हा कार्यक्रम संपविला जातो.

समारोप

महाराष्ट्राला प्रदीर्घ व विविध लोककलांचा वारसा लाभलेला आहे विविध सण-उत्सवाच्या निमित्ताने लोककला सादर केल्या जातात या लोककला केवळ पद्य किंवा संहितेनेच सादर केल्या जात नाहीत तर त्या प्रत्यक्ष प्रयोगात्मक सादर केल्या जातात. दशावतार, लळीत, पंचमी, गोंधळ, भारूड, ताशा, कीर्तन, जागरण, दंडार, सोंगीभजन तर बहुरूपी या लोककला सण किंवा उत्सवांचे औचित्य साधून विविधांगानी सादर केल्या जातात. महाराष्ट्रातील लोककला या महाराष्ट्राचं सांस्कृतिक वैभव किती संपन्न व समृद्ध आहे व येथील सण उत्सव किती उत्साहाने साजरे केले जातात. याचं उत्तम उदाहरण आहे.

संदर्भ ग्रंथ

1. मांडे प्रभाकर : लोकसाहित्याचे स्वरूप, पुणे : कॉन्टिनेंटल प्रकाशन, 1989
2. ढेरे रा.चिं. : लोकसंस्कृतीचे उपासक, पुणे : पद्यगंधा प्रकाशन, 1996
3. जाधव सुदाम : लोककला स्वरूप

कोल्हापूरचा संस्थानकालीन ऐतिहासिक दसरा महोत्सव

प्रा. अमृता आनंदराव दिंडे

कमला कॉलेज, कोल्हापूर

प्रस्तावना :-

“उत्सवप्रिय खलु मनुष्य :”असे महाकवी कालिदास यांनी म्हटले आहे. मनुष्य हा खरोखरच उत्सवप्रिय असल्यामुळे भारतीय संस्कृतीत सण उत्सवांना विशेष महत्त्व प्राप्त झाले आहे. भारतीय संस्कृती ही सण उत्सवामुळे आज ही टिकून आहे. प्राचीन भारतापासून संस्कृतीचे दर्शन या सण उत्सवातून आपणास दिसून येते. कालोघात सण उत्सवांचे स्वरूप बदलले तरीही आज ही समाजात ते उत्साहाने साजरे केले जातात. भारतीय संस्कृती ही कृषीप्रधान आहे. त्यामुळे शेतीच्या वेळापत्रकाप्रमाणे सणांची रचना केलेली आहे. सण-उत्सव साजरे करण्यामागे सामाजिक, सांस्कृतिक, धार्मिक, राजकीय अशी अनेक कारणे ही होती. त्याप्रमाणे हे साजरे करण्यामागे ऐतिहासिक पाशवभूमी ही आहे.

सातशे वर्षांपूर्वी महाराष्ट्रात देवगिरीच्या यादवांची सत्ता होती. यादवांचा मुत्सद्दी कारभारी, थोर स्थापत्य शास्त्रज्ञ, मोडी लिपीचा प्रवर्तक, हेमाद्री तथा हेमाडपंत याने ‘चतुर्वर्गचिंतामणी नावाचा ग्रंथ लिहिला. यामध्ये वर्षातील तीनशे पासष्ट दिवसात कोणते सण साजरे करावेत, कोणत्या व्रतांचे पालन करावे. हे सांगणारा ग्रंथ लिहिला. यावरून त्यावेळच्या समाजजीवनाचे दर्शन घडते. जनमाणसांच्या एकत्र येण्यातून सणांची निर्मिती झाली. समाजरचनेचा महत्त्वाचा घटक म्हणजे कुटुंब होय. लोकांना एकत्र आणण्यासाठी सण हे महत्त्वाची भूमिका निभावतात. पूर्वीदळणवळणांची साधने फारशी उपलब्ध नव्हती. त्यामुळे एकमेकांच्या भेटीसाठी किंवा एकत्र येण्यासाठी सण-समारंभ हे पर्वणीच आहेत. मानवी मूल्य वपरंपरा जपण्याचे महत्त्वाचे काम तसेच मानवी संबंधात दृढता आणण्याचे, बंधुभाव व राष्ट्रीय एकात्मता यांचे दर्शन यातून घडते विचार व अनुभवांची देवाणघेवाण होते. सुखी व समृद्ध जीवनासाठी सुयोग्य संस्काराची गरज असते हे घडविण्याचे काम ही सण समारंभ करतात.

भारतीय संस्कृतीमध्ये असणारी विविधता लक्षात घेता पंथ, धर्म, जात, भाषा, विचार, प्रदेश, कालगणना यानुसार सण-उत्सव साजरे करण्याच्या पद्धती निरनिराळ्या आहेत. त्यापैकी दसरा हा एक विशेष महत्त्वाचा सण आहे .प्रत्येक राज्यात दसरा हा सण वेगवेगळ्या पद्धती ने साजरा केला. कोल्हापूर संस्थान मध्ये दसरा ला विशेष महत्त्व आहे. तो कशा पद्धतीने साजरा केला जातो व त्याचे ऐतिहासिक दृष्ट्या महत्त्व कसे आहे हे आज आपण पाहणार आहोत.

दसरा (विजयादशमी) :-

अश्विनशुद्ध दशमी म्हणजे दसरा भारतीय समाज जीवनातील हा एक अत्यंत पवित्र सण मानला जातो. प्रारंभीकृषी विषयक असणारा हा लोकोत्सव पावसाळ्यात पेरलेले पहिलेपिक घरात आल्यानंतर शेतकरी हा उत्सव साजरा करत असत. नवरात्रीत घट स्थापनेच्या दिवशी घटाखालच्यास्थांडीलावर नऊ धान्यांची पेरणी करतात व दसऱ्याच्या दिवशी त्या धान्यांचे अंकुरकाढूनदेवाला वाहतात. देवीच्या घटाची स्थापना केल्यानंतर देवीचे ‘नवरात्र’ साजरे केले जाते आणि दहाव्या दिवशी ‘विजयादशमी’ साजरी करण्यात येते ज्ञानाची देवता मानल्या जाणाऱ्या सरस्वतीदेवीचे पूजन ही केले जाते. विजयादशमी हा हिंदूच्या साडेतीन विशेषशुभ मुहूर्तातील एक आहे आपट्याच्या पानांना दसऱ्यामध्ये महत्त्वाचे स्थान आहे.

ऐतिहासिक पाशवभूमी :-

विजयादशमी या सणाचे ऐतिहासिक महत्त्व समजून घेताना लक्षात येते की, प्रभू रामचंद्रांनी सीतेचे अपहरण करणाऱ्या दृष्ट रावणाचा वध याच दिवशी केला. तसेच महाभारतामध्ये पांडवांचा वनवास याच दिवशी संपला म्हणून अर्जुनाने विराटाच्या गाई पळवणाऱ्या कौरव सैन्यावर याच दिवशी स्वारी केली. त्याआधी त्याने शमीच्या ढोलीत ठेवलेली शस्त्रे काढली. कर्ण, भीष्म, द्रोण अशा दिग्गज वीरांसह असलेल्या दुर्योधनाचा पराभव केला. सुष्टांनी दृष्टांवर मिळवलेला विजय या अर्थाने विजयादशमी हे नाव सार्थ ठरते. मराठ्यांच्या इतिहासातही याला पुष्टी मिळते. १६३९ साली दसऱ्यालाच शहाजीराजांनी जिजामाता आणि शिवाजी यांच्यासह बंगलोरला प्रयाण केले. तसेच १६८१ मध्ये बुऱ्हाणपुरावरील स्वारीचे प्रस्थान संभाजी महाराजांनी दसऱ्यालाच ठेवले. म्हणूनच हा सण शौर्य आणि पराक्रमाचे प्रतिक आहे.

कोल्हापूरचा शाही दसरा -

म्हैसूरचा दसरा व मिरवणूक संस्थांनी काळात अग्रेसर होती. संपूर्ण भारतात दसरा थोड्या फरफरकाने साजरा केला जातो. त्यात म्हैसूरदसरा व मिरवणूक त्यात संस्थांनी काळात अग्रेसर होती. त्यानंतर ग्वाल्हेर, बडोदा व कोल्हापूर येथील दसरा मिरवणुकीस स्थान होते. महाराष्ट्रातील दसऱ्याला राजेशाही व पारंपारिक रूप मिळाले ते कोल्हापूर येथे साजऱ्या होणाऱ्या पारंपारिक सोहळ्यामुळे कोल्हापूरची ओळख नानाविध रूपांनी झाल्याचे पहावयास मिळते. प्राचीनता, स्थानमहात्म, इतिहास, खवय्ये, खरेदी ही कोल्हापूरची खास वैशिष्ट्ये पहावयास मिळतात. त्याप्रमाणे दसरा हा एक खास उत्सव होय.

ऐतिहासिक दसराचौक -

छ. शाहू महाराजांच्या काळी कोल्हापूर संस्थानचा विस्तार मर्यादित होता दसरा सणांमधील शमीपूजन व सोने लुटण्याचा कार्यक्रम गावकुसाबाहेर माळावर ईशान्य दिशेस करण्याची प्रथा आहे. त्यावेळी कोल्हापूरच्या उत्तर भागात टाऊन हॉलच्या पुढे ब्रिटनचे बादशहा व राण्या यांचे पुतळे होते. त्यापुढे ईशान्य दिशेसमोकळा विस्तीर्ण माल होता. या माळास चौपाळ्याचा माळ असे म्हणत. कारण या माळावर शमी पूजनाचा तसेच सोने लुटण्याचा कार्यक्रम होई. कालांतराने येथे इमारती होऊ लागल्या पण आज ही येथे शमीपूजन होत असल्याने यास 'दसराचौक' म्हणून ओळखले जाते.

मिरवणुका -

कोल्हापूरच्या दसरा महोत्सवातील विशिष्टपूर्ण मिरवणुका पहावयास मिळत यामध्ये संस्थांच्या अठरा भागातील कर्मचारी, मुलकी व दिवाणी खात्यातील अधिकारी, न्यायाधीश, वकीलवर्ग शिक्षण खात्याचे अधिकारी, नगराध्यक्ष, इलाका पंचायत अधिकारी व अध्यक्ष, सरदार, दरकदार मानमानकरीवैगेरेंनाभाग घ्यावा लागे. त्यांना ठरलेला पोशाख असे. बूट, इराणी विजार, जयपुरी लांबकोट, पगडी अगर फेटा, म्यानाची तलवार असा सरंजाम असे. सरदार मानकरी व खात्यातील अधिकारी सरदारी पोशाखात-लांब संजापी सदरा, इराणी विजार बूट फेटा पगडी अशा पेहरावात असत. फेटा भगवा अगर लहरी असे. फर्मानाप्रमाणे वरील सर्व लोक दुपारी तीनच्या सुमारास जुन्या राजवाड्यात पटांगणात खातेनिहाय वर्गवार असत खातेनिहाय कर्मचाऱ्यांचे प्रमुख जरूरी प्रमाणे सरंजामाच्या तयारीस लागत. हत्तींना चितारणे, जनावरांचे दागदागिने, कपडे, अंबारी, हौद, रथ, देवीची पालखी सजविण्याचे काम होत असे. अंबारि हौद हत्तीवर चढविणे यावर राजाराम महाराज स्वतः देखरेख करीत असत. राजवाड्याचे पटांगण, भवानी मंडप, कागलकरवाड्यातील रस्तेतसेच राजाराम कॉलेजचे पटांगण मिरवणुक विभागाने व्यापलेले असे.

आकर्षक रांगोळ्या व सजावट -

मिरवणूक जुन्या राजवाड्यातून भाऊसिंगजी रोड ने दसरा चोकात जात असल्यामुळे हासर्व रस्ता साफ करून रस्त्याच्या दुतर्फा निशाणे व तोरणे लावलेली असत. हे सर्व साफसफाई व सजावटीचे काम नगरपालिका करीत असे. व्यापारी मार्गावर भव्य रांगोळ्या काढीत तसेच देवीच्या पालखीवर फुलांची उधळण करीत. शहरातील नागरिक खास पोशाख घालून या सोहळ्यास उपस्थित राहत असत. पुरुषमंडळींच्या फेट्यात घटाच्या धान्यातून उगवलेले पिकांचे लोंबे तु-या प्रमाणे खोवलेले असे. मिरवणूक व्यवस्थेची पाहणी महाराज करीत असत याप्रसंगी सर्व प्रजाजन, व्यापारी महाराजांना मुजरा करीत. नगराखान्यातून राजवाड्यात जाताना येताना नगर झडे. लष्कर फडकामगार सरदार बापूसाहेब इंगळे संपूर्ण दरबारी पोशाखात एका उमद्या घोड्यावरून अबलख दौड करीत असत. मिरवणूक नियंत्रण करीत. आघाडीस बंदूक भालदार ठासणीच्या बंदुकीने थोड्या थोड्या अंतरावर बार काढीत.

जंगबहादूरचामान -

मिरवणुकीचे मुख्य आकर्षण म्हणजे आघाडीस असणारा जंगबहादूर हत्ती त्याचा म्हात बाळा हा जंगबहादूरवर अंकुश ठेवत असे. जंग बहादूर सुवर्ण तसेच चांदीच्या शोभेल अशा आकर्षक दागिन्यांनी मढविलेलाई. माहुताच्या मागे मावळा वेशातील जवान भगवा झेंडा घेऊन बसलेला असे. यानंतर लष्कर फडाचा लवाजमा असे यामध्ये शूरवीर मावळ्यांचे वंशज. यानंतर निरनिराळ्या खातेवार कचेरीतील कायम जमीनदारी असणारे लोक तीन रांगांमध्ये लांब जयपुरी कोट इराणी विजारी पगड्या अथवा फेटे अशा वेशात येत. यामधील प्रमुख नाईक हवालदार अशा श्रेणीचे नोकर हातात मानाची तलवार घेऊन अंतरा अंतरावर उभे असत. यांच्या मागोमाग बंदोबस्त करणाऱ्या पोलिसांची तुकडी यानंतर हत्यारी पोलिसांची तुकडी यांच्या पाठोपाठ पोलीसबंद असे. याबंदमध्ये ड्रम्स मोठा ढोल ब्युगल्स, आडवे शिसावी फ्ल्युटर वगैरे वादये असत. स्थूलखानबंदमास्तर नियंत्रण करी. चांदीच्या मुठीचा दंडाफिरवीत व निरनिराळ्या कसरत करीत असत. ब्लुगुलचा प्रसिध्द जॉर्जिया मार्च सुरु होई. पाण्यावर पाश्चात्य चाली वाजवीत. यांच्या मागे ढोलवादक व पाठोपाठहत्यारबंद पोलिस बंदच्या तालावर चालत. पोलिस खात्यावर चीफ पोलिस निंबाळकर घोड्यावरस्वार होऊन दौड करीत असे. यानंतर श्रीमंत बाबुराव गायकवाड यांचे गजरा हत्तीवरून आगमन होई.

प्रसिद्ध खडखडा -

मागोमाग प्रसिद्ध चार चाकी खेचरांच्या दोन जोड्या लावलेल्या खडखड्यावर पोवाडे म्हणान्या शाहिरांचा ताफा असे. त्यानंतर मोती नावाचा चांदीच्या अंबारीची सजावट असणारा हत्ती असे याच्यानंतर मिरवणूकीत सहभागी पांढरे तपकिरी काळे तुळतुळीत चमकदार देखणे असे रसचे घोडे येत. घोड्याच्या पाठीवर कालाबुटीच्या भरजरी रंगीत झुला होत्या गळ्यात सोन्याचांदीच्या पुतळ्यांच्या माळा गुढ्यावर चांदीचे वापळे शेपटीवर ही जडावाची चांदीची फुले डोकीवर डौलदार पिसांचा तुरा असे.

शिकारखाना-

या शाही दसऱ्याचे महत्त्वाचे आकर्षण म्हणजे चित्ते, वाघयामागे मिरशिकारी हातात कातडी मोजे घातलेले व त्यांच्या बोटावर बहिरे ससाणे बाजपक्षी बसविलेले असत. यानंतर अश्व दल म्हणजेच रिसाला चौदा-पंधरा घोड्यांच्या जोड्या पांढऱ्या काळ्या तपकिरी मिश्र रंगाच्या सर्वच घोडे तेजदार सशक्त व चमकदार घोड्यावर कातडी जीन, लोंबत्या रिबिनी, डोकीस पिसांचा तुरा असे या अश्व दलावर दुगुळे नावाचाडफेदार असे

यामागोमागउंटांच्या जोड्या येत याच्यामागे तोफखाना दल येई. दोन पितळी मध्यम आकाराच्या व दोन बिडाच्या व दोन लोखंडी तोफ मजबूत गाद्यावर बसवलेली असे याला जोडूनच मानाचा पारंपारिक ताशा ढोलके सनईचा बाजा येई. हे वाजंत्री जमिनवाले नोकरदार विशेष करून मुसलमान जमातीचे असत.

संस्थांनी हत्तीची प्रसिध्द गाडी येई. राजर्षी शाहू महाराजांनी आपले युवराज विलायेतेहून शिक्षण घेऊन आल्यानंतर त्यांच्या मिरवणुकीसाठी खास म्हैसूर दरबाराच्या गाडीसारखी करून घेतलेली ही गाडी सात-आठफूट उंच व वर बसण्यास सुबक आसने करून घेतलेली ही गाडी आहेत. हा एक प्रकारचा आलिशान रथच आहे. या गाडीस शोभेल असा यशवंत हत्ती जोडलेला असे.

या मोगोमाग जंगल खात्याचे आगमन होई. या लष्करी बंडच्या मागून तीनच्या तीन रांगेत बारा जोड्यांचे एक लष्करी पथक बंडच्या तालावर चालतजाई.

सुवर्णरथ -

१९३१ मध्ये महाराजांनी व्हाईसरॉय लॉर्डआयर्विन यांना कोल्हापुरास भेटीस बोलविले असता त्यांची मिरवणूक काढण्यात आली होती. त्यावेळी त्यांना बसण्यास हा खास रथ संपूर्ण सुवर्णाचा तयार करून घेतला होता. ब्रिटनच्या राजघराण्यात वापरतात त्या पद्धतीचा हा व्हिक्टोरियन रथ असून त्यास दोन्ही बाजूस सोन्याचे दिवे ही आहे. रथासपांढऱ्या शुभ्र डगल्यात लांब छडीच्या चाबकासह आरूढ झालेला असे. पाठीमागच्या आसनावर एक रक्षक खडा असे. यानंतर मौलाबक्ष हाढालगज हत्ती येत असे. हाढालगज हत्ती म्हणजे युद्धात या ध्वजाचा हत्तीवर शत्रूचे लक्ष असते म्हणून त्याच्या गंडस्थळावर संरक्षणासाठी मोठी ढाल बांधलेलीअसे. याच्या पाठोपाठ रणशिंग्यांचा ताफा भवानी देवीच्या चांदीच्या पालखीचे आगमन होई. त्यांच्या सोबत बनातीच्या जरीकाम केलेल्या डगल्यात भालदार चोपदार चांदीचा सुवर्णाचा दंड हातात घेऊन असत.

निष्कर्ष -

समाजामध्ये समतोल राखण्यासाठी तसेच सामाजिक,राजकीय, सांस्कृतिक, ऐतिहासिक जाणीव लोकांमध्ये निर्माण करून त्यांच्या मध्ये एकात्मकता निर्माण करणे. दसरा उत्सव हा शौर्याचे, अवगुणांचा नाश करणारा तसेच राष्ट्रीय एकात्मकता निर्माण करणारा उत्सव मानला जातो.

कोल्हापूरच्या दसरा महोत्सवाचे महत्त्व लक्षात घेता प्रजेचा राजाशी थेट संबंध या उत्सवातून येत असे.कोल्हापूर संस्थानचा वैभवशाली इतिहास ज्ञात होतो. तसेच राजाचा प्रजेशी असणारा सलोखा याचे दर्शन होते या दसरा उत्सवाच्या माध्यमातून अनेक लोक एकत्र येत त्यांच्यामध्ये विचारांची देवाणघेवाण होई. राज्य कारभारातील व्यवस्थितपणा बरोबरच प्रजेला राजाविषयी असणारी आत्मीयता दिसून येतेच याशिवाय लोकांच्या मनोरंजनामध्ये ही या सणाचे महत्त्व आहे. कोल्हापूरची प्राचीन वैभवशाली परंपरा आज ही यातून आपल्याला दिसून येते.

संदर्भ सूची -

१. 'फेस्टिव्हल्स ऑफ महाराष्ट्र' -सकाळ प्रकाशन -पुणे
२. कोल्हापूरच्या पाऊलखुणा -
३. Knowurfestival.blogspot.com
४. Saamana.com
५. Loksttaa.com

हिंदी उपन्यासों में त्योहारों का योगदान (दुःखम सुखम, मुन्नी मोबाइल उपन्यासों के परिप्रेक्ष्य में)

प्रा. सारिका राजाराम कांबळे

कमला कॉलेज, कोल्हापुर

भारत में त्योहारों का विशेष महत्त्व है। साल के बारह महिने में कोई न कोई त्योहार रहता है। भारतीय संस्कृति की पहचान कराने का काम हमारे त्योहार करते हैं। त्योहार के बहाने परिवार के सारे सदस्य मिल जुल अपनी खुशी मानते हैं। दिवाली, दशहरा, होली जैसे त्योहार बड़े धूम धाम से मनाये जाते हैं। दिवाली, दशहरा, होली जैसे बड़े त्योहारों के साथ साथ जैसे कई छोटे छोटे त्योहारों को भी मनाया जाता है। भारतीय त्योहार सिर्फ मनोरंजन के लिए होकर उनका सेहत की दृष्टि से विशेष महत्त्व है। उत्तर भारत में होली का त्योहार बड़े धूम धाम से मनाया जाता है। इन त्योहारों का महत्त्व समझकर या अपनी भारतीय संस्कृति की पहचान कराने का काम साहित्यकारों ने किया है। साहित्यकारों ने होली, दिवाली, दशहरा आदि कई त्योहारों का विवेचन अपने उपन्यासों के अंतर्गत किया है। होली के साथ ही कुछ छोटे छोटे त्योहारों का चित्रण भी साहित्य में देखा जा सकता है। होली त्योहार के संदर्भ में अल्पना शर्मा कहती है -“ होली का पर्व भारत में हर्षोल्लास के साथ मनाया जाता है। होली एक ऐसा त्योहार है जिस दिन सभी जाति-पात, उंच-नीच का भेदभाव मिटाकर एक-दूसरे को गले लगाकर गुलाल लगाते हैं”¹ यहाँ पर होली में लोग जाति भेद की भावना भूलकर रंगों में रंग कर अपनी खुशी मनाते हैं। त्योहार मनाने की पीछे मानवी मूल्यों का भी परिचय मिलता है जैसे समाज के प्रति लोगों का आचरण, मानवता, एक दूसरे के प्रति प्रेम भावना बढ़ती है, भेदभाव खत्म हो जाता है। त्योहारों के बहाने लोगों में एक दूसरे से आपसी स्नेहभाव निर्माण हो जाता है।

२१ वीं सदी के उपन्यासों में भारत देश में मनाये जाने वाले त्योहार कोपाया जाता है। हिंदी साहित्य के लेखकों ने त्योहारों की परंपरा को अपनी रचनाओं में प्रस्तुत किया है। कथासाहित्य में त्योहारों को शामिल किया गया है जिससे हमें संस्कृति का परिचय मिलता है साथ ही हर एक राज्य में त्योहारों के माध्यम से हम वहाँ की रस्म-रिवाज, रूढ़ि परंपरा से परिचित हो जाते हैं। हिंदी भाषा के लेखक ‘ममता कालिया’ के ‘दुःखम सुखम तथा ‘प्रदीप सौरभ’ के ‘मुन्नी मोबाइल’ उपन्यास में त्योहार का चित्रण दिखाई देता है। जिसमें उन्होंने त्योहारों के माध्यम से उत्तर भारत की संस्कृति से अवगत कराया है।

दिवाली का त्योहार हिंदू धर्म का सबसे बड़ा त्योहार माना जाता है। दिवाली के त्योहार को लेकर लोगों में एक उत्साह साल भर रहता है। लोग इस त्योहार को मनाने की तैयारी डेढ़ महिने पहले शुरू करते हैं। २१ वीं सदी तक आते आते त्योहार वही है लेकिन उसके बदले हुए रूप को हम यहाँ पर देख सकते हैं। पहले दिवाली में सभी बच्चे तथा परिवार के सभी लोग मिठाईयाँ खाने का मजा एक साथ बैठकर लेते थे। पड़ोसियों को मिठाई खाने का न्योता दिया जाता था। इसके साथ ही मेहमानों को मिठाई दी जाती थी। पड़ोसियों में मिठाईयाँ बाँटी जाती थी लोग एक दूसरे के घर मिठाई खाने के लिये जाते थे इसी परंपरा के साथ आजकल हम देखते हैं कि मिठाई के साथ साथ उपहार दिये जाने लगे हैं। मिठाई के नाम पर सुखे मेवे या जरूरी चीजों का आदान प्रदान हो रहा है। घर में काम करनेवाली बाई भी उपहार के रूप में ऐसी चीजें मांगती है जो उसके लिये जरूरी है। ऐसे ही मुन्नी मोबाइल उपन्यास की मुन्नी अपने मलिक से दिवाली में मोबाइल की मांग करती है। दिवाली के दिन नजदीक आ रहे थे घर की साफ सफाई का काम बढ़ गया था आनंद भारती का घर साफ सुथरा रखने का काम मुन्नी ही करती है। एक दिन घर की सफाई करते हुए मुन्नी आनंद भारती से कहती है -“ इसबार मुझे दिवाली गिफ्ट में कुछ स्पेशल चाहिये।

आनंद भारती ने कोई जवाब नहीं दिया। चुपचाप अखबार पढ़ने रहे। वह सीधे उनके अखबार और आंख के बीच की दूरी को कम करते हुए बोली-मोबाइल चाहिए मुझे! मोबाइल! यहाँ पर आनंद भारती के घर में काम करनेवाली बाई दिवाली गिफ्ट के रूप में मोबाइलकी मांग करती है जब तक उसे मोबाइल नहीं मिलता तब तक वह घर के काम बिना बातचीत करते हुए करती है। अंत में आनंद भारती उसे मोबाइल लाकर देते हैं तो वह खुश हो जाती है। घर में काम करनेवाली महिलाएं भी अब दिवाली में बोनस या किसी स्पेशल गिफ्ट की मांग करती हुई नजर आती हैं। प्रस्तुत उपन्यास में लेखक ने दिवाली में घर में काम करनेवाली महिला के माध्यम से त्योहारों के बदलते स्वरूप की ओर ध्यान केंद्रित किया है।

दिवाली के साथ-साथ अन्य त्योहारों का महत्त्व कुछ कम नहीं है। 'ममता कालिया' के 'दुःखम सुखम' उपन्यास में मथुरा में मनाये जाणें वाले त्योहारों का विवेचन किया है। जिसमें प्रमुख रूप से होली, सावन के महिने में मनाए जाने वाले त्योहार, बसौड़ा, रक्षाबंधन आदि त्योहारों का चित्रण किया है।

उत्तर भारत में होली के त्योहार को बड़े उत्साह के साथ मनाया जाता है। हिंदी कथा साहित्य में होली त्योहार के बारे में काफी लिखा गया है। मथुरा की होली का वर्णन लेखिका ने प्रस्तुत उपन्यास में किया है। इन्दु पहली बार अपनी सहेली के घर होली मनाने जाती है। सासू उसे अकेले जाने से रोकना चाहती है परंतु वह अपनी बच्चियों को लेकर अकेले ही उमा के घर होली खेलने जाती है। उमा के घर जाने से पहले इन्दु अपने घर में होली की तैयारी करती है - "होली के रोज इन्दु ने सुबह-सुबह ही गुड़िया, दही-बड़े बना डाले।" अपने घर में होली के व्यंजन बनाकर वह उमा घर चली जाती है। उमा के घर होली की तैयारियां संदर्भ लेखिका कहती है - "उमा के कमरे में होली के व्यंजन सजे हुए थे। बीचवाली मेज पर हरे रंग की बर्फी, गुड़िया, दही-बड़े, कांजीके बड़े और ठंडाई भरा जग था।

पहले रंग लगाने का कार्यक्रम चला। इन्दु ने पहले ही कह दिया, देखो सुखा रंग खेलो। नहीं तो जीजी, दादाजी चिल्लाएंगे।

दीपक बाबू बोले, धुलैडी तो कल है। आज सुखा ही चलेगा।" यहाँ पर लेखिका ने मथुरा में होली मनाने के लिए खाने के व्यंजन के साथ साथ होली में रंग कैसे खेले जाते हैं इसका विवेचन किया है। उमा और उसका पति इन्दु को बर्फी और ठंडाई पिलाते हैं जिसमें भांग मिली हुई है जिसके कारण इन्दु अपने होश खो बैठ जाती है और ऐसे ही हालात में घर जाती है और अपनी बच्चियों को रास्ते में छोड़ देती है जब होश आता है तो रोने लगती है। लेखिका ने प्रस्तुत उपन्यास के अंतर्गत सावन के महिने में होने वाले त्योहार का चित्रण किया है। सावन का महिना लगते ही घर-घर में झूला लगवाया जाता है। सावन का महिना लगते ही विद्यावती को बांकेबिहारी मंदिर की याद आती है और वह सोचने लगती है - "मंदिर की भक्ति ने सवेरे चार बाजे जाग, बेले की कलियां तोड़कर, उनके गहने बनाती। राधाकृष्ण का कुल सिंगार बेले की कलियों से होता, मोर मुकुट, झालर, शीषफूल, बेणी, कंगना, बाजूबंद, पहुंची, तगड़ी, बैजंतिमाल, यहाँ तक की ठाकुरजी की मुरली पर भी बेले के हार लपेटे होते। कैसी भीनी महक आती मंदिर भर में।" यहाँ पर लेखिका ने सावन के महिने में ठाकुरजी की पूजा किस प्रकार करते हैं इसका विवेचन किया है।

होली के पश्चात बसौड़ा मनाया जाता है जिसे शितला अष्टमी के नाम से जाना जाता है। मथुरा में मनाये जाने वाले बसौड़ा का वर्णन करते हुए लेखिका कहती है - "आज तो सारी लुगाईयां हरी चूड़ीयां पहनने जायेंगी। आज अन्नकूट है आज सारी तरकारियां मिलकर अन्नकूट का परसाद बनेगा। आज बसौड़ा मनाया जायेगा। कोई आज चूल्हा न बाले।" यहाँ पर लेखिका ने बसौड़ा उत्सव का विवेचन किया है।

काविमोहन दिल्ली में नोकरी करता है रक्षाबंधन के त्योहार पर वह घर आता है तो उसकी बहनें राखी बांधने की तैयारी करती हैं इस संदर्भ में लेखिका कहती है - "बहनों ने राखी की बड़ी तैयारी कर रखी थी। लीलाने खुद अपने हाथ से कलाबत्तू की राखी बनायी थी। भगवती बाजार से सलमे सितारे जड़ी राखी लेकर आई थी। आरती का थाल भी दोनों ने अलग ढंग से सजाया। लीला उसके लिये पैंट और कमीज का कपड़ा भी

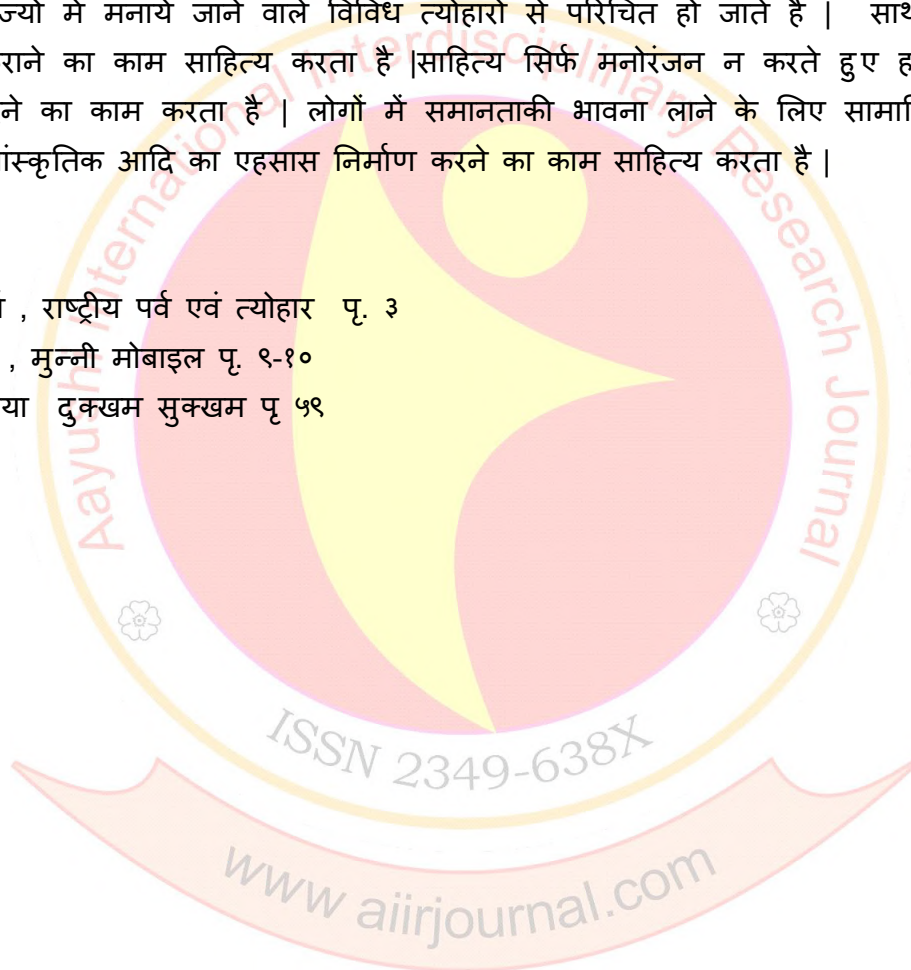
लायी | कवी ने कहा, आज के दिन बहनें लेती हैं, देती नहीं।^१ यहां पर कविमोहनकी बड़ी बहन अपने भाई के लिये उपहारदेना चाहती है तोभाई रक्षाबंधन के दिन अपनी जिम्मेदारियों के प्रति सजग करना चाहता है और बहनों को नेग देता है |

प्रस्तुत उपन्यास के अंतर्गत लेखिका ने होली, रक्षाबंधन जैसे बड़े त्योहारों के साथ साथ मथुरा में मनाये जानेवाले छोटे- छोटे त्योहारों का विवेचन किया है | जिससे मथुरा की संस्कृति की झलक दिखाई देती है |

निष्कर्षतः हमकह सकते हैं को भारतीय संस्कृति की पहचान कराने मेंहमारे त्योहारों का महत्त्व काफी है | त्योहारों का महत्त्व प्रस्तुत करसाहित्य ने भी अपनी महत्त्वपूर्ण भूमिका निभाई है ममता कालिया और प्रदीप सौरभ ने विवेच्य उपन्यासों में त्योहारों का वर्णन करके अपनी भारतीय त्योहारों का परिचय देकर त्योहारों के बदलते स्वरूप का विवेचन किया है | जैसेकि दिवाली में पहले सिर्फखानेपिने केव्यंजन एक- दूसरे को खिलाए जाते थे लेकिन आज उसके साथ गिफ्ट देने की परंपरा भीदिखाई देती हैं | इसके साथ ही साहित्य के माध्यम से हम अलग अलग राज्य में मनाये जाने वाले त्योहारों को समझ सकते हैं | हिंदी साहित्य के माध्यम से भारत के विविध राज्यों में मनाये जाने वाले विविध त्योहारों से परिचित हो जाते हैं | साथ ही मानवीय मूल्योंकी पहचान कराने का काम साहित्य करता है |साहित्य सिर्फ मनोरंजन न करते हुए हमारी संस्कृति परंपरा को बढ़ावा देने का काम करता है | लोगों में समानताकी भावना लाने के लिए सामाजिक, आर्थिक, राजकीय, धार्मिक, सांस्कृतिक आदि का एहसास निर्माण करने का काम साहित्य करता है |

संदर्भग्रंथ सूची-

१. अल्पना शर्मा , राष्ट्रीय पर्व एवं त्योहार पृ. ३
२. प्रदीप सौरभ , मुन्नी मोबाइल पृ. ९-१०
३. ममता कालिया दुःखम सुखम पृ ५९
४. वहीं पृ.५९
५. वहीं पृ.९८
६. वहीं पृ.१०२
७. वहीं पृ. ११७



सण- उत्सवांचे पारंपारिक महत्त्व: एक समाजशास्त्रीय चिंतन

प्रा. डॉ. रजनी कारदगे
कमला कॉलेज, कोल्हापूर.

गोषवारा

आज जागतिकीकरणाच्या युगात काळ बदलत आहे. भारतीय समाजाला नव्या पाश्चात्य संस्कृतीची ओळख होत असून भारतीय जीवनपद्धती, आहारपद्धती बदलू लागली आहे. पाश्चात्य संस्कृतीचा प्रभाव खाद्यपदार्थ, खाद्यसंस्कृतीवर पडू लागला आहे. तसेच पाश्चात्य संस्कृतीचे अनुकरण सणवारांमध्ये देखील मोठ्या प्रमाणात केले जाऊ लागले आहे. पाश्चात्य संस्कृतीचा आपल्याकडील सणांवरील प्रभाव म्हणून आपल्याकडेही "डे सेलिब्रेशन" पद्धती रूढ लागली आहे. उदा. मदर्स डे, फादर्स डे, व्हेलेन्टाईन डे, चॉकलेट डे, रोज डे या सारखे डे सेलिब्रेशन प्रथांचा स्विकार केला जात आहे. डे सेलिब्रेशनच्या या नवीन प्रथांमुळे आपल्या भारतीय संस्कृतीची, सण-उत्सवांची ओळख, त्यांचे महत्त्व सध्याच्या युवा पिढीतून कमी-कमी होऊ लागली आहे. शहरी संस्कृतीत तर डे सेलिब्रेशनच्या नावाखाली सांस्कृतिक भोंगळपणा जोमाने वाढत आहे. याबाबतची एक दखल म्हणून आजच्या पिढीला महाराष्ट्रातील सण-उत्सव त्यांचे महत्त्व समजावे त्याचबरोबर, सण-उत्सवांचे सांस्कृतिक मुल्य सुद्धा आजच्या युवा पिढीला समजणे. यामधून संस्कृतीचे जतन आणि संवर्धन व्हावे या उद्देशाला अनुसरून प्रस्तुत शोधनिबंधाचे लेखन करण्यात आले आहे. साधारणपणे समाजातील प्रत्येक घटकाला जोडणारा दुआ ही संस्कृती असून येत्या काळात तो अधिक मजबुत करण्याची गरज आहे अलीकडे साज-या केल्या जाणा-या सण-उत्सवांचा मुळ उद्देश बाजुलाच राहतो आणि ते विपरीत पद्धतीने साजरे करण्यात येतात त्यामुळे उत्सवांचे काही अर्थहीन, नवे पायंडे समाजात रूढ होत आहेत. यासाठी भारतीय सण-उत्सवांचा मुळ उद्देश, सणांचे महत्त्व याबाबतची माहिती आजच्या "युथ जनरेशन" प्रस्तुत शोधनिबंधातून समोर येणार आहे.

उद्दिष्टे

- 1) महाराष्ट्रातील प्रमुख सण-उत्सव जाणून घेणे.
- 2) सण-उत्सवांचे पारंपारिक महत्त्व जाणून घेणे.

अभ्यास पद्धती

प्रस्तुत शोधनिबंध लेखनासाठी दुय्यम माहिती स्त्रोत्राचा वापर करण्यात आला आहे यासाठी प्रकाशित लेख, पुस्तके, मासिके इ. दुय्यम माहिती स्त्रोत्राचा वापर करण्यात आला आहे.

वास्तविकता भारतीय सण-उत्सवांचे मुल्य भारतीय संस्कृतीमधून जपले जाते प्रत्येक सणांच्या मागे काहीतरी उद्देश आहे. व्यक्तीचा व्यक्तिमत्त्व विकास, परस्पर सद्भावना वाढविणे, पर्यावरणाचे संरक्षण व्हावे, द्वेष-मत्सराचा निरास होऊन देवीगुणांचा विकास व्हावा या उद्देशाने सण-उत्सव साजरे केले जातात. वर्षभरात येणा-या काही सणांना पौराणिक महत्त्व असते तर काही सणांना ऐतिहासिक महत्त्व असते. अशा या सणांचा मूळ उद्देश आणि त्यांचे पारंपारिक महत्त्व पुढीलप्रमाणे :-

1) गुढीपाडवा

हिंदू पंचांगानुसार चैत्र महिन्यात मराठी वर्षारंभी चा पहिला दिवस चैत्रशुद्ध प्रतिपदा दिवस गुढीपाडवा हा सण साजरा केला जातो. हा दिवस संपूर्ण वर्षभरातील साडेतीन विशेष मुहुर्तांपैकी गुढीपाडवा एक मुहुर्त आहे असे मानण्याची प्रथा जनमानसात आहे. चैत्र महिन्याचे हवामान सुखद असते कारण या दिवसात वसंत ऋतुची चाहुल लागलेली असते. प्राचीन काळात श्रीराम चौदा वर्षांचा वनवास संपवून जेव्हा अयोध्येत आले तो हाच दिवस होता.

म्हणूनच तो पवित्र मानून गुढ्यातोरणे उभारून श्रीरामांचे स्वागत करण्यासाठी सूर्योदयाच्या वेळी गुढी उभ्या करण्याची प्रथा रूढ आहे. तसेच यादिवशी कडुलिंबाची कोवळी पाने, ओवा, गूळ, चिंच यांचे एकत्र वाटण करून त्याचा नैवेद्य गुढीस दाखविला जातो. यादिवशी नवीन व्यापार-धंद्याला सुरुवात केली जाते. तसेच नवी गाडी, सोने, जमीन इ. खरेदी केली जाते. या दिवशी पुण्य काळ मानल्याने या दिवशी मुहुर्त पाहण्याची गरज नसते असे मानले जाते.

गुढीपाडवा या सणांमागील सामाजिक हेतु पाहता असे लक्षात येते की, भूतकाळातील दुःख-क्लेश, प्रतिकूल परिस्थिती या सर्वांवर मात करून समाज उज्ज्वल भविष्याचे, नव्या वर्षात स्वागत करतो. नववर्षाबरोबर येणा-या वसंत ऋतुचे नवचैतन्य सृष्टीच्या कणाकणात सामावलेली असते. चैत्र महिन्याच्या या प्रथम दिवशी गुढी, तोरणे यांनी सजलेली अंगणे अधिकच सुशोभित वाटतात. कडुलिंबाची नवीन पालवी ही मानवाला संपूर्ण वर्षभर आरोग्यदायी राहण्यासाठी, नवचैतन्य व्यक्तीत निर्माण करण्यासाठी उपयुक्त ठरते. नवीन वर्षारंभाच्या या दिवशी लोक श्रीरामाची भक्ती करतात.

2) अक्षय तृतीया

हिंदू कॅलेडरनुसार हा सण मराठी वर्षातील वैशाख महिन्यात असतो या महिन्यात उकाडा, रणरणते ऊन अनुभवायला मिळते. या दिवशी मिळालेल्या पुण्याचा झय होत नाही म्हणजेच पुण्याचा नाश होत नाही असे मानले जाते. म्हणूनच हा सण शुभ साडेतीन मुहुर्तापैकी एक मानण्यात येतो हा सण विष्णूसाठी असतो तसेच अक्षय तृतीया बुधवारी येऊन त्या दिवशी रोहिणी नक्षत्र असेल तर तो खुप पुण्यकारक समजला जातो या दिवशी उदक-कुंभ दान करण्याची प्रथा आहे.

अक्षय तृतीया हा दिवस मांगलिकतेबद्दल ही सर्वोत्कृष्ट मानला जात असल्याने या दिवशी विवाह, उपनयन, वास्तुप्रवेश, सोन्या-चांदीच्या दागिन्यांची खरेदी यासारख्या शुभकार्यासाठी ही पर्वणीच असते. या सणांमागील सामाजिक हेतु असा आहे की, साधारणतः वसंत आणि ग्रीष्म या दोन ऋतूंच्या मध्ये येणारी अक्षय तृतीया आपल्या सर्वमधील जे काही अपूर्ण आहे त्यास पूर्णत्वाकडे नेण्याची अक्षय स्फूर्ती देणारा हा सण असून या निमित्ताने एक सामाजिक संदेश दिला जातो तो म्हणजे ज्याप्रमाणे सूर्य, चंद्र हे ज्या अक्षय तेजाने तळपत राहतात त्याप्रमाणे समाजातील प्रत्येकाजवळ असलेले प्रेम, दया, क्षमा, शांती हे गुण अक्षय स्वरूपाचे असले पाहिजेत.

3) वटसावित्री

या ज्येष्ठ महिन्यामध्ये ग्रीष्माचा उष्मा कमी होऊन वर्षा ऋतुचे आगमन झालेले असते. यात फारसे सण नसतात. वटसावित्री या दिवशी सत्यवानाच्या पत्नीने महान व्रत करून आपल्या पतीचे प्राण परत मिळविले. तो दिवस म्हणजे वटपौर्णिमेचा दिवस या महान पतिव्रतेचा आदर्श समोर ठेवून पतीस दीर्घायुष्य आणि कीर्ती मिळावी म्हणून सुवासिनी हे व्रत पाळतात. या दिवशी सुवासिनी पहाटे उठून नटून-थटून वडाची पूजा करतात. उपवास करतात. इतर सुवासिनींस वाण देतात आणि सायंकाळी सावित्री कथा वाचतात.

4) आषाढी एकादशी

हा महिना पावसाळी असतो. या महिन्यात आषाढ आणि कार्तिक या दोन महिन्यांतील शुद्ध एकादश्यांना वारकरी संप्रदायातील सर्व वारकरी भक्त पुढरपूरच्या आराध्य दैवतास म्हणजेच विठ्ठलपांडुरंगाच्या दर्शनासाठी चंद्रभागेच्या-भीमेच्या काठी जमतात. आषाढाच्या रिमझिम पावसात संपूर्ण महाराष्ट्रातील गावां-गावांमधून संत ज्ञानेश्वर, तुकाराम, एकनाथ, गजानन महाराज असा आध्यात्मिक वारसा असलेल्या सत्पुरुषांच्या पालख्या निघतात आणि व्यक्ती श्रीविठ्ठल पांडुरंगाच्या भक्तीरसात नाहून निघतात

5) नागपंचमी

श्रावण महिन्यात येणा-या नागपंचमी या सणादिवशी मातीच्या किंवा जिवंत नागाची पुजा केली जाते. दुध-लाह्यांचा नैवेद्य दाखविला जातो. शेतकरी या दिवशी जमिनीची नांगरणी टाळतात कारण नागपंचमी

सणामागे एक कथा आहे. या कथेत ज्याच्या नांगरामुळे एका नागिणीची पिले मारली गेली, त्या शेतक-याला दंड करून त्याचा नाश करणारी नागीन. परगावी असलेल्या त्याच शेतक-याची मुळची श्रद्धायुक्त नागपूजा पाहून तिच्यावर प्रसन्न होऊन तिला रत्नहार देते अशी कथा या सणामागे सांगितली जाते. या कथेत सांगितल्याप्रमाणे नागपंचमीच्या दिवशी अहिंसावृत्त पाळले जाते गृहिणी देखील कापण्याचिरण्याचे, भाजण्याचे काम वगैरे टाळतात. त्यादृष्टीने अनेक कुटुंबात आजही नागपंचमीला पोळ्या भाजण्याऐवजी पुरणाची दिंड करून वाढतात या दिवशी गारूडी सुद्धा आपल्या पुंग्यांच्या नादावर नागांना नाचवून आपला उदरनिर्वाह करतात

6) नारळी पौर्णिमा

श्रावण महिन्यातील पौर्णिमेला रक्षाबंधन असेही म्हटले जाते. या दिवशी रक्षाबंधनातील बंधन हे बहिण भावाच्या उजव्या मनगटावर रेशमी धाग्याने बंधन बांधत असते. रेशीम हे स्त्रीच्या तलम आणि नाजूक भावभावनांचे प्रतिक असलेला धागा बहिण भावाच्या उजव्या बळ असलेल्या मनगटावर बांधून आपल्या रक्षणाचा भार भावावर सोपविते.

श्रावण महिन्यातील पौर्णिमेला नारळी पौर्णिमाही म्हणून ओळखले जाते यापाठीमागे एक पारंपारिक आशय आहे. तो असा मासेमारी करणारा कोळी समाज हा दरवर्षी समुद्राची पुजा करून समुद्राला नारळ अर्पण करतात. यापाठीमागे कोळी बांधवाची समुद्राला विनवणी असते की, मासेमारी करताना दुर्घटनादुखापत आणि आपत्तींपासून त्यांचे संरक्षण सागराने करावे.

7) बैल पोळा (बेंदूर)

महाराष्ट्रातील साजरे केल्या जाणा-या सणांपैकी हा खास, रांगडा, मराठमोळा सण म्हणजे बैल पोळा होय. वर्षभर जे प्राणी शेतक-यांना बळ देतात त्यांच्याप्रती कृतज्ञता व्यक्त करणारा सण म्हणजे बैल पोळा.

8) श्रीगणेश चतुर्थी

भाद्रपद शुद्ध चतुर्थीस गजाननाच्या मुर्तीची स्थापना करून गणेश चतुर्थी हा दिवस साजरा होतो गणेशाला लाल फुले वाहुन दुर्वा वाहुन पुजा केली जाते मोदकांचा नैवेद्य दाखविला जातो. गणेशाला मोदक आणि मूषक (उंदीर) अतिशय प्रिय असून मूषक म्हणजे उंदीर हा काळाचे प्रतिक असून तो गणपतीच्या ध्वजावर आहे.

गौरी- भाद्रपद शुद्ध सप्तमीस गौरीची मुर्ती मांडून त्याची पूजा केली जाते

अनंत चतुर्दशी- भाद्रपद चतुर्दशीला हे व्रत पाळले जाते. कौंडिन्य ऋषींच्या महाभारत कथेवरून हे व्रत पाळले जाते. रेशमाच्या धाग्यास चौदा गाठी मारून त्याची पूजा म्हणजेच अनंत पूजा होय.

9) विजयादशमी

पावसाळ्याच्या अखेरचा हा महिना असून अश्विन शुद्ध प्रतिपदा ते नवमी असा नऊ दिवस चालणारा हा उत्सव असतो. या नऊ दिवसात आदिशक्तीची पुजा केली जाते. रोज माळ चढवणे व सुवासिनीस जेवण देणे इ. महत्त्वाचे धार्मिक विधी केले जातात. घरातील स्त्रीया नऊ दिवस धान्य फराळ करतात.

10) दिपावली

हिंदू धर्मात महत्त्वाचा आणि धामधूमीत साजरा होणारा हा उत्सव दिपोत्सव म्हणजेच दिपावली म्हणून साजरा करण्यात येतो. या उत्सवात पुढील सहा दिवसांचा समावेश होतो.

• **वसुबारस-** दिपावलीच्या या प्रथम दिवशी स्त्रिया दिवसभर उपास करतात. संध्याकाळी गाथी-वासरांची पूजा करतात. समृद्धी संपत्ती वाहून पुत्रपौत्र लाभ व्हावा म्हणून ही पूजा होते

• **धनत्रोदशी-** या दिवसापासून ख-या अर्थाने दिवाळी सुरू होते. या दिवसापासून ओळीने पाच दिवस दिपोत्सव केला जातो. यामागे एक पुराणकथा आहे. जर ओळीने पाच दिवस हा उत्सव केला तर व्यक्तीस अपमृत्यु येत नाही असे यमाने आपल्या दूतांना सांगितले होते म्हणूनच यमाला खूष करण्यासाठी दक्षिणेस तोंड करून गव्हाच्या पिठाचा दिवा ठेवतात त्यास यमदिपदान असे म्हणतात.

- **नरक चतुर्दशी-** या दिवशी सूर्योदयापूर्वी श्रीकृष्णाने नरकासुराचा वध केला होता व तो घरी येताच माता यशोदेने त्यास स्नान घालून त्याची आरती केली होती अशी यामागे कथा आहे. म्हणूनच पहाटे उठून या दिवशी अभ्यंगस्नान करण्यास महत्त्व आहे. रोशनीचा झगमगाट करणे नवे कपडे घालून गोड-धोड खाऊन हा दिवस आनंदाने साजरा करतात.
- **लक्ष्मीपूजन-** या दिवशी लक्ष्मीची पूजा करण्यात येते. यापाठीमागे एका कथेचा आधार आहे. या दिवशी आश्विन अमावस्या असते या दिवशी बळीराजाला पाताळात घालून विष्णूने त्यांची संपत्ती मोकळी केली म्हणूनच या दिवशी लक्ष्मीपूजन करतात. लक्ष्मी ही विष्णूची पत्नी असून तिची सेवा केल्याने वैभव, ऐश्वर्य यांचा लाभ होतो असे मानले जाते. म्हणूनच व्यापारी ही खूप उत्साह आणि धुमधडाक्यात लक्ष्मीपूजन करतात
- **बलप्रतिपदा-** दीपावलीतील हा दिवस कार्तिक शुद्ध प्रतिपदा येतो या दिवशी बट्ट वामनाने बळीराजास पाताळात ढकलले होते. परंतु तरीही त्याच्या सद्वर्तनावर खुश होऊन वर दिला होता. तरी देखील बळीच्या सौंदर्याची आठवण म्हणून या दिवसाला बळीचे नाव दिले जाईल व लोक त्याच्या नावाने दीपोत्सव व लोक त्याच्या नावाने दीपोत्सव करतात याच दिवशी पत्नी आपल्या पतीस अभ्यंगस्नान घालते व ओवाळते. हा दिवस साडेतीन मुहुर्तांपैकी एक दिवस असतो या दिवशी व्यापारी वह्यांची पुजा करतात
- **भाऊबीज-** या दिवसास यमद्वितीया असेही म्हणतात. हा दिवस कार्तिक शुद्ध द्वितीया असतो यमराजाने याच दिवशी आपल्या बहिणीकडून ओवाळून घेतलेले होते. म्हणूनच या दिवशी प्रत्येक बहीण आपल्या भावास ओवाळून त्याच्याकडून ओवाळणी घेते व ज्या मुलीला भाऊ नाही ती चंद्राला ओवाळते.

मकर संक्रांत

साधारणतः पौष महिन्यापासून थंडीचा जोर कमी होऊ लागतो परंतु मुंज विवाह यासाठी हा महिना त्याज्य ठरतो. मकर संक्रांती हा सण दर वर्षी चौदा जानेवारीस येतो. वर्षात सूर्य ज्या दिवशी मकर राशीत प्रवेश करतो तो हाच दिवस होय. या दिवशी देवाने शंकासुराचा वध केला असे मानतात. याच दिवशी दुर्वास ऋषींनी द्रोणाचार्य-पत्नी कृषी हिला पुत्र आणि वैभव प्राप्तीसाठी संक्रांति व्रत करण्यास सांगितले होते. म्हणूनच सुगड दान करून स्त्रिया हे व्रत या दिवशी पाळतात. तिळगुळ वाटुन हा सण साजरा केला जातो. गहू, कापूस, हळकुंडे घालून व त्यास कुंकू व हळद लावून पूजा होते व सुगडे लोटतात

• **भोगी-** संक्रांतीच्या आधीचा दिवस हा भोगीचा असतो या दिवशी घरात वांगे-भरीत, खिचडी, लोणी, तिळाची भाकरी असे पदार्थ करून हा दिवस सणाप्रमाणे साजरा करतात. सात पानांचे विडे वाण म्हणून याच दिवशी देतात.

• **किंक्रांत-** संक्रांतीच्या दुसऱ्या सण हा दिवस साजरा केला जातो. या दिवशी किंकर या असुराचा वध देवाने या दिवशी केला म्हणून यावरून या दिवसाचे हे नाव रूढ झाले. तसेच याच दिवशी आदल्या दिवशीचा कचरा काढून घेण्याआधी स्त्रिया परस्परांची ओटी भरतात.

महाशिवरात्र

हा दिवस माघ वद्य त्रयोदशीस येतो या दिवशी शंकराच्या देवळात पूजा आणि मोठा उत्सव साजरा करण्यात येतो. शंकरास एकशे आठ बेलपत्रे अर्पण केली जातात. शिवभक्त याच दिवशी शंकराचा प्रसाद म्हणून भांग करून पितात. कवठाच्या बियांना या दिवशी खूप महत्त्व असते यात अमृतकण आहेत असे मानले जाते

होळी

हिंदू पंचगातील हा शेवटचा सण असतो या महिन्यात कडक उन्हाळा असतो. फाल्गुन महिन्यातील पौर्णिमेस होळी हा सण येतो या सणाला होलिका, शिमगा, हुताश्वी, काम-दहन इ. नावे आहेत. शंकराने मदनाचे दहन व कृष्णाने पूतना मावशीचा वध याच दिवशी केला असेही मानतात. तसेच दुंडा राक्षसिणी सही शिव्या देऊन हाकलून दिले होते. म्हणूनच हा सण अग्निहोळी पेटवून करतात. होळीस गोडाचा नैवेद्य दाखवितात.

• **धूलिवंदन-** हा फाल्गुन वद्य प्रतिपदेचा दिवस होय. साधारणतः हा होळीचा दुसरा दिवस असतो. पारंपारिक

पद्धतीने पूर्वी परस्परांवर चिखल शेणगोळे टाकून हा दिवस साजरा करीत.

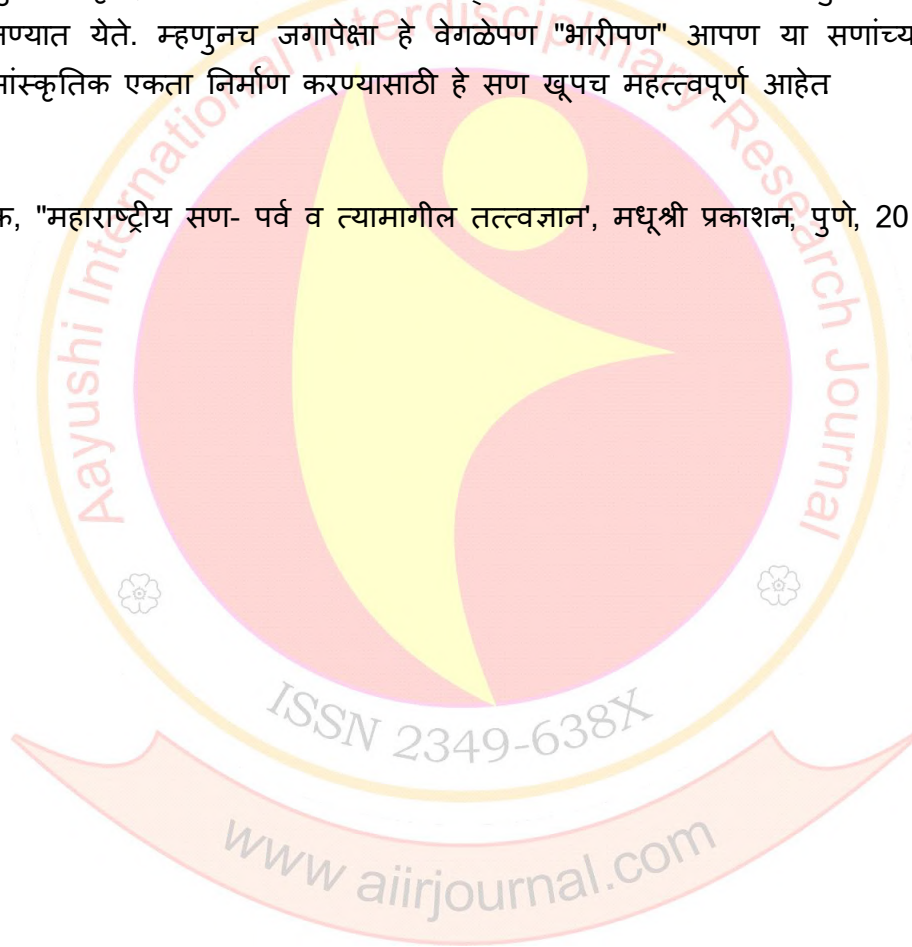
• **रंगपंचमी-** गोकुळात या दिवशी कृष्ण आणि गोपी रंग खेळत गुलाल उडवत अशी पुराणकथा सांगितली जाते या दिवसाची आठवण म्हणून हा दिवस आपण सणाप्रमाणे साजरा करतो. या दिवशी गोड-धोड करतात. उत्तर भारतात धुलिवंदना दिवशीच हा सण साजरा करण्याची प्रथा रूढ आहे. तसेच याचदिवशी रामलीला होऊन शेवटी रावण, कुंभकर्ण इ राक्षसांच्या प्रतिमांचे दहन करण्यात येते.

समारोप

संपूर्ण वर्षभरात साजऱ्या करण्यात येणा-या या विविधरंगी सण-उत्सवांमुळे महाराष्ट्राची सांस्कृतिक परंपरा आजपर्यंत जपण्यात आली आहे. आजच्या या "इन्फरमेशन आणि टेक्नॉलॉजीच्या युगात युवा पिढीकडून इंटरनेटचा वापर मोठ्या प्रमाणात होत आहे. यामुळे राहणीमान, आचार-विचार यामध्ये खूप परिवर्तन येऊ लागली आहेत. मानवी जीवन गतिशील बनू लागले आहे. प्रसार माध्यमाद्वारे भारतीय समाजाला पाश्चात्य संस्कृतीची ओळख होऊ लागली आहे. या सर्व बाबी विकासाच्या दृष्टिकोनातून जरी सकारात्मक असल्यातरी भारतीय समाजाची मुळ संस्कृती, परंपरा चालीरीती या सणांद्वारे जपण्यात आली असल्यामुळे भारतीय संस्कृती जगात "भारी" समजण्यात येते. म्हणूनच जगापेक्षा हे वेगळेपण "भारीपण" आपण या सणांच्या माध्यमातून जपण्यासाठी तसेच सांस्कृतिक एकता निर्माण करण्यासाठी हे सण खूपच महत्त्वपूर्ण आहेत

संदर्भ सूची

- 1) डॉ. धनंजय मोडक, "महाराष्ट्रीय सण- पर्व व त्यामागील तत्त्वज्ञान", मधूश्री प्रकाशन, पुणे, 2014.



ग्रामीण भागातील सामाजिक दृष्टीकोनातून सण उत्सवांची सद्यस्थिती

श्री.अजिंक्य दत्तात्रय पाटील (एम.ए.)

रा. मांगोली, ता. राधानगरी जि कोल्हापूर

प्रस्तावना -

"उत्सवप्रिय : खलु मनुष्य " असे महाकवी कालिदास यांनी म्हटले आहे. याचा अर्थ असा होतो की, मानव हा उत्सवप्रिय आहे. आपल्या संस्कृतीत सण आणि उत्सवांना विशेष महत्व आहे.अनादि काळापासून चाल आलेली परंपरा, वारसा आजही आपण टिकवून ठेवत आहोत. "चतुर्वर्ग चिंतामणी" या पाच खंडात असलेल्या ग्रंथातून "हेमांद्री तथा हेमांडपत " यांनी ३६५ दिवसात कोणकोणते सण साजरे करावेत कोणत्या व्रतांचे पालन करावे हे तब्बल ७०० वर्षांपूर्वी लिहून ठेवलेले दिसून येते सण उत्सव साजरे करण्याची प्रथा ही फार वर्षांपासूनची आहे. यामुळे आपल्या लोकसंस्कृतीचे दर्शन होते.विविध भागातील लोकसंस्कृतीची ओळख होण्यासाठी आपण विविध सण, उत्सव,देव-देवता, जत्रा, यात्रा यांची माहिती असणे आवश्यक आहे.दा. कृ. सोमण हे म्हणतात, आपले सारे सण हे निसर्गाचे रक्षण करणारे, कृषी संस्कृतीशी नाते सांगणारे आहेत. ईश्वरांची पूजा भीतीपोटी करण्यापेक्षा श्रद्धेने करावी आणि निसर्गरक्षणाच्या मूळउद्देशाचे जतनदेखील करावे, हेच आधुनिक व्रत ठरेल.

आपला देश विविधतेने नटलेला आहे. यात अनेक जाती धर्माचे,जातीचे , पंथाचे विविध भाषा बोलणारे लोक आहेत. त्यामुळे सण उत्सव साजरे करण्यातही विविध आढळताना दिसते.

१२ महिन्यांच्या वर्षात दर दोन महिन्यांनी ऋतु बदलतो. त्या ऋतूतील व्यवसायानुरूप अनुकूलता पाहून सण साजरे होतात. सौर वर्ष, चंद्र वर्ष, नक्षत्र वर्ष या संवत्सर कालगणनेनुसार ख्रिश्चन, हिंदु, मुस्लिम, बौद्ध व जैन लोक सण साजरे करतात. ग्रामीण देवतांमध्ये चंद्र, सूर्य,नक्षत्रे यांना स्थान आहे. सूर्य हा आत्मा, चंद्र हे मन व नक्षत्रे ही देवाची घरे समजली जातात. ग्रामीण भागात ऋतु परत्वे कामाचे क्रम असतात. शेती काम घर शाकारणी, टिकावू पदार्थ वाळवणे इत्यादी कामे ही ठराविक कालावधीमध्ये करून या सणांच्या निमित्ताने विश्रांती व विरंगुळा साधला जातो. त्याच बरोबर मनुष्य हा समाजशील प्राणी असलेने त्याला समाजात राहणे, आपले सुख दुःख वाटणे आवडते, आचार - विचारांची देवाण घेवाण होण्यासाठी सणांची रचना केली गेली.

सण उत्सवांचा उद्देश -

मुळात आपला भारत देश कृषी प्रधान देश आहे. ग्रामीण भागात राहणारी ७० टक्के जनता ही शेती धंदा व शेतीपूरक जोडधंद्यावर उदरनिर्वाह करणारी असल्याने सण उत्सवांची रचना हीशेतीच्या वेळापत्रकानुसार ऋतुमानानुसार करण्यात आलेली आहे ऋतुनुसारशरीराला आहार, विश्रांती हा मुळ उद्देश असावा हे दिसून येते. आज अनेक ग्रामीण भागातील खेड्यामध्ये "पाळक" हा शब्द आढळतो.या शब्दाचा अर्थ या दिवशी शेतीच्या कामांना सुट्टी शरीराला तसेच शेतीउपयोगी पशुना पूर्ण विश्रांती

उत्सव हे मनाचे आरोग्य जपताना दिसतात. उत्सव साजरे करताना पै-पाहुणे मित्र मंडळी एकत्र जमतात त्यामुळे सहकार्याची व समानतेची भावना निर्माण होते.एका चांगल्या विचारांची पेरणी हे सण उत्सव करतात. सण समारंभातून एखादे नेतृत्व तयार होवू शकते आपण आपले रोजचे काम बाजूला ठेवून प्रसन्न मनाने सण साजरे करतो. महत्वाचे म्हणजे सण समारंभामुळेअनेक लोकांना रोजगार निर्मिती होते. राष्ट्रीय एकात्मता असणा-या सणांमुळे राष्ट्रीय भावना बळकट होते. अशाच काहीसा विचार करून टिकाकंनी आणि महात्मा जोतीराव फुले यांनी सार्वजनिकउत्सवांची प्रथा सुरू केली.राष्ट्रपुरषांच्या जयंती , पुण्यतिथी उत्सवामुळे राष्ट्रभिमान जागृत होण्यास मदत मिळते.अनेक लोकांच्या भेटीगाठी सण, समारंभात, उत्सवात होतात. यातून एखादे मोठे सामाजिक काम हाती घेण्यास मदत होते. सण उत्सव साजरे करताना मनोरंजनासाठी वेगवेगळ्या

कला साज-या केल्या जातात यातून कलावंत निर्माण होवू शकतील. घुडदुयोगांना चालना मिळून हजारो हातांना रोजगार मिळणे या उद्देशाने सणांची निर्मिती केली गेली असावी.

ग्रामीण भागातील सामाजिक दृष्टीकोनातून सण उत्सवांची सद्यस्थितीचे कांही महत्वाचे मुद्दे पुढीलप्रमाणे -

- १) **वाढती असुरक्षितता :-** सण उत्सव म्हटलं की लोक एकत्र येतात. पण सद्यस्थितीत असुरक्षितता हा विषय इतका भेडसावत आहे. सामाजिक घटकांमध्ये एकत्रित आल्यावर महिलांची छेडछाड असेल, पाकिटमारी असेल, दागिनेचोरी असेल लहान मुले, वयोवृद्ध लोक असतील किंवा मतिमंद लोकांची शारिरीक अवयवांच्या तस्करीसाठी चोरी केली जाऊ शकते त्यामुळे बरेचसे लोक या सगळ्यापासून दूर होताना पाहायला मिळत आहेत.
- २) **वाढती महागाई :-** वाढत्या महागाईचा सण उत्सवावर परिणाम होताना दिसून येतो, खाद्यपदार्थांच्या असतील किंवा कपडे-लत्ते असतील आभाळाला भिडणा-या किंमतीमुळे सर्वसामान्य कुटुंबातील लोकांना सणउत्सव करणे परवडण्यासारखे नाही शिवाय बेकारी ही इतकी आहे की काम नाही आहे कुटुंबात तर ५/६ लोक अन खिशात दमडी नाही अनेक ठिकाणी ही परिस्थिती पाहायला मिळते तर श्रीमंत कुटुंबात या उलट प्रत्येक सणाला कपडे, फटाके, आतीषबाजी हा विरोधाभास ही दिसून येतो. फक्त सणच नव्हे तर सर्वसामान्यजीवन जगताना ही महागाईची झळ सर्वसामान्य लोकांना बसताना दिसून येते.
- ३) **अंधश्रद्धा :-** आपल्या समाजव्यवस्थेवर अजूनही जुन्या गोष्टींचा खूप प्रभाव असल्याचे दिसून येते विज्ञानयुगात जगतो आहोत हा प्रयोगांदा ही आपण करतो नि अंधश्रद्धेला खतपाणी ही आपणच घालतो. देवळात हा प्रकार मोठ्या प्रमाणात आढळून येतो. तुम्ही देवाला हे द्या देव तुम्हाला हवं ते देईल अशा प्रकारची जणू जाहिरातच काढलेली दिसून येते. पण सद्या ची तरुण सोशलमिडियावाली पिढी त्यामध्ये इतकी गुरफटलेली दिसून येत नाही पण अशा गोष्टीची शहानिशा व्हायला हवी म्हणूनच विज्ञानवादी युगात नरेंद्र दाभोळकर सरांना “अनिस” सारखी संघटना उभारावी लागली. अंधश्रद्धेच्या नावाखाली सर्वसामान्यांना लुबाडणे हा उद्योग चालतो याला ही आळा बसायला हवा.
- ४) **बदलेली जीवनशैली :-** आजचे युग हे डिजिटल युग म्हटलं जातं या जगातला वावर ही खूप वेगळा नि स्पेशल आहे. पूर्वी बराचसा समाज हा ग्रामीण भागात सुविधेच्या अभावामध्ये आहे त्यामध्येच सण उत्सव साजरे करत होता पण आता सण उत्सव हे दणक्यात साजरे होताना दिसून येतात. पूर्वी पत्र पाठवून येण्यासाठी आमंत्रण दिलं जायच ते वेळेत पोहोचलच तर येण्यासाठी गाडी नाही बैलगाडी असेलच तर रस्ता नाही असं असायचं पण आता एक कॉल तासात माणूस हजर हे सण उत्सवांच अलिकडे बदलेली जीवन शैली दिसून येते. माणूस आधुनिक पद्धतीचा वापर करताना दिसून येतो.
- ५) **इंग्रजी शिक्षण/ पाश्चात्य संस्कृतीचा प्रभाव :-** भारतीय समाजावर इंग्रजांनी सुमारे १५० वर्षे राज्य केले तत्कालीन त्यांची व्यवहाराची इंग्रजी असल्याने त्यांनी ती भाषा आपल्याला ही शिकण्यास भाग पाडले ती भाषा असेल किंवा सध्या अनेक लोक परदेशी गमन करतात सोशल मिडियाच्या माध्यमातून जग जणु तळहातावर सामावलेलं दिसून येते. पाश्चात्य संस्कृतीचे आपण अनुकरण करताना दिसत आहोत. पारंपरिक पोशाख असेल खाद्यपदार्थ असतील सध्या सहसा सण समारंभात दिसून येत नाहीत आपल्या संस्कृतीत पाश्चात संस्कृतीची घुसखोरी दिसून येत आहे त्याचा परिणामप्रत्यक्षरीत्या सण उत्सवाबरोबरच रोजच्या जीवनावरही होताना दिसून येत आहे.
- ६) **विभक्त कुटुंबपद्धती :-** सण उत्सवावर विभक्त कुटुंबपद्धतीचा परिणाम झालेला दिसून येतो. पूर्वी भारतीय ग्रामीण कुटुंबव्यवस्थेत एकत्र कुटुंबाला अतिशय महत्व असलेले पाहायला मिळते. सद्यस्थितीत उदरनिर्वाहासाठी प्रत्येकजण वेगळ्या ठिकाणी वास्तव्य करताना दिसून येत आहे. शिवाय तो तिथेच स्थायिक होत असल्याने मोठे कुटुंब आपसूक छोटे होताना दिसून येते परिणामी सण-उत्सव त्या पटीत

कमी प्रमाणावर होताना दिसून येतात. शिवाय एकत्र कुटुंबात छुपी बेकारी असल्याने लक्षात येत नव्हती पण आता प्रत्येकाला सण न करता छोट्या प्रमाणात को असेना पण सण साजरा करावाच लागतो.

- ७) **प्रसार माध्यमांचा प्रभाव :-** हल्ली सण म्हणजे चार आण्याची कोंबडी नि बारा आण्याचा मसाला ही अवस्था झालीय. तरुणांवर डिजिटल युगाचा इतका प्रभाव दिसून येतो आहे की सणाच्या शुभेच्छा देण्यासाठी पाच-पाच / दहा-दहा जण मिळून चौका-चौकात सण-उत्सवाच्या शुभेच्छा देणारे डिजिटल लावताना दिसून येतात. त्यासाठी आधी महिनाभर तयारीही केली जाते. प्रत्येकजण पैसे काढतो एवढेच नाही तर विशिष्ट प्रकारचा कार्यक्रम (ऑर्केस्ट्रा, तमाशा, डॉल्बी) या सगळ्याचा प्रभाव नि भुरळ आजच्या तरुणांवर दिसून येतो.
- ८) **राजकीय हस्तक्षेप :-** तस पाहायला गेलं तर क्षेत्र कोणतेही असो राजकीय हस्तक्षेप हा पाहायला मिळतोच मिळतो. सण उत्सव हे तर सामाजिक उपक्रम तिथं तर हा मोठ्या प्रमाणावर दिसून येतो. तरुणांला टी-शर्ट असेल वा डिजिटल बनवायला वा मनोरंजनाचे कार्यक्रम करण्यासाठी पैसे हे राजकीय व्यक्तिकडून पुरविले जातात. त्या बदल्यात डिजिटलवर कोप-यात आधारस्तंभ म्हणून राजकीय नेत्याची वर्णी लागतेच शिवाय ते त्याच्या नावाने बैलगाडी स्पर्धा / कुस्ती / अशा गोष्टी ठेवतात ज्यात त्यांच नाव होणार असतं, यासाठीही तरुणां जीवाचे रान करताना दिसून येते. दादांचा आशीर्वाद अशा आशयाची जशी घालून त्याची हमाली करायला ही तरुणां तयार असते. शिवाय देवस्थान कमिटीचे अध्यक्ष हे त्या - त्या गावचे राजकीय वजनदार व्यक्ति असतात त्यामुळे ते नियम ठेवतील तो नियम सर्वांना लागू होतो. तरुणांने काही गुन्हा केलाच या दरम्यान तर त्याला पाठीशी घालण्याचे काम ही राजकीय लोक करतात.
- ९) **वाढती जीवघेणी स्पर्धा :-** ग्रामीण भागात सण उत्सव हे मोठ्या उत्साहात नि जिव्हाळ्याचे विषय म्हणून केले जातात. गाव म्हटलं की, गट तट हे आलेच या गटबाजीतून मोठ्या प्रमाणावर जीवघेणी स्पर्धा दिसून येते. एकाच गावात दोन्ही गटाकडून मनोरंजनाचे कार्यक्रम असतील वा मिरवणूका दरम्यान शुल्लक गोष्टीवरून वाद निर्माण होवून त्यातून निर्माण होते जीवघेणी स्पर्धा, मनात एकमेकांबद्दल राग धरून ठेवून त्या-त्यावेळी त्याचा वचपा काढला जातो. या सगळ्याला राजकीय हातही सामील असतात. पण अशा गोष्टीमुळे सण उत्सवाला कायम स्वरूपी गालबोट लागताना दिसून येते.
- १०) **नियंत्रणाचा अभाव :-** सण उत्सवावेळी प्रत्येकजण अगदी भान हरपून तल्लीन झालेला असतो. मुद्दा क्र. ८ किंवा मुद्दा क्र. ९ अशा गोष्टी ग्रामीण भागात सर्रास दिसून येत आहेत. यावर प्रत्यक्षरित्या नियंत्रण नसल्यामुळे या गोष्टी वारंवार वाढताना दिसून येतात. सणावेळेला कशाला उगाच वाद म्हणून सोडा तो विषय इतकेच म्हणून तो विषय सोडला जातो. पण ती खुन्नस मात्र मनात साठवली जाते. उलट या गोष्टीत नियंत्रणाचा अभाव दिसून येतो. यातून मोठे गुन्हे घडताना दिसून येतात
- ११) **पैशाचे वाढलेले महत्व :-** सद्याच्या युगात पैशाला खूप महत्वप्राप्त झालेले दिसून येते सहजच बोलता बोलता म्हटलं की, “सगळी सोंग काढली जाऊ शकतात पण पैशाच सोंग काढता येत नाही” पैसा आहे तो म्हणेल ती पुर्व ही अवस्था समाजात दिसून येत आहे त्याचा परिणाम सामाजिक गोष्टींवर सणासुदींवरही झालेला दिसून येतो. ज्याच्याकडे पैसे आहेत तो दुसऱ्यावर जुलूम करताना दिसून येतो
- १२) **परंपरेचा पडलेला विसर :-** रुढी आणि परंपरांचा विसर पडल्याने सण उत्सवावेळी नेमके काय करायचे आहे हे अनेकांना माहितच नसताना दिसून येत आहे. नवनवीन आत्मसात करताना पण जुनं सारं माग विसरत आहोत. यामुळे सण उत्सवावेळी नेमक्या काय रुढी परंपरा आहेत हे माहित नाही असे होत आहे. आधुनिकीकरणाकडे झुकल्यामुळे परंपरांचा विसर पडताना दिसून येतो

सण उत्सवांची सद्यस्थिती

मुळात सद्यपरिस्थितीत सण उत्सवांचे स्वरूप पुर्णपणे बदलताना दिसून येत आहे. धकाधकीच्या जीवनामध्ये कोणाला कोणासाठी वेळ नाही अशी अवस्था दिसून येते. Whatsapp , Facebook, Twitter अशा

सोशल मिडियाच्या माध्यमातून एकाच वेळेला सर्वांना शुभेच्छा पाठवल्या की काम झाल ही मानसिकता सर्वत्र दिसून येत आहे. मुळ गाव आणि सद्यस्थितीत नोकरी आणि काम धंद्याच्या माध्यमातून पुर्णतः बाहेर गावी स्थायिक झालेल्या कुटूंबाकडे सहसा पाहुणेही जात नाहीत कुटूंब लहान असल्यामुळे खाद्यपदार्थ कमी प्रमाणात व मोजकेच आणले / बनवले जातात. मुळात पती-पत्नी दोघेही नोकरी करत असतील तर पदार्थ बाहेरून आणले जातात जर स्त्री घरी असेल तर ती स्वतः बनवते. शक्यतो सणाला घरी कांही गरजेच्या वस्तु घेतल्या जातात. मुलांना कपडे घेतले जातात.

सण उत्सव साजरे करायला एक प्रकारची भिती निर्माण झालेली आहे. मुख्यतः महिलांची एवढी असुरक्षितता आहे की, त्या दिलखुलासपणे कोणत्याही गोष्टीचा आनंद घेवू शकत नाहीत. इंग्रजी माध्यमातून शिक्षण झाल्यामुळे आणि पाश्चिमात्य संस्कृतीचा प्रभाव असल्यामुळे अनेकांना त्यांच्या रुढी परंपरेबद्दल अजितबातच माहिती नाही. जुन्या पिढीतील मानसे नसल्यामुळे किंवा कुटूंबच्या कुटूंब पुर्णपणे परदेशी वास्तव्यास गेल्यामुळेही सणाबद्दल त्यांच्या परंपरा बद्दल काहीही माहिती नसताना दिसून येते. सध्या मॉल संस्कृती असेल किंवा वाढती लोकसंख्या असेल त्यामुळे सण उत्सवावर परिणाम होताना दिसून येत आहे

सण उत्सव साजरे करताना गावागावात राजकीय पक्षांकडून अनेक स्पर्धा कार्यक्रम ठेवल्याचे दिसून येते. पण त्यातून अनेकदा वादच निर्माण होतात. त्यामुळे सूरज लोक अशा गोष्टीपासून चार हात लांबच राहणे पंसद करतात. जीवघेणी स्पर्धा किंवा सण उत्सवांना गालबोट लागतानाही दिसून येत आहेत.

सण साजरे होताना ग्रामीण भाग असो व शहरी भाग मोठमोठाले डिजीटल लावून शुभेच्छा देण्याचे वेड मोठ्या प्रमाणावर दिसून येते. वृत्तपत्रातून प्रसिध्दी असेल वा मग सोशल मिडिया अनेकजण मग दादा नेते, आधारस्तंभ, मार्गदर्शक अशा भूमिकेत दिसतात. तरुणाईचा मोठ्या प्रमाणावर सहभाग असल्यामुळे तसेच यामध्ये मोठ्याप्रमाणावर अनिष्ट प्रथा घुसल्याने गुन्हेगारीलही वाव मिळतो. या गोष्टीवर नियंत्रण नसते. मुळात सण उत्सवांची निर्मिती कशासाठी झाली आणि आज त्याची काय अवस्था झाली त्याचा साजरा करण्याचा प्रकार हे पाहून शल्य वाटते. माणसाने जरूर आधुनिकीकरणाकडे वळावे याबद्दल माझे काहीही म्हणणे नाही पण त्याचे दुष्परिणाम होईपर्यंत असे करणे योग्य नाही. मुळात सणातून, उत्सवातून गावागावात एकता, एकात्मता, आचार-विचारांची देवाण घेवाण व्हावी हा मुळ उद्देश घेऊन हेतू ठेवून सण उत्सवांची निर्मितीही भावना दूर गेलेली दिसून येताना पहावयास मिळत आहे.

संदर्भ ग्रंथ सूची :-

१. आपले उत्सव - लेखक - डॉ. शरद हेब्बाळकर
२. आपले सण आणि विज्ञान - लेखिका - पुष्पा वंजारी
३. आर्यांच्या सणांचे प्राचीन व अर्वाचिन इतिहास - लेखक- ऋग्वेदी
४. भारतीय सण आणि उत्सव - लेखिका - डॉ. स्वाती सुहास कर्वे
५. भारतीय सण आणि उत्सव - लेखक - प्रा.डॉ. मधु जाधव
६. राष्ट्रीय व धार्मिक सण उत्सव - लेखिका - करुणा ढापरे
७. सण, धार्मिक उत्सव आणि व्रते - सनातन प्रकाशन
८. हिंदू सण आणि उत्सव - लेखक - दिपक भागवत

सण आणि स्त्री लोकगीते

प्रा. डा. आनंद वारके

दूधसाखर महाविद्यालय ,बिंदी
ता.कागल जि.कोल्हापूर ४१६२०८

उद्दिष्ट: सण आणि त्या सणांत गात असलेल्या स्त्री लोकगीतांच्या स्वरूपाचा शोध घेणे.

मर्यादा : वर्षातील अनेक सणांत स्त्रियांचा सहभाग असला तरी काही सणातच स्त्री लोकगीते सादर होत असतात.येथे केवळ स्त्री लोकगीते सादर केली जात असलेल्या सणांचेच स्वरूप लक्षात घेतले आहे.

सारांश : नागपंचमी,गौरी गणपती व हादगा सणात स्त्री लोकगीते सादर केली जातात.स्त्री लोकगीतात देव देवतांच्या पूजनाचा उल्लेख आलेला आहे.स्त्रियांच्या आरोग्याच्या दृष्टीने ही स्त्री लोकगीते महत्त्वाची आहेत.फेर धरून गाणी म्हणताना व खेळताना आपोआपच त्यांचा व्यायाम होताना दिसतो.विविध सणांत स्त्री लोकगीते सादर करताना मनोरंजन व करमणूक हा हेतू साध्य होत असतो.अबला स्त्रीला शक्ती मिळावी अशी अपेक्षा या गीतातून व्यक्त झालेली आहे.

संज्ञा : सण,स्त्री, लोकगीते

माणसाने आपले जीवन समृद्ध, सुखी, व सुसंस्कृत करण्यासाठी अनेक बाबींची निर्मिती केली आहे.विविध कला, खेळ, गाणी, वेशभूषा, सण उत्सव इत्यादी बाबींतून मानवाने मानवेत्तर प्राण्यांपेक्षा वेगळी संस्कृती निर्माण केली आहे.या संस्कृतीच्या जोरावरच मानववंश अधिक काळ टिकू शकेल.अशा विविध बाबींतून माणूस आपले जीवन आनंदित करित असतो.वर्षाचे मुख्य तीन ऋतू आहेत. या वेगवेगळ्या ऋतूंमध्ये माणसाने वेगवेगळे सण उत्सव निर्माण केले आहेत.अक्षरज्ञान नसलेल्या माणसाने या सण उत्सवांद्वारे आपली वेगळी संस्कृती जोपासली आहे.हे सर्व सण निर्माण करताना देव देवतांची पूजा अर्चा, विधी, नैवेद्य, उपासना, विविध कलांचे प्रदर्शन, वेशभूषा, आहार, गाणी इत्यादी बाबींचा मेळ अतिशय सुंदर रितीने घातला आहे.

ऋतुमानानुसार उपलब्ध होणाऱ्या सजीव निर्जीव वस्तूंची पूजनकाही वनस्पतींचे सेवन इत्यादी बाबी सणांमध्ये सांभाळल्या जातात. या सर्व वस्तूंच्या सेवनाने शरीर समृद्धी व आरोग्य निर्माण व्हावे हा अत्यंत चांगला हेतू दिसतो.सणातील सर्व बाबींचे पालन केले तर माणसाला दीर्घायुष्य लाभल्याशिवाय राहणार नाही.आजच्या धकाधकीच्या जीवनात सणांचे महत्त्व थोडे कमी होताना दिसत आहे.श्रद्धा म्हणून सण साजरे केले जात आहेत.तर अंधश्रद्धा म्हणून काही सण बंद केले जात आहेत. पाश्चात्य संस्कृतीच्या प्रभावाने भारतीय संस्कृती झाकून जात आहे. भारतीय संस्कृतीतील सणांचे महत्त्व अधोरेखित करताना संध्या जाधव म्हणतात,"हिंदू संस्कृतीमध्ये निसर्ग प्राणीमानव, मानवी आरोग्य, मन, बुद्धी आणि इतिहास या सर्वांतील प्रमुख उपयुक्त घटक लक्षात घेऊन केलेला समन्वय आढळतो. या समन्वयाद्वारे सर्वसमावेशक अशी धर्माची चौकट भारतात निर्माण झाली आहे.या चौकटीत सण,आचार व व्रत्ते दिलेली आहेत.प्रत्येक सणामागे कुठली तरी शिकवण असते.प्रत्येक सण संस्कार घडवणारा असतो."१

साधारणतः सणांमध्ये पुरुषांपेक्षा स्त्रियांचाही सहभाग जास्त असतो. पुरुष घराबाहेर मंदिरासमोर विविध कलांचे सादरीकरण करून सण साजरे करतात. तर स्त्रिया घरात सणानिमित्ताने संस्कृतीप्रमाणे गोडधोड अन्नपदार्थ तयार करण्याचे काम करित असतात.सणानिमित्ताने केली जाणारी व्रतवैकल्य ऐकली जातात. उपास तापास, देव देवता पूजा या कृत्यात पुरुषांपेक्षा स्त्रियांचा सहभाग अधिक असतो. काही सणांत पुरुष अग्रभागी असतात तर बऱ्याच सणांमध्ये स्त्रियांचा सहभाग मोठा असतो.सर्व सण उत्सवाप्रसंगी विधी,पूजा, व्रतवैकले, उपासना विविध कलांचे सादरीकरण केले जाते.त्यातच सणानिमित्ताने काही लोकगीतेही सादर केली जातात.

लोकसाहित्य हे अनामिक आहे. ते कोणत्या काळातील निर्माण झाले. त्याचा कर्ता कोण हे सांगता येत नाही. लोकसाहित्यात लोकगीत हा प्रकार आहे.लोकगीत हा आत्माविष्काराचा एक प्रकार आहे.लोकगीतांमध्ये प्रणय गीते,नृत्य गीते, श्रमगीते, विधी गीते, पुरुष लोकगीते स्त्री लोकगीते असे प्रकार आढळतात. स्त्री लोकगीते ही स्त्री सुलभ भावनांचा आविष्कार आहेत.लोकगीतात अशा अनेक सणांप्रसंगी गायिल्या जाणाऱ्या स्त्री लोकगीतांचा उल्लेख आलेला आहे.भारतातील व महाराष्ट्रातील काही सण साजरे करीत असताना स्त्री लोकगीते गायली जातात.वर्तुळाकार फेर धरून, काही थोडे नृत्य करीत ही स्त्री लोकगीते म्हटली जातात. वेगवेगळ्या सण उत्सवाप्रमाणे ही स्त्री लोकगीते निर्माण झालेली आहेत.

लोकगीतांत स्त्रियांची लोकगीते अधिक आहेत.त्यामुळे लोकगीत म्हणजे स्त्री लोकगीत असे म्हटले जाते. स्त्री लोकगीतांबाबत संध्या जाधव म्हणतात," स्त्री ही स्वभावतः पुरुषापेक्षा भावनाप्रधान व संवेदनशील स्वभावाची असते. अंतरीचा हा भाव व्यक्त करण्यासाठी ती विविध प्रसंगी गीतांचा आश्रय घेते.त्यातूनच स्त्री गीतात विविधता आली आहे."२ स्त्री लोकगीतातील अोव्यांमध्ये जात्यावरील ओव्या, विधींमध्ये लग्न, मुंज, बारसे, तर सण उत्सवाप्रसंगी फेर धरून गीते सादर केली जातात.काही सणांमध्ये खेळ गीतेही असतात.

सण उत्सवाप्रसंगी आजच्या गतिमान, विज्ञान,धकाधकीच्या व तंत्रज्ञानाच्या काळातही लोकगीते सादर केली जातात.सण उत्सवाप्रसंगी स्त्रिया नटून सजून एकत्र येतात आणि फेर धरून,नृत्य करीत लोकगीते सादर करीत असतात.ज्या सणांत स्त्री लोकगीते गायिली जातात त्या सणांचे व स्त्री लोकगीतांचे स्वरूप पुढीलप्रमाणे करता येईल.

साधारणतः : गौरी, वटसावित्री पौर्णिमा,नागपंचमी, मंगळागौर, हरितालिका, ज्येष्ठागौरी, नवरात्र,मकर संक्रात, रथसप्तमी इत्यादी सणांत स्त्रियांचा महत्त्वपूर्ण सहभाग असतो. यापैकी विशेषतः नागपंचमी, गौरी गणपती आणि हादगा या सणांत स्त्रियांचा सहभाग महत्वाचा असतो. या सणात स्त्री लोकगीते मोठ्या प्रमाणात सादर केली जातात.हिंदूधर्म परंपरेनुसार दरवर्षी चैत्र महिन्यापासून सण सुरू होतात नागपंचमी :

हा सण श्रावण महिन्यात साजरा केला जातो.भारतीय संस्कृतीने प्राणी,वस्तू आणि वनस्पतींना सणांत महत्त्व दिलेले आहे.या सणांत नागाची पूजा केली जाते.त्याला दूध लाह्यांचा नैवेद्य दाखवला जातो.घरोघरी चिखलाने तयार केलेल्या नागाची पूजा केली जाते.हा भारतभर साजरा केला जाणारा सण आहे.या दिवशी स्त्रिया व गावातील पंच मंडळी गावाबाहेर ठरलेल्या ठिकाणी नागाची पूजा करतात.याला वारूळ पूजन म्हणतात.साप वारूळात राहतो अशी श्रद्धा आहे.त्या वारूळाचे पूजन या दिवशी प्रतिकात्मक स्वरूपामध्ये केले जाते. साधारणतः नागपंचमी सणाला मोठ्या प्रमाणात स्त्री लोकगीते म्हटली जातात. या गीतात विविधता आढळते. या स्त्री लोकगीतात देवतांचा आणि देवांचा उल्लेख असणारी स्त्री लोकगीते,स्त्रीच्या पातिव्रत्याच्या कथा असलेली स्त्री लोकगीते,तर काही समाज प्रबोधन करणारी स्त्री लोकगीते असतात.या सणात म्हटली जातात ही सर्व स्त्री लोकगीते मौखिक पद्धतीने चालत आलेली आहेत.'चल ग सये वारूळाला वारूळाला नागोबाला पूजायाला पूजायाला' हे या सणातील प्रसिद्ध स्त्री लोकगीत आहे.अनेक स्त्रिया एकत्र येऊन वारूळ पूजायला जातात.तेथे नाग देवाची पूजा करतात. नागोबाला दूध लाह्यांचा नैवेद्य दाखवतात.एका स्त्री लोकगीतात वर्षातील सर्व सणांचा उल्लेख आला आहे.'आखाड बेंदूर पैली पचीमया ओळीत बेंदूर हा सण झाल्यानंतर नागपंचमी हा सण येत असतो असा उल्लेख आलेला आहे. या सणापासून ते गाैरी गणपती विसर्जनापर्यंत स्त्रिया गावातील एखाद्या मोठ्या घरात फेर धरून स्त्री लोकगीते म्हणत असतात.आता गल्ली गल्लीत अशी स्त्री लोकगीते म्हटली जातात.आज टी.व्ही.वर स्त्रिया विविध मालिका बघत असतात.त्यांचा जास्त वेळ या मालिका बघण्यात जात आहे. या काळात केवळ पंचमी सणाच्या दरम्यान व गौरी गणपती सणाला व अशी स्त्री लोकगीते म्हटली जात आहेत.बदलत्या काळात लाऊड स्पीकरवर स्त्री लोकगीते ऐकत फेर धरला जातो.काही परिसरात नागपंचमीच्या दुसऱ्या दिवशी श्रीयाळ षष्ठी साजरी केली जाते.महाराष्ट्रातील सांगली जिल्ह्यातील बत्तीस शिराळा येथे कोल्हापूर जिल्ह्यातील

ढोलगरवाडी येथे सर्प प्रदर्शन मांडले. सर्पाची पूजा केली जाते.याचबरोबर ज्या गावांमध्ये ज्योतिर्लिंगाचे दैवत असते त्या गावांमध्येही नागाची पूजा केली जाते.

गौरी गणपती सण :

दरवर्षी श्रावणात हा सण साजरा केला जातो. नागपंचमीपासून गौरी गणपती सणापर्यंत स्त्री लोकगीते म्हणण्याचा प्रघात होता.आजच्या काळात तो कमी झालेला आहे.या सणात गणपती आणणे,गणपती विधीवत बसविणे,गौरी आणणे, न्हावानं म्हणजे शंकरोबा अशा देव देवता आणणे.दररोज या देव देवतांचे पूजन होत असते. शंकर, पार्वती आणि त्यांचा पुत्र गणपती यांचे पूजन असा हा सण असतो.लोकमान्य टिळक यांनी या सणाला सार्वत्रिक रूप दिले आहे. आज हा सण अगदी मोठ्या प्रमाणात साजरा केला जातो.प्लास्टर ऑफ पॅरिस किंवा चिखलाने बनविलेल्या गणपतीच्या विविध आकारातील,विविध रूपातील मूर्ती घरोघरी आणून त्यांचे पूजन केले जाते.काही दिवसानंतर गौरी आणल्या जातात.गौरी आणलेल्या दिवसापासून स्त्रिया फेर धरून गाैरी गणपतीचा उल्लेख असणारी स्त्री गाते म्हटली जातात.याचबरोबर फुगडी,झिम्मा, घागर घुमविणे,सूप नाचविणे,काठवट कणा,पिंगा,छीया फू, कोंबडा, लाट्या, घोडा असे विविध खेळ वेगवेगळी स्त्री लोकगीते म्हणत खेळले जातात. तसा हा स्त्रियांच्या आनंदाचा मोठा सण आहे.अलीकडे गौरी गणपतीच्या सणाला म्हटल्या जाणाऱ्या स्त्री लोकगीतांच्या व खेळांच्या स्पर्धा भरविल्या जातात.या स्पर्धातून ही स्त्री लोकगीते व खेळ मंचावर आलेली आहेत.एखाद्या घरात किंवा गल्लीत खेळला जाणारा हा खेळ व म्हटली जाणारी ही स्त्री लोकगीते या स्पर्धांमुळे मंचावर आलेली आहेत.त्यामुळे हे सण,ही स्त्री लोकगीते व हे खेळ टिकून राहण्यास मदत होणार आहे.वृद्ध स्त्रियांबरोबर काही कुमारिका या खेळ व स्त्री लोकगीतांमध्ये सहभागी होत असतात.त्यामुळे मौखिक आणि लोकपरंपरा टिकून राहण्यास मदत होणार आहे.या सणाच्या शेवटी गौरी व घरगुती गणपतीचे विसर्जन केले जाते.गौरी पूजन करून त्या नदीमध्ये विसर्जित केल्या जातात. विसर्जनासाठी जातानाही गौरीचा उल्लेख असणारी स्त्री लोकगीते म्हटली जातात.'गेली गेली गेली गाैराबाई, मला गम गमना ग बाई' हे गीत यावेळी म्हटले जाते.या गीतात गाैरी देवीचा विरह सहन होणार नाही असे विचार आहेत.नदी काठावर गौरी व घरगुती गणपती ठेवून स्त्री लोकगीते म्हटली जातात.शेवटी नैवेद्य दाखवून गौरी आणि घरगुती गणपतींचे विसर्जन नदीमध्ये केले जाते.आजच्या प्रदुषणाच्या काळात गौरी आणि गणपती केवळ नदीतील पाण्यात बुडवून प्रतिकात्मक विसर्जन करून काठावर आणून गाैरी मुखवटे परत दान केले जातात.गौरी आणि त्याबरोबर असणाऱ्या फुलांच्या निर्माल्यातून खत निर्मिती केली जाते. गौरी विसर्जनानंतर काही दिवसांनी रंगीत व सार्वजनिक मंडळानी बसविलेल्या गणपतीचे विसर्जन केले जाते.आज गणपतीच्या मूर्ती अनेक फूट उंच असताना दिसतात. त्या प्लास्टर ऑफ पॅरिसपासून तयार केल्यामुळे त्याचा धोका जलचर आणि माणसालाही होताना दिसत आहे. म्हणून अशा मूर्तीचे केवळ प्रतिकात्मक विसर्जन करून या मूर्ती दान देण्याची प्रथा सुरू झालेली आहे.

हादगा भोंडला :

हा पावसाळ्यातील हस्त नक्षत्रामध्ये येणारा सण आहे. हे नक्षत्र संपेपर्यंत मुली हा सण साजरा करतात.प्रत्येक मुलीच्या दारात किंवा ठराविक मुलींच्या दारात संध्याकाळी हा सण साजरा केला जातो.पण हा सण आता एवढ्या मोठ्या प्रमाणात साजरा होताना दिसत नाही.अलीकडे शाळा शाळांतही हा सण साजरा केला जातो. या सणात पाटावर पिठाच्या साहाय्याने हत्तीचे चित्र काढून ते मध्ये ठेवून मुली फेर धरून रोज हादगा देवाची लोकगीते म्हणतात.पहिल्या दिवशी एक,दुसऱ्या दिवशी दोन .सोळाव्या दिवशी सोळा अशी दिवसाप्रमाणे चढत्या क्रमाने लोकगीते म्हटली जातात. हत्तीची तयार प्रतिमा भिंतीवर खिळ्याच्या साहाय्याने किंवा चिकटवून बसविली जाते.या प्रतिमेला दररोज फुलांची एक एक माळ अर्पण केली जाते.शेवटी ही प्रतिमा उतरून नैवेद्य दाखवून नदीमध्ये विसर्जित केली जाते.हादगा सणांत लोकगीते गायल्यानंतर खिरापत ओळखण्याचा कार्यक्रम दर दिवशी होत असतो. प्रत्येक दिवशी एक एक मुलगी खिरापत आणते.मुलीने बंद डब्यातून आणलेली खिरापत

म्हणजे प्रसाद डबा वाजवून किंवा वासावरून ओळखली जाते. खिरापत सर्वांना वाटली जाते. या सणात विविध स्त्री लोकगीते म्हटली जातात. 'ऐलेमा पैलेमा गणेश देवा माझा खेळ मांडू दे करीन तुझी सेवा' या गीताने सुरुवात केली जाते. 'एक लिंबू झेलू बाई दोन लिंबू झेलू . 'दिवळीत होता खराटा हातका आमचा मराठा' अशी स्त्री लोकगीते या सणात म्हटली जातात. भोंडला आणि भुलाबाई ही महादेव पार्वतीची रूपे मानली जातात. श्रीकांता कमलाकांता असं कसं झालं, असं कसं वेड माझ्या नशिबी आलं हेही एक प्रसिद्ध लोकगीत या सणात गायले जाते. हादगा या सण उत्सवाबद्दल शरद व्यवहारे म्हणतात, "हादग्याच्या एकूण लोकोत्सवाचे स्वरूप पाहता हादगा हा मेघातील पुरुषत्वाच्या आणि धरतीच्या सर्जनशीलतेचा पुजाविधी आहे हे मान्य करावयास हरकत नाही पण हा सण सौभाग्यवती स्त्रियांनी खरतर साजरा करावयास पाहिजे. पण प्रत्यक्षात कुमारिका मुली हा उत्सव साजरा करतात"३ विदर्भ खानदेश मराठवाड्यात हा सण भुलोबा भुलाबाई या नावाने साजरा केला जातो.

वरील विवेचनाच्या आधारे काही निष्कर्ष नोंदविता येतील. नागपंचमी गौरी गणपती व हादगा सणांत स्त्री लोक गीते सादर केली जातात. स्त्री लोकगीतात देव देवतांच्या पूजनाचा उल्लेख आलेला आहे. स्त्रियांच्या आरोग्याच्या दृष्टीने ही स्त्री लोकगीते महत्त्वाची आहेत. फेर धरून लोकगीते म्हणताना व खेळताना आपोआपच त्यांचा व्यायाम होताना दिसतो. विविध सणात स्त्री लोकगीते सादर करताना मनोरंजन व करमणूक हा हेतू साध्य होत असतो. अबला स्त्रीला शक्ती मिळावी अशी अपेक्षा या गीतातून व्यक्त झालेली आहे.

संदर्भ:

१. जाधव संध्या, स्त्री लोकगीतातील अंतरंग, सूर्यमुद्रा प्रकाशन, नांदेड, प्रथम आवृत्ती, डिसेंबर २०१६, पृ. ६२
२. जाधव संध्या, स्त्री लोकगीतातील अंतरंग, सूर्यमुद्रा प्रकाशन, नांदेड, प्रथम आवृत्ती, डिसेंबर २०१६, पृ. २२
३. व्यवहारे शरद, मराठी स्त्री गीते, प्रतिमा प्रकाशन, पुणे, प्रथमावृत्ती, ऑक्टोबर १९९१ पृ. १२४



हिंदी साहित्य में लोकगीत का महत्व एवं इतिहास

प्रा. अनिता संजय चिखलीकर

सहाय्यक अध्यापक, हिंदी विभाग

देवचंद कॉलेज, अर्जुननगर

प्रस्तावना:

आज आधुनिक काल में देश काल, संस्कृति, समाज, परिवार का विखंडन आधुनिकता का पर्याय बन गया है। आज परिवार पति-पत्नी और बच्चों तक सीमित हो गया। परिवार टूट रहे हैं सामाजिक समस्याएँ, हत्या, अपराध, आत्महत्या, उन्माद जैसे मनोवैज्ञानिक जटिलताएँ मनुष्य को घेर रही हैं। संवाद हीनता, घुटन, आक्रोश, अविश्वास आज की मूल प्रवृत्तियाँ बन गयी हैं। ऐसे नवीन जीवन मूल्यों में भारतीय परम्पराओं को यदी जीवित रखना है, तो इसे मध्य कालीन एवं प्राचीन कालीन भारतीय सांस्कृतिक आख्यानो, कथाओं गाथाओं की सांस्कृतिक संजीवनी देना आज अनिवार्य हो गया है। लोक साहित्य एवं लोक संस्कृति इनका सर्वश्रेष्ठ स्रोत है। अतः वर्तमान समय में लोक साहित्य एवं लोक संस्कृति की प्रासंगिकता महत्वपूर्ण है। लोक साहित्य का अभिप्राय उस साहित्य से है जिसकी रचना लोगों द्वारा की जाती है लोक साहित्य उतना ही प्राचीन है, जितना मानव इसीलिए उसमें जन-जीवन की प्रत्येक की अवस्था, प्रत्येक वर्ग, प्रत्येक समय और प्रकृति सभी कुछ समाहित है।

ग्रामगीत या लोकगीत का महत्व उसके काव्य-सौंदर्य तक सीमित नहीं बल्कि इन का कार्य विशाल सभ्यता का उद्घाटन करना जो अब खत्म होती जा रही है। आर्यों के आगमन के पूर्व ही समृद्ध आर्योंत्तर सभ्यता भारत वर्ष में फैली हुई थी। उसके साथ ही और छोटी-छोटी सभ्यताएँ इस भारतवर्ष में देखी जाती हैं। आर्यों ने अपना राजनीतिक वर्चस्व तो जमा लिया मगर सांस्कृतिक रूप में यहाँ के मूल निवासियों से प्रभावित हो गए। यहाँ की मूल सभ्यता वैदिक सभ्यता से भिन्न थी। आज भी लोकाचार, स्त्री आधार, पौराणिक परंपराएँ आदी रूप में दिखाई देती हैं। ग्रामगीत इस सभ्यता के वेद हैं, वेद अपने आरंभिक युग में श्रुति कहलाते थे। वेद आर्यों की महान जाति के गीत ही थे और लोकगीतों की भांती सुनकर याद किए जाते थे।

इतिहास लेखन और लोक संस्कृति:-

इतिहास लेखन में लोक संस्कृति और लोक संस्कृति में इतिहास दोनों परस्परपूरक हैं। यह ऐतिहासिक सर्वेक्षण का प्रश्न है। अठारहवीं शताब्दी के अंत और 19 वीं सदी के आरंभ में वैज्ञानिक प्रगति के बाद जब व्यापारी मशीनी एवं पूंजीवादी सभ्यता में 'आदमी' 'जन' का न्हास होने लगा तो यूरोप के बुद्धिजीवियों को 'जन' को खोजने की आवश्यकता महसूस हुई। इसके लिए उन्होंने सर्वप्रथम उसकी लोकप्रिय संस्कृति को खोजने का अभियान जारी किया जो आधुनिक सभ्यता में लुप्त हो रही थी। यूरोप के बौद्धिक वर्ग ने लोक की सुगठीत अवधारणा का विकास किया। 1774 ई. में जे. जी. हर्डर ने 'फॉकस्लाइड' अर्थात् फॉकसों (लोकगीत) का प्रचलन किया। 18 वीं शताब्दी के अंत में लोक कथाओं के लिए उससे थोड़ा भिन्न 'फॉक साज' शब्द का जन्म हुआ। 19 वीं शताब्दी के प्रारंभ में जोसेफ गोरेस नाम के पत्रकार ने 'फॉकबुक' शब्द इसके लिए प्रचलित किया। 1846 ई. अंग्रेजी में 'फॉकलोर' शब्द बना तो 1850 में 'फॉक्सकॉसपिल' प्रयुक्त होने लगा। विभिन्न यूरोपिय देशों में इसी तरह शब्दावली का प्रयोग होने लगा।

यूरोप में लोकप्रिय संस्कृति के संकलन सिद्धांतकार जे. जी. हर्डर ने यह सिद्धांत स्थापित किया कि, पुनर्जागरण के बाद विश्व में पुरानी कविता का नैतिक प्रभाव लोकगीत में ही सुरक्षित है। भारत में इसका संकलन दो प्रवृत्तियों के कारण हुआ। भारत में कार्यरत औपनिवेशिक अधिकारियों ने सत्ताधारी को जानने-

समझने के उद्देश्य तो बीसवीं शताब्दी में राष्ट्रवादी कवियों ने अपनी संस्कृति को गौरवमंडित करने के लिए इसका उपयोग इतिहासकारों और समाज वैज्ञानिकों के अध्ययन के लिए सामग्री उपलब्ध कर दी ।

लोक साहित्य और लोक गीत:-

लोक साहित्य का संबंध लोकजीवन, लोगों की मानसिकता से होता है। लोकजीवन की अनुभूतियों का चित्रण लोकसाहित्यके अंतर्गत आता है । स्वाभाविकता, स्वच्छंदता, सरलता लोकसाहित्य के गुण हैं । हिंदी साहित्य कोष के अनुसार - “लोक साहित्य वह मौखिक अभिव्यक्ति है, जो भलेही किसी व्यक्ति ने गढ़ी हो, पर आज जिसे सामान्य लोग समूह अपना मानता है और जिसमें लोग का युग प्रतिबिंब रहता है” मौखिकता इसका प्रमुख गुण है। मौखिक रूप में प्रचलित लोकगाथा, लोककथा, लोकगीत आदि में लोक जीवन के अनुभव को वाणी मिलती रही है । आज भी धर्म संबंधी कितनी ही सामाजिक मान्यताओं को रूप लोकगीतों के जरिए मिलता है। अतः लोक साहित्य और लोकगीतों का अभिन्न संबंध है। लोक साहित्य के अध्ययन से किसी भी देश की संस्कृति का परिचय मिलता है । लोक साहित्य व्यापक और विशाल है।

कोई भी मनुष्य चाहे वह अनपढ़ हो या शिक्षित अपने अंतरिम की स्वानुभूति को वाणी देना चाहता है क्योंकि मनुष्य सामाजिक प्राणी है । जो समाज में रहकर अपने विचारों का आदान प्रदान करना चाहता है। ऐसे में उसके अन्तः में जो भावनाएं उमड़ती हैं वह रागात्मकस्वरूपलेकर ‘गीत’ रूप में परिणत हो जाती हैं । मानव के मन की सहजानुभूति लोकगीतों के माध्यम से होती है । कृष्णदेव उपाध्याय के अनुसार - “लोक साहित्य लोकमानस को प्रतिबिंबित करने वाला सामान्य जनता को, जनता द्वारा जनता के लिए मौखिक परम्परीत वह साहित्य है, जो अनायस निम्नृत होता है। जिसमें सहजावस्थायुक्त निरक्षर जनता अपनी आशा - निराशा, हर्ष - विषाद, जीवन - मरण लाभ - हानि व्यक्त करता है ।” भारतीय लोक साहित्य के अध्ययन का सर्वप्रथम सूत्रपात कर्नल जेम्स टाडा ने किया उनका ‘ऐनल्स एंड ऐंटीक्वीटीज ऑफ राजस्थान’ नामक ग्रंथ सन 1829 में प्रकाशित हुआ । इसमें कुछ राज्यों के इतिहास के साथ-साथ सामाजिक अवस्था, रहन-सहन, वेशभूषा, आमोद- प्रमोद आदि विषयों पर प्रकाश डाला गया । जे एबट ने सन 1854 ई. में पंजाबी लोकगीतों का तथा लोक कथाओं के संबंध लेख लिखा चार्ल गोवर ने सन 1871 में ‘फोक सोंग्स ऑफ सदर्न इंडिया’ पुस्तक का संपादन किया। यह भारतीय लोकगीतों का प्रथम संग्रह है । साथ ही भारतीय लोकगीतों तथा लोककथाओं के संग्रहकर्ता में सर जॉर्ज ग्रियर्सन नाम की प्रसिद्ध है । इसमें सर 1884 में सम ‘बिहारी फोक सोंग’ नामक लेख में बिहारी लोकगीतों को इकट्ठा किया । विलियम कुक ने उत्तर प्रदेश के लोक गीतों का संग्रह तथा भारतीय लोक संस्कृति का गहन अध्ययन किया 19 वीं शताब्दी तक शोध कार्य विदेशी द्वारा ही किया गया । 20 शताब्दी में रामनरेश त्रिपाठी ने सन 1929 में ‘कविता कौमुदी’ नाम से पांच भागों में ग्रामीण गीतों का प्रकाशन किया।

लोकगीत:-

लोक साहित्य की सशक्त एवं महत्वपूर्ण विधा है। सामान्य लोगों के विविध कार्यकलाप, प्रचलित किस्से, कहानियां आदि की अभिव्यक्ति लोकगीतों में होती है। लोकगीत मौखिक रूप से पीढ़ी - दर - पीढ़ी ग्रामीण समुदाय में अभिव्यक्त होता है। आम जनता का सुख दुख उनकी संवेदना, हास्य-शोक, तीज त्योहार, व्रत, उत्सव रीति- रिवाज आदि की अभिव्यक्ति लोकगीतों में होती है । श्री नरोत्तम स्वामी व सूर्य किरण पारीक लोकगीत की परिभाषा देते हैं- “आदिम मनुष्य हृदय के गानों का नाम लोकगीत है। मानव जीवन की उसके उल्लास की, उसकी उमंगों की, करुणा की, उसके रुदन की उसके समस्त सुख - दुख की कहानी इनमें चित्रित है।... काल का विनाशकारी प्रभाव इन पर नहीं पड़ता है। किसी की कलम ने इन्हें लेख बद्ध नहीं किया पर ये अमर हैं ।” इस अलिखित साहित्य का प्रचार समूह द्वारा होता है। भारतीय संस्कृति में प्रचलित विभिन्न संस्कार व्रत, त्योहार, धार्मिक परिवारिक आदी पर गाए जाने वाले गीत इसके अंतर्गत आ जाते हैं।

भारतीय साहित्य में लोकगीत का क्षेत्र व्यापक एवं समृद्ध है। मानव सभ्यता के साथ लोकगीतों परंपरा चली आ रही है । इनसाइक्लोपीडिया ब्रिटानिका में लोकगीत के बारे लिखा है कि - “लोकगीत मानव जाति के

हृदय से अपने अभावों द्वारा अन्य प्रकृति प्रदत्त आवाज के द्वारा अचानक घुमड़ कर प्रकट होने वाला संगीत है ,जो हृदय को हल्का करने के लिए, भावों की अभिव्यक्ति के निमित्तबोलने की अपेक्षा गाकर गीतों द्वारा व्यक्त किया जाता है।” मनुष्य हृदय की भावना का तूफान उठाता है, तो वह जन समुदाय में मधुर कंठ से निसृत होता है। लोक गीत लोक की अमूल्य धरोहर है। गीत मानव की सहज प्रक्रिया तोगुनगुनाना उसका स्वभाव है। उसमें मानव की सुकोमल भावना होती है।

लोकगीतों का उदगम एवं विकास:-

भारतीय लोक गीतों के उदगम के संदर्भ में मानना है कि इसका प्रारंभ निश्चित रूप से कहा नहीं जा सकता सिर्फ अनुमान लगा सकता है कि जब मनुष्य समाज में रहने लगा तब से पारस्परिक मनोभावोका आदान प्रदान करने से लोकगीतों का निर्माण हुआ होगा। काल समय के साथ ये लोकगीत परंपराएबनगए होंगे। लोकगीतोंके प्रारंभिक सूत्रवैदिक साहित्य में दिखाई देते हैं। प्राचीन ग्रंथ ऋग्वेद में-“वैदिक युग में पुत्रजन्म,यज्ञोपवीत तथा विवाहादि अवसरों पर सरस और मधुर पदावली में गाए जाने वाले गीतों का उल्लेख मिलता है। इनके लिए वेद में गाथा शब्द प्रयुक्त हुआ है। ऋग्वेद में गाने वाले के लिए ‘गाथिन’ शब्द का प्रयोग हुआ है। विवाह के अवसर पर गाए जाने वाले गीतों के लिए रैमीअथवा ‘नराशंसी’शब्दों का प्रयोग हुआ है। ब्राह्मण ग्रंथों में भी गाथाओं का वर्णन हुआ है। पुराणों में ऐतरेय ब्राह्मण में ऐसी गाथाये उल्लेखित है। रामायण के बालकांड में राम-जन्म के अवसर पर गंधर्व द्वारा गाए गीतों का उल्लेख है। श्री मदभगवत में कृष्णा जन्म पर स्त्रियो द्वारा मंगल गान का उल्लेख है। इसके अतिरिक्त 12 वीं शताब्दी की प्रसिद्ध कवियित्री विज्जका ने चक्की पीसने,धान कुटते तथा खेती निहारते समय स्त्रियों द्वारा गाने वाले समूह गीतों का उल्लेख मिलता है। लोकगीत जनवाणी में जीवित रहते हैं। लोकगीतों की धारा को हमें संस्कृति के रूप में नहीं जन जीवन को प्रफुल्लीत करने वाली जनभाषा में खोजना पड़ेगा। लोकगीत संस्कृत से जादा पाली प्राकृत आदि जन भाषाओं में निखरा है। भगवान बुद्ध से संबंधित कथाओं और गाथाओं का संकलन जातक ग्रंथों में हुआ है। साथ में गेय गीतों का भी प्रयोग हुआ है ,जो वास्तव में लोकगीतों का यह प्राचीन रूप है। अपभ्रंश काल में भी लोकगीतों की लोकप्रियता वैदिक काल से अधिक विकसित दिखाई देती हैं। आचार्य हेमचंद्र के ‘काव्यानुशासन’ ग्रंथ में संकलित तत्कालीन लोकगीतों के उद्धरणों से पता चलता है कि वैदिक काल सेलेकर मध्यकाल, आधुनिक काल तक लोकगीत की परंपरा समुदाय में निरंतर प्रवाहित दिखाई देती हैं।

लोकगीत अर्थ एवं ग्रंथ परिभाषा:-

लोकगीत यह शब्द अंग्रेजी के ‘फोक सोंग’ का पर्यायवाची शब्द है। यहा जर्मनी के ‘वॉल्क’ शब्द का मूल रूपांतर माना जाता है। लोकगीत याने लोक में प्रचलित लोक द्वारा रचित गीत कहा है। लोकगीत का विश्लेषण करते हुए पाश्चात्य तथा भारतीय विद्वानों ने उसको परिभाषित करने का प्रयत्न किया है। राल्फ विलियम्स के अनुसार -“लोकगीत न तो नया होता है और न पुराना। वह तो जंगल के एक वृक्ष के समान है जिसकी जड़ें भूतकाल की जमीन में गहरीधँसी हुई हैं परंतु जिस में निरंतर नई-नई डालियां पल्लव और फल उगते रहते हैं।” ग्रीमके अनुसार-“लोकगीत तो स्वतः जन्म है।” वासुदेव शरण अग्रवाल के मतानुसार-“ लोकगीत किसी संस्कृति के मुंह बोलते चित्र हैं।” राम नरेश त्रिपाठी लोकगीत के संदर्भ में कहते हैं -“लोकगीत में जनजीवन के हर्ष और विषाद, आशा और निराशा, सुख और दुख की अभिव्यक्ति होती है। इसमें कल्पना के साथ रसवृत्ती भावना और नृत्य की हिनोर भी अपना काम करतीहैं ,परंतु यह सब खाद है। लोकगीत हृदय के खेत में उगते हैं। इसमें हृदय का इतिहास व्याप्त रहता है, जैसे प्रेम में आकर्षण श्रद्धा में विश्वास और करुणा में कोमलता। प्रकृति के गान में मनुष्य इस प्रकार प्रतिबिंबित होता है जैसे कविता में कविक्षमा में मनोबल

और तपस्या में त्याग । प्रकृति संगीतमय है । लोकगीत प्रकृति के महासंगीत के अंश हैं। लोकगीत को विभिन्न विद्वानों ने अपने अपने मतानुसार परिभाषित करने का प्रयास किया है । लोकगीत मानव समुदाय में सहज स्वयं ही उधारित हो उठा है , बिना प्रयास समुदाय में चलते रहते हैं । आदिम काल में मानव समाज अपने श्रम परिहार के लिए मन की बेचैनी को मिटाने हेतु अपने मनोभावों को लयात्मक रूप देता आ रहा है। यह गीत भारतीय स्वर्णिमसंस्कृति की पहचान है । पीढ़ी -दर- पीढ़ी अपनी रीति-रिवाजों, श्रद्धा परंपराओं को वहन करने का कार्य यह लोकगीत करते हैं ।” यहां से स्वयंनिर्मित होने से इनमें सहजता, सरलता ताजापन है, जिससे वह कालजयी बन गए हैं। भारतीय समाज पुरुषप्रधान है इसमें स्त्रियों को गौण स्थान था, इसलिए अधिकांश लोगगीतों में स्त्रियों की प्रधानता होती है । लोकगीतों में लोक जीवन की सच्ची झांकी यथार्थता होती है। जीवन में भोगी हुई अनुभूति का स्वर होता है मानव जीवन के कण-कण का स्वरूप गीतों में व्यक्त होता है । यह लोकगीत हमारी संस्कृति से संवाहक है । संस्कृति से जुड़े समाज, धर्म, राजनीति के विषय इसमें आते हैं । लोकगीत का विषय जीवन से जुड़ा होने के कारण व्यापक है। मनुष्य के जन्म से लेकर मृत्यु पर्यंत तक के विविध संस्कारों, रीति-रिवाजों, परंपराओं पर आधारित गीत इसके विषय हैं ।

डॉ कृष्णदेव उपाध्याय ने इन लोकगीतों का विभाजन किया है ।

१) संस्कारों की दृष्टि से भारतीय समाज अनेक जाति धर्म का है जन्म से मृत्यु तक मनुष्य जीवन संस्कारों बुधा हुआ है भारतीय धर्म में 16 संस्कारों का विधान है । इन संस्कारों पर स्त्रियां गा-गाकर जन मन का अनुरंजन करती हैं । इनमें पूत्र जन्म, मुंडन यज्ञोपवीत, विवाह, गौना और मृत्यु आदि समय पर गाए जाते हैं

२) रसानुभूति की प्रणाली से लोकगीत और रसयुक्त होते हैं । इनमें सभी रसों का वर्णन गीतों में किया जाता है । जैसे शृंगार, करुण, वीर, हास्य और शांत रस ।

३) ऋतुओं और वृत्तों के क्रम से लोकगीत ऋतुओं और त्योहारों से संबंधित है इसके अंतर्गत होली, कजली , हिंडोला, चैता बारहमासा के गीत आते हैं ।

४) विभिन्न जातियों के प्रकार से, कुछ गीत विशेष जाति द्वारा गाए जाते हैं जिसमें अहिरो के गीत, दुःसाधो के गीत चमारों के गीत, गुंडों के गीत, कहारों के गीत और धोबियों के गीत ५) क्रियागीत- काम की थकावट दूर करने के लिए कुछ लोकगीत गाए जाते हैं जिसमें रोपनी, सोहनी जतसार और चरखा गीत आदि ।

अवधि साहित्य के विद्वान रामनरेश त्रिपाठी जी ने अपने ग्रामीण जीवन लोकगीतों का वर्गीकरण 11 श्रेणियों में किया है ।

संस्कार संबंधी, चक्की और चरखे के गीत , धर्म गीत , ऋतु संबंधी गीत , खेती, भिक मंगीके , मेले के गीत, जाती के , वीर गाथा, गीत कथा , अनुभव के वचन आदि ।

राजस्थानी लोकगीतों के विद्वान तथा समालोचक पं.सूर्य करण पारीक ने लोकगीतों को 29 भागों में विभाजित किया है -देवी देवताओं और पितीरो के, ऋतुओं के गीत , तीर्थों के गीत व्रत -उपवास और त्योहारों के गीत, संस्कारों के गीत , विवाह गीत भाई -बहन के, साली -सलहज के, पती -पत्नी के प्रेम गीत, पाणीहरीण के, प्रेमगीत, चक्की पिसते समय, बालिका ओ के , चरखे के , प्रभाती, हरजसके , राधा कृष्ण प्रेम गीत , प्रेम गीत होली के गीत,, राजदरबार दारू के गीत, जन्म के गीत , सिद्ध पुरुषों के गीत , वीरों के गीत , गावों के गीत, हास्य रस, पशु संबंधी गीत, शांत रस के गीत , गांव के गीत नाट्य, विविध गीत।

निष्कर्ष –

निष्कर्ष रूप में हम कह सकते हैं की लोकगीत मानव जीवन का आत्मा है। संगीत के बिना उसका जीवन अधूरा है । हर काल में मानव संगीत से मनुष्य जुड़ा है । भारत देश व्यापक और विस्तृत है । बहुविविधता होते हुए भी भारतीय मानव समाज एक रागआत्मक अनुभूति से बंधा हुआ है भाषा की विविधता होते हुए भी लोकगीतों में भारतीय मानव हृदय उसकी सुख दुख की अनुभूति आशा निराशा की भावना, विवशता एक जैसी है । सभी एक जैसे हैं इसलिए सभी भाषा के गीतों में समान मनोभाव की अभिव्यक्ति होती है। यह समूहगत

भावों की अभिव्यक्ती होती है। इसमें धुन के साथ संगीत भी रहता है। जब गीत व्यक्ति द्वारा लिखा या गाया जाने के बाद सामुहिक तत्वों के अनुरूप ढलता - बदलता, सुधरता - बिगड़ता है, तो लोकगीत का रूप लेता है। आज के व्यस्त जीवन मानव सब रिश्ते -नाते भूल रहा है। परिणाम स्वरूप उसका शारीरिक तथा मानसिक स्वास्थ्य बिगड़ रहा है। शहरों में समूह भावना नष्ट होती दिखाई दे रही है। मनुष्य को एकठ्ठा लाने में लोक गीतों की भूमिका अहम है। इसलिए बच्चों को अच्छे संस्कारों की आवश्यकता है अपनी संस्कृति की पहचान कराने के लिए लोकगीत महत्वपूर्ण है। हिंदी साहित्य में लोक साहित्य को समृद्ध करने का श्रेय रामनरेश त्रिपाठी, देवेंद्र सत्यार्थी, पंडित बनारसीदास चतुर्वेदी, वासुदेव शरण अग्रवाल, राहुल सांकृत्यायन, डॉ. कृष्णा देव उपाध्याय, डॉ. सत्येंद्र बाबूराम सक्सेना, श्याम परमार, देवेंद्र सत्यार्थी, हरवंशलाल शर्मा आदि विद्वानों ने किया है।

संदर्भ

1. हिंदी साहित्य की भूमिका -आचार्य हजारी प्रसाद द्विवेदी
2. लोक संस्कृति और इतिहास -बद्रीनारायण



सण, उत्सव आणि सोशल मीडिया

प्रा. दिग्विजय दत्तात्रय कुंभार

शहीद वीरपत्नी लक्ष्मी महाविद्यालय, तिठवे.

मास मिडीया विभाग.

प्रस्तावना:

“उत्सवप्रियः खलु मनुष्यः” असे महाकवी कालिदास यांनी म्हटले आहे आणि ते शंभर टक्के बरोबर आहे. माणूस हा खरोखर उत्सवप्रिय आहे. त्यामुळेच भारतीय संस्कृतीत सण आणि उत्सवांना विशेष महत्त्व आहे. सण असो किंवा कोणताही समारंभ असो, त्यात सर्वजण उत्साहाने सहभागी होतातच. सण, उत्सव, व्रते, समारंभ या स्वरूपाचा आपल्याला फार मोठा वारसा लाभलेला आहे. विशेष म्हणजे भारतीय संस्कृती ही आजपर्यंत टिकून आहे, त्याचे सर्वात जास्त श्रेय येथील सण आणि उत्सवांनाच जाते. कारण प्रत्येक सण हा या देशाच्या वेगवेगळ्या संस्कृतीचे प्रतिक आहे. प्रत्येक सणात आपल्या संस्कृतीचे प्रतिबिंब दिसते.

पूर्वापार चालत आलेल्या या सणांमध्ये आणि उत्सवांमध्ये मानवी समूहाचा सहभाग नेहमीच उल्लेखनीय राहिलेला आहे. परंपरेतून पुढे येत असताना आज मानवी जीवनात अनेक घटकांची भर पडल्याचे दिसून येते. त्यापैकीच एक म्हणजे स्मार्टफोन. स्मार्टफोन हा आजच्या मानवी जीवनाचा अविभाज्य भाग बनला आहे. किंबहुना मोबाईल हा आपल्या शरीराचा एक अवयव बनत चालला आहे अशी उपमा ही सध्या दिली जात असते. मोबाईलच्या गरजेचं रूपांतर व्यसनात कधी झालं हे आपल्याला कळलंय नाही. त्याची सवय लहानांना. होऊ लागलीय आणि तरुणपिढीवर तर त्याचे थेट दुष्परिणाम दिसायला लागले आहेत त्यातूनच सोयीपेक्षा हा मोबाईल आपलं जगणं च हैराण करून सोडताना दिसतोय.

मोबाईलच्या अति वापरास सध्याचे स्वस्त असलेले इंटरनेट प्लॅन, अनलिमिटेड डेटा यांचा प्रमुख हातभार आहे. या सगळ्याचा परिणाम मानवी जीवनाच्या सर्वच बाबीत होत आहे. आपली छोट्यात छोटी बाब ही फेसबुक, इंस्टाग्राम आणि व्हाट्स अॅपच्या स्टेट्स ला लावण्यात येते. तर या अशा परिस्थितीमध्ये आपण सणाच्या शुभेच्छा देण्यासाठी सोशल मीडियाचा वापर केला नाही तर नवलच म्हणावे लागेल. तर अशा या सोशल मीडियातून सणांचा होणारा प्रसार, प्रचार आणि एकंदरीत त्याचा परिणाम खालीलप्रमाणे दिसून येतात.

सण : “सण हा शब्द ‘क्षण’ ह्या संस्कृत शब्दावरून आलेला आहे. क्षण-छण-सण अशी त्याची व्युत्पत्ती देतात. हेमचंद्राच्या प्राकृत व्याकरणात छण म्हणजे उत्सव असा अर्थ दिलेला असून मेघदूत, दशकुमारचरित, श्रीमद्भागवत इ. संस्कृत ग्रंथातही उत्सव या अर्थाने क्षण ही संज्ञा आढळते.”^१

सोशल मीडिया : सोशल मीडिया या टर्मचे दोन भाग पडतात. ‘सोशल’ चा संदर्भ हा व्यक्तीच्या गुपबरोबर किंवा कम्युनिटी बरोबर परस्पर संवाद असा घेता येईल आणि मीडियाचा (माध्यम) संदर्भ वेगवेगळ्या चॅनेल्सकडून, जाहिरात किंवा संवादसंदर्भातील वेगवेगळ्या कल्पना असा लावता येईल. सोप्या शब्दांत सांगायचे तर, सोशल मीडिया हे तंत्रज्ञान आणि वेबवर आधारित टूल आहे. सामाजिक, परस्पर संवाद (Social Interaction) जे जगाच्या कानाकोपऱ्यात असलेल्या लोकांचे अनुभव, विचार, मते एकमेकांपर्यंत पोहोचवते, अनुभूती देते. सोशल मीडिया वेबसाईट्स या लोकांनी लोकांसाठी (By the people, for the people) तयार केलेल्या असतात.

‘सोशल मीडिया’ म्हणजे नुसते ‘सोशल नेटवर्किंग’ नव्हे. त्यापेक्षाही ते बरेच काही आहे. लोकांना आपली मते व्यक्त करता येतील आणि माहितीची देवाण-घेवाण करता येईल, अशा अनेक वेबसाईट्सचे एकत्रीकरण म्हणजे ‘सोशल मीडिया.’ त्याला ‘सोशल साईट्स’ असेही म्हणतात.^२ लोकसत्ता माध्यमाने प्रकाशित केलेल्या माहितीनुसार खालीलप्रमाणे सोशल मीडिया ॲप्लिकेशन्स वापरली जातात:

समाजमाध्यम- सदस्यसंख्या (आकडे दशलक्षमध्ये)

फेसबुक	२९८९	वैडू टिबा	३००
यूट्यूब	१९००	स्कायपे	३००
व्हॉट्सअप	१५००	लिकडेन	२९४
फेसबुक मैसेजर	१३००	विवर	२६०
वी चॅट	१०४०	स्नॅपचॅट	२५५
इन्स्टाग्राम	१०००	लाइन	२०३
व्हाट्स	८०६	पिंटेरेस्ट	२००
ओझोन	५६३	टेलिग्राम	२००
टिकटॉक	५००	टिडर	१००
सिना वेबो	४९९	टम्बलर	
ट्विटर	३३६	क्योरा	
रेडिट	३३०		

सोशल मीडियाचा आणि भारतः

इंटरनेटचा प्रसार जितक्या झपाट्याने होत गेला. त्याचबरोबर त्याच्या वापरकर्त्यांची संख्या ही झपाट्याने वाढत गेली. भारतातील इंटरनेट आणि सोशल मीडियाच्या वापरकर्त्यांची संख्या आश्चर्यकारक आहे. २०१९ या वर्षाच्या शेवटी हाती आलेल्या आकडेवारी नुसार भारतामध्ये ६२७ दशलक्ष इंटरनेटवापरकर्ते आहेत. यापैकी ८७ % लोक म्हणजेच ४९३ द.ल. व्यक्ती या इंटरनेटचा नियमितपणे वापर करतात. त्यापैकी २०० द.ल. व्यक्ती या ग्रामीण भागातील आहेत. ही सर्व आकडेवारी Kantar IMRB या संस्थेने सादर केलेल्या अहवालात आढळते.^४

सोशल मीडिया ॲप्लिकेशन्स चा वापरः

नीती आयोगाचे मुख्य व्यवस्थापक श्री. अमिताभ कांत यांनी पत्रकार परिषदेमध्ये दिलेल्या माहितीनुसार भारतामध्ये ४०० द.ल. व्हाट्स अॅप वापरकर्ते आहेत.^५ जवळपास सर्वच स्मार्टफोन वापरणाऱ्या व्यक्ती या फेसबुक वापरतात असा दावा आहे. सन २०१८ मध्ये फेसबुक वापरणाऱ्या व्यक्तींची संख्या २८१ द. ल. असून २०२३ या वर्षापर्यंत ती ४४२.२ द.ल. इतकी होईल असा अंदाज वर्तवण्यात आला आहे.^६ ही संख्या पाहता आपल्या देशात इंटरनेट आणि सोशल मीडिया ॲप्लिकेशन्स चा वापर किती अधिक आहे हे लक्षात येईल.

सोशल मीडिया आणि सणः

पूर्वीच्या काळी म्हणजे अगदी इंटरनेटचा वापर सुरु होण्यापूर्वी भेटकार्ड देण्याची प्रथा होती मात्र, भेटकार्ड जाऊन आजकालच्या इंटरनेटच्या जमान्यात दुनिया मुठीत आल्याने शुभेच्छांची देवघेवही व्हाट्स अॅप फेसबुकद्वारे ऑनलाईन होऊ लागली आहे. साऱ्यांवर आता सोशल मीडियाचे गारुड आहे. सोशल मीडियावरून होत असलेल्या शुभेच्छांचा वर्षाव हा आता नित्याचाच रतीब बनला आहे. व्हाट्स अॅपवर तर रोजच कोणत्या ना कोणत्या शुभेच्छा दिल्या जातात. हल्ली दिवाळी असुदे किंवा कोणताही सण असुदे सोशल मीडियाचा सर्वाधिक वापर होताना दिसून येतो. काहीना पार्टीस्थळावरून फेसबुक लाइव्ह करून थेट शुभेच्छा दिल्या जातात.

सोशल मीडियावर दिल्या जाणाऱ्या शुभेच्छाः

- **टच थिस लाईन :** या अशा प्रकारच्या मैसेजमधून एखादी लिंक दिली जाते. त्या लिंकवरून एखाद्या वेबसाईट वर नेले जाते. त्यामध्ये ॲनिमेशन किंवा झिप फाईलच्या वापरातून शुभेच्छा दिल्या जातात.^७
- **व्हिडीओ आणि स्टेट्सः** विडमेट, टिकटॉक, युट्यूब, शेअर चॅट यासारखे अनेक ॲप्लिकेशन सध्या उपलब्ध आहेत. त्यावरून अनेक व्हिडीओ डाऊनलोड करून तेच पुढे पाठवले जातात. अनेकांच्या व्हाट्स अॅप आणि फेसबुक स्टेट्स ला असे अनेक व्हिडीओ पहायला मिळतात. जर एक चित्र हजार शब्दांच्या बरोबरीचे आहे. 'या अनिमेटेड दिवाळीच्या शुभेच्छा पाठवून आपण आपल्या प्रिय व्यक्तींच्या चेहऱ्यावर खुशी आणू शकता. येथे काही दीपावली व्हिडीओ आहेत जे आम्ही आपल्यासाठी निवडले आहेत.'^८ अशा प्रकारे मैसेज देऊन ' स्नॅपट्यूब' सारख्या ॲप्लिकेशनने आपली जाहिरात केली आहे . यावरून व्हिडीओ मैसेज तयार करण्याची आणि ते पाठविण्याची लोकप्रियता लक्षात येते.

- **फोटो आणि मेसेज वापर :** व्हाट्स अँप सारख्या एका ॲप्लिकेशनच्या माध्यमातून दिवसभरात जवळपास ५५ अब्ज मेसेज दररोज पाठवले जातात. त्यामध्ये ४.५ अब्ज फोटो तर १ अब्ज व्हिडीओ असतात.^९ आजघडीला फेसबुकवर २.५ ट्रिलियन पोस्ट आहेत. दिवसाकाठी ५०० द.ल. पोस्ट पाठविल्या जातात. तर २ अब्ज व्यक्ती फेसबुकवरील लाइव व्हिडीओ एकदातरी पाहतात. भारत हा जगातील सर्वात जास्त फेसबुक वापरणाऱ्या व्यक्तींचा देश आहे.^{१०} ही बाब लक्षात घेऊन वरील आकडेवारी जरी जागतिक संदर्भातील असली तरी त्यात आपण निश्चितपणे वरच्याच क्रमांकावर आहोत. सणाच्या दिवशी पाठवल्या जाणाऱ्या मेसेजेसची अधिकृत आकडेवारी जरी मिळाली नसली. तरी सर्वसाधारण दिवसात केल्या जाणाऱ्या पोस्ट पेक्षा ही संख्या निश्चितच जास्त आढळते.

सणांच्या कालावधीत पसरणारे सामाजिक आणि पर्यावरणविषयक संदेश:

“होळी करा लहान, पोळी करा दान, शेणी करा दान” “इकोफ्रेंडली गणेशोत्सव” “फटाक्यांविरहित दिवाळी” “यंदा कोरडी रंगपंचमी साजरी करूया” पाण्याची नासधूस करण्या ऐवजी त्याचा जपून वापर करा. एकमेकांवर व्हाट्स अँपच्या माध्यमातून रंगांची उधळण करा. अन्न टाकून देण्या ऐवजी गरिबांना दान करा. सणाचा अवाढव्य खर्च कमी करून तो पैसा गरजूंना द्या. यासारखे अनेक मेसेज सोशल मीडियातून पाठवले जात असतात. अशा प्रकारच्या अनेक संकल्पना उदयास येत आहेत.^{११} अशा प्रकारच्या संदेशांद्वारे सामाजिक आणि पर्यावरण विषयक विचार मांडले जातात. त्यातून समाजोपयोगी आणि पर्यावरण संवर्धन करण्यासाठी लोकांना प्रेरित करण्यात येते. ही सोशल मीडियाची उल्लेखनीय बाब आहे.

सणांची विटंबना :

“बायकोच्या बैलालाही बैलपोळ्याच्या शुभेच्छा” “ही पत्नी परत मिळू नये म्हणून पुरुष वडाच्या झाडाला पाणी घालत आहेत” यासारखे असंख्य विनोद सोशल मीडियावर फिरतात. या संदेशांमधून सणांची विटंबना केल्याचेही काही प्रकार घडतात. आताच्या पिढीवर असलेला पाश्चात्य संस्कृतीचा प्रभाव आणि घरातून धार्मिकतेचे न मिळणारे संस्कार यांमुळे सण उत्सवांवर विनोद करताना आणि ते फॉरवर्ड करताना लोकांना काहीच वाटत नाही.^{१२} सोशल मीडियामधून असे प्रकारही दिसून येतात.

निष्कर्ष:

आजघडीला एकमेकांना शुभेच्छा देण्यासाठी केला जाणारा सोशल मीडियाचा वापर पाहता खऱ्या अर्थाने सोशल मीडिया मानवी जीवनाचा अविभाज्य भाग बनल्याचे दिसते. भारतातील इंटरनेट वापरकर्त्यांची संख्या पाहता सोशल मीडिया हे खूप प्रभावशाली शस्त्र बनत चालल्याचे आढळते. सोशल मीडियामुळे जग जवळ तर आलेच. त्याचबरोबर आपले सण उत्सव जगभरात पोहचविण्याचे कामही आपसूक घडत आहे. एकमेकांशी संपर्क करणे अधिक सोपे झाल्यामुळे माणसे जोडण्याचे काम यामाध्यमातून होत आहे. सणांची फक्त प्रसिद्धी न करता याच सोशल मीडियाला हाताशी धरून सामाजिक सलोखा, पर्यावरणवादी दृष्टीकोन जपला जात असल्याचेही आढळते.

वरीलप्रमाणे काही सकारात्मक बाबी असल्या तरी, ऑनलाईनच्या या जमाण्यामुळे ग्रीटींग्स सारख्या भेटवस्तू खरेदी करण्याचे प्रमाण दिवसेंदिवस कमी होत चालले आहे. प्रत्यक्ष गाठीभेटी घेऊन सण आणि उत्सव साजरे करण्याचे दिवस सध्या मागे पडत आहेत. विनोदाच्या माध्यमातून सणांची केली जाणारी विटंबना ही चिंतेची बाब आहे. असे प्रकार थांबवणे गरजेचे आहे. एकंदरीत पाहता सोशल मीडिया सण आणि उत्सवांवर सकारात्मक आणि नकारात्मक दोन्ही प्रकारचे परिणाम घडवून आणत आहे. त्यातूनच सण आणि उत्सव साजरे करण्यात सोशल मीडिया प्रभावशाली असल्याचे दिसून येते.

संदर्भ:

1. वाड विजया(संपादक) - मराठी विश्वकोश खंड - १८, प्रकाशन - सचिव महाराष्ट्र राज्य मराठी विश्वकोश निर्मिती मंडळ, मुंबई. पृ. ५८२
2. पाटील सलोनी - सोशल मीडिया, प्रकाशक - विजया पाटील, मुक्ता पब्लिशिंग हाउस प्रा. लि. कोल्हापूर. पृ. ९
3. <https://www.loksatta.com/vishesha-news/one-day-on-social-media-1783628/>
4. <https://economictimes.indiatimes.com/tech/internet/internet-users-in-india-to-reach-627-million-in-2019-report/articleshow/68288868.cms>
5. <https://techcrunch.com/2019/07/26/whatsapp-india-users-400-million/>
6. <https://www.statista.com/statistics/304827/number-of-facebook-users-in-india/>
7. <https://www.esakal.com/mumbai/marathi-news-mumbai-news-new-year-celebration-social-media-89925>
8. <https://www.snaptubeapp.com/how-to/news/diwali-wishes-greetings-ma.html>
9. <https://www.businesstoday.in/technology/news/whatsapp-users-share-texts--photos-videos-daily/story/257230.html>
10. <https://www.socialpilot.co/blog/social-media-statistics#fb-usage-stats>
11. <https://www.esakal.com/paschim-maharashtra/dry-holi-celebrate-35535>
12. <https://www.mahamtb.com/Encyc/2019/6/17/readers-letter-on-hindu-festivals-trolls.amp.html>



कृषी संस्कृतीचा दीपोत्सव - दिपावली

प्रा.प्रविण प्रकाश डांगे

सहाय्यक प्राध्यापक, (अर्थशास्त्र)

कर्मवीर हिरे महाविद्यालय, गारगोटी, जि.कोल्हापूर

प्रस्तावना :-

माणूस हा सामाजिक प्राणी आहे. सामुदायिकमुळे आपल्या जीवनाला एक नवा आकार प्राप्त झाला आहे. माणसातला माणूस जागविण्याची शक्ती सण-उत्सवातून आपण वाढवित असतो. व्यक्ती आणि समाजाचे न तुटणारे नाते आहे. हे संबंध दृढ व्हावेत यासाठी सण-उत्सव हातभार लावतात. राष्ट्रीय एकात्मता सामाजिक आदानप्रदान यासाठी सण-उत्सव उपयोग होतो. पसायदानातील 'हे विश्वाची माझे घर' अशी भुमिका मनी धरली की, त्याची विधायक फळे निश्चित मिळतील.

माणसाचा विकास होत असताना निसर्गातील विविध घटनांचा त्याला उलगाडा होत नसे. त्यातूनच निसर्गातील विविध शक्तीची उपासना सुरु झाली असेल. पुढे देवदेवता ऋषीमुनी व थोर पुरुषांनी आपल्या संस्कृतीचे जतन करण्यासाठी केलेल्या पराक्रमाचे, शौर्याचे स्मरण व्हावे, तसेच एखाद्या परंपरेतून विज्ञानाचे लाभ न सांगता त्याचे आचरण करण्यास सांगून विज्ञानाचे लाभही मिळावेत. हाच सण-उत्सव साजरे करण्याचा हेतू आहे.

आपल्या संविधानातील 'प्रास्तविक' किंवा 'सरनामा' यातसुद्धा श्रद्धा व उपासनेचे स्वातंत्र्य दिले आहे. २५ व्या कलमानुसार संविधानाने नागरिकांना उपासना स्वातंत्र्य दिले आहे. पण या स्वातंत्र्याला काही मर्यादाही घातल्या आहेत. सार्वजनिक शांतता भंग, सार्वजनिक आरोग्याला धोका किंवा सार्वजनिक नीतितत्वास बाधा पोहोचत असेल तर प्रसंगी उपासना स्वातंत्र्यास लगाम घालण्याचा अधिकार राज्यव्यवस्थेस दिला आहेत.

सण-उत्सव यांना सांस्कृतिक, ऐतिहासिक, पौराणिक संदर्भ असतात. त्यातून त्या-त्या सणाची निर्मिती होते. पुढे संदर्भ गळून पडतात. कालबाह्य होतात. पण सण-उत्सव टिकून राहतात व उत्साहात, श्रद्धेने साजरे होत राहतात. त्यातीलच सणांचा राजा म्हणजे कृषी संस्कृतीचा दीपोत्सव दिपावली होय.

इंटरनॅशनल सेमीनार इन कमला कॉलेज दि. ८ फेब्रुवारी २०२० करिता शोधनिबंध.

दीपोत्सव ग्रामीण आणि शहरी

ग्रामीण दिपावली :-

पोळा अन सन होती गोळा असे म्हणत सणांना सुरुवात होते. पावसाळा संपतो. नद्या, ओढ्यांचे गढूळ पाणी शांत व स्वच्छ होते. शेतात बहरलेली पिके वाऱ्याबरोबर डोलू लागतात व आपला सुगंध आसमंतात सोडतात. निसर्गात एक प्रकारची प्रसन्नता भरभरून वाहू लागते हवेत थंडी जाणवायला लागते व शरदऋतूच्या मध्यावर दिपावली सुरु झाल्याची चाहूल लागते व मुखातून गीत बाहेरपडते.

“बाई सण दिवाळीचा

असा पुन्हा पुन्हा यावा

नास करून अंधाराचा

घरी उजेड असावा ...

तर ज्ञानेश्वर माउलींनी दिपावलीचे वर्णन पुढील शब्दात केले आहे

मी अविवेकाची काजळी | फेडूनि विवेकदीप उजळी |

तैं योगिना पाहे दिवाळी | निरंतर ||

मुळातच प्रत्येक भारतीय सण हा इथल्या शेती व्यवस्थेच्या मोसमावर अधिक अवलंबून असल्याचे दिसून येते. कारण या सर्व सणांची निर्मिती मुळात मानवी संस्कृती कृषिप्रधान टप्प्यावर आल्यानंतरची असल्याचे दिसते. भारतीय संस्कृतीचा मूलाधार कृषी असल्यामुळे लोकजीवनावर कृषी संस्कृतीचा प्रभाव असणे ओघाने असेच.

एक दाना पेरा... हजार दाणे शेतीतून मिळतात. मातीमधील सृजनशीलता अन्य कोठेही नाही. म्हणूनच धनाची नव्हे धान्याची पूजा आवश्यक हेच दिपावलीमध्ये अभिप्रेत आहे. गाव-खेड्यातल्या मातीचा रंग आणि गंध त्यामध्ये जाणवतो. हिंदू धर्मानुसार राम आपला १४ वर्षांचा वनवास संपवून अयोध्येत आले म्हणून अयोध्येतील लोकांनी दिप लावून त्यांचे स्वागत केले. पुढे त्याचे रूपांतर दिपावलीमध्ये झाले.

शहरी दिपावली :-

आज नागरीकरणाचे प्रमाण ३०% पर्यंत गेले आहे. शहरातील दिपावली म्हणजे पैशाचा आणि सुखसोयीच्या साधनांचे प्रदर्शन. रोशणाईने सजवलेली घरे, फटक्याची आतीषबाजी आणि विविध सुखसोयीच्या चैनीच्या वस्तूंनी सजलेल्या व्यापारी पेठा, करोडोंच्या उलाढाली, नोकरदार, मध्यमवर्गीयांची आणि उच्चभूषित ही दिवाळी (अपवाद फक्त झोपडपट्टीचा) श्रीमंताचा, श्रीमंतीशी खेळ असे स्वरूप येत आहे. त्याच्या दृष्टीने दिवाळीचा उत्सव फटाक्याचा (प्रदूषणाचा) उत्सव झाला आहे. परंपरा जपण्याच्या नावाखाली आपण सन साजरे करू लागलो आहे. परिणामी त्याचे व्यापारीकरण, बाजारीकरण झाले आहे.

दिपावलीचा मुख्य उद्देश एकमेकांना जवळ आणणे हा आहे. पूर्वी दिपावलीला बाहेर असेलेले लोक एकत्र जमत व दिपावली आनंद द्विगुणित करत. आज मात्र दिपावलीमध्ये घराला कुलूप लावून लोक रिसोर्टला राहायला जातात. ही सुरुवात आहे. ही आत्ताच रोखायला हवी. अन्यथा सण परंपरा म्हणून फक्त कॅलेंडर वर राहतील. त्याची माहिती गुगलबाबाला विचारावी लागेल.

समारोप :-

पूर्वी एकत्र कुटुंबपद्धती होती. मनोरंजन साधनांचा अभाव यामुळे वर्षभर सण-उत्सवांची रेलचेल असे. आज मात्र एकत्र कुटुंब पद्धतीऐवजी चौकोनी, त्रिकोणी कुटुंब अस्तित्वात आले. मुठीतील मोबाईलमध्ये अडकलेल्या पिढीला त्याच्या एकाकीपणातून बाहेर काढून उत्सवाच्या निमित्ताने प्रसन्न मुद्रेने परंपराना भेटत रहाणे, संवाद साधणे आवश्यक राहणार आहे. सण-उत्सवाचे अपूर्वाईने स्वागत करून 'वसुधैव कुटुंबकम्' हीच आपली संस्कृती आहे व सर्व प्रकारच्या अंधाराचा, अंधश्रद्धेचा नाश करणे हाच दीपोत्सवाचा हेतू आहे.

संदर्भ साधने:

१. भारतीय सण व उत्सव - सौ.कुमुदिनी रांगणेकर, अनाथ विद्यार्थी वसतिगृह, पुणे-१९६५.
२. भारतीय सण आणि उत्सव - प्रा.मधु जाधव - मनोविकास प्रकाशन, जानेवारी २०००.
३. रिंगण नाट्य - अतुल पेठे, राजू इनामदार, साधना प्रकाशन, दुसरी आवृत्ती-२०१६.
४. झी दिवाळी अंक - २०१९.

महाराष्ट्रातील सण-उत्सव आणि आरोग्य

दिपाली विजय पाटील

सहायक प्राध्यापक,

कला, वाणिज्य व विज्ञान महाविद्यालय, ता. गडहिंग्लज, जि. कोल्हापूर.

प्रस्तावना

भारतीय संस्कृती मध्ये सण, उत्सव साजरे करण्याची परंपरा प्राचीन काळापासून चालत आलेली आहे. सण-उत्सव शारीरिक आरोग्याबरोबर मनाचेही आरोग्य जपत असतात. कोणत्याही मातीतील लोकजीवन घडवण्यात त्यांच्या संस्कृतीला समृद्ध करण्यास व विशिष्ट एका प्रदेशातील वेगळी ओळख दाखवण्यासाठी सण उत्सव यांचे अस्तित्व महत्त्वाचे आहे. सण-उत्सव समाजाला आणखी जवळ आणण्याचे, एकत्र बांधून ठेवण्याचे, भावनिक एकोप्याबरोबर एकात्मता साधण्याचे मौलिक सांस्कृतिक कार्य करत असतात. म्हणून भारतातील सांस्कृतिक जीवनात सण-उत्सवांना महत्व आहे.

भारत हा शेतीप्रधान देश आहे. महाराष्ट्रात तर शेती हाच मुख्य व्यवसाय आहे. त्यामुळे सण-उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे तयार झाली असल्याचे आढळून येते. सण-उत्सवांचा मुख्य उद्देश शरिराचे आणि मनाचे आरोग्य उत्तम ठेवणे आहे. शरिराचे आरोग्य विशेषतः आहारावर अवलंबून असते. ऋतुप्रमाणे आहारात बदल केल्यास आरोग्य चांगले राहते. म्हणून भारतीय समाज व्यवस्थेमध्ये सणांची रचना ऋतुप्रमाणे झाली आहे असे दिसते. जसे उपवासाचा श्रावण महिना पावसाळ्यात येतो आणि तेल-तुपाचे पदार्थ खाण्याची दिवाळी थंडीच्या चाहुलीसह हिवाळ्याच्या सुरुवातीला येते कारण थंडीमध्ये शरिराला स्निग्ध (कॅलरीज)ची गरज असते. ज्यावेळी उष्मांकयुक्त आहाराची शरिराला आवश्यकता असते तेव्हा मकरसंक्रांतीचा सण येतो.

सण-उत्सव साजरे करावयाचे म्हटले की पहिल्यांदा लक्षात येतात ते विविध खाद्यपदार्थ. प्रत्येक सण-उत्सवात होणारे खास खाद्यपदार्थ हे तर आपल्या सणांचे वैशिष्ट्य आहे. पुरणपोळी शिवाय होळी, तिळगुळाशिवाय मकरसंक्रांत आणि फराळशिवाय दिवाळीची कल्पनाच करता येत नाही. या पदार्थांचे स्वतःचे असे वैशिष्ट्ये आहेत व त्याचा त्या-त्या वातावरणात आरोग्यावर सकारात्मक परिणाम होत असतो. प्रत्येक सण वेगळा त्याची वैशिष्ट्ये वेगळी, प्रत्येक सणामध्ये बनवल्या जाणाऱ्या पदार्थांची चव आरोग्यविषयक गुणही वेगळे व तितकेच महत्त्वाचे असतात कारण त्यातून मिळणारे पोषक घटक आरोग्यासाठी लाभदायक असतात.

महाराष्ट्रात जे सण साजरे होतात त्याला शास्त्रीय महत्त्वही सांगितले आहे. पण त्याहून महत्त्वाचे म्हणजे सण स्वस्थ चांगले राहिल अशाप्रकारे साजरे करणे महत्त्वाचे आहे. प्रस्तुत शोध निबंधात महाराष्ट्रातील सण, ऋतू, आहार आणि त्यांचा आरोग्यविषयक संबंध याबाबत अभ्यास करण्यात आला आहे.

शोध निबंधाची उद्दिष्टे : सदर शोध निबंधासाठी खालील उद्दिष्ट्ये निश्चित करण्यात आली आहेत -

१. महाराष्ट्रात साजरे होणारे सण-उत्सव समजून घेणे.
२. सण-उत्सवामध्ये घेतला जाणारा आहारावर चर्चा करणे.
३. सण-उत्सवातील आहारामधील पोषक घटकांची चर्चा करणे.
४. सण-उत्सवातील आहाराचा आरोग्यावर होणाऱ्या परिणामांची चर्चा करणे.

सण-उत्सव आणि त्याचा आरोग्याशी संबंध

महाराष्ट्रात अनेक सण-उत्सव साजरे केले जातात. त्यामध्ये अनेक सणांचा आरोग्याशी संबंध असल्याचे आढळून येते.

१. गुढीपाडवा - हिंदू नववर्षाची सुरुवात गुढीपाडवा सणाने होते. शास्त्रामध्ये गुढीपाडव्याला साडेतीन मुहूर्तांपैकी एक मुहूर्त मानला जातो चैत्र शुद्ध प्रतिपदेला गुढीपाडवा साजरा केला जातो. यादिवशी दारासमोर गुढी उभा करून त्यावर कडुलिंबू, आंबा याच्या डहाळी बांधतात. पितळेचे अथवा चांदीचे भांडे, जरीचा खण, फुलांच्या माळा इत्यादी साहित्य गुढीला बांधतात.

21 मार्चला सूर्य विषुववृत्तावर येतो त्यामुळे पृथ्वीवरील तापमान वाढलेले असते व शरीरातून ग्लुकोज आणि पाणी कमी होते. त्याचबरोबर शरिरावर पुरळ येणे यासारखे संसर्ग ही होत असतात. म्हणून या दिवशी कडुलिंबाची पानेही खाल्ली जातात. सकाळी ओवा, मीठ, हिंग, मिरी आणि साखर कडुलिंबाच्या पानाबरोबर वाटून खातात. यामुळे पचनक्रिया सुधारते. पित्तनाश होतो. तसेच त्वचारोगही बरे होतात. त्याचबरोबर शरीराला थंडावा देण्यासाठी कडुलिंबाची पाने आंघोळीच्या पाण्यात घालतात. एकूणच गुढीपाडव्याच्या दिवशी कडुलिंबाची पाने खाणे आरोग्याचे दृष्टीने हितकारक मानले जाते. त्याचबरोबर साखरेच्या गाठी खाल्ल्यामुळे शरीरातील ग्लुकोजची गरजही भागली जाते.

यादिवशी मुख्यत्वे करून पुरणपोळी, कटाची आमटी, भजी, पापड-कुरुड्या, बटाट्याची भाजी इ. आहार केला जातो. या आहारातून प्रथिने, कर्बोदके, लोह, स्निग्धे इ. पोषकतत्वांची प्राप्ती शरीराला होते.

२. अक्षयतृतीया - गुढीपाडव्यानंतर येणारा सण म्हणजे अक्षयतृतीया अक्षय + तृतीया म्हणजे वैशाख महिन्याच्या तिसऱ्या दिवशी येतो. अक्षय तृतीयाच्या दिवशी केलेले काम हे अक्षय राहते अशी समजूत आहे. तसेच यादिवशी शेतात मुख्यत्वे करून शेतात बियाने पेरण्यास जातात. अक्षयतृतीयाच्या मुहूर्तावर बियाणे पेरण्यास सुरुवात केल्यास त्या बियाणापासून विपुल धान्य पिकते व कधीही बियाणाला तोटा पडत नाही अशी धार्मिक समजूत आहे. एखाद्या नवीन कामाला आरंभ करावयाचा झाल्यास हा दिवस शुभ मानला जातो. कारण यादिवशी केलेल्या कार्याचे फळ शुभ मिळते अशी श्रद्धा आहे.

या काळात कडक उन्हाळा असतो त्यामुळे शरिराचे तापमान वाढलेले असते. शरीराला पाण्याची तसेच ग्लुकोजची गरज असते. म्हणून अक्षयतृतीयाला मुख्य करून कैरीचे पन्हे, खसखस किंवा वाळ्याचे सरबत दिले जाते. यातून शरीराला ग्लुकोज पाण्याचा पुरवठा होतो त्याचबरोबर साखरेतून ग्लुकोज कैरीपासून जीवनसत्व 'क'ची प्राप्ती होते. व शरीराची पोषणाची गरज भागली जाते.

३. बेंदूर अथवा बैल पोळा - भारत हा शेतीप्रधान देश आहे. शेतीसाठी बैलाची मदत घेतली जाते. बैल वर्षभर शेतात काम करतो त्याच्या कष्टाने धनधान्य मिळते. त्याच्याविषयी कृतज्ञता व्यक्त करण्यासाठी बेंदूर अथवा बैलपोळा साजरा होतो. यादिवशी बैलांना सजविले जाते.

यादिवशी बैलांना जांभळे भरडून त्यात गुळ घालून शिजवून दिले जाते पोह्याचे लाडू, कडबू, चकली ही केली जाते. कोकणात वडे केले जातात. या आहारातून प्रथिने, लोह, कर्बोदके इत्यादी पोषकतत्वे मिळतात.

४. श्रावण महिना - आषाढ महिना संपल्यानंतर श्रावण महिन्याचे आगमन होते. श्रावणात ऊन पाऊस असे वातावरण असते. श्रावण महिन्यात बरीचशी शेतीतील कामे झालेली असतात. अशावेळी बरेच लोक घरीच असतात त्यामुळे शारीरिक कष्ट कमी झाल्याने शरीराला हलक्या आहाराची गरज असते. त्यात पावसाळ्यामध्ये पचनसंस्था मंदावलेली असते त्यामुळे श्रावण महिन्यात उपवास केले जातात. म्हणून श्रावणात मांसाहार वर्ज्य करून हलका आहार घेतला जातो.

४.१ नागपंचमी - श्रावण महिन्यातील पंचमीला नागपंचमी येते. कृषि संस्कृती मध्ये सापाला खूप महत्व आहे कारण उंदिरासारख्या उपद्रवी प्राण्यांना नियंत्रण मध्ये ठेवण्याचे काम साप करतो. म्हणून हा सण साजरा केला जातो. यादिवशी उपवास ठेवला जातो. नागपंचमीच्या दिवशी मातीच्या नागाची पूजा, वारुळाची पूजा केली जाते. गाणी म्हणली जातात, झिम्मा फुगड्या खेळल्या जातात यामुळे शारीरिक तंदुरुस्ती उत्तम राहते

यादिवशी नैवेद्यासाठी लाहया, भिजाने, दूध, भाजलेले शेंगदाणे त्याचबरोबर उकडीच्या करंज्या, पुरणाचे दिंडे, तांदळाचे घावन, धपाटे इत्यादी बनविले जाते. यातील काहीही नाग खात नाही. मात्र हा सर्व हलका असून मानवाच्या शरीराला हिताचा असतो. या आहारातून लाहयातून कर्बोदके, भिजाने-डाळीच्या पिठातून प्रथिने, उकडीच्या करंज्यापासून कर्बोदके, लोह आणि स्निग्ध मिळतात.

४.२ नारळी पौर्णिमा - हा समुद्र किनाऱ्यावरील कोळी बांधवांचा मुख्य सण आहे. या कोळीबांधवांचे जीवन हे सागरावर अवलंबून असते. पावसाळ्यात समुद्राला उथान आलेले असते त्यामुळे या काळात कोळी बांधव

समुद्रात जात नाहीत. पण श्रावण महिन्यातील पौर्णिमा नंतर हे बांधव पुन्हा मासेमारीसाठी सज्ज होतात. समुद्राला नारळ अर्पण करण्याची प्रथा आहे. याच दिवशी बहीणभावाच्या नात्यातील प्रेमाचा असा रक्षाबंधन सण साजरा होतो.

यादिवशी नारळाचे दूध, तांदूळ, साखर, काजू, केशर, वेलची घालून नारळीभात केला जातो. त्याचबरोबर नारळ खोबऱ्याचे वड्या, नारळाची बर्फी, नारळाची करंजी इत्यादी पदार्थ केले जातात. या आहारातून कर्बोदके, स्निग्ध व उष्मांक हे पोषक घटक प्राप्त होतात. वातविकारवर नारळाचा उपयोग होतो.

४.३ गोकुळ अष्टमी : श्रावण महिन्यातील कृष्ण पक्षातील अष्टमी म्हणजे गोकुळ अष्टमी. हा दिवस कृष्णाचा जन्मदिवस. गोकुळ अष्टमीचा आहार म्हणजे दही-काला, ज्वारी च्या लाह्या, चुरमुरे, साखर, खोबरे, दही, लोणी यांना एकत्र करून त्यांचे मिश्रण म्हणजेच काला केला जातो. यातून कर्बोदके, प्रथिने हे पोषक घटक मिळतात. यादिवशी सुंठवडा ही दिला जातो. सुंठवडा पचनक्रिया सुधारण्यास उपयुक्त असतो

४.४ गणेश चतुर्थी : भाद्रपद महिन्यात चतुर्थी पासून हा सण सगळीकडे साजरा केला जातो. श्री गणेशाच्या प्रतिमेचे पूजन, अभिषेक; दुर्वा, फुले, पत्री अर्पण करून अखेर नैवेद्य व आरती करण्याची प्रथा आहे. या काळात पावसाळा असल्यामुळे विविध वनस्पती उगवलेल्या असतात. यातील विविध वनस्पती औषधी आहेत. त्यामुळे सोळापत्री श्रीगणेशाला अर्पण प्रतिनिधिक स्वरूपात अर्पण करतात. गणेश उत्सवाच्या दरम्यान मोदक, गहूची खीर, भाजी, विविध फळे यांचा नैवेद्य दाखविला जातो. हा आरोग्याच्या दृष्टीने उपयुक्त आहार आहे.

५ नवरात्र : अश्विन महिना हा आरोग्य उत्तम ठेवण्याच्या दृष्टीने महत्वाचा महिना मानला जातो. कारण उन्हाळा व पावसाळा संपून हिवाळा ऋतूची चाहूल लागते या महिन्यात शेतातील धान्य घरात येते. त्यामुळे या महिन्याला वैभवसंपन्न म्हणतात. या महिन्यात निर्मिती शक्तीचा - आदिशक्तीचा उत्सव नवरात्र म्हणून साजरा केला जातो. देवीच्या घटाची स्थापना अश्विन शुद्ध प्रतिपदेला केल्यानंतर देवीचे नवरात्र साजरे केले जाते आणि दहाव्या दिवशी विजयादशमी (दसरा) साजरा केला जातो.

ऑक्टोबर उन्हाळ्यामुळे शरीरातील पित्त वाढण्याची शक्यता असते. त्यासाठी दसरा / नवरात्र मध्ये मासाहार वर्ज्य केला जातो. तसेच शरिराला थंडावा प्रदान करणारे अन्न ग्रहण केले जाते. शिवाय थंडी नुकतीच सुरू झाल्यामुळे शरीरातील उष्मांकी गरज हि वाढलेली असते. नवरात्र हा उपवासाचा काळ असतो. या काळात शरीरातील उष्मांकी, स्निग्धाची, जीवनसत्वांची, खनिजांची गरज भागविण्यासाठी नवरात्रमध्ये फळे, ड्रायफ्रुट्स, इत्यादी पौष्टिक आहार घेतला जातो. नवरात्र संपून दहाव्या दिवशी येणारा दसरा हा मोठ्या प्रमाणात साजरा केला जातो. महाराष्ट्रात दसऱ्याच्या दिवशी एकमेकांना सोने म्हणजे आपट्याची पाने देतात. आपट्याची पाने ही पित्त व कफ दोषावर गुणकारी असतात असे आयुर्वेदात म्हणले आहे.

६. कोजागिरी पौर्णिमा : शरद ऋतूमध्ये हवामानात बरेच बदल घडून येत असतात. थंडी जोर धरू लागलेली असते. या दिवसात दुपारी गरम आणि रात्री थंडी पडते त्यामुळे पोटाचे विकार वाढण्याची शक्यता असते. पोटादुखी, अपचन, पित्तप्रकोप होऊ शकतो अशावेळी आटीव दुधाचे सेवन पित्तावर उपाय म्हणून वापरले जातात. कोजागिरी पौर्णिमेदिवशी चंद्र पृथ्वीच्या सर्वात जवळ असतो चंद्रकिरणे शीतल असतात. यादिवशी रात्री दुध हे चंद्राच्या किरणात ठेवतात त्यामुळे दुधाची पित्त शमण्याची शक्ति वाढते व उत्तम आरोग्य राहते

७. दिवाळी : दिवाळी अथवा दीपावली हा एक हिंदूचा प्रमुख सण आहे पावसाळा संपून शेतातील पिके घरात आल्यानंतर हा सण येतो. हा सण दिवे लावून साजरा केला जातो. वसुबारस पासून सुरू झालेला हा सन भाऊबीज साजरी करून संपतो.

गाईमार्फत आपली दुधदुभत्याची गरज पूर्ण होत असते त्याची कृतज्ञता म्हणून वसुबारस हा दिवस साजरा केला जातो. यादिवशी गाय व वासरू यांची पूजा केली जाते. त्यानंतर नुकत्याच घरात आलेल्या धान्याची पूजा धनत्रयोदशी दिवशी करतात, त्यानंतर चतुर्दशी, पाडवा आणि भाऊबीज साजरी होते.

दीपावली मध्ये थंडीला सुरुवात झाली असल्यामुळे त्वचा कोरडी पडू लागते त्वचेला स्निग्धा गरज असते. त्यामुळे उटणे लावून कोमट पाण्याने अभ्यंग स्नान करण्याची पद्धत आहे. त्याचबरोबर शरिरातील उष्मांकाची गरज भागविण्यासाठी तेल तुपात तळलेले फराळाचे पदार्थ बनविले जातात ते पुढे बरेच दिवस खाल्ले जातात त्यात चिवडा, लाडू, अनारसे, करंजी, चकली, इत्यादी. यामुळे भरपूर प्रमाणात स्निग्ध, प्रथिने मिळतात.

८. तुळशीचे लग्न : तुळशीचे लग्न हा ही एक आपल्याकडे आहे. तुळशी आरोग्यासाठी संजीवनी वनस्पती आहे. या मौसमात तुळशीचे सेवन करावे. प्रत्येक घराघरात तुळशीची लागवड व्हावी यासाठी तुलसी विवाह करण्याची प्रथा आहे. कारण तुलशीमुळे आजूबाजूचे रोगसंक्रामक जीवाणू कमी होतात

९. मकर संक्रांत : पौष (जानेवारी) महिन्यात सूर्य मकर राशीत प्रवेश करतो त्यादिवसापासून सूर्याचे उत्तरायण सुरु होते. दिवस मोठा व रात्र लहान होत जाते. मकर संक्रांती पूर्वीचा दिवस भोगी म्हणून सण म्हणून साजरा केला जातो. संक्रांतीच्या वेळी थंडी अढीक असते. यासाठी शरिराला अधिकाधिक उष्मांकाची गरज असते. त्यामुळे भोगीदिवशी तीळ लावलेली बाजरीची भाकरी, लोणी, वांग्याचे भरीत, शेंगदाणे व तिळाच्या चटनी, गाजर, पालेभाजी इत्यादी बनविले जाते व शेजारी वाटले जाते. यामुळे शरीराला उष्णता व पोषक घटक मिळतात. याचबरोबर यावेळी तीळ व गुळ घालून तिळगुळ बनविले जातात ज्याच्यायोगे शरिराला उष्णता मिळते असे तिळगुळ मित्र परिवार व आप्तेष्ट यांना वाटण्याची प्रथा आहे.

११. होळी - फाल्गुन महिन्याच्या पौर्णिमेला होलिकेचे दहन केले जाते. यादिवशी आपण होळी पौर्णिमा साजरी केली जाते. होळी हा भारतामध्ये साजरा केला जातो. महाराष्ट्रात होळीच्या अग्नीला पुरणपोळीचा नैवेद्य दाखविण्याची रीत आहे. तसेच समस्त समुदाय होळीची विधियुक्त पूजा करतो होळी समोर गाव्हाणे, नवस बोलण्याची परंपरा आहे. दृष्ट प्रवृत्तीचे दहन हा मुख्य हेतू हा सण साजरा करण्यामागे आहे त्यायोगे मनाचे आरोग्य स्वास्थ्य सद्दह राहण्यास मदत होते.

निष्कर्ष

प्राचीन काळापासून आपली संस्कृती टिकवून ठेवण्याचे काम सण व उत्सव करत असतात त्याचबरोबर दैनंदिन आयुष्य जगताना माणूस कंटाळून जात असतो त्यामुळे काहीतरी नाविन्यपूर्ण आणि बदलाच्या ओढीने सण-उत्सव साजरे केले जातात. निसर्गात सतत घडणारे बदल व ऋतुमान याची सांगड घालून सणांची निर्मिती झाली आहे. सण-उत्सव म्हटले की त्याचबरोबर येतात ते त्यात्यावेळी बनविले जाणारे, खाल्ले जाणारे खाद्यपदार्थ. त्यामध्ये विविधता आढळून येते. ही विविधता ऋतू, हवामान आणि शरीरशास्त्राला निगडीत असे आहेत असे लक्षात येते. त्यामुळे सर्व साधारणपणे भारतामध्ये प्राचीन काळापासून साजरे केले जाणारे सण हे कृषी संस्कृतीशी जसे निगडीत आहेत तसेच माणसाच्या आरोग्याशीही निगडीत आहेत.

संदर्भ ग्रंथ

१. आठवले, जयंत, सण, धार्मिक उत्सव व व्रते, सनातन प्रकाशन, गोवा
२. जाधव, मधु, भारतीय सण आणि उत्सव, अजिर्जनाल.कॉम
३. फरकाडे, त्रिवेणी आणि सुलभा गोंगे, पोषण आणि आहारशास्त्र, पिंपळापुरे प्रकाशन, नागपूर
४. सरदेसाई, ह. वि., आहार आणि आरोग्य, श्रीविद्या प्रकाशन, पुणे
५. हर्षे, पु. वि., सण आणि सुद्ध या (सर्वधर्म), मुंबई, पुरुषोत्तम प्रकाशन

नियतकालिक

१. गुरव, रवींद्र, सन बंदराचा, मासीक नवे गाव आंदोलन, ऑक्टोबर २०१८
२. देसाई, अनुप्रिया, सण साजरे कराल तर शरीरस्वास्थ्य टिकेल, दैनिक सामना. दि. १८ ऑक्टोबर २०१७
३. सोमण, दा. कृ., उत्सव विशेष : सण-उत्सव कशासाठी, दैनिक लोकसत्ता, दि. ३१ ऑगस्ट २०१८
४. क्षीरसागर, मेधा, सण-उत्सव काळातील आहार, प्रभात वृत्तसेवा दि. २२ ऑक्टोबर २०१९

सण - उत्सवांचे साहित्यामधील प्रतिबिंब

डॉ. मनीषा आझाद नायकवडी
न्यू कॉलेज, कोल्हापूर

सारांश :

‘उत्सवप्रियः खलु मनुष्यः’ असे महाकवी कालिदास यांनी म्हटले आहे. माणूस हा उत्सवप्रिय आहे. त्यामुळेच भारतीय संस्कृतीत सण आणि उत्सवांना विशेष महत्व असल्याचे दिसते. सण, उत्सव, व्रत, समारंभ या स्वरूपात आपल्याला दीर्घकालीन वारसा लाभला आहे. विशेष म्हणजे भारतीय संस्कृती आजमितीस टिकून आहे याचे सर्वात जास्त श्रेय येथील सन उत्सवांनाच आहे. प्रत्येक सणात आपल्या संस्कृतीचे प्रतीक दिसते. माणसामाणसांना सर्व प्रकारचे भेद विसरून बंधुभाव व राष्ट्रीय एकात्मता साध्य करण्यासाठी, सामाजिक अभिसरणासाठी, विचार- अनुभवांच्या देवाणघेवाणीसाठी सण-उत्सवांचा उपयोग होतो. महाराष्ट्रात देवगिरीच्या यादवांचा मुत्सद्दी कारभारी, थोर स्थापत्यशास्त्रज्ञ, मोडी लिपीचा प्रवर्तक-हेमाद्री तथा हेमांडपंडित याने त्यावेळी ‘चतुर्वर्गचिंतामणीनावाचा ग्रंथ पाच खंडात लिहिला. वर्षांमध्ये कोणकोणते सन साजरे करावेत, कोणत्या व्रताचे पालन करावे हे सांगणारा हा ग्रंथ आहे. आपल्यातील अनेक सणवार, उत्सव, जत्रा-खेत्रा आपल्यातील समूहाच्या अबोध मनाच्या प्रेरणेतून निर्माण झालेल्या रुढी-समजुती अधिकाधिक कृषिकर्माशी संबंधित आहेत. शेतीला ‘काळी आई’माणने, तिजवर तशी श्रद्धा ठेवून जगणे, तिच्यातून उपजणा-या विविध धान्यांचा सणवारात योजकतेनुसार वापर करणे हे विशेषत्वाने दिसून येते. ऋतू बदलानुसार कृषिसम्बंधित योग्य अशाच हंगामात उत्सवांचे आयोजन करणे यामागे मानवाचा हेतू श्रद्धाशील आणि निसर्गाची जवळीक हाच होता. लोकसाहित्यात लोकोत्सवांचे स्वरूप विशद करून सांगितले जाते, त्यामागील प्रेरणा परंपरांचा शोध घेतला जातो त्यामुळेच लोकसाहित्य आणि कृषिसंस्कृतीमधील सण-उत्सव यांचे जवळचे नाते असल्याचे लक्षात येते. या पार्श्वभूमीवर मराठी ग्रामीण साहित्यातील काही महत्वाच्या लेखकांच्या ठळक साहित्यकृतीतून सण उत्सवांचे प्रतिबिंब कशा पद्धतिने उमटले आहे याचा आढावा येथे घेण्यात येईल.

महत्त्वपूर्ण संज्ञा-सण, उत्सव, संस्कृती, साहित्य, प्रतिबिंब, लोकसाहित्य, निसर्ग इ.:

सण व उत्सव अतिप्राचीन काळापासून अर्वाचीन काळापर्यंत आणि आदिम समाजापासून ते आधुनिक समाजापर्यंत जगातील सर्व समाजांत व राष्ट्रांत सर्वकाळी अस्तित्वात असल्याचे दिसून येतात. ‘सण’ हा शब्द ‘क्षण’ या संस्कृत शब्दावरून आलेला आहे. ‘क्षण-छण-सण’ अशी त्याची उत्पत्ती देतात. हेमचंद्राच्या प्राकृत व्याकरणात ‘छन’ म्हणजे ‘उत्सव’ असा अर्थ दिलेला असून मेघदूत दशकुमारचरित, श्रीमदभागवत इ. संस्कृत ग्रंथातही उत्सव या अर्थाने क्षण हि संज्ञा आढळते. सर्वदर्शनसंग्रहात क्षण ही अमावास्या व पौर्णिमा या तिथींचा वाचक असल्याचे म्हटले आहे; तथापि सर्व सण हे उत्सवच होत. काही उत्सवांना मात्र सणही संज्ञा देत नाहीत. नाशिक येथे गुरुग्रह सिंह राशीत गेल्यानंतर वर्षभर गोदावरीच्या तीरी ‘गोदावरीचा उत्सव’ चालतो. त्यास सण म्हणत नाहीत. प्रयाग येथे मकर मेळा व कुंभमेळा सुमारे महिनाभर भरत असतो तो गंगा - यमुनांच्या संगमांचा उत्सव असतो. तोही सण नव्हे. उत्सव म्हणजे सामुदायिक पूजा होय. ज्या पूजेत सामुदायिक रितीने उपवास, पूजेनंतर सामुदायिक भोजन, नृत्य, गायन, भजन, कीर्तन, मैदानी खेळ व इतर क्रीडा ह्या गोष्टी किंवा यांपैकी काही गोष्टी चालतात व लोक त्यात उत्साहाने भाग घेतात, ती सामुदायिक पूजा होय. बरेचसे सण व उत्सव वर्षातून एकदा येतात. काही सण वा उत्सव कौटुंबिक, काही विशिष्ट कुल, विशिष्ट जाती-जमाती, विशिष्ट धर्म, विशिष्ट राष्ट्र यांच्यापुरते मर्यादित असतात, काही आंतरराष्ट्रीय असतात; परंतु सण व उत्सव यांचा विशिष्ट दिवस किंवा विशिष्ट कालखंड ठरलेले असतात. उदा. दीपावली पाच दिवसांची, नवरात्र व दसरा मिळून दहा दिवसांचा उत्सव, नाताळ सात दिवसांचा सण, गणेशोत्सव दहा दिवसांपर्यंतचा उत्सव इ.

उत्सव व सण यांना धार्मिक व लौकिक अशा दोन्ही बाजू असतात. ते पुराणाकथांशी किंवा मिथ्यकथांशी निगडीत असतात. अशा काही सणांमध्ये धार्मिक उपासनेला व पूजेला खूप प्राधान्य दिलेले असते काहींमध्ये धार्मिकतेचा अल्पसा भाग असतो किंवा ते उत्सव पूर्णतः धर्मनिरपेक्ष असतात. त्यात धार्मिकतेपेक्षा सामुदायिक किंवा सामाजिक सुखात्मक भावनांना उत्तेजित करणाऱ्या क्रीडात्मक प्रवृत्तींना स्फूर्ती देणाऱ्या गोष्टींनाच अधिक प्राधान्य असते, जैन धर्मियांच्या पर्युषणपर्वीत पूजाअर्चा, तत्त्वार्थाधीगम सुत्रासारख्या ग्रंथांचे वाचन तसेच क्षमा, मार्दव, सत्य, अहिंसा, संयम इ. धर्मातत्त्वांचे मनन, चिंतन करून आत्मशुद्धी करण्यावर भर दिला जातो लोकपरंपरा आणि स्थानिक लोकाचार यानुसारही काही सण-उत्सव संपन्न होतात.

सण-उत्सवांचा उद्देश:

भारत हा शेतीप्रधान देश असल्यामुळे सण -उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे तयार करण्यात आली आहे. सण -उत्सवांचा मूळ उद्देश शरीराचे व मनाचे पर्यायाने समाजाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य विशेषतः आहारावर अवलंबून असते. ऋतुप्रमाणे सणांची रचना केलेली आहे. श्रावण महिन्यात शेतीची बरीचशी कामे झालेली असतात. बाहेर मुसळधार पाऊस पडत असतो. अशा वेळी बरीच माणसे घरातच असतात, शरीराचे चलनवलन कमी होते. अशा वेळी शरीराला हलक्या आहाराची जास्त गरज असते. म्हणून श्रावण महिन्यात जास्त उपवास करण्यास सांगण्यात आले आहे. पचनास जड असा मांसाहार करू नये असे सांगितले आहे. शेतात धन्य पिकावे यासाठी पृथ्वी, आप, तेज, वायू आणि आकाश या पंचमहाशक्तींची उपासना करण्यास सांगण्यात आले आहे. जेव्हा शरीराला तेल-तुपाची गरज असते. भूक जास्त लागते असा दिवाळीसारखा सण हिवाळ्यात येत असतो. उत्सव हे मनाचे आरोग्य जपत असतात. उत्सव साजरे करीत असताना आप्तेष्ट-मित्र एकत्र येतात. गावाकडील उत्सवात तर आबालवृद्ध, स्त्री-पुरुष एकत्र येत असतात. उत्सवामुळे एकमेकांच्या भेठीगाठी होत असतात. उत्सवांमुळे सहकाराची, समानतेची भावना निर्माण होते. नवीन विधायक विचारांचा प्रचार उत्सवांत करणे सहजशक्य होते, एखाद्या सार्वजनिक कामासाठी देणगी गोळा करणे शक्य होते, उत्सवांमधूनच नेतृत्व निर्माण होऊ शकते कार्यकर्ते निर्माण होऊ शकतात. म्हणूनच महात्मा जोतीराव फुले, लोकमान्य टिळक यांनी स्वराज्यप्राप्तीसाठी आणि राष्ट्रीय भावना निर्माण होण्यासाठी सार्वजनिक उत्सवांची प्रथा सुरू केली. उत्सवांतून कला सादर करूनच अनेक कलावंत मोठे होतात. हजारो हातांना काम मिळते, राष्ट्रपुरुषांच्या जयंती उत्सवांमुळे राष्ट्राभिमान जागृत होण्यास मदत होते

लोकजीवनातील नानाविध रूपांतून लोकसाहित्याचा आविष्कार होतो. शेती आणि निसर्ग दोन्ही घटक परस्परावलंबी आहेत. या अवलंबनाचा विचार मध्यवर्ती ठेवून आपल्या लोकजीवनातील अनेक लोकोत्सवांची, सणावारांची योजकतेने आखणी केलेली दिसते. मराठीत ज्येष्ठ महिन्यापासून कार्तिक महिन्यापर्यंत येणारे सण त्यांचे उत्सव, त्यावेळेचे वातावरण, निसर्ग आणि शेतातून आलेले किंवा उभे असलेले पीक, धान्य या सर्वांचा अनुबंध लक्षात घेता असे निदर्शनास येते की सण -उत्सवांमध्ये कृषीला अधिक प्राधान्य दिले आहे. सणावारात जे विधी लोक करतात त्या विधींमध्ये निसर्गानुकूल योजकता दिसून येते. त्या सणाला लागणारी पाने, फुले, फळे, गवत, पिके, धान्य या सारख्या वस्तू निसर्गात भरपूर प्रमाणात उपलब्ध असतात. म्हणूनच त्या हंगामातील वस्तूंचीच योजकता त्या हंगामात येणाऱ्या सणांत, उत्सवांत केलेली असते. धान्याला महत्त्व असते. तिथे संक्रांतीसारखा पूर्ण सुगी हाती आल्यानंतरचा 'मातीच्या कृतज्ञतेचा' सण आलेला असतो. काही सामुहिक महत्वाचे उत्सव शेतकामातून थोडा मोकळा झालेला शेतकरी पाहूनच परंपरेने ठरविले असावेत ही सुध्दा कृषिसंबंध योजकताच लोकोत्सवाच्या निमित्ताने सादर होणारी लोकगीते, लोकनृत्य यांसारखे सामुहिक आविष्कार लोकमानसाचे हर्षोल्लास प्रकट करतात. या पार्श्वभूमीवर मराठी ग्रामीण साहित्यातील काही महत्वाच्या लेखकांच्या, कवींच्या ठळक साहित्यकृतींमधून सण-उत्सवांचे, कृषिप्रधान परंपरांचे प्रकटन होताना दिसून येते.

परंपरागत मराठमोळे वाङ्मयीन व व्यक्तिनिष्ठेपेक्षा कुटुंबानिष्ठा, समाजनिष्ठा, समूहनिष्ठा विशेष मानते. त्याला परंपरेने जीवनाकडे पाहण्याची एक दृष्टी दिलेली आहे. देव-दैव यांमुळे आपल्या जीवनात सुख

दुःखे निर्माण होतात. झाडे,वेली, नदी, नाले, गुरेढोरे एवढेच काय उंबरा, जोते, चूल या सचेतन-अचेतन वस्तू आपल्याला काही ना काही देतात म्हणून त्यांनाही ते प्रसंगोचित पूजणारे, त्यांच्याविषयीही कृतज्ञता व्यक्त करणारे असते. भारतीय मनात आणि रक्तात अध्यात्मविषयक काही कल्पना खोलवर रुजलेल्या आहेत, सण-उत्सवांमध्ये तिचे रूपांतर झाल्याचे आपणांस स्पष्ट दिसते. त्या सर्वांना जागवत, वरती आणत बहिणाबाईंच्या कवितेकडे आपणास जावे लागते. बहिणाबाईंच्या 'आदिमाया' या कवितेतील कल्पनाविलास जुन्या भारुडांची आठवण करून देतो. 'माहेर', 'माहेरची वाट' यांसारख्या कवितेतील संकेत व अनुभवांची सरणी लोकगीतांतील वाटते. त्यांच्या अनेक कवितांतून सण-उत्सवांचे वर्णन आलेले दिसते. एखाद्या विस्तृत ग्रामीण कादंबरीत एखादे गाव साकार झाल्यावर मनासमोर जे चित्र तेथील व्यक्ती, व्यक्तिसंबंध तेथील निसर्ग, सण-समारंभ, उत्सव, रीतिरिवाज, धर्मप्रसंग अशा आपल्या मनासमोर उभ्या राहतात. तसेच एक ग्रामचित्र बहिणाबाईंच्या कविता वाचनातून साकारते.

र. वा. दिघे यांच्या 'सराई' कादंबरीमधील सुगी, कादंबरीतील व्यक्तिवर्णने, निसर्ग, घटना वर्णने कथानकातील रंजकतेच्या ढंगाने पिकविली असली तरी 'सराई' मागे एक कृषिविषय श्रद्धाशील, पारंपरिक सावली दिसते. दिघे यांच्या 'आई आहे शेतात' या कादंबरीच्या शीर्षकात शेतीला, जमिनीला आई मानण्याची भावनाशील समजूतच प्रतिबिंबित होते गो. नी. दांडेकरांच्या 'पवनाकाठचा धोंडी' कादंबरीमधील धोंडी हवालदार पारंपरिक रक्ताचा पिळदार माणूस आहे. त्याची कृषिविषयक श्रद्धाही तितकीच बळकट आहे. व्यंकटेश माडगूळकरांनी 'बनगरवाडी' कादंबरीत वाडीच्या बनगरांचे समूहजीवन, सण-उत्सव, प्रथा-परंपरा चित्रफलकासारख्या चितारल्या आहेत. वाडीचे बनगर, त्यांची मेंढरे, मेंढके, त्यांची घरे, खाणे, स्वभाव, बोलणे, तिथले वातावरण, प्राणी, निसर्ग, पाऊस, कापणी, दुष्काळ, श्रद्धा इ. सर्व त्या कादंबरीत चित्रित होते.

अण्णाभाऊ साठे यांच्या 'फकिरा' या महत्वाच्या कादंबरीत पारंपरिक 'जोगणी' उत्सव प्रारंभीच कथानकाच्या केंद्रस्थानी ठेवलेला आहे. 'जोगणी' हा तसा पारंपरिक बारा-बलुतेदाराचा गंभीर स्वरूपाचा खेळ. 'जोगणी'ची सवादय मिरवणूक गावातून निघते. या मिरवणुकीत पाटील, कुलकर्णी यांच्यासह अलुतेदार-बलुतेदार सामील झालेले असतात. संपूर्ण गावगाड्याची ती एक उत्सवी मिरवणूकच असते. आणि सर्व गावाला ती मिरवणूक प्रतिष्ठेची तषीच अभिमानाची वाटत असते. आपल्या गावातील जोगणी उत्सव म्हणजेच आपली प्रतिष्ठा अशीच एकंदर लोकसमूहाची धारणा बनून राहिलेली असते. 'फकिरा'मध्ये अण्णाभाऊंनी या लोकांत्सवाची पारंपरिक श्रद्धा संपूर्ण गावाच्या सामुहिक भावनानिष्ठेशी आणि गावगाड्याच्या पारंपरिक आकृतिबंधाशी कौशल्याने बांधली आहे. एक साहित्यिक म्हणून अण्णाभाऊंचे हेच श्रेष्ठत्व आहे. एका सूत्राने फार मोठा समुदाय विस्तृत आणि उंच करण्यात अण्णाभाऊ 'फकिरा' मध्ये कमालीचे यशस्वी झाले आहेत. आणि म्हणूनच 'फकिरा'मध्ये कितीतरी आषयसूत्रे आहेत पण ती एका जीवनश्रद्धेची घट्ट बांधलेली आहेत. लोकजीवनातील समूहभावना अनेक आषयसूत्रांमध्ये विखुरलेली असताही ती कुठेतरी एकाच श्रद्धेची निष्ठेची घनिष्ठ स्वरूपात गठीत झालेली असते. 'फकिरा'मध्ये साध्या पारंपरिक, नेहमीच्या उत्सवाच्या निमित्ताने अण्णाभाऊंनी लोकजीवनाची ही जिवंत नाडी पकडली आहे असे म्हणावे लागते. कादंबरीत पुढे जोगणी उत्सवाच्या निमित्ताने सिद्ध झालेले फकिराचे अफाट कर्तृत्व लोकसमूहाच्या हार्दिक शक्तीनेच मोठे होत राहते त्याच्या व्यक्तिमत्त्वाची उंची वाढते त्यामागे बळही लोकसमूहाचेच राहते आणि एका पारंपरिक जोगणी उत्सवाच्या निमित्ताने मांग जमातीमधील शूर पितापुत्रांची दंतकथा लोकमानसात बनून राहते नागर जीवनात राम खरा की खोटा याची स्वार्थी चिकित्सा होत राहते. ग्रामीण जीवनात, लोकसंस्कृतीत मात्र रामाचीही आणि 'फकिरा'चीही दंतकथा खरीच मानली जाते. लोकोत्सवात दिखाऊ भाग असा नसतोच किमान ग्रामीण लोकजीवनाच्या अवलोकनाने खात्रीने असे म्हणता येते.

होळी, गुढीपाडवा, बैलपोळा, नागपंचमी, दसरा, दिवाळी हे सण तसे कृषिकर्माचीच आंतरिक नात्याने जोडलेले आहेत. या प्रत्येक सणांची कृषिकर्म चिकित्सा अगदी काटेकोर शास्त्रीय करता येईल; परंतु या सणातील

गांभीर्य त्या सणामागच्या समजुती, त्या सणाविषयीच्या कथा या सर्वांनी त्यातील मूलभूत सत्य लोपले असल्याचे दिसते. बैलपोळा हा सण प्रत्यक्ष बैलांच्या साहाय्याने शेती करणा-या शेतक-याच्या जीवनातील सण होय. यांत्रिकीकरणाच्या प्रक्रियेत आधुनिक शेतीविषयक तंत्रज्ञानाच्या युगात बैल आणि शेती ही दुरापास्त होत चालली असली तरी अनादी काळापासून बैल हाच शेतीचा पोशिंदा असल्याचे दिसून येते हडप्पा संस्कृतीमध्ये जी नाणी सापडली त्यावर बैलाची प्रतिकृती होती. ती संस्कृती निखळ कृषकांची संस्कृती होती. बैलपोळासारख्या सणाला ग्रामीण भागात उत्सवाचे स्वरूप असते. सणाची श्रद्धा असतेच परंतु बेंदूर म्हणून सामुहिकतेने काही उत्सवी आयोजनही असते. आनंद यादवांच्या 'गोतावळा' कादंबरीत बेंदराच्या सणाला म्हसरं, रेडं, बैलं, पाडी, म्हालिंगा या सा-यांना नदीच्या यथेच्छ आंधोळी घालून नारबा उल्लसित होतो. यादवांच्या 'गोतावळा'मधील ही परात्पर भावना खरोखरच तपासण्यासारखी आहे. लोकजीवनाच्या अंगाने सण येतो. त्याची एक पारंपरिक श्रद्धा मनात परंपरेने रुजलेली असते. पण ही श्रद्धा परात्पर भावनेनेच पशुची ही निगरानी, त्यांची सेवाचाकरी कशी काय करीत राहते? याची चिकित्सा व्हावयास हवी. लोकोत्सवातील ही एक स्वतंत्र विषिष्टता आहे आणि अशा विशिष्टतेच्या उपस्थितीमुळेच साहित्यकृतीचा दर्जाही वाढत राहतो.

अशा या उत्सवातील चैतन्य सौंदर्यलक्ष्यी दृष्टीने ना. धों. महानोर यांनी आपल्या श्रेष्ठ कवितांतून घडविले आहे. त्याच कवितांमधला पाऊस झिम्मा-फुगडी घालतो, कधी 'हळदीच्या अंगाचा चिमण्यांचा थवा अंगणात पाघडला जातो' तेव्हा नागपंचमीच्या सणाची प्रकर्षाने आठवण होते. या दिवसात ग्रामीण भागातील पोरी पहिल्यांदाच सासरी आलेल्या असतात. महानोरांच्या कवितांतून ग्रामीण समूहमनच रंगगंधांनी नटल्याचे दिसते. कवितेविषयी याठिकाणी असे म्हणता येईल की जेव्हा समूहमनच शब्दकळेतून पाझरू लागते. भिजू लागते, डोलू लागते तेव्हाच कविता जन्मते. ना. धों. महानोरांच्या 'रानातल्या कविता' मागे लोकसंस्कृतीमधील सामुहिक उत्सवी प्रेरणा दडलेली आहे. या लोकोत्सवाच्या निमित्ताने त्याला पोषक असे विविध खेळ, रंजनपर, कलाविष्कारही घडत असतात. खेळ, तमाशा, खंडोबाच्या यात्रेतील डोंगरावरील 'जागरण', बिरोबाच्या यात्रेच्या वेळी 'धनगरी ढोलांनी धरलेले रिंगण, ओव्यांची चढाओढ इ. काही क्रीडा, कला असे मिश्रस्वरूपी लोककलाविष्कार हा रंजनपर, विरंगुळ्याचाही प्रकार अनेक ठिकाणी आढळतो. अण्णाभाऊ साठे यांच्या 'वैजयंती' (1959) कादंबरीत दलित समाजातील तमाशा कलावंताची दुःख गाथा मांडली आहे. आनंद यादव यांच्या 'नटरंग' (1980) या कादंबरीत तमाशाचा फड उभा करावयाच्या हव्यासापायी आपल्या संसाराची धुळदान आणि स्वतःचीही उदध्वस्तता मांडून बसलेल्या 'गुणा' या ग्रामीण कलाकाराची शोकांतिका चित्रित झाली आहे. शंकर खंडू पाटील यांच्या 'घुंगरू' (1971) कादंबरीतही तमाशा कलावंताचीच शोकांतिका मांडली आहे. व्यंकटेश माडगूळकरांच्या 'बनगरवाडी'त धनगरांचे गजीबुत्या हा लोकाविष्कार स्वाभाविक ढंगाने चित्रित झालेला दिसतो. सण-उत्सवांमध्येही त्या-त्या कलेमागची जातिनिहायताही लक्षात घ्यावी लागते.

अशाप्रकारे साहित्यामध्ये सण-उत्सवांचे प्रतिबिंब ठळक स्वरूपात उमटलेले दिसते. विशेषतः सण-उत्सवांमधील कृषिप्रधानता, सामुहिक मनाच्या अबोध प्रेरणा, रूढ-समजुती, प्रथा-परंपरा, लोकाविष्कार इ.चे प्रभावी अंतरंग मराठी साहित्यातील अनेक सकस, दर्जेदार साहित्यकृतींमधून स्पष्ट उमटलेले दिसून येते

संदर्भ:

1. देशमुख उषा, प्राचीन कवितेतून व्यक्त होणारे सण व उत्सव दर्शन; बाबर सरोजिनी (संपा.) सण-उत्सव.
2. जोशी (संपा.) पं. महादेवशास्त्री, भारतीय संस्कृति कोश, सहावा खंड.
3. ऋग्वेदी, आर्यांच्या सणांचा प्राचीन व अर्वाचीन इतिहास.
4. भिडे माधुरी, सणांच्या गोष्टी.
5. भवाळकर तारा, लोकसंचित.
6. यादव आनंद, ग्रामसंस्कृती, मेहता पब्लिशिंग हाऊस.
7. यादव आनंद, मराठी साहित्य, समाज आणि संस्कृती, मेहता पब्लिशिंग हाऊस.

सण - उत्सवाचे पारंपरिक/ धार्मिक/ सामाजिक/ सांस्कृतिक / ऐतिहासिक महत्त्व**डॉ. आझाद पापालाल नायकवडी**

ताराराणी विद्याविठाचे उषाराणी हायस्कूल, कोल्हापूर

सारांश :

भारतीय लोक हे उत्सवप्रिय आहेत. यामुळे भारतात वर्षभर सण-उत्सवांची पर्वणी चालू असते. सण उत्सवांच्या निमित्ताने मानवी आनंदाला उधाण येते. यानिमित्ताने मानवाला आपल्या दैनंदिन जीवनात थोडा विसावा मिळतो. हौसमौज करता येते, गोडधोड जेवायला मिळते. एकमेकांशी हितगुज करता येते. आपल्या मनातील सुप्त भावभावनांचा आविष्कार लोकगीतांच्या माध्यमातून घडविता येतो. त्यानिमित्ताने आबाल-वृद्ध, स्त्री-पुरुष एकत्रित येतात म्हणून पूर्वीपासून सण-उत्सवांना महत्वाचे स्थान लाभल्याचे दिसून येते. या सण-उत्सवांच्या पाठीमागे धार्मिकता, रूढी, परंपरा, श्रद्धा समाज यांचे अधिष्ठान असले तरी ख-या अर्थाने मानवी जीवनातील शारीरिक व मानसिक ताणतणाव घालविण्यासाठी सण-उत्सव खूप उपयुक्त ठरतात या सण-उत्सवांमुळे मानवी मने प्रगल्भ होतात. त्यांच्यावर चांगले संस्कार होतात. परंपरेचे हस्तांतरण होते. सण-उत्सव हे केवळ रूढी, प्रथा, परंपरा यावर आधारित नाहीत तर त्यापाठीमागे काही ज्ञान, विज्ञान, निसर्ग, आरोग्य, आयुर्वेद, येथील कृषिजीवन यांचा महत्त्वपूर्ण संबंध असलेला दिसतो. म्हणून हे सण लोकजीवनातील आचारविचार, संस्कार, जीवनशैली स्पष्ट करतात.

भारतीय सण -उत्सवासंबंधी डॉ. उषा देशमुख म्हणतात, “मानवाच्या बौद्धिक आणि भावनिक आविष्कारातून विशिष्ट सण आणि उत्सव यांची ऋतुकाळनिष्ठ आणि देश परिस्थितिनिष्ठ अशी निर्मिती झाली आहे. त्या निर्मितीतून मानवी जीवनाची विकसनशीलता आणि सांस्कृतिक प्रगती यांचे दर्शन घडत असते. एकीकडे परंपरा टिकविण्याचे कार्य आणि दुसरीकडे बदलत्या कालमानाप्रमाणे परंपरेस पूरक व उपयोजित बदल घडवून आणण्याचे कार्य सातत्याने संस्कृतीतून होत असते. व्यक्ती, कुटुंब, समाज आणि समष्टी यांना एका विशिष्ट नियमनात बांधून ठेवण्याचे उद्दिष्ट सण व उत्सवांच्या निर्मितीतून पूर्ण होत असते”

महत्त्वपूर्ण संज्ञा - सण, उत्सव, पारंपरिक, धार्मिक, सामाजिक, सांस्कृतिक, ऐतिहासिक इ.**सण-उत्सव शब्दाची व्युत्पत्ती:**

‘सण’ हा शब्द ‘क्षण’ या संस्कृत धातूतून निर्माण झाला आहे त्याची व्युत्पत्ती ‘क्षण-छण-सण’ अशी देतात. हेमचंद्रांच्या प्राकृत व्याकरणात ‘छण’ म्हणजे उत्सव असा अर्थ दिलेला आहे. तसेच मेघदूत, दशकुमारचरित, श्रीमद्भागवत इ. संस्कृत ग्रंथांतही ‘क्षण’ हा शब्द ‘उत्सव’ या अर्थानेच आलेला दिसतो. भारतीय संस्कृती कोशकारांच्या मते, ‘ज्या एखाद्या धार्मिक समारंभात तो करणा-या व त्यात भाग घेणा-या लोकांना हर्ष, आनंद आणि मनःप्रसाद यांचा अनुभव घडतो त्याला उत्सव म्हणतात.’

सण-उत्सवांची निर्मिती : सण-उत्सवांच्या निर्मितीची अनेक कारणे आहेत.

1. सर्वात महत्त्वाचे कारण म्हणजे मानवी मनातील धार्मिक भावना होय. मानवाला आपल्या दैनंदिन जीवनातील धावपळीतून संसारमय जीवनाच्या चिंतेतून थोडे बाजूला सारून त्याच्या शरीराला व मनाला विश्रांती, आनंद मिळवून देण्यासाठी समाजसुखाचा अनुभव घेण्यासाठी सण-उत्सवांची प्रथा निर्माण झालेली असावी.
2. सण-उत्सव साजरे करण्यामागे आपली वंशपरंपरा, संस्कृतीचे जतन, संवर्धन व हस्तांतरण करणे हाही मुख्य उद्देश असतो.
3. निसर्गाची लीला व मानवी जीवनातील कला यांचा सुरेख संगम साधावा व आपले भावी जीवन सुखी, समृद्ध व संपन्न करावे हा सण-उत्सवांपाठीमागील खरा उद्देश म्हणावा लागेल.

सण-उत्सवांच्या निर्मितीबाबत डॉ. विठ्ठल वाघ यांनी डॉ. लोक एलिस यांचे मत नोंदविलेले आहे. त्यांच्यामते, “सण हे सूर्याच्या स्थितीवर व कृषीसंपत्तीच्या समृद्धीवर अवलंबून असतात”

सण-उत्सवांची समाज उपयोगिता:

प्राचीन काळापासून आपल्या समाजात वेगवेगळे सण-उत्सव साजरे केले जातात. या सण-उत्सवाला धार्मिक अंगासोबतच सामाजिक, सांस्कृतिक, ऐतिहासिक अंग असलेले दिसून येते. सण-उत्सवांच्या माध्यमातून अनेक जातिधर्मांचे लोक एकत्र येऊन सर्वधर्मसहिष्णुता व राष्ट्रीय एकात्मतेस पोषक ठरणा-या मूल्यांची जोपासना होते. त्यामुळे लोकरंजनातून सामाजिक, सांस्कृतिक, नैतिकतेची, शिकवण मिळते तर लोकगीते, अभंग, कीर्तन, भारूड, नाटक, जागरण, गोंधळ इ. लोककलेच्या माध्यमातून समाजमनाचे प्रबोधन घडविले जाते. सण-उत्सवांच्या निमित्ताने विविध ठिकाणी दूरवर असलेले लोक एकत्रित जमतात. त्यांच्या मनातील भावभावना, कल्पना, कलाकृतीची देवाणघेवाण होते. आपल्या परिसरातील मानवी संस्कृती व इतिहासाबद्दलची माहिती मिळते. सण-उत्सव, यात्रा-जत्रांच्या माध्यमातून पर्यटन ही घडून येते आणि त्याच्या प्रदेशांतील सामाजिक, सांस्कृतिक, ऐतिहासिक, धार्मिक जीवनाची ओळख होते.

सण- उत्सवांची परंपरा पद्धती वेगळेपण व महत्त्व:

प्रत्येक सण-उत्सव हे वर्षभरातून एकदाच येतात, ते कधी, कोणत्या महिन्यात, कोणत्या तिथीला पार पाडायचा हे पंचांगानुसार ठरलेले असते. मराठी पंचांगामध्ये बारा महिने हे सूर्याच्या स्थितीनुसार होणा-या बदलांना अनुसरून असून भारतीय सण-उत्सव हे त्याप्रमाणे साजरे होतात.

उदा. चैत्र-वैशाख या महिन्यात वसंत ऋतू असून उन्हाळ्याची सुरुवात होत असते ज्येष्ठ-आषाढ यामहिन्यात ग्रीष्म ऋतू असून यावेळी उन्हाळा संपतो. श्रावण-भाद्रपदामध्ये वर्षा ऋतू असून पावसाची सुरुवात होते. अश्विन-कार्तिकमध्ये शरद ऋतू असून पावसाळा संपतो मार्गशीर्ष-पौष महिन्यात हेमंत ऋतू असून तेव्हा हिवाळा सुरू होतो. माघ-फाल्गुनमध्ये शिशिर ऋतूमध्ये हिवाळा संपतो. अशा प्रकारच्या निसर्गचक्रावर आधारित असलेल्या सण-उत्सवांची पार्श्वभूमी व परंपरा पुढीलप्रमाणे विशद करता येईल.

1) गुढीपाडवा : मराठी वर्षातील चैत्रशुद्ध प्रतिपदेचा पहिला दिवस म्हणजे गुढीपाडवा होय. यालाच ‘वर्ष प्रतिपदा’ म्हणतात. ‘प्रतिपदा’ या संस्कृत शब्दाचा अपभ्रंश होऊन प्राकृत भाषेत ‘पाडवा’ हा शब्द रूढ झाला असावा. चैत्र महिन्यात वसंत ऋतूचे आगमन होते. यादिवशी दारात गुढ्या उभारण्याची परंपरा असल्याने या सणाला ‘गुढीपाडवा’ म्हटले जाते. मराठी नववर्षाचा हा पहिला दिवस साडेतीन शुभ मुहूर्तापैकी एक मानला जातो निसर्गातील बदलाचे स्वरूप लक्षात घेऊन त्याबद्दलची कृतज्ञता व कर्तव्यपरायणता या उत्सवातून दिसून येते. शालिवाहन राजाने शकाचा पराभव करून ‘शके’ ही नवी कालगणना सुरू केली. रामायणामध्ये चौदा वर्षे रामाने वनवास भोगल्यानंतर तो रावणाचा वध करून याच दिवशी अयोध्या नगरीत आला म्हणून त्याच्या स्वागतासाठी ‘गुढ्या-तोरणे बांधून हा सण सुरू झाला अशी कथा आहे. महाभारतात एक अशी कथा आहे की, चेदी देशाचा राजा वसू याने जंगलात जाऊन तपश्चर्या केली तेव्हा देवांनी त्याला यशोदायी अशी वैजयंतीमाला, एक विमान व राजदंड वर म्हणून दिले. वसू राजाने या राजदंडाला जरीचे वस्त्र बांधले. त्यावर पात्र ठेवले आणि त्याची पूजा केली. हीच गुढीची सुरुवात असे म्हणतात.

2) वटसावित्री पौर्णिमा : ज्येष्ठ महिन्यातील पौर्णिमेच्या दिवशी विवाहित सुवासिनी स्त्रिया वडाच्या झाडाची पूजा करतात तो दिवस म्हणजे ‘वटपौर्णिमा’ होय. सावित्रीची कथा आणि वडाच्या झाडाविषयीचे संकेत विश्वास स्वतंत्रपणे वाढले. रामायण, महाभारत काळातही स्वतंत्र होते. मात्र पुढे पुराणकाळात या दोन्ही कल्पनांना एकत्र करून सावित्री कथेशी वडाची जोड घालण्यात आलेली दिसून येते. वडाचे झाड मोठ्या आकाराचे असून त्यापासून आपणास भरपूर सावली व प्राणवायू मिळतो. त्यामुळे हवेतील प्रदूषण कमी होण्यास मोठी मदत होते वटवृक्षाला जास्त मुळ्या असल्यामुळे त्या जमिनीतील माती घट्ट धरून ठेवतात. त्यामुळे जमिनीची धूपही कमी होते वडाचे झाड खूप मोठे व दीर्घायुषी असते. त्याची पाने, फळे, साल, बिया, मुळ्या, (पारंब्या) यामध्ये औषधी गुणधर्म

असतात. सर्वांत मोठा उपयोग म्हणजे हा वृक्ष मग्नवाच्या धातूस्तंभन (गर्भधारणेस) पोषक असल्याचे आयुर्वेदिक सांगतात. वटपौर्णिमेच्या दिवशी सुवासिनी स्त्रिया वडाच्या झाडाच्या पूजेसाठी ओटी भरण्यासाठी आंबा, केळी, गहू, तांदूळ, इ. चा वापर करतात. हे सर्व पदार्थ मानवी जीवनातील सुफलन शक्तीचे समृद्धी आणि संपन्नतेचे निर्देशक आहेत.

3) नागपंचमी : श्रावण महिन्यात शुद्ध पंचमीच्या दिवशी 'नागपंचमी' हा सण साजरा केला जातो. हा सण ग्रामीण तसेच शहरी भागातही मोठ्या उत्साहाने साजरा करतात. स्त्रियांच्या दृष्टीने या सणाला खूप महत्त्व दिले जाते. नागपंचमीच्या आदल्या दिवशी स्त्रिया नागोबाला भाऊ मानून पूजा करतात. त्यादिवशी स्त्रिया वारूळाला जाऊन पूजतात, नागोबाची गाणी म्हणतात, यादिवशी प्रत्यक्ष नागाची किंवा नागाच्या चिखलाच्या प्रतिमेची गंध, अक्षता, पोवते, दूध, वरी व ज्वारीच्या लाह्या, फुटाणे इ. ठेवून पूजा करतात. त्यानंतर लहान मुली-स्त्रिया झाडांना झोके बांधून झोके घेतात, फेर धरून गाणी म्हणतात. प्रांतपरत्वे नाग पूजनात काही प्रमाणात फरक दिसून येतो. बंगाल व छोटा नागपूर प्रदेशात 'मनसादेवी' या सर्पदेवतेची पूजा केली जाते. मनसादेवी ही मूळची अनार्याची असून तिला आर्य ही मानतात. मनसा ही शेशाची बहीण व जरत्कारु ऋषीची पत्नी आहे. तसेच नाग हे द्रविड लोकांचे दैवत होते; पण आर्य व द्रविड यांच्या मिश्रणानंतर नागपूजा सर्वत्र सुरू झाली असे म्हणतात. राजस्थानमध्ये पिया, तेजा इ. नागदेवांची पूजा करतात. तर पंजाबमध्ये गुगा हे नागांचे अवतार मानलेले पुरुष आहेत.

4) रक्षाबंधन / राखी पौर्णिमा : राखी पौर्णिमेच्या दिवशी बहीण भावाला राखी बांधते या विधीमुळे श्रावणी पौर्णिमेला हे नाव मिळाले असावे. 'रक्षा' या संस्कृत शब्दाचा 'रक्षण' असा अर्थ असून 'राखी' हे त्या शब्दाचेच मराठीतील रूपांतर होय. चितोडची राणी कर्मावती हिने हुमायून्सा राखी बांधून आपले साम्राज्य टिकविले राजा सिकंदराची व सावित्री नावाच्या एका स्त्रीचीही अशीच कथा आहे. आलमगीर बादशहाचा मुलगा शहा आलम व हिंदू स्त्री यांचे बंधूप्रेम, तसेच इंद्राची व इंद्राणीचीही पौराणिक कथा ज्ञात आहेत.

5) बैलपोळा : हा सण शेतकऱ्यांचा आवडता सण असून तो मोठ्या उत्साहाने साजरा केला जातो. या सणात बैलांना खास महत्त्व असते. म्हणून सणाला पोळ्याचा, मान असे बैलांचा ही मण प्रचलित आहे. श्रावण महिन्यात पेरणीच्या कामांमुळे शेतकरी व बैल दोघेही शिणलेले असतात. त्यांचा हा शिणभाग दूर व्हावा, पुढील कामासाठी नवीन उमेद मिळावी म्हणूनही हा सण साजरा केला जातो. शेतकऱ्याचे जीवन सुखी-समृद्ध, संपन्न करण्यात बैलांची साथ असते. बैलांविषयीची कृतज्ञता, पूज्यभाव व्यक्त करण्यासाठी हा सण शेतकरी साजरा करतात, हा सण साजरा केल्यामुळे शेतात उदंड पीक येते, गोठ्यातील गोधनात वाढ होते, अशी शेतकऱ्यांची समजूत असते.

6) विजयादशमी/ दसरा (नवरात्र) : आश्विन शुद्ध प्रतिपदेपासून नऊ दिवस म्हणजे नवमीपर्यंत नवरात्र आणि आश्विन शुद्ध दशमीला दसरा / विजयादशमी म्हणतात. नवरात्र व दस-याविषयी अनेक कथा प्रचलित आहेत. महिषासूर नावाच्या दुष्ट राक्षसाला पार्वतीने दसऱ्याच्या दिवशी ठार मारले आणि मग तिने 'विजया' हे नाव धारण केले म्हणून या सणाला 'विजयादशमी' म्हणतात. रामायणामध्ये रामाने रावणाचा वध करून दस-याच्या दिवशी विजय मिळविला म्हणून हा सण आजही रावणाचे दहन करून उत्साहाने साजरा करतात. महाभारतात पांडव अज्ञातवासात असताना वेष बदलून विराट राजाच्या घरी होते. यावेळी त्यांनी आपली शस्त्रे एका शमीच्या झाडावर ठेवली होती. ही शस्त्रे पुन्हा हातात घेऊन कौरवांशी युद्ध करून विजय मिळविला तो दिवसही दसऱ्याचाच होता. या कथांचा भाग वगळून त्यामधील संदेश विचारार्थ घेता असे लक्षात येते की, हा सण-उत्सव शौर्य व विजयाचे प्रतीक म्हणून साजरा करतात. यादिवशी सायंकाळी रावण दहन करतात म्हणजे दुष्ट शक्तीचा संहार केल्यास निश्चितपणे आपणास विजय प्राप्त होतो. म्हणून आज समाजातील अज्ञान, अंधश्रद्धा, विषमता, लिंगभेद, अस्वच्छता, प्रदूषण इ. समाजविघातक व विनाशकरूपी असुरी प्रवृत्तींचा बिमोड केला पाहिजे. त्यासाठी नवरात्रीत देवीपुढे तेलाचा दिवा तेवत ठेवण्यापेक्षा अज्ञानाचा अंधःकार दूर करणारी ज्ञानरूपी क्रांतिज्योत पाजळून

समाजप्रबोधनाद्वारे स्त्रीशक्तीचा सन्मान केला पाहिजे. आपट्याच्या झाडांची पाने तोडण्यापेक्षा झाडे लावून पर्यावरणाचे संरक्षण व संवर्धन करणे ही काळाची गरज आहे.

7) दीपावली : दीपावली हा सण संपूर्ण भारतातील सर्वात मोठा व लोकप्रिय सण आहे. हा सण कोणत्याही एका देव-देवतेच्या नावाने नसून तो समग्र लोकजीवनाशी संबंधित असलेला दिसतो. अश्विन वद्य द्वादशीपासून कार्तिक शुद्ध द्वितीयेपर्यंत दीपमाला लावून हा उत्सव साजरा करतात म्हणून यास दीपावली/दिवाळी म्हणतात. संपूर्ण दिवाळीचा आगळावेगळा थाट मानवी जीवनातील कौटुंबिक, सामाजिक, सांस्कृतिक, धार्मिक, आर्थिक जीवनातील समृद्धता आणि संपन्नतेचे दर्शन घडविणारा आहे. हा सण मानवी जीवनातील आदिम संस्कृतीला उजाळा देणारा आहे. आदिम संस्कृतीतील आकाश कंदील व मानवी आत्म्याविषयीची श्रद्धा, जंगली अवस्थेतील वाघबारस / पशुपालन अवस्थेतील गाईचे महत्त्व सांगणारी वसूबारस, कृषी अवस्थेतील मानवाच्या समृद्धतेचे महत्त्व सांगणारी धनत्रयोदशी, नीती-न्यायाची शिकवण देणारी नरकचतुर्दशी, उद्योग, व्यापारी, शेतकरी यांच्या संपन्नतेचे स्वप्न साकार करणारी लक्ष्मी पूजा, मृत्यूच्या दाढेतून सोडवणूक करणारा यमदीप धनसंपन्नतेला असलेली बळीची जोड (शक्तीची) या सर्वांना सांभाळून घेणारी प्रेममय जीवनाचे सार्थक करणारी भाऊबीज- अशा या दीपावली उत्सवात मानवी जीवनाच्या आदि (जन्म) आणि अंत (मृत्यू) तत्त्वाचे ज्ञान सामावलेले दिसून येते.

8) चंपाषष्ठी : चंपाषष्ठी हा खंडोबाचा उत्सव असून महाराष्ट्रात तो आस्थापूर्वक पाळला जातो. खंडोबा हे शिव, भैरव, सूर्य अशा तीन देवतांचे एकत्रित रूप मानले जाते. खंडोबा हे महाराष्ट्रासह आंध्र प्रदेश, कर्नाटक या राज्यातील लोकांचे लोकप्रिय दैवत आहे. मार्गशीर्ष शुद्ध प्रतिपदेपासून मार्गशीर्ष शुद्ध षष्ठीपर्यंतच्या या उत्सवकाळास 'खंडोबाचे नवरात्र' असे म्हणतात. हे देवीच्या नवरात्रीसारखेच असते. सहा दिवसांच्या काळात खंडोबाने 'मणी' व 'मल्ल' या दैत्यांशी लढाई केली व सहाव्या दिवशी चंपाषष्ठीस त्या दोघांचाही वध केला म्हणून खंडोबाचा हा उत्सव साजरा केला जातो.

9) मकर संक्रांत : मकरसंक्रांत हा सण पौष महिन्यात येतो. हा सण विशेषतः भारतीय स्त्रियांशी व शेतीशी संबंधित असणारा सण आहे. यादिवशी सूर्य धनू राशीतून मकर राशीत प्रवेश करतो. म्हणजेचा या दिवसापासून सूर्याचे दक्षिणायनातून उत्तरायणात मार्गक्रमण सुरू होते यामुळे भारतीयांना उत्तरायणम सूर्यापासून अधिक प्रमाणात प्रकाश, उष्णता मिळते. सूर्य म्हणजे शक्ती आणि आरोग्य यांचा स्रोत होय. येथून पुढे दिवस तीळ-तीळ मोठा होतो व रात्र लहान होत जाते. भारतात हा सण सर्वत्र साजरा केला जातो. उत्तर भारतात या सणाला 'खिचडी संक्रांती' म्हणतात. बंगालमध्ये 'तिळूआसंक्रांती' व 'पिष्टक संक्रांती' म्हणतात. तर दक्षिण भारतात 'पोंगल' नावाने हा उत्सव होतो. स्त्री-पुरुष एकमेकांना तिळगुळ देऊन 'तिळगुळ घ्या, गोड बोला' असे म्हणतात. हा सण सर्व जाती, धर्म, पंथांमध्ये, आपुलकी, प्रेम, जिवाळा निर्माण करून मनोमिलन घडवितो. परस्परांमध्ये स्नेहभाव वाढवितो. त्यामुळे आपल्या देशातील राष्ट्रीय एकात्मतेस पूरक व पोषक असणारा हा सण आहे.

10) होळी : होळी हा लोकोत्सव आहे. या उत्सवास स्थानपरत्वे होळी, होरी, हुताशनी पौर्णिमा, शिगमा, शिमगा, दोलोत्सव, दोलायात्रा, होलिका दहन, कामदहन, होल्ला योहल्ला अशी विविध नावे आहेत. देशपरत्वे फाल्गुनी पौर्णिमेपासून ते रंगपंचमीपर्यंत हा उत्सव विविधांगी पद्धतीने साजरा केला जातो. होळीसंबंधीच्या अनेक कथा प्रचलित आहेत. अनेक परंपरांच्या मिश्रणातून होळीचे आजचे स्वरूप स्पष्ट झाल्याचे दिसते. यानिमित्ताने मानवाच्या मनातील वाईट इच्छा, वासना, विकार, राग, द्वेष, लोभ, मत्सर, अपप्रवृत्ती, अंधश्रद्धा, अनिष्ट चालीरिती, विषमता होळीत जाळून मंगलमय विचार निर्माण व्हावेत हा अर्थ दडलेला असावा.

अश प्रकारे असे अनेक सण-उत्सव कधी निर्माण झाले हे ठामपणे सांगता येत नसले तरी ते मानव समुहाने राहू लागल्यानंतर पशुपालन व कृषी व्यवसाय करीत असताना झालेले असावेत शिवाय याविषयीच्या दंतकथा व पौराणिक कथा असल्या तरी ख-या अर्थाने हे सण-उत्सव ऋतूचक्र व कृषिमय जीवनाचा अनुसरून दिसतात.

संदर्भ:

- 1) देशमुख उषा, प्राचीन कवितेतून व्यक्त होणारे सण व उत्सव दर्शन; बाबर सरोजिनी (संपा.) सण-उत्सव.
- 2) जोशी (संपा.) पं. महादेवशास्त्री, भारतीय संस्कृति कोश, सहावा खंड.
- 3) जोशी लक्ष्मणशास्त्री (संपा.) मराठी विश्वकोश. खंड बारावा.
- 4) वाघ विठ्ठल व-हाडी म्हणी आणि लोकधर्म.
- 5) ढेरे रा. चि. लज्जागौरी
- 6) भवाळकर तारा, लोकसंचित.
- 7) भिडे माधुरी, सणांच्या गोष्टी.



सण - उत्सव दळणवळण व पर्यटन विकास

प्रा. पांडुरंग फराकटे

इतिहास विभाग,

सदाशिराव मंडलीक महाविद्यालय, मुरगड ता. कागल, जि. कोल्हापूर

प्रस्तावना:

२१ व्या शतकात जगात पर्यटन हा प्रथम क्रमांकाचा उद्योग असेल असे भाकित जगातिल पर्यटन संस्थेने (World Tourism Organization) केले होते. हे भाकित आता खरे होत असल्याचे पर्यटन क्षेत्रात झालेल्या प्रचंड प्रगतीमुळे दिसून येत आहे. पर्यटन उद्योगामुळे होणारा प्रचंड आर्थिक फायदा व विकासाची शक्यता ही वेगवेगळ्या देशांच्या सरकारांच्या व उद्योगपतींच्या लक्षात आल्यामुळे या सर्वानी पर्यटन उद्योगाच्या विकासावर लक्ष केंद्रीत केल्याचे दिसून येते.

प्रारंभीच्या काळात पर्यटन हे फक्त अनेक भूप्रदेशाना भेटी देऊन त्या ठिकाणच्या चालीरीती, परंपरा, लोकजीवन, जीवसृष्टी व ऐतिहासिक स्थळांना भेटी देऊन त्याचे कौतुक करण्याची गोष्ट मानली जात असे त्यासाठी पर्यटन आवश्यक मानले जात असे. त्यामुळेच प्राचीन काळापासून पर्यटन हा मानवी जीवनाचा अविभाज्य घटक मानला जात असे. पर्यटन ही संज्ञा 'Tour' या शब्दाशी संबंधित आहे. प्रवास (Tour) हा शब्द लैटिन भाषेतील 'Tomos' या शब्दावरून आला आहे. थोडक्यात 'पर्यटन' म्हणजे मानवाच्या नेहमीच्या (मुळ) निवासस्थानापासून थोड्या कालावधीसाठी केलेले स्थलांतर होय. पर्यटक जेव्हा निश्चित केलेल्या ठिकाणाकडे प्रवासास निघतो. या नंतर त्याच्या मुळ ठिकाणी परत येतो. या दरम्यानच्या कालावधीस 'पर्यटन' असे म्हटले जाते.

पर्यटनाला निघालेली प्रत्येक व्यक्ती प्रवासी असते. पण प्रत्येक प्रवासी पर्यटक (Tourist) असेलच असे नाही. मोठ-मोठ्या शहरात राहणारी माणसे कित्येक कि.मी.चा प्रवास करून कामावर जात असतात. लग्न, सण यासाठी जातात. अशा वेळी तो पर्यटक नसतो. सामान्य प्रवासी असतो. कोट्यावधी लोक एका ठिकाणाहून दुसऱ्या ठिकाणी प्रवास करत असतात. ते सर्व जन पर्यटक या संकल्पनेत बसत नाहीत. प्रवासाच्या संबंधाने पर्यटन ही संकल्पना नवीन आहे. पर्यटन हा माणसाने माणसासाठी चालवलेल्या सेवा उद्योग आहे. पर्यटक हा अनेक उद्देशाने-हेतूने पर्यटन करत असतो. अभ्यासाठी, धार्मिक उद्देशाने, आनंद मिळविण्यासाठी, संशोधनासाठी, शिक्षणासाठी, अरण्य-भ्रमणासाठी, इतिहास व संस्कृतीच्या अभ्यासासाठी, ऐतिहासिक स्थळे पाहण्यासाठी अशा अनेक कारणासाठी पर्यटक पर्यटन करत असतो.

या उद्योगात दळणवळणाला फार महत्त्व आहे. पर्यटकाला वक्तशीर, जलद, नियमित व परवडणारी सेवा मिळणे आवश्यक असते. ती सुरक्षित असावी लागते. या दळणवळणामध्ये समुद्रमार्ग, भूपृष्ठमार्ग, रेल्वे व हवाई मार्ग सेवा देता येते. आता दळणवळण व संपर्क यंत्रणेमध्ये सुधारणा झाल्याने पर्यटन सुलभ झाले आहे

वाहतूक, संदेश वहन व पर्यटन विकास -

- **वाहतूक:** वाहतूकीच्या साधनांचा शोध हा इतिहासातील महत्त्वाचा शोध मानला जातो. या शोधामुळे मानव एका ठिकाणाहून दुसऱ्या ठिकाणी ठराविक वेळेत जाऊ लागला. ही वाहतूक जलद व सुलभ होण्यासाठी आधुनिक जगात प्रयत्न केले जात आहेत. त्यामुळेच सन १९४९ मध्ये वाहतूक मंत्रालयात पर्यटन विकासासाठी एक वेगळी वाहतूक समिती स्थापन केली. सन १९५५ मध्ये याची एक 'पर्यटन वाहतूक विकास' ही शाखा निर्माण केली.

१) भूमार्ग: -

२) रस्ते:

वाहतूकीच्या साधनांचा विकास झालेला नव्हता तेव्हा पर्यटक पायी पर्यटन करत. प्राचीन काळी घोडा, घोडागाडी, बैल, बैलगाडी, उंट, खेचर, बोटी व होडी यांचा वापर करत. प्राचीन काळापासून रस्त्यांचा वापर ये-जा करण्यासाठी केला जात असे. पूर्वी रस्ते पाऊलवाटा व कच्चे रस्ते अशा स्वरूपात होते. परंतु आजकालच्या गतीमान जीवनात जलद वाहतूकीसाठी चांगले व पक्के रस्ते असणे आवश्यक झाले आहे. त्यासाठी राष्ट्रीय महामार्ग, राज्य महामार्ग, जिल्हा रस्ते व ग्रामीण रस्ते असे प्रकार केले आहेत. सध्या आपल्या देशात ४७ लाख किलोमीटर लांबीचे रस्ते आहेत. यातील १ लाख किलोमीटर महामार्ग आहेत. आता सरकारने 'ग्रीन हायवे' ही पर्यावरण पूरक योजना आणली आहे.

३) **लोहमार्ग** : जगामध्ये रेल्वे निर्माण झाल्यानंतर पर्यटनामध्ये झपाट्याने प्रगती झाल्याचे दिसून येते. आता वाहतूकीच्या साधनामध्ये रेल्वे वाहतूक ही श्रेष्ठ ठरत आहे कारण पर्यटकाना पर्यटन सुलभ व आरामदायी सुविधा म्हणून रेल्वेकडे पाहिले जाते त्याचबरोबर जास्त सोयीस्कर व कमी खर्चात होणारा प्रवास म्हणून रेल्वेकडे पाहिले जाते.

३ मे १८३० रोजी इंग्लंडमध्ये वाफेच्या इंजिनावर पहिली रेल्वे जगामध्ये धावली. त्यानंतर १८४२ मध्ये पहिली प्रवासी रेल्वे सुरू झाली. युरोपनंतर अमेरिकेतही रेल्वेचा विकास झाला. भारतामध्ये १८५६ मध्ये पहिली रेल्वे ठोण ते बोरिवली अशी धावली व त्यानंतर भारतात तीचा विकास झाला. भारतातील मोठ्या शहरात रेल्वे ही लोकल, मेट्रो व मोनोरल ह्या प्रकारात धावतात. तर दुरअंतराच्या प्रवासी व मालगाड्याच्या प्रकारात रेल्वे देशभर धावताना आपल्याला दिसतात. इ.स. १८६९ पर्यंत ६००० कि. मी. रेल्वेमार्ग होते. तर १९०५ पर्यंत ४५००० कि.मी. रेल्वेमार्ग तयार करण्यात आले.

४) **जलमार्ग**: जलमार्गाला प्राचीन काळापासून महत्त्वाचे स्थान आहे. जगभरातील मोठ-मोठ्या नद्या मधून अंतर्गत वाहतूक केली जाते तर समुद्रातून जगभर भ्रमंती केली जाते पर्यटन विकासात या जल वाहतूकीने मोठे काम केले आहे. कोलंबस, वास्को-द-गामा, मॅगलेन या खलाशानी आपल्या धाडसाने समुद्रातून अनेक देशांना जाणारे जलमार्ग शोधून काढले. त्यामुळे जगभरातील अनेक देशांनी व्यापारासाठी व पर्यटनासाठी या जलमार्गाचा वापर केलेला दिसून येतो. सागरी सफर करणे हे पर्यटकांचे आवडते क्षेत्र मानले जाते. सागरी पर्यटनासाठी सर्व सोयीनीय सुसज्ज अशी जहाजे बनवली जातात त्याच बरोबर त्यावर काम करणा-या सेवकाना भरती-ओहटीचे परिपूर्ण ज्ञात असाणे, जरूरी असते. जेणेकरून पर्यटकाना सुरक्षितता मिळेल. जलवाहतूक ही इतर सर्व वाहतूकीच्या साधनापेक्षा स्वस्त असते त्यामुळेच इंग्लंड, श्रीलंका, जपान यासारखे देश पर्यटकांना अनेक सोयी-सुविधा देऊन जल सफारी आयोजित करतात. स्वस्त प्रवास भाड्यामुळे सामान्य पर्यटक ह्या प्रकारच्या पर्यटनाकडे आकृष्ट झाल्याचे दिसून येते.

५) **हवाई मार्ग**: पर्यटनाच्या विकासात हवाई वाहतूकीला अत्यंत महत्त्वाचे स्थान आहे. जग प्रवासासाठी हवाई वाहतूकीला प्रथम स्थान दिले जाते. दुस-या महायुद्धानंतर हवाई वाहतूकीमध्ये मोठ्या प्रमाणात वाढ झालेली दिसून येते. जगातील मोठे-मोठी शहरे ही हवाई मार्गाने जोडली आहेत. हवाई वाहतूकीचा वेग हा प्रचंड असल्यामुळे वेळेची मोठ्या प्रमाणात बचत होते. विमान हे १००० कि.मी. चे अंतर फक्त एका तासात कापते अशी प्रचंड ताकदीचे विमाने आहेत. त्यामुळे जग हे अत्यंत जवळ आले आहे. प्रत्येक देशामध्ये आंतरराष्ट्रीय विमानतळे आहेत. विमानतळापासून पर्यटन स्थळापर्यंत चांगल्या सुविधा दिल्यातर पर्यटक हवाई प्रवासाला प्राधान्य देईल. १९४७ मध्ये भारतात पर्यटन व नागरी हवाई वाहतूक मंत्रालयाची स्थापना झाली असून त्यामार्फत पर्यटन विकासाचा चालना दिली गेली आहे.

➤ संदेश वहन:

पर्यटन व्यवसाय हा आधुनिक संदेशवहन व्यवस्थेमुळे भरभराटीस आलेला आलल्याला दिसून येतो आता जी आधुनिक संदेश वहन यंत्रणा दिसते ती पूर्वी नव्हती. त्यावेळी टपालाद्वारे व तारे द्वारे संदेश पाठवले जात व त्याच पद्धतीने टपालाद्वारे व तारेने त्याचे उत्तर येत असे. पुढे जस जशी संदेश वहन यंत्रनेत सुधारणा होत

गेली तशी दुरध्वनी द्वारे व आकाशवाणी वरून माहितीचे संदेश वहन होऊ लागले. पुढे दुरदर्शनच्या शोधामुळे तर संदेश वहनामध्ये क्रांतीच केली. त्यानंतर आता आधुनिक काळात इंटरनेटद्वारे तर माहितीचा विस्फोटच केला आहे. यासर्व अत्याधुनिक यंत्रणेमुळे पर्यटन व्यवसायाच्या विकासाला मोठा हातभार लावल्याचे आपल्याला दिसून येते.

वरील सर्व वाहतूक व संदेशन वहन सुविधेमुळे 1. समुद्रकिनारे 2. थंड हवेची ठिकाणे 3. किल्ले 3. धार्मिक स्थळे 5. राष्ट्रीय उद्याने व अभयारण्ये या पर्यटन स्थळांचा विकास झाल्याचे दिसून येते.

- १) **समुद्र किनारे:** समुद्र किना-यावर फिरावयास सर्वांनाच आवडते. समुद्र किना-याचे अल्हाददायक व शांत वातावरण मनाला भुरळ घालत असते. फेसाळणारे पाणी, उसळणा-या लाटा, पाण्यामध्ये उभे राहिल्यानंतर पायाखालून सरकणारी वाळू, सुर्योदय व सुर्यास्ताच्या वेळी लाल-गुलाबी रंगाची दिसणारी क्षितिजे हजारो पर्यटकांना आकर्षित करत असतात. MTDC ने विजयदूर्ग, सिंधुदूर्ग जयगड बंदर, गणपतीपुळे, वेळणेश्वर या ठिकाणी सोयी-सुविधा देण्यासाठी अनेक उपाय केले आहेत. याशिवाय इतर 32 ठिकाणी कामे सुरू आहेत. गोव्याचा समुद्र किनारा प्रसिद्ध आहे. गोव्यातील बिचेस पर्यटनाच्या दृष्टीने महत्त्वाचे आहेत. केरळ मधील कोवाल बीच आकर्षणाचे केंद्र आहे. फ्लोरिडामधील मिआमी बीच जगप्रसिद्ध आहे. न्यूझीलंड व आंदमानातील समुद्र किनारे पर्यटनाच्या दृष्टीने समृद्ध आहेत
- २) **थंड हवेची ठिकाणे:** भारतात इंग्रजांच्या काळात थंड हवेच्या पर्यटन स्थळांचा विकास झाला. सपाट भुप्रदेश उन्हाळ्यात तापत असल्यामुळे इंग्रजांनी या काळात उंच पर्वत भागातील निसर्गरम्य ठिकाणे राहण्यासाठी निवडली. इंग्रज सत्ताधिश व भारतातील अनेक संस्थानिक यांनी अनेक 'हिल स्टेशन' विकसित केली. काश्मिरच्या द-याखो-यापासून ते पंजाब, उत्तर प्रदेशातील पर्वतमय प्रदेश देशाच्या पूर्वेकडील, दार्जिलिंग, पंचमगढीच्या टेकड्या, राणीखेत मसुरी हि ठिकाणे थंड हवेची ठिकाणे म्हणून उदयास आली. इंग्रजांनी 'सिमला' तर उन्हाळी राजधानी बनवली. आता देशात कुलुमनाली, उलहौसी, पेहलगाम, नैतीताळ, माऊंट अबू, कोडाई कॅनल, उत्कमंड, कुन्नर, महाबळेश्वर ही ठिकाणे थंड हवेची पर्यटन स्थळे म्हणून प्रसिद्ध आहेत.
- ३) **किल्ले:** प्राचीन काळापासून किल्यांना महत्त्व आहे. भारतात नव्हे तर परदेशातही किल्याचा महत्त्वाचे स्थान आहे. त्यामुळेच पर्यटन आणणे किल्ले यांचे अतूट नाते आहे. किल्यांचे गिरीदूर्ग, जलदूर्ग, भूदूर्ग असे प्रकार आहेत. किल्ले दगडी बांधकामाने भक्कम असतात. काही ठिकाणी किल्याच्या भोवती खंदक, तटबंदी असते. त्यामुळे शत्रूला सहजा-सहजी किल्यात प्रवेश करता येत नाही. किल्यावरती धान्य, तोटा, दारूगोळा इ. युद्ध साहित्य ठेवत. राजे, सरदार, हवलदार, सबनीस, कारखानीस व सैन्य किल्यावरती असे. महाराष्ट्राचा प्रदेश गडकिल्यांनी समृद्ध आहे. हे किल्ले प्राचीन काळापासून सातवाहन, चालुक्य, वाकाटक, बहामनी, मराठे यांनी बांधले. या किल्यांचा लष्करी दृष्टीने उत्तम उपयोग छत्रपती शिवाजी महाराजांनी केला. किल्यांच्या साहयानेच त्यांनी स्वतंत्र राडयाची स्थापना केली. या काळात किल्यांना महत्त्व प्राप्त झाले व त्यामुळे ते इतिहासाचे साक्षीदार झाले. यात रायगड, प्रतापगड, सिंहगड, पन्हाळा, विषालगड, सिंधुदूर्ग जंजिरा या किल्यांचे ऐतिहासिक महत्त्व जाणून घेण्यासाठी पर्यटक या किल्यांना भेटी देतात. या देशी व परदेशी पर्यटक असतात. त्यामुळे पर्यटन क्षेत्राचा विकास झाला आहे.
- ४) **धार्मिक स्थळे:** मानव प्राणी हा मुळातच धार्मिक प्रवृत्तीचा असतो त्यामुळे तो त्याचे मध्यस्थान असलेल्या देव-देवतांच्या चरणी नतमस्तक होण्यासाठी धार्मिक ठिकाणी जात असतो. अगदी प्राचीन काळापासून स्वतःच्या भल्यासाठी धार्मिक स्थळाना भेट देताना दिसून येतात. त्यामुळे ठिकाणाना पर्यटनच्या दृष्टीने महत्त्वाची स्थान आहे. आपल्या देशामध्ये हिंदू, बौद्ध, जैन, शीख, इस्लाम धर्माची अनेक धार्मिक स्थळे आहेत. यामध्ये मंदिरे, लेणी, स्तूप, नद्यांचे घाट, वास्तू, भव्य मूर्ती येतात. मथुरा, वृंदावन, वाराणसी / बनारस, हरिद्वार, ऋषीकेश, वैष्णोदेवी मंदिर, पुरी, पैठण, देहू, आळंदी,

पंढरपूर, तुळजापूर, तिरुपती, हिंदूची धार्मिक स्थळे आहेत. माऊंट आबू जैनांचे पवित्र तिर्थक्षेत्र आहे. सारनाथ बौद्ध धर्मीयांचे धार्मिक स्थळ आहे. आग्र, फरतेपूर सिकी इस्लाम धर्मीयांची स्थळे आहेत. पर्यटनदृष्ट्या यांचा विकास झाला आहे.

- ५) **राष्ट्रीय उद्याने व अभयारण्ये:** पर्यटनाच्या क्षेत्रात राष्ट्रीय उद्यानांना व अभयारण्यांना हजारो पर्यटक भेटी देत असतात. जगभरात अशी उद्याने व अरण्ये आहेत. रणथंबोर राष्ट्रीय उद्यान, पेरीयार राष्ट्रीय उद्यान, सुंदरबर राष्ट्रीय उद्यान, कान्हा राष्ट्रीय उद्यान, काझारंगा राष्ट्रीय उद्यान, जीम कार्बेट राष्ट्रीय उद्यान, गीर राष्ट्रीय उद्यान, नागार्जून सागर अभयारण्य, पालाभाऊ व्याघ्र प्रकल्प, बंदिपूरव्याघ्र प्रकल्प, सह्याद्री वाघ्र प्रकल्प इ. राष्ट्रीय उद्याने व अभयारण्य आहेत. पर्यटनाच्या दृष्टीने यांचा विकास झाला आहे.

निष्कर्ष:

जगभरात सण-उत्सवाच्या काळात पर्यटनाला बहार येतो. यावेळी हजारो पर्यटक पर्यटनासाठी बाहेर पडत असतात. अशा वेळी 'पर्यटक' हा व्यवसायाच्या दृष्टीने अत्यंत महत्त्वाचा घटक असतो. त्याच्या उद्दिष्ट पूर्तीसाठी व त्याच्या सुख समाधानासाठी त्याला हवी असणारी आरामदायी वाहतूक व्यवस्था निर्माण करणे आवश्यक आहे. यासाठी रस्ते हे चांगले व उच्च दर्जाचे केले पाहिजेत. अपघाताचे वेळी जखमी पर्यटकावर वेळेत उपचार होणे आवश्यक आहे. जे परदेशी पर्यटक येतात. त्यांच्या सुरक्षेत तेची खबरदारी घेतली पाहिजे. त्यांची लुट होत नाहीना हे पाहिले पाहिजे. भारतासारख्या विकसनशील देशाने जाणीवपूर्वक ह्या गोष्टीकडे लक्ष दिले तर परकीय चलनाच्या रूपाने देशाची आर्थिक स्थिती सुधारण्यास मदत होईल.

संदर्भ ग्रंथ:

१. घैसास वासंती, प्रवास तंत्र आणि मंत्र, राजहंस प्रकाशन, पुणे.
२. नागतोडे पी. एम., पारधी दिगंबर, पर्यटन भुगोल, विद्या प्रकाशन, नागपूर.
३. भोसले यशोधरा, प्रवास पर्यटनाचे पैलू.
४. चितारा प्रमोद, प्रवासी मित्रखंड १० वा, पर्यटन; चितारी टॅव्हल्स अँड टूर्स, ठाणे, २००७.
५. वर्मा अंजली, भारत में पर्यटन विकास और संभावनाए.
६. कपूर बिमला कुमार, पर्यटन स्थळ एवं मानव संसाधन विकास.
७. Srivastava K. K., Tourism in India.
८. Bhatia A. K., Tourism Development Principles and Practices.

दिन दिन दिवाळी.....एक दीपोत्सव एक आनंदोत्सव

प्रा.डॉ.सिंधू ज.आवळे

राजर्षी छ.शाहू कॉलेज,कोल्हापूर.

प्रस्तावना

भारतीय संस्कृती ही सर्व जगात गौरवशाली म्हणून प्रसिद्ध आहे. भारतातील विविध धर्म, तत्वज्ञान, भाषा, साहित्य, कला, परंपरा, सण, उत्सव, यांच्यातून साकार होणारी संस्कृती ही मानवी जीवन आंतर्बाह्य उन्नत करणारी आहे. या वैभवशाली संस्कृतीमध्ये वर्षाच्या १२ महिने सणवार, उत्सव देशातील कानाकोपऱ्यात साजरे होत असतात. भारत हा विविध जाती-प्रथा यांनी व्यापलेला असल्याने बरेचसे सण हे त्या-त्या जातीनिहाय, प्रदेशनिहाय साजरे होतात. भारतातील 'सणा' चा मुख्य हेतू म्हणजे कुटुंबात, समाजात, एक आनंदाचे व सौहार्दाचे वातावरण निर्माण करून जीवन जगतांना येणाऱ्या दुःख, वेदनेला किंवा संघर्षाला काही काळ दूर ठेऊन आनंदी जीवन जगणे आहे हे निश्चित.

भारतातील महाराष्ट्राचा विचार करता चैत्र महिन्यापासून वर्षाला आरंभ होतो. त्यात 'गुडीपाडवा' या सणाने वर्षारंभ होतो. त्यानंतर श्रावण महिन्यामध्ये निसर्गाने पांघरलेली हिरवी शाल आणि घरोघरी महिनाभर होणारे 'सण' यांची रेलचेल असते. त्यानंतर भाद्रपद; विद्येची, मंगलकार्याची आराध्यदेवता, सगळ्यांचा लाडका, सुखकर्ता दुःखहर्ता गणपतीचे आगमन हा तर सण, उत्सव 'दुग्धशर्करा' योग म्हणावा असाच आहे. त्यानंतर 'दसरा सण मोठा नाही आनंदाला तोटा' हा सण आपट्याची पाने वाटून सोन्यासारखे दिवस यावे आणि आनंदाने राहावे. हा संदेश देऊन दुर्गामाता शक्तीदेवतेच्या भक्तीचा नवरात्र चालणारा हा सोहळा आनंदाने साजरा केला जातो. तसेच दसऱ्या दिवशी दुष्टशक्ती म्हणजे रावणाचा श्रीरामाने केलेला वध ही बाब तर दुष्टावर सुष्टशक्तीचा विजय असा संदर्भ घेऊन येणारा 'दसरा' हा सण सर्व भारतीय बांधवाना आनंद देतो. तर सर्वांची लाडकी दिवाळी कार्तिक महिन्यात येते. हा 'दिवाळी' सण भारताच्या कानाकोपऱ्यात दीपोत्सवाने, गोड-गोड पदार्थाने (फराळ) नवनवीन कपड्यांनी आणि फटाक्यांच्या आतषबाजीने साजरा होतो. दिवाळी हा सण अगदी गरीबातील गरीब ही स्वतःच्या ऐपतीप्रमाणे साजरा करताना दिसतो. 'राजाला दिवाळीचे काय अप्रूप' असे जरी आपण म्हणत असलो तरी श्रीमंत वर्ग ही त्यांच्या प्रतिष्ठेप्रमाणे दिवाळी साजरी करीत असतो. अशी ही दरवर्षी येणारी दिवाळी आनंदाला उधाण आणणारी आहे. दिवाळी हा सण दिवाळ काढणारा असला तरी तो आनंदाने साजरा करतात.

पूर्वपरंपरे प्रमाणे खेड्यात आणि शहरी भागात 'दिवाळी' साजरी होते.भारत हा खेड्यांचा देश आहे, त्याचप्रमाणे कृषी संस्कृती प्रधानही देश आहे. त्यामुळे खेडेगावातील दिवाळीला एक लोकसंस्कृतीचा आयाम आहे हे नाकारून चालणार नाही. आज २१ व्या शतकात खेडी आपली कात टाकताना दिसतात. शहरीकरणाचे वारे खेड्यात शिरून परिवर्तन करू पाहत आहे. पण अजूनही खेडी पूर्ण बदललेली दिसत नाहीत आजही काही सणवार पूर्वापार चालत आलेल्या संस्कृतीचा वसा जपताना दिसतात. खेडेगावात तर दिवाळीच्या सणाचे आगळेवेगळे स्वरूप दिसते.

दिवाळीचा सण हा भारतीय परंपरेनुसार 'पाच' दिवसाचा आहे. दिवाळीचा पहिला दिवस म्हणजे 'वसुबारस' होय. कृषिप्रधान संस्कृतीमध्ये गोमाता, बैल, म्हैस, यांना फार महत्त्वाचे स्थान आहे. शेतीच्या कामात बैलाचा तर दुधादुभ्यासाठी गायी म्हशी यांचा उपयोग होतो. यामुळे वसुबारसेच्या दिवशी गोट्यातील गाई-वासरांना श्रद्धेने व आदराने ओवाळले जाते. त्यांना पुरणपोळीचा गोडधोड घास भरवला जातो. 'वसुबारस' या दिवशी गायीवासरांना श्रद्धेने का ओवाळले जाते याची एक कथा ही सांगितली जाते. ती कथा अशी, एका गावात शेतकऱ्यांच्या कुटुंबात नवीन लग्न होऊन आलेली सून, त्या शेतकऱ्याच्या घरात धनधान्य, गायी गुरांना ददात नव्हती. अश्विन महिन्यात एका पहाटे सासू रानात जात असताना सुनेला सांगते, "हे बघ, मी शेतावर निघाली

आहे,दुपारी येईन तोपर्यंत गहू मुग दाणे काढ गव्हाळ-मुगाळ शिजवून ठेव.” सासूच्या आदेशानुसार तिने गहू मुग काढले पण गव्हाळ-मुगाळ नावाची गाईची वासरं दारात होती तिला वाटले तीच सासूने शिजवायला सांगितली आहेत तिने तसे केले. त्यांना कापून शिजवले. सासू घरी आल्यावर पहाते तर वेगळच वाढून ठेवलेलं. सुनेने केलेले कृत्य पाहून सासूने देवाजवळ सुनेकडून चुकल माझी ही दोन्ही गायची वासर जिवंत कर नाही तर इथेच डोके आपटून जीव देईन वासर जिवंतझालीतर सगळ्यांना साखर वाटीन देवानी ती आर्त हाक ऐकली. वासरे जिवंत केली. तेव्हा सासूने देवाचे आभार मानले व गाय वासरांना ओवाळले या कथेच्या अनुषंगाने असे म्हणता येते की, वसुबारसेला गोठ्यात गायी वासरांना ओवाळले जाते व त्या श्रद्धेतूनच

“दिन दिन दिवाळी

गायी म्हशी ओवाळी

गायीचा वारा बैल नवरा

बैल कुणाचा लक्ष्मनाचा

लक्ष्मन कोणाचा आईबापाचा”

हे गाण फार पूर्वीपासूनलोकगीताच्या स्वरूपात ऐकायला मिळते. शेतकरी बांधव वसुबारस हा दिवस अत्यंतश्रद्धेने साजरा करतात. हा दिवस दिवाळीचा पहिला दिवस असल्याने दारात आकाशकंदील लावण्यात येतो.

धनत्रयोदशी दिवाळीचा दुसरा दिवस म्हणजे धनत्रयोदशी किंवा धनतेरस होय.या दिवशी आर्थिक संपन्नतेसाठी,समृद्धीसाठी, धनाची पूजा केली जाते. म्हणजे लक्ष्मीची पूजा करून तिला धण आणि गूळ यांचा नैवेद्य दाखवला जातो.तसेच आरोग्याची देवता म्हणजे धन्वंतरी देवाची पूजा करून त्याच्या चरणी निरोगी आयुष्यासाठी प्रार्थना केली जाते. वैद्यकीयक्षेत्रात ही धन्वंतरी देवतेची प्रतिमा किंवा मूर्तीची पूजा केली जाते. या दिवसाचे आणखी वैशिष्ट्य म्हणजे अपमृत्यू टाळण्यासाठी यमदेवतेला विनवणी करून यमदीपदान करण्याची प्रथा सर्वत्र पाळली जाते.

नरकचतुर्दशी हा दिवाळीचा मुख्य दिवस होय.श्रीकृष्णाने नरकासुराचा वध केला.म्हणून खेडेगावात दारात शेणाच्या थापलेल्या उताण्या नरकासुरावर काही ठिकाणी केरकचरा टाकण्याचीपरंपरा आहे.नरक चतुर्दशीलाअभंग्य स्नानाची प्रथा आहे. याला लोकभाषेत पहिली आंघोळ असे ही म्हणतात. कडक थंडीचे दिवस असतात पहाटे पहाटे अभंग्यस्नान म्हणजे अंगाला तेल, सुगंधी साबणाने अंघोळ केली जाते. अंघोळी नंतर देवाला,वडीलधाऱ्यांना नमस्कार करून दिवाळीच्या फराळाचा मनमुराद आस्वाद घेतला. जातो दारात तेलाचे दिवे लावतात, रांगोळी काढली जाते. फटाक्याची आतषबाजी आसमंत दणाणून सोडणारी असते.

लक्ष्मीपूजन ही अमवस्या दिवशी येते. ही अमावास्या शुभ मानली जाते.लक्ष्मीचा वास कायमपणे घरात रहावा म्हणून घरोघरी तर व्यापारी लोक आपल्या दुकानात कारखानदार कारखान्यात लक्ष्मीपूजन आणि कुबेर पूजनाचा थाट मांडतात. एका तबकात रुपये दागदागिणे ठेवून त्यावर लक्ष्मीची छोटी मूर्ती ठेवून पूजा केली जाते ही पूजा खूप श्रद्धेने,भक्तिभावाने केली जाते आणि हे लक्ष्मी माते तू सर्व देवाना वर देणारी आहेस,विष्णूला प्रिय आहेस.जे लोक तूला शरण येतात त्यांना जी गती प्राप्त होते ती आम्हाला तुझ्या दर्शनाने प्राप्त होऊदे अशी मनोभावे प्रार्थना केली जाते. या दिवशी झेंडूच्या फुलांच्या माला, रांगोळ्या, पंचपक्वान्नाचे जेवण आणि फटाके यांची रेलचेल असते.या दिवशी घरातील महिला ठेवणीतल्या जरीपैठनीच्या साड्या नेसतात. अंगभर दागिने घालून पारंपरिक वेशभूषा,केशभूषा करून तर पुरुष वर्गही पारंपरिक वेश परिधान करतात धोतर, टोपी, जाकीट वगैरे. लक्ष्मी पूजनादिवशी घराघरामध्ये अत्यंत प्रसन्न असे वातावरण असते.लोकसाहित्याचे अभ्यासक अरुणा ढेरे यांच्या यक्षरात्र मध्ये ‘दिवाळी’म्हणजे ‘यक्षांची रात्र’ असा संदर्भ येतो.कुबेर हा धनाचा देव म्हणून त्याची पूजा केली जाते.

बलिप्रतिपदा म्हणजे दिवाळी ‘पाडवा’- खेड्यातील बायका नेहमी ओवाळताना म्हणतात,

“इडापिडा टळो आणि,

बळीच राज्य येवो.”

दानशूर, प्रजाहितदक्ष, कर्तृत्ववान, बळीचा उद्धारकर्ता अशा बळीराजाला विष्णूने वामनाचे रूप घेऊन पाताळात गाडले परंतु बळीच राज्य पुन्हा येऊन सगळीकडे आबादीआबाद होऊ दे अशी इच्छा व्यक्त केली जाते. दिवाळी पाडव्याचे वैशिष्ट्य म्हणजे पत्नी आपल्या पतीला औक्षण करते. पती तिला वस्तू रूपाने भेट देतो. या प्रथेतून पतीपत्नीच्या नात्याला प्रेमाचे, विश्वासाचे निधान प्राप्त झाले. या दिवशी व्यापारी आपल्या हिशोबाच्या पुढील वर्षी लागणाऱ्या नवीन वह्यांचे पूजन करतात. त्यामुळे बलिप्रतिपदा अर्थात पाडवा हा मंगलमय असतो.

भाऊबीज हा दिवाळी सणातील शेवटचा दिवस होय. भाऊ-बहिणीच्या प्रेमाची साक्ष जपणारा हा दिवस आहे. लोकसंस्कृतीमध्ये दिवाळीतील भाऊबीजेला एक माहेरसण मानले जाते. सासुरवाशीनीला दिवाळी सणाला हक्काने माहेरी येण्याची संधी मिळते. माहेरची माणसेही लेकीची आतुरतेने वाट पाहत असतात. बहिण आपल्या भावाला ओवाळताना औक्ष,सुख-समृद्धी लाभू दे अशी मनोमन प्रार्थना करतेभाऊ ही आपल्या ऐपतीप्रमाणे बहिणीला साडीचोळी ची ओवाळणी घालतो. असा हा भाऊ-बहिणीचे नाते दृढ करणारा गोड सण असतो. लोकगीतांमधून या सणाचे गोडवे गाताना बहिण म्हणते,

“भाऊबीजे दिवशी भावानं काय दिल,
चंद्रहरामधी बाई सोनंगुंफियले,
पूर्ण चंद्रबिंब दिसे पुनवेच्या दिशी
भाऊ राया तुझं यश वाढले राशी राशी.”

ही बहिण चार दिवसाची पाहुणी म्हणून भाऊबिजेनिमित्ताने येते पण आनंदाने घरदार उजळून जाते

समारोप

सर्व सामान्य माणसाला वर्षातून येणारा हा दिवाळी सण आनंद देऊन जातो. हाताची आणि पोटाची गाठभेट करण्यासाठी सतत कष्ट, संघर्ष आहेच पण दिवाळीचे हे पाच दिवस सर्व दुःख कष्ट विसरून आनंदाचा 'दीपोत्सव' साजरा करणारा हा सण समाधान देऊन जातो. तसेच परदेशात ही भारतीय बांधव हा सण उत्साहाने साजरा करतात. त्यामुळे सर्व सणांमध्ये दिवाळीचे अस्तित्व खास असेच आहे.

निष्कर्ष

- दिवाळी सणाला खास परंपरा आहे.
- वर्षातून येणारा हा दिवाळीचा सण श्रद्धायुक्त आनंद देणारा सण आहे
- ग्रामीण भागात दिवाळी सणाचे आगळेवेगळे स्थान आहे.
- दिवाळी हा सण सर्व भारतभर साजरा केला जातो. सर्व जातींमध्ये सर्व वर्गांमध्ये हा सण साजरा होतो त्यामुळे एक राष्ट्रीय बंधुभाव जपला जातो.
- दिवाळी सण हा कृषिसंस्कृतीचे दर्शन घडविणारा आहे. उदा:- वसुबारस, बलिप्रतिपदा इ.
- दिवाळीमध्ये 'दीपोत्सव' करणे याला यम धर्माची प्रथा आहे.
- महाराष्ट्राच्या सांस्कृतिक जीवनात 'दिवाळी'सणाला विशेष महत्त्व आहे. तसेच भारतात आणि परदेशातील भारतीय हा सण आनंदाने साजरा करून एक सांस्कृतिक बांधिलकी जपतात.
- दिवाळी सण हा गरीब-श्रीमंत यांच्या जीवनाला मंगलमय आणि उजळून टाकणारा सण आहे.

संदर्भ

1. माने राजेंद्र : लोकसंस्कृतीचा गाभारा अक्षरयात्रा प्रकाशन, प्रथमावृत्ती २००९
2. भोसले द.ता. : लोकसंस्कृतीचे स्वरूप आणि विशेष
3. पद्मगंधा प्रकाशन, प्रथमावृत्ती २००४

भारतीय संस्कृति के प्राण: पर्व एवं त्यौहार (हिंदी उपन्यासों के संदर्भ में)

DR.KALPANA KIRAN PATOLE

¹Department of Hindi, GKG College, Kolhapur - 416012, (MS) India

भारतीय समाज में संस्कृति का अनोखा स्थान है। संस्कृति मानव जीवन तथा सामाजिक जीवन को नियंत्रित करनेवाली एक महत्वपूर्ण व्यवस्था है। मनुष्य के साथ साथ सामुहिक जीवन को सुखी समृद्ध एवं हितकर बनाने के लिए जिन रूढ़ियों, रिती-रिवाजों, प्रथाओं और संस्थाओं को विकसित किया गया वह संस्कृति है। भारतीय संस्कृति के निर्माण में तीज-त्यौहारों, पर्वों, मेलों और उत्सवों का बहुत बड़ा योगदान है। इनमें गाए जानेवाले लोकगीत, लोकनृत्य एवं लोककथाएँ भारत की सांस्कृतिक धरोहर हैं। भारत में अलग-अलग जाति, धर्म और संप्रदाय के लोग रहते हैं, जिनकी अपनी-अपनी मान्यताएँ होती हैं उसी के अनुसार इन तीज-त्यौहारों को मनाने की विधियाँ भी भिन्न-भिन्न होती हैं। परंतु सबका उद्देश्य एक ही होता है, एकता, बंधुता, अपनापन, प्रेम आदि सद्भावनाओं की वृद्धि करना। “जिस धार्मिक समारोह में लोगों को हर्ष, आनंद और मनप्रसाद की अनुभूति मिलती है, उसे उत्सव कहा जाता है।”¹ इसीलिए सब मिल जुलकर हर उत्सव को बड़े हर्षोल्लास से मनाते हैं। इसके पीछे धार्मिक भावना प्रमुख होती है।

भारतीय तीज-त्यौहार, एक ओर जहाँ विविध जाति, धर्मों से जुड़े हुए हैं। वहीं दूसरी ओर राष्ट्र की अस्मिता से भी जुड़े हैं। त्यौहार मानव-मानव में प्रेम, दया, सभ्यता और सहिष्णुता के भाव जागृत करके मानवीय संबंधों को मजबूत बनाते हैं। फलस्वरूप मनुष्य सभ्यता का आचरण करते हुए समाज में अपना जीवन यापन करता है। इसके साथ साथ “दैनिक जीवन में श्रम परिहार करने के लिए, सामूहिक आनंद की प्राप्ति करना, एकता प्रस्थापित करना, स्वास्थ्य और समृद्धि देना, दुःख व्यथा से मुक्ति दिलवाना, मन को तसल्ली, उत्साह और आनंद देना आदि उद्देश्यों की पूर्ति कराने के लिए समाज ने त्यौहारों और उत्सवों को शुरू किया है उनका आयोजन प्राचीन काल से चला आया है।”² भारत में दिवाली, दशहरा, नवरात्री, बैसाखी, संक्रांत, भाई दूज, ईद, शरद पौर्णिमा, होली आदि सांस्कृतिक त्यौहारों के साथ साथ हमारे कुछ राष्ट्रीय पर्व जैसे गणतंत्र दिवस, स्वतंत्रता दिवस, बालदिन, शिक्षक दिन, गांधी जयंती आदि उत्सवों को हमारे देश के सभी जाति-धर्मों तथा संप्रदायों के लोग मिल-जुलकर, आनंद और उत्साह के साथ धूमधाम से मनाते हैं। साल के हर महिने में, हर ऋतु में कम से कम एक प्रमुख त्यौहार अवश्य मनाया जाता है। जिनमें भारत की महान संस्कृति के दर्शन होते हैं। अतः कहा जा सकता है कि, “भारत का सांस्कृतिक इतिहास हमें किताबों के पन्नों में नहीं बल्कि उनके जीवंत तीज-त्यौहारों एवं उत्सवों में दिखाई देता है। तीज-त्यौहार ऐक्य के साधक, प्रेम के पोषक, धर्म के रक्षक, प्रसन्नता के प्रेरक तथा भाव के संवर्धक ही हैं।”

साहित्य और संस्कृति का संबंध अटूट, गहरा एवं सनातन है। युग विशेष की सामाजिक परम्पराएँ, मान्यताएँ और सांस्कृतिक प्रतिमान साहित्य में ही प्रतिफलित होता है। यही कारण है कि साहित्य को समाज का दर्पण कहा जाता है। हिंदी के उपन्यासकारों ने अपनी अनुभूतियों के सहारे अपनी रचनाओं में भारतीय त्यौहारों व्यापक चित्रण प्रस्तुत करके पाठकों के भावजगत को प्रभावित किया है और संस्कृति के विकास में अपना योगदान दिया है।

‘दीवाली’ जैसे पावन त्यौहार का चित्रण डॉ.रामकृष्ण सिंगी के शब्दों में -

“इस बार की दीपावली, कुछ अधिक ही सुनहरी होगी।

जन-जन की आकांक्षाओं पर, वरदान बन उतरी होगी।”

मैत्रेयी पुष्पा के ‘चाक’ उपन्यास में दीवाली का यथार्थ चित्रण हुआ है। दीवाली दिपों का उत्सव है जो अपने साथ ढेर सारी खुशियाँ लेकर आता है। लोग घर-आँगन में दिप जलाते हैं, तरह-तरह के पक्वान बनाते हैं,

नए कपड़े पहनते हैं, फटाकों के धमाकों के साथ दीप ज्योति के प्रकाश से घर-आँगन झिलमिलाता हैं। यहाँ दृष्टव्य हैं - “एक दीपक सास के थान पर। दूसरा गाँव के सीवाने पर। तिसरा पथवारी पर। चौथा खेत में। पाँचवा मंदिर पर। छटा घेर में।”³ यहाँ मानव जीवन में दीप के महत्त्व को दर्शाया है।

“दीवाली के दिन घर-आँगन लीपा।

चौका-चूल्हा सहेजा। पूरी पकवान का दिन है दीवाली। सारंग सबेरे से लगी है। रंजीत बताशे धर रहे हैं थालियों में। भले आदमी, सबेरे तो पूरियों की चूरमा बँटेगा। तू बताशे धर रहा है। बाबा आँगन में खड़े हैं बाबा”⁴ यहाँ मैत्रेयी जी ने दीवाली के त्यौहार में होनेवाले आनंद और उत्साह को दर्शाया है।

दीवाली-दशहरा और ईद का चित्रण कृष्णा सोबती के ‘जिंदगीनामा’ उपन्यास में दिखाई देता है। गाँव के गोसाई-पान्दे दशहरा-दीवाली की तिथि को बताते हैं, तो गाँव में खुशियाँ फैल जाती है। इन त्यौहारों को मनाने की तैयारी शुरू की जाती है। गाँव के गरीब लोग इसके लिए पैसों को इकट्ठा करते हैं या शाहजी से कर्ज लेते हैं। किसी न किसी प्रकार से त्यौहार मनाकर आनंद लेना इसका उद्देश्य है। ईद और दशहरे की तिथियाँ आगे-पीछे निकली तो गाँव के लोगों को बड़ी खुशी होती है। जैसे, “ईद और दशहरे की तिथियाँ अगगड़-पिच्छड़ निकली तो छोटे-बड़े हियरों में हुलास उमड़ने लगा। कोरे कपड़े दरजी-दरजनों के हाथों में खड़कने लगे।”⁵ इस प्रकार सामुदायिक रूप से मनाए जानेवाले इन त्यौहारों के माध्यम से समाज में सहिष्णुता एवं भाईचारे की भावना बढ़ जाती है। यहाँ हिंदू-मुस्लिम एकता के दर्शन होते हैं।

‘होली’ रंगों का त्यौहार है, जो मानव-मन को लुभाता हुआ समाज में उत्साह भर देता है। शिवप्रसाद सिंह के ‘औरत’ उपन्यास में इसका सुंदर चित्रण हुआ है “सहसा! पचीस-तीस लोग, जिनमें पाँच वर्ष के बच्चे से लेकर पैंसठ वर्ष के बुढ़े तक शामिल थे, गुलाल में नहाये, रंग-बिरंगी अबीर से चेहरे पर इंद्र धनुष लटकाए मस्ती के साथ होली है - चिल्लाते आ गए।... बेहाल है, बेहाल है ठप्प.... वहा जुगीजी होरी है, होरी है, होरी है.... सहसा ढोलक गमक उठी। सदा आनंद रहे एहि द्वारे मोहन खेले हो.... तभी दो आदमियों ने सामने रखी दरी दी। पार्टी साज के साथ बैठ गई। नरैन जी चारों ओर इंतजाम देख रहे थे। एक बड़े कंडाल में एक किलो पिसे हुए बदाम डाल दिया। चोरी से आधा किलो भाँग भी घोल दी गई। पूरा दस किलो दूध डाल के हरखू सरदार लकड़ी से चलाय रहे थे।

सभी दाँडे। स्टील के लंबे-बंदे ग्लास थे। तीन तक पीते ही लोगों के ऊपर नशा चढ़ने लगा। दोन-तीन तो बेहोश हो गए।”⁶

‘होली’ त्यौहार के पीछे जो लोककथा एवं लोकगीत है, उसका वर्णन ‘चाक’ में है। कहा जाता है कि भक्त प्रल्हाद को मारने के लिए होलिका जलाई गई, किंतु भक्त प्रल्हाद बच जाते हैं और होलिका राक्षसी खुद भस्म हो गई थी। इसी कारण होली को राक्षसी मानकर उसे जलाया जाता है। एक-दूसरे पर रंग डाले जाते हैं। गीत गाए जाते हैं। सारंग गाती है -

“समहे की लाज गहो, गोरी समहे की....

नाक नथुनियाँ मो पै हति नाँच, तो क्या रे पहरि खेलूँ होली समहे की..

अब के तो गोरी तुम यो ही हँस-खेलो, फिर के गढ़ाय दूक्षे जोड़ी

समहे की लाज गहो...।”⁷

‘इदन्नमम’ उपन्यास में गाँव के लोग फाग में मिलजुलकर ‘होली’ का आनंद लूटाते हैं। रंगों के इस त्यौहार में मृदंग, रमतूला, झाँझ के ताल पर होली के गीत गाए जाते हैं, यहाँ दृष्टव्य है -

“मन डारे अटापैं काहे ठाड़ी

मन हारें....।”

‘माटी मेरे गाँव की’ उपन्यास में जगदंबा प्रसाद त्रिपाठी जी ने होली सुलगाकर लोक गीतों को गानेवाले गाँव के युवकों का चित्रण किया है -

“पवन की माई सड़ा धोबा चबाए।

पवन की माई रतिया जगावैं।

पवन की माई ढेला सोबावे।”⁸ अतः होली जैसे राष्ट्रीय पर्व को पूरे देश में बड़ी धूमधाम से मनाया जाता है।

‘रक्षाबंधन’ (भाईदूज) के त्यौहार में होनेवाले रश्मों-रिवाजों का चित्रण मैत्रेयी पुष्पाजी के ‘चाक’ है। गाँव के लोग रक्षाबंधन को ‘सन्नूना’ कहते हैं। सावन महिने में मनाये जानेवाले इस त्यौहार में बेटियाँ ससुराल से मायके आती हैं। सोहगी में मिठाईयाँ, वस्त्र-आभूषण आदि भेजे जाते हैं, “गत्ते के लाल हरे डिब्बे, जिनमें से दो साड़ियाँ झाँक रही हैं - रेशमी और चमकदार लाल और हरी। चाची ने वे साड़ियाँ दो थालियों में धर दी। गुलकंदी थालियों में सूखी मेहंदी, चूड़ियाँ, बिंदी, अल्टा, नाखूनी, चुटीला तथा खिलौने आदि रख रही हैं। बूरा और घेवर परातों में सजा दिया गया।”⁹ यहाँ पर पुष्पाजी ने रक्षाबंधन के त्यौहार के लिए नववधू के साथ ससुराल से आई सोहगी में क्या-क्या चीजें दी गई हैं इसका यथार्थ चित्रण किया है। अतः त्यौहारों के निमित्त ससुराल गई बेटियों को मायके आने का अवसर मिलता है इसे भी लेखिका ने दर्शाया है। मैत्रेयी जी के ‘इदन्नम्म’ उपन्यास में ‘रक्षाबंधन’ त्यौहार में हिंदू-मुस्लिमों में एकता के दर्शन होते हैं। सोनपुरा गाँव की मंदा बऊ चीफ साब की बहन अनवरी बुआ के घर समरथ में रहने आती हैं। यहाँ पर रक्षाबंधन के त्यौहार में मंदा अनवर बुआ के बेटे शकील को बड़े स्नेह से राखी बाँधती है। मंदा शकील से कहती है, “लाओ इधर हम तुम्हें राखी बाँधें।”¹⁰ मैत्रेयीजी ने यहाँ पर सामाजिक एकता एवं भाईचारे को दर्शाया है। भाई-बहन के पवित्र एवं अटूट रिश्ते का यह त्यौहार बड़े प्रेम भाव एवं हर्षोल्लास से मनाया जाता है।

‘चाक’ उपन्यास में ‘संक्रांति’ त्यौहार का यथार्थ चित्रण हुआ है। गाँव की औरते संक्रांति के दिन नदी में स्नान करती हैं, जिसे ‘पुण्य-नहान’ कहा जाता है। गाँव के ब्राह्मण द्वारा पूजा-अर्चा करके उसे दक्षिणा दी जाती है। इसके पीछे गाँव के लोगों का अंधविश्वास है कि, “संक्रांति का दिन फाग माह की किटकिटाती ठंड में अतरपुर की जनपरजा करबन नदी के पाट पर जमा है। पछाईयाँ मीत-हवाओं के मूहरत में पुण्य-नहान। जो न नहाए गर्दभ योनि को जाए।”¹¹ यहाँ पर उनका अज्ञान एवं अंधविश्वास दिखाई देता है। कृष्णा सोबती के ‘जिंदगीनामा’ उपन्यास में संक्रांत त्यौहार के रिती-रिवाज एवं धार्मिक विधि का चित्रण है। संक्रांत के समय अग्निदेव को शांत करने के लिए धार्मिक विधि किए जाते हैं। गाँव का कुम्हार घर-घर में जाकर घड़े-घड़ियाँ पहुँचाता है। घर की औरतें उस घड़े को सजाती हैं, और घड़े को लेकर सात ब्राह्मणों को देने के लिए गुड-आटा की रसद लेकर ब्राह्मणों के घर जाती हैं और कहती हैं, “जय धम्मदेव। तेरी करणी से किरणों के ताप-तप। आँख शीतल कर देवता। जल से तृप्ति पा और तृप्ति दे। भरे घड़ेघटक तेरे चरणों में। त्रिहाई सृष्टि जल-बुंदियों से शांत कर।”¹² इस प्रकार पर्व-त्यौहारों के समय गाँव के निष्क्रीय ब्राह्मण लोग गरीबों को ठगाते हैं। ‘जिंदगीनामा’ में ‘बैसाखी’ का चित्रण मिलता है, “दिलों में जीने की रीझें जगा बैसाखी के ढोल ऐसे गूँजने लगे ज्यों हाथ-पैरों में ताजे खून लहराने लगे हों।”¹³ गाँव के दूध पीते बच्चों-बुढ़ों तक सभी के मन में आनंद और नवचेतना भर देनेवाला यह त्यौहार है। प्रस्तुत उपन्यास में, ‘त्रिजन’ त्यौहार का वर्णन है। जिसमें नारियों का सहभाग अधिक होता है जो अधिक पुत्रों की माँ हैं उसे इसमें ज्यादा महत्त्व दिया जाता है। जैसे - “निक्की बेबे ने सतपुत्री वीरवाली को आगे कर दिया - चल, घिये लस्सी डाल प्रक्रिया कर अग्नि-देवता की। जुग-जुग आता रहे यह कामोंवाला दिहाडा। झोलियाँ भरती रहें। दुल्हेने देहरी चढ़ती रहें। सतपुत्रियाँ होती रहे। गाँव की औरतें कँवारियों में आनंद और खुशियाँ भरी दिखाई देती हैं।”

विशिष्ट पर्व एवं तीज-त्यौहार के दिन गाँवों में मेले लगाए जाते हैं, जिसमें आस-पास के गाँव के लोग भी शामिल होते हैं। ऐसे ही एक मेले का सुंदर और सजीव चित्रण रामविलास शर्मा के ‘चार दिन’ उपन्यास में हुआ है।

“चैत्र शुक्ल पक्ष की अष्टमी का मेला आस-पास का जवार में अद्वितीय होता है। दो-तीन दिन पहले से

ही दुकानदार दुकानें लगाना शुरू कर देते हैं दंगल में अपना बल-कौशल दिखाने के लिए नवयुवक दो महिने पहले से ही कुश्ती लड़ते और कसरत करते हैं और स्त्रियाँ छः महीने पहले से मेले में जाने के लिए नए गहने, वस्त्रों की माँगे अपने पतियों के सामने पेश करती हैं। अष्टमी के दिन स्वयं थानेदार साहब का मेले में उपस्थित रहना भी उसका कम महत्त्व सूचक नहीं। प्रतिवर्ष की भाँति आज भी मेले में काफी चहल-पहल थी किंतु दोपहर से भीड़ अधिक हुई अथवा जैसा कि लोग बाग एक दूसरे से कहतेदुपहरी ते मेला गुरुआन है।¹⁴

इसप्रकार भारतीय लोगों के सांस्कृतिक जीवन में पर्व-त्यौहार, उत्सव, मेलों का अनन्यसाधारण महत्त्व है, जिसका यथार्थ चित्रण उपर्युक्त उपन्यासों में दिखाई देता है।

निष्कर्ष:

उपर्युक्त विवेचन से स्पष्ट होता है की, भारतीय संस्कृति सर्वसमावेशक एवं व्यापक है। भारतीय समाज में मनाये जानेवाले सांस्कृतिक पर्व, त्यौहार, उत्सव, मेले आदि मानव जीवन का अभिन्न अंग है। इनके प्रति लोगों में गहरी आस्था है। भारत में जाति एवं धर्मगत भिन्नता होने के बावजूद सभी मिल-जुलकर त्यौहारों को बड़ी सात्विक भावना एवं खुशियों के साथ धूमधाम से मनाते हैं, गाते हैं, नृत्य करते हैं। जिसमें भारत की महान संस्कृति के दर्शन होते हैं। अतः इस संस्कृति की मूल-भावना एकता प्रस्थापित करना और सामुदायिक जीवन में आनंद, सुख पाना है। इससे स्पष्ट होता है की, भारतीय पर्व, त्यौहार, उत्सव, मेले सामाजिक संगठन, एकता और बंधुता बनाए रखने का महत्त्वपूर्ण कार्य करते हैं जो राष्ट्र की एकात्मता एवं अखंडता के लिए अनिवार्य है।

संदर्भ सूची:

1. महादेव जोशी, मुलांचा सांस्कृतिक कोश, प्रथम खंड, पृ.185.
2. डॉ.सुरेखा तांबे, कृष्णा सोबती के कथा साहित्य में चित्रित ग्राम जीवन, पृ.207
3. मैत्रेयी पुष्पा, 'चाक', पृ.197
4. मैत्रेयी पुष्पा, 'चाक', पृ.196
5. कृष्णा सोबती, 'जिंदगीनामा', पृ.84
6. शिवप्रसाद सिंह, 'औरत', पृ.192-194
7. मैत्रेयी पुष्पा, 'चाक', पृ.359
8. जगदम्बा प्रसाद त्रिपाठी, 'माटी मेरे गाँव की', पृ.52
9. मैत्रेयी पुष्पा, 'चाक', पृ.96
10. मैत्रेयी पुष्पा, 'इदन्नमम', पृ.39
11. मैत्रेयी पुष्पा, 'चाक', पृ.244
12. कृष्णा सोबती, जिंदगीनामा, पृ.323
13. कृष्णा सोबती, जिंदगीनामा, पृ.98
14. रामविलास शर्मा, चार दिन, पृ.सं.5-6

सण, उत्सव आणि बदलते पर्यावरण

वनिता कुंभार

संशोधक विद्यार्थिनी,

शिवाजी विद्यापीठ, कोल्हापूर.

प्रस्तावना:

आपल्या दैनंदिन जीवनपद्धती मध्ये झालेल्या बदलामुळे सण-उत्सव साजरे करण्याच्या पद्धतीतही अमुलाग्र बदल झालेला दिसून येतो. याचे कारण म्हणजे वाढती असुरक्षितता, वाढती महागाई, प्रत्येक क्षेत्रातील जीवघेणी स्पर्धा, अंधश्रद्धा, इंग्रजीतून शिक्षण, मॉल संस्कृती, विभक्त कुटुंबपद्धती, पाश्चात्य संस्कृतीचा परिणाम, कमी श्रमात मोठे यश मिळण्याची इच्छा, त्यामुळे पैशाला आलेले महत्त्व या सर्वांमुळेच सण-उत्सव साजरे करण्याच्या पद्धतीत बदल झालेला दिसतो. त्यातूनच पर्यावरणावर विपरीत परिणाम झाल्याचे दिसून येते.

आपले भारतीय सण हे पर्यावरणाशी निगडित आहेत. प्रत्येक सणामागेकाही ना काही पर्यावरणविषयक हेतू आहे. किंबहुना विज्ञानही आहे पर्यावरणाचा ज्ञास घडवून केले जाणारे असे कोणतेही सण नाहीत. पण दुर्दैवाने आज घडीला आपण सणांमधून पर्यावरणाचा ज्ञास घडवत आहोत. माणसाने कितीही प्रगती केली तरी, आपल्या सभोवतालचा निसर्ग संपन्न असेल तरच आपण सुखी जीवन जगू शकतो त्यामुळेच पर्यावरण संवर्धन ही एक खूप मोठी गरज बनली आहे.

सण-उत्सवांचे उद्देश:

कृषिप्रधान देश म्हणून भारत देशाची अगदी प्राचीन काळापासून ओळख आहे. आपण बारकाईने विचार केला तर, सण आणि उत्सवांची रचना ही शेतीच्या वेळापत्रकानुसार तयार करण्यात आल्याचे आढळते. सण-उत्सवांचा मूळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले ठेवणे हा आहे. ऋतुमानाप्रमाणे आहारात बदल केला कि, आरोग्य उत्तम राहते. म्हणून शास्त्रकारांनी ऋतूप्रमाणे सणांची रचना केल्याचे दिसून येते उत्सव हे मनाचे आरोग्य जपतात. गावाच्या उत्सवात तर सर्व स्त्री-पुरुष, अबालवृद्ध एकत्र येतात. त्यामुळे एकमेकांच्या गाठीभेटी होतात. तसेच सहकाराची व समानतेची भावना वाढीस लागते. नवीन आणि चांगल्या विचारांचा प्रसार उत्सवात करणे सोपे जाते. नेतृत्वगुणांना चालना मिळते म्हणूनच लोकमान्य टिळकांनी सार्वजनिक उत्सव सुरू केल्याचे दिसते.^१

सण-उत्सवांचे पर्यावरणावर होणारे परिणाम:

• वटपौर्णिमा :

जेष्ठ शुद्ध पौर्णिमेस वट पौर्णिमा असे म्हणतात हिंदू स्त्रिया या दिवशी उपवास करून वडाच्या झाडाची पूजा करतात. पतीला दीर्घायुष्य मिळावे म्हणून प्रार्थना करतात^२ तसेच याशिवाय हरितालिका, मंगळागौर असे सणही साजरे करतात. यासाठी झाडांची पाने किंवा फांद्या तोडून नेल्या जातात. पूर्वी झाडे झुडुपे मोठ्या प्रमाणात असायची पण आजघडीला त्यांचे प्रमाण कमी झाल्याचे दिसून येते. तरी अजूनही झाडाची पाने आणि फांद्या तोडल्या जातात. शहरी भागात तर या फांद्या चक्क विकल्या जातात. परिणामी अधिक पैसे मिळविण्याच्या हेतूने अधिक फांद्या तोडल्या जातात. मात्र त्यामुळे झाडांची संख्या कमी होऊन पर्यावरण संतुलन बिघडत असल्याचे दिसून येते.^३

• गणेशोत्सव:

गणपती ही बुद्धीची देवता असूनही सार्वजनिक गणेशोत्सवाच्या काळात सगळ्यात जास्त निर्बुद्धिकता आपण दाखवून देतो. उत्सवाचा मूळ हेतू तर कधीच मागे पडल्याचे दिसते. महाराष्ट्रात सार्वजनिक तसेच घरगुती गणेशोत्सव साजरा केला जातो. यावेळी धार्मिक कार्ये मोठ्या प्रमाणावर केली जातात. पूजा घातली जाते,

मंडपांची सजावट केली जाते. सजावटीसाठी प्लास्टिकच्या वस्तूंचा सर्रास वापर केला जातो. प्रसाद वाटपासाठी एकाच वापरून फेकून देणाऱ्या प्लास्टिकच्या ताटल्या, चमचे, वाट्या, पेले इ. मिरवणुकीच्या काळात उडविले जाणारे फटके. कर्णकर्कश आवाजात घुमणारे डॉल्बी हाही एक महत्वाचा घटक. यातून होणारा कचरा, प्लास्टरच्या गणेशमूर्ती ज्या विसर्जनानंतर पाण्यात विरघळत नाहीत. मूर्तींना दिलेले रंग आणि त्यातून पाण्यात मिसळणारे रासायनिक पदार्थ. निर्माल्य, प्रसाद हे सर्व पाण्यात मिसळण्याचा परिणाम हा जल प्रदूषण घडवून आणतो. त्यातूनच नदीतील तसेच समुद्रातील जीवांना धोका निर्माण झाल्याचे दिसते. त्यामुळे पर्यावरणाची हाणी घडून येत आहे.^४

• दिवाळी:

दिपावलीअथवादिवाली हा सण अश्विन महिन्याच्या वद्य तृतीयोदशीपासून सुरु होऊन कार्तिक शुद्ध द्वितीयेला संपतो. या पाच दिवसांमध्ये घरोघरी आकाशकंदील, मातीच्या पणत्या, फटाके इ.चा वापर केला जातो.^५ दिवाळी हा सण फक्त भारतातच नव्हे तर इतर देशांमध्येही मोठ्या प्रमाणात साजरा केला जातो. त्यासाठी वापरल्या जाणाऱ्या फटक्यांमुळे विषारी वायू हवेत मिसळतात त्यातून वायू प्रदूषण होते त्यामुळे वेगवेगळ्या आजारांना निमंत्रण मिळते. तर दिव्यांची रोशनाई, आकाशकंदील यासाठी अतिरिक्त वीज वापरली जाते. या सगळ्याचा भार पुन्हा पर्यावरणावर येतो.^६

• मकर संक्रांती :

मकर संक्रांत हा पौष महिन्यात येणारा एक शेतीसंबंधित सण आहे. भारतीय संस्कृती ही कृषिप्रधान संस्कृती आहे. त्यामुळे या दिवसात शेतात पिकणार्या धान्यांचे वान देण्याची प्रथा आहे. उदा. उस, हरभरे, बोरे, गव्हाच्या लोंब्या इ.^७ या सणास पतंग उडविण्याचीही प्रथा आहे. पतंग उडविताना त्याच्या धारधार मांजामुळे (दोरा)दरवर्षी अनेक पक्षांना आपला जीव गमवावा लागतो.या सगळ्यातून पर्यावरणाचा समतोल बिघडत चालल्याचे दिसून येते.^८

• होळी:

इतरसणांप्रमाणेच होळी हा सणही मोठ्या उत्साहाने साजरा होणारा रंगांचा सण आहे. या सणाला 'होळी पौर्णिमा' असेही म्हंटले जाते. रंगोत्सव म्हणजे होळी, धुळवड व रंगपंचमी अशी काही स्थानिक उत्सवाची विभागणी पहायला मिळते. फाल्गुनी पौर्णिमेपासून ते फाल्गुन वद्य पंचमी पर्यंत असतो काही ठिकाणी दोन ते पाच दिवस हा सण साजरा केला जातो.^९ या होळीच्या सणाला लाकूड जमा करण्यासाठी झाडे तोडणे, नैवेद्याच्या नावाखाली अन्न वाया घालवणे, रंग खेळताना पाणी वाया घालवणे अशा अनेक गोष्टींमुळे प्रदूषण होऊन मानव आणि इतर सजीवांनाही धोका निर्माण होतो.यामुळे पर्यावरणाच्या अनेक संकटाना सामोरे जावे लागते.^{१०}

सण-उत्सव आणि पर्यावरणाचे प्रदूषण घटक

ध्वनिप्रदूषण:

सण-उत्सवावेळीमोठ्याआवाजानेलावलेजाणारेडीजे, फटाके, इतर ध्वनिवर्धक साधने यामुळे साधने यामुळे ध्वनिप्रदूषण होते.याचा त्रास आजारी माणसे, लहान मुले, वृद्ध माणसे, यांना होतोच तर प्राणी, पक्षी यांनाही सामोरे जावे लागते. या प्रदूषणामुळे स्वभाव चिडचिडा होणे, विस्मरण होणे, नैराश्य येणे, झोप न येणे इ. अशा अनेक संकटाना निमंत्रण मिळते.

जलप्रदूषण :

गणेशोत्सव, वटपौर्णिमा अशा काही मोजक्या सणांमुळे अनेक जलचर जीवांनाधोका निर्माण होत आहे कारण गणेशोत्सवात मूर्ती, निर्माल्य, नैवेद्य या गोष्टी पाण्यात विसर्जित केल्या जातात. या मूर्ती प्लास्टर ऑफ पॅरीसच्या असून त्यांना दिलेले रंग हे घटक असतात. त्यामुळे जलप्रदूषण झालेले दिसते त्याचा जलचरांवर प्रत्यक्ष परिणाम झाल्याचे दिसून येते.

वायुप्रदूषण :

गणेशोत्सव, दिवाळी अशा अनेक सणावेळी मोठ्या प्रमाणात फटाके फोडले जातात. फटाक्यांच्या धुरातून निघणाऱ्या विषारी वायूमुळे वायुप्रदूषण होते त्याचा परिणाम असा होतो कि, माणसाला श्वसनाचे विकार जडतात. प्राणी पक्षी यांच्या जीवितालाही धोका निर्माण झालेला दिसून येतो. त्यामुळे ते टाळणे गरजेचे आहे.^{११}

निष्कर्ष:

- आजघडील सणाचे बाजारीकरण झालेले दिसते. याचे वाईट परिणाम म्हणजे समाजीक, आर्थिक आणि पर्यावरण प्रदूषणासारखे गंभीर समस्याभेडसावत आहेत.
- गणेशोत्सवात वापरल्या जाणाऱ्या प्लास्टर ऑफ पॅरीसच्या मूर्ती, सजावटीसाठी वापरले जाणारे थर्मिकॉल व प्लास्टिक यामुळे प्रदूषणाला आमंत्रण दिले जात आहे.
- सणामध्ये वापरल्या जाणाऱ्या फटाक्यांमुळे वायू प्रदूषणमोठ्या प्रमाणावर होत आहे.
- अनेक सण हे झाडांची पाने, फुले, फळे, फांद्या तोडून साजरे केले जातात. यातून पर्यावरणाची मोठ्या प्रमाणात हाणी होत आहे.
- पाश्चात्य संस्कृतीच्या प्रभावामुळे भारतीय संस्कृती मधील सण-उत्सव साजरे करण्याच्या पद्धति मोठे बदल झाल्याचे दिसून येते.

उपाय:

- पर्यावरणाची हाणी रोखण्यासाठी नियम व कायदे करून त्याची काटेकोरपणे अंमलबजावणी करणे गरजेचे आहे.
- पर्यावरण संरक्षण आणि संवर्धनासाठी राज्य शासनाने प्रयत्न करणे गरजेचे आहे.
- सर्वच सण-उत्सव इथून पुढे पर्यावरणपूरक पद्धतीने साजरे व्हावेत अशा प्रकारचे प्रयत्न करायला हवेत.
- शांततापूर्ण वातावरणात, सुरक्षाविषयक सर्व प्रकारची काळजी घेऊन, ध्वनी प्रदूषणविषयक सर्व कायदे काटेकोरपणे पाळत सण-उत्सव साजरे करावेत.
- गणेश उत्सवात मातीच्या मुर्त्यांचा वापर सर्रास करायला हवा. निर्माल्य, मूर्ती दानाची नवीन परंपरा अधिक जोमाने जोपासायला हवी.

संदर्भ:

1. <https://www.loksatta.com/festivals>
2. चौधरी कि. का.- महाराष्ट्र राज्य गॅझेटियर, कोल्हापूर जिल्हा – प्रकाशन, महाराष्ट्र राज्य विकास मंडळ, मुंबई. पृ. १३८
3. www.maharashtratimes.com
4. www.maharashtratimes.com
5. चौधरी कि. का.- उपरोक्त पृ. १३९
6. www.maharashtratimes.com
7. mr.m.wikipedia.org
8. www.maharashtratimes.com
9. mr.m.wikipedia.org
10. www.maharashtratimes.com
11. www.maharashtratimes.com

‘बिनपटाची चौकट’मधील कोर्टकमिटेड मुलांचे सण-उत्सवाचे अनुभव

डॉ. लता पां. मोरे,

मराठी विभाग प्रमुख

राजर्षी शाहू कला व वाणिज्य महा., रुकडी

आपल्या पूर्वजांनी निसर्गाशी समरस होत सणांची संकल्पना पुढे आणली. नंतरच्या काळात दैनंदिन जगण्यातील बदलापासून ते माणसाना जवळ आणण्याचे, त्यांच्यातील भावनिक एकात्मता जपण्याचे, समाजातील भेदभाव विसरून त्याला एकसंघ ठेवण्यासाठी सण-उत्सवाची निर्मिती झाली. सणामुळे आपल्या दैनंदिन जीवनातील ताण कमी होतो, शरीराबरोबरच मनाचे आरोग्य सांभाळले जाते. या सण-उत्सवाच्या साजरीकरणाचे चित्रण अनेक साहित्यिकांनी आपल्या साहित्यातून व्यक्त केले आहे. ‘बिनपटाची चौकट’ या इंदुमती जोंधळे यांच्या आत्मकथनात त्यांना आलेले सणांचे अनुभव व्यक्त झाले आहेत.

‘बिनपटाची चौकट’ हे इंदुमती जोंधळे यांचे आत्मकथन. वडिलांकडून अनावधानाने झालेल्या आईच्या खुनामुळे त्यांना जन्मठेपेची शिक्षा झाली आणि मुलांना अनाथपण आले त्यामुळे लहानपणापासून लेखिका आणि तिचे लहानभाऊ श्रीराम व रमेश यांना वेगवेगळ्या अनाथाश्रमात, वसतिगृहात जीवन कंठावे लागले. लेखिकेने प्राप्त परिस्थितीशी टक्कर देत, कधी परिस्थितीशी समायोजन करत तर कधी परिस्थितीला वाकविण्याचा आटोकाट प्रयत्न करत विलक्षण जिद्दीने आयुष्याशी लढा दिला. अनाथाश्रमात जगत असताना तिच्या वाट्याला कधी दुःख, यातना आल्या तर कधी आनंदाचे, सुखाचे क्षण उपभोगायला मिळाले. त्याचे चित्रण या आत्मकथनात आले आहे.

या आत्मकथनात अत्यंत शांत व समंजसपणे लेखिकेने आपले जीवन रेखाटले आहे. वाढते वय, माणसांच्या घाणेरड्या नजरा, भावंडांची ताटातूट, त्यांच्या भेटीची ओढ, अपार कष्ट करण्याची तयारी, शिकण्याची जिद्द, आयुष्याला वळण देणाऱ्या माणसांविषयी कृतज्ञता, विवाहानंतरचे यातनामय जीवन, नंतर मिळत गेलेले सुख अशा अनेक गोष्टींचे चित्रण अत्यंत पारदर्शीपणे या आत्मकथनात आले आहे. या आत्मकथनाविषयी गंगाधर पानतावणे म्हणतात, “बिनपटाची चौकट दोन खांबावर उभी आहे. एक खांब ऋजुतेचा आणि दुसरा खांब आहे क्रूरतेचा. या दोन्ही अनुभवातून इंदूचे आयुष्य आकाराला आले आहे आणि म्हणून ते विदारक आहे.. पट नसलेली चौकट समाजव्यवस्थेची आहे. मनुष्य समूहाची आहे आणि आतल्या आत खदखदणाऱ्या आत्मप्रत्ययी अनुभवांची आहे.” (बिनपटाची चौकट, पृ. ७)

लेखिकेच्या वडिलांच्या कृत्यामुळे लेखिकेसह तिच्या भावंडाना अनाथपणाचे चटके सोसावे लागले. कौटुंबिक सुखाला पारखे व्हावे लागले. पण लेखिकेच्या समंजस, कामसू, प्रेमळ आणि प्रांजळ स्वभावामुळे समाजातील अनेक मोठ्या व्यक्तींचे प्रेम, माया तिला लाभले. आण्णासाहेब सहस्त्रबुद्धे यांच्या रूपाने प्रेमळ वडील लाभले. आण्णासाहेबानी लेखिकेला आपली मानसकन्या मानून तिच्या शिक्षणासह विवाहापर्यंतच्या अनेक जबाबदाऱ्या स्वीकारल्या. अशा लोकांच्यामुळेच तिचे आयुष्य आकाराला आले. आण्णासाहेबाच्या बरोबरच आचार्य भागवत, मामा क्षीरसागर, व्ही.टी.पाटील, अप्पासाहेब पटवर्धन, दादा धर्माधिकारी, एस. एम. जोशी अशा अनेक मोठ्या लोकांच्या सहवासात राहायला मिळाले. त्यांच्या कार्याचा परिचय झाला, त्यांचे संस्कार झाले.

लेखिकेला शिक्षणासाठी औरंगाबाद, शिरूर, पैठण, कोल्हापूर अशा अनेक ठिकाणी राहावे लागले. त्यांची भावाशी तसेच वडिलांशी भेट एक-दोन वर्षातून एखाद्या वेळेस होत असे. त्यामुळे लेखिकेचे जगणे इतर सामान्य माणसांपेक्षा वेगळे होते. तिचे पूर्वायुष्य अनाथाश्रमात, वसतिगृहात गेल्यामुळे सण-उत्सवाचा आनंद किंवा साजरीकरण यांचा फारसा संबंध आला नाही. पण तरीही या आत्मकथनामध्ये तिच्या आयुष्यातील दसरा-दिवाळीच्या सणाचे काही अनुभव व्यक्त झाले आहेत.

लेखिकेचे शालेय शिक्षण कोल्हापूर येथील ताराराणी विद्यापीठाच्या उषाराजे हायस्कूलमध्ये झाले. या शाळेत दरवर्षी नवरात्रोत्सव साजरा करण्याची परंपरा होती. या नऊ दिवसात सर्व क्षेत्रातील प्रख्यात लोकांची व्याख्याने आयोजित केली जात. नवरात्रीच्या या व्याख्यानमालेतील 'गीतरामायण'कार गदिमांच्या व्याख्यानाचा अनुभव या आत्मकथनात आला आहे. यावेळी गदिमांनी महाभारतातील एकलव्याची गोष्ट सांगितली. एकलव्याकडून गुरुदक्षिणा घेताना द्रोणाचार्य का कठोर झाले याविषयी स्वतःची वेगळी गोष्ट सांगितली. ही कथा सांगताना त्यांच्या पोटातील अपरंपार माया डोळ्यांद्वारे ओसंडत होती. या नवरात्रोत्सवातील व्याख्यानाच्या निमित्ताने लेखिकेला गदिमांच्या प्रेमळ स्वभावाचा परिचय झाला. व्याख्यानानंतर काकाजी म्हणजे श्री. व्ही. टी. पाटील यांनी लेखिकेची गदिमांशी भेट घालून दिली. याच दिवशी लेखिकेच्या भावाचे वडिलांच्या सुटकेविषयीचे पत्र आले होते. या पत्रात वडिलांची सुटका होते या विषयी आनंद होता पण या सामान्य जगात आल्यानंतर घर-दार हरवलेले बाबा राहणार कोठे? खाणार काय? ही काळजी अधिक होती. काकाजीनी गदिमांना या कुटुंबाची कहाणी सांगितली होती त्यामुळे हे पत्र वाचून ते व्याकूळ झाले लेखिकेला पोटाशी घेऊन ते रडू लागले. या प्रसंगाबद्दल लेखिका सांगते, “.... ते पत्र गदिमांनी वाचलं नि मला पोटाशी घेऊन ते रडू लागले. ते रडताना पाहून मीही रडू लागले. त्यांच्या प्रेमाचा, सांत्वनाचा, मायेचा हात पाठीवरून फिरल्याचं अतोनात समाधान झालं आणि अभिमान वाटला.” (बिनपटाची चौकट, पृ.८७) या प्रसंगानंतर गदिमांनी लेखिकेच्या कुटुंबावर एक पटकथा लिहिली व एक सिनेमाही काढला. थोडक्यात लेखिकेच्या जीवनातील नवरात्रोत्सवाचा एक वेगळा अनुभव या आत्मकथनात व्यक्त झाला आहे.

दिवाळी म्हणजे प्रकाशाचा सण. अंधारावर प्रकाशाने मिळवलेला विजय. तसे दिवाळीतील सात-आठ दिवस म्हणजे आनंद लुटण्याचे दिवस. यामध्येही लक्ष्मीपूजन, भाऊबीज, दिवाळी पाडवा हे दिवस आणखी महत्त्वाचे. दिवाळीच्यापूर्वी गोड-धोड फराळाचे पदार्थ तयार करण्याचा उत्साह. दिवाळीमध्ये सुवासिक तेल-उटणे लावून अभ्यंगस्नान, ओवाळणी, फराळावर मारला जाणारा ताव हा झाला दिवाळीतील सर्वसामान्यांचा अविभाज्य भाग. पण कोर्टकमिटेड अनाथ मुलांचे दिवाळीतील अनुभव फार वेगळे त्यांच्यासाठी सण-उत्सव व सामान्य दिवस सारखेच. या आत्मकथनात दिवाळीतील काही अनुभव व्यक्त झाले आहेत.

दिवाळीच्या सुट्ट्या लागल्या म्हणजे वसतिगृहातील मुलींना आनंद होत असे सुट्टी लागण्याच्या चार दिवस आधीच त्यांची पत्रे घरी जात. पालकांसोबत घरी जाताना त्यांचा उत्साह ओसंडून जात असे. पण लेखिकेसारख्या कोर्टकमिटेड मुलींना गावाकडे घरही नव्हते आणि आई-वडीलही नव्हते. त्यामुळे अशा मुलींच्या अनुभवाविषयी लेखिका म्हणते, “परीक्षा झाली की सर्व मुली आपापल्या गावी जात. आम्ही कोर्टकमिटेड मुली सात-आठजणी मात्र होस्टेलवर राहात असू. कारण आमच्यापैकी कोणालाच घर नव्हतं. प्रेमाचं असं कोणी घरी घेऊन जाणारं आपलं माणूस नव्हतं. अशावेळी आम्हाला तीव्रतेने घर नसलेल्या घराची आठवण येई. ...त्यावेळी ते होस्टेल खूप मोठे, भकास, उदास मोकळं-मोकळं वाटे.” (बिनपटाची चौकट, पृ.८८) अशा सुट्टीमध्ये ७०-८० मुलींची कामे या कोर्टकमिटेड मुलींना करावी लागत.

दिवाळीत रेक्टरमॅडमच्या आदेशावरून फराळाचे पदार्थ केले जात. मोठ्या उत्साहाने मुली फराळ बनवत पण तो त्यांना भुकेच्यावेळी किंवा तल्लफ झाली म्हणून खाता येत नसे. कारण ते कोठीघरात कडी कुलपात ठेवले जात. सुट्ट्यांच्या काळात जेवणही उशिरा मिळत असे त्यामुळे पोटात आगडोंब उठला तरी गप्प बसावे लागत असे. दिवाळीचे दिवस असे उपासमारीतच जात असत. लेखिकेने अशाच एका दिवाळीतील अनारसे चोरीची आठवण सांगितली आहे. मैत्रिणीच्या व स्वयंपाकवाल्या आजीबाईच्या कटात सामील होऊन लेखिकेने अनारसे चोरून ठेवले. दोन दिवसांची भुकेची सोय झाली म्हणून आनंद झाला. पण तिघींना एकत्र येऊन अनारसे खाण्याची संधी मिळाली नाही. लेखिकेला मात्र आपली पेटी कोणी उघडली तर चोरी उघडकीस येईल म्हणून भीती वाटे. तसेच पोटासाठी चोरी केल्याबद्दल लाजही वाटे. त्या दिवाळीत सर्वांबरोबर दिवाळीचा फराळ खाल्ला पण

चोरून ठेवलेले अनारसे खाता आले नाहीत. शेवटी ते अनारसे बुरशी येवून वाया गेले तसेच अनारशातील तेलामुळे लेखिकेचे कपडेही खराब झाले. असा दुहेरी तोटा लेखिकेच्या वाट्याला आला.

लेखिकेच्या जीवनात तिला रक्ताच्या नात्यापलीकडची मायेची मानस मिळाली. त्यांचा आधार व प्रेम मिळाले. यापैकी एक म्हणजे कुलकर्णीबाई. दिवाळी किंवा उन्हाळी सुट्टीत त्या अनेकदा लेखिकेला तसेच तिच्या भावंडाना घरी बोलवत. या आत्मकथनात अकरावीतील दिवाळी सुट्टीचा अनुभव व्यक्त झाला आहे. लेखिकेला बाईच्या वडिलांची आपल्याकडे पाहण्याची दृष्टी चांगली नसल्याचे लक्षात आले होते. त्यामुळे या दिवाळीत ती कुलकर्णीबाईच्या घरी म्हणजे क्वार्टरवर न जाता बाईच्या सासरी बंसिलालनगरला जाते. तेवढीच म्हाता-या सासू-सास-याना सोबत झाली म्हणून बाईना आनंद झाला. पण एक दिवस भर दुपारी बाईचे वडील बंसिलालनगरमध्ये पोहचतात आणि स्वयंपाक घरात काम करणाऱ्या लेखिकेवर अतिप्रसंग करू लागतात. सर्व ताकतीनिशी प्रतिकार करून स्वतःची सुटका करून घेते. आपल्यावर ओढवलेला हा प्रसंग ती बाईना सांगू शकत नाही कारण बाईचे तिच्यावर तसेच वडिलांवरही खूप प्रेम होते. या प्रसंगानंतर श्रीरामच्या मदतीने ती स्टेटहोममध्ये राहायला जाते. म्हणजेच अनाथ म्हणून जगत असताना अनेक भले-बुरे अनुभव लेखिकेला घ्यावे लागले. तिच्यासाठी दिवाळी हा आनंदाचा सण रहात नाही. अनाथाश्रमातील मुलांचे जीवन किती निराधार व भयानक असते याची प्रचिती अशा प्रसंगातून येते. एखाद्याकडे आश्रयासाठी आल्यानंतर कसे कठीण प्रसंग ओढवतात. हे प्रसंग दुसऱ्याना सांगणेही शक्य नसते. त्यामुळे मनाची घुसमट सहन करत अशा परिस्थितीतून मार्ग काढत जगण्याची धडपड करावी लागते. अशा प्रसंगी मनाची होणारी उलघाल शब्दांच्या पलीकडची असते.

या आत्मकथनामध्ये शिशुसदनमध्ये साजऱ्या होणाऱ्या दिवाळीचे चित्रण आले आहे. लेखिकेच्या वडिलांनी स्वतःला जन्मठेप झाल्यानंतर नातेवाईकांच्याकडून आपल्या मुलांचा नीट सांभाळ केला जाणार नाही म्हणून त्यांना अनाथालयात ठेवण्याची सरकारकडे विनंती केली. त्यामुळे सरकारी नियमानुसार श्रीराम शिशुवर्गात बसू शकत नसल्यामुळे त्याला बालकल्याणगृहामध्ये राहावे लागले. तर रमेश खूपच लहान असल्यामुळे त्याला व लेखिकेला शिशुसदनामध्ये राहावे लागले. या शिशुसदनात साजऱ्या होणाऱ्या दिवाळीचे चित्रण या आत्मकथनात आले आहे. दिवाळीत सर्व मुलांना नवीन कपडे शिवली जात. पण ती एकाच ताग्यातील चीटाची असत. त्यामुळे सगळी मुले सारखीच दिसत. फरक एवढाच की मुलींना फ्रॉक व मुलांना शर्ट शिवले जात. दिवाळी दिवशी नाईट ड्युटी असणाऱ्या बायका पहाटे उठून गरम पाण्याने, सुगंधित उटण्याने साबणाने न्हाऊ घालायच्या, तान्ह्या पोरांना गरम पाण्याने टबात बुचकळून काढायच्या. शिशुसदनात दाखल केलेल्या मुलांची बारशीसुद्धा घातली जात. एकाच वेळी पाच-सहामुलांना वेगवेगळ्या पाळण्यात टाकून त्यांचे बारसे घातले जात असे. या सेविकाच मुलांच्या आई, आत्या, मायबहीण होत असत. पण सध्या अनाथाश्रमात स्वार्थीपणा, आपमतलबीपणा वाढल्यामुळे मुलांच्या पाठीवरून मायेने फिरणारे हात गायब झाले आहेत. त्यामुळे अनाथाश्रमातील पोरं अधिकच अनाथ व पोरकी होत असल्याची खंत लेखिकेने व्यक्त केली आहे. जुन्या-नव्या परिस्थितीतील फरक नोंदवताना लेखिका म्हणते, “त्याकाळी त्यावेळी दिवाळीत लावलेल्या पणत्यांचा मांगल्यमय उजेड केंव्हाच विझला. सगळीकडे दाट काळाकुट्ट अंधःकार दाटलाय... या मुलांसाठी अंधारात चाचपडणाऱ्या पोरांना योग्य रस्ता दाखवण्यासाठी एखादी नवी पेंढारकर वा दळवीबाई हातात तेवती पणती घेऊन येणार का?” (बिनपटाची चौकट पृ.११७) असा आर्त प्रश्न विचारला आहे. यातून लेखिकेच्या अंतःकरणातील अनाथाविषयी प्रेम, त्यांच्या भविष्याविषयीची चिंता व्यक्त झाली आहे. जुन्या काळात अनाथालयातील प्रेमळ व कर्तव्यदक्ष सेवकांमुळे जसे लेखिकेचे आयुष्य घडले तसे आताच्या मुलांचे आयुष्य यशस्वी होण्यासाठीची तळमळ दिसते. अशा तळमळीतूनच औरंगाबाद येथील समाजकल्याण खात्याच्या वसतिगृहाला नाम रा.सू. गवई यांनी भेट दिली तेव्हा अनाथाश्रमातील मुलांची व्यथा त्यांच्या समोर मांडताना ती म्हणते, “ हे पाहा साहेब, मला दोन वर्षांनंतरच आजच समोर दिसतंय. तुम्ही लोक आम्हाला अठरा वर्षांपर्यंत वाढवता, शिकवता. बाहेरच्या जगाशी काहीही संबंध आलेला नसतो. अशावेळी तुम्ही

सरळ आम्हाला हाकलून देता, जा कुठेही म्हणून. माझ्यासारख्या मुलींनी काय करायचं, तुम्हीच सांगा...” (बिनपटाची चौकट, पृ.११९)

या आत्मकथनात दर्यापूरच्या शांताबाई पितळे यांच्या घरातील दिवाळी सणाची आनंददायी आठवण व्यक्त केली आहे. मामा क्षीरसागर यांची मानसकन्या म्हणजे शांताबाई. ऐन तारुण्यात वैधव्य प्राप्त झालेल्या शांताबाईंना मामानी आपली मुलगी मानले आणि तिला सर्व काही मदत केली. त्यामुळे मामांनी आपल्यामानसकन्येकडील दिवाळीचा पाहुणचार घेण्यासाठी लेखिकेला घेऊन गेले. यावेळी शांताबाईंना आपली लेक भेटल्यासारखा आनंद झाला. त्यांनी लेखिकेचे खूप कोड-कौतुक केले. रक्ताचे नाते नसतानाही केलेल्या निर्व्याज प्रेमांमुळे लेखिका भारावून गेली. दिवाळीच्या पहिल्या दिवशी तिला सुगंधित तेल-उटणे लावून गरम पाण्याने आंघोळ घातली. शांताबाईंकडील प्रेमाने घातलेल्या अभ्यंग स्नानाविषयी लेखिका म्हणते, “कित्येक वर्षांनंतर आज माझ्या पाठीला मायेचा हात लागलेला होता. अभ्यंगस्नान काय असत हे मी त्या दिवशी अनुभवलं.” (बिनपटाची चौकट, पृ.१५६) लेखिकेच्या आयुष्यातील ही पहिली दिवाळी अगदी आनंदात साजरी झाली ती केवळ शांताबाईंमुळे. या दिवाळीत लक्ष्मीपुजनाच्या निमित्ताने लेखिकेने मोठ्या पणतीमधील ज्योतीच्या दिशेने महात्मा गांधी राष्ट्राकडे पाठमोरे पाहताहेतअशी रांगोळी काढली. या रांगोळीचे खूप कौतुक झाले. भाऊबिजेच्या दिवशी लेखिकेला तिच्या भावंडाना कधीच ओवाळता आले नाही. पण या दिवाळीत शांताबाईंचा मुलगा अविनाश याच्या रूपाने तिला भाऊ मिळाला. लेखिकेने त्याला ओवाळल्यानंतर त्याने तिला छानशी साडी ओवाळणी म्हणून दिली. या आनंदाच्या क्षणी तिला तिच्या भावांची प्रकर्षाने आठवण येते. मनातच ती म्हणते, “पण माझ्या मनात दोन भाऊ ...ते कुठे असतील? ...या वेळेला काय करत असतील? त्यांना कोण ओवाळील? कोण त्यांना स्नान घालील?” (बिनपटाची चौकट, पृ.१५७) म्हणजेच येथे लेखिकेच्या मनात सण-उत्सवात सहभागी होत असल्याचा आनंद तर दुसरीकडे आपल्या भावांशी झालेली अखंड ताटातूट असे संमिश्र भाव दिसतात. शांतामावशीच्या रूपाने आपल्याला आई भेटली पण आपल्या भावांना असा कोणाचा मायेचा आधार मिळाला असेल का? या विचाराने ती अस्वस्थ होते. समोर ठेवलेल्या दिवाळीच्या पदार्थात तिला भावांचे चेहरे दिसतात. त्यांना सोडून गोड-धोड खाताना आपण स्वार्थी व आप्पलपोटी आहोत असे वाटू लागते. पण परिस्थिती अशी कि तिला काहीच करता येत नाही. थोडक्यात कोर्टकमिटेड मुलांच्या अंतःकरणातील मानसिक कोलाहल अशा प्रसंगातून दिसतो.

आयुष्याची परवड एखाद्या घटनेने घडू शकते याचे प्रत्यंतर म्हणजे ‘बिनपटाची चौकट’. या आत्मकथनात कोर्टकमिटेड मुलांचे सर्वसामान्यांपेक्षा वेगळे जीवन व्यक्त झाले आहे. त्यांच्या आयुष्यात सण-उत्सव आणि इतर सामान्य दिवस सारखेच. कारण त्यांचा सांभाळ म्हणजे इतरांसाठी ओझे. वडिलांच्या चुकीमुळे लेखिकेवर अनाथाश्रम, वसतिगृहातील जगणे वाट्याला आले. येथे जगताना, सण-उत्सव साजरे करताना आलेले अनुभव अर्थातच दुःख मिश्रित आहेत कोणाच्यातरी आश्रयामुळे, उपकारामुळे या सणामध्ये तिला सहभागी होता आले. या आत्मकथनामध्ये तिला मदत केलेल्या लोकांबद्दलची कृतज्ञता व्यक्त झाली आहे. प्रवाही भाषा, अर्थपूर्ण निवेदन, जगण्याची उत्कटता आणि दुखाचे उदात्तीकरण न करण्याचा स्वभाव यामुळे हे आत्मकथन मराठी आत्मकथनातील एक महत्त्वाचा टप्पा ठरले आहे.

संदर्भ :

१. जोधळे इंदुमती, ‘बिनपटाची चौकट’, अनुबंध प्रकाशन, पुणे, आ.दहावी, २०१६.

मेला - त्योहार और राष्ट्रीय एकात्मता

डा.एम डी गुरव

जी आय बागेवडी महाविद्यालय. निपाणी

प्रस्तावना:-

भारत वर्ष 'धर्म' और 'संस्कृती' के लिए प्रसिद्ध है। भारत वर्ष में धर्म ही प्राणों के रूप में विद्यमान है। इसलिए भारत देश में मेलो और त्योहारों का विशेष महत्व है। इन्हीं त्योहारों के वजह से देश के वैभव की पताका का तथा संस्कृती की पहचान होती है। भारत देश के त्योहारों का सिलसिला कोटि कोटि भारतीयों के लिए संस्कृती परंपरा तथा खुशीयों का मंगलोत्सव मनाते हैं। धार्मिकता की श्रेष्ठतम स्वरूप का पहचान इन त्योहारों के जरिए अभिव्यक्त होती है। 'वसुधैव कुटुम्बकब' की भावना ही हमारी संस्कृती का मूलप्राण है। धर्म हमें नियमबद्ध होना सिखाता है तो सभ्यता उसे सुसंस्कृत बनाती है और इन सुसंस्कृत भावों से ही हम वास्तविक मानव बनते हैं। प्रारंभ काल से ही हम मानव अपने जीवन को सरस, मधुर और रोचक बनाने के लिए वर्ष के महत्वपूर्ण अवसरों पर योजना पूर्वक आनंद पूर्ण त्योहारों को हर्षान्मत एवं हर्षोत्फुल्ल होकर मनाते आये हैं। इन सबके पीछे वैज्ञानिक दृष्टिकोण निहित है। भारतीय ऋषि-मनीषियों ने वर्षभर व्याप्त अनेक ऋतुओं के आधार पर ही इन उत्सवों, पर्वों एवं त्योहारों का आयोजन किया गया है शरद ऋतु में दीपमालिका, वसंत ऋतु में होलिकोत्सव और वर्षा ऋतु में रक्षाबंधन एवं विजयादशमी के पर्व उल्लेखनीय हैं। समस्त त्योहारों में हमारा सांस्कृतिक दृष्टिकोण का दृष्टांत होता है।

भारतीय संस्कृती हमें प्रेम का ही पाठ सिखाती है। विजयादशमी, का, पर्व क्षत्रियों, का, दीपावली, वैश्यो का रक्षाबंधन ब्राह्मणों का और होलिकोत्सव इन विभिन्न धर्मों एवं संप्रदायों के त्योहारों का स्वरूप भी अलग अलग होता है। आज इन धार्मिक त्योहारों का स्वरूप सिमीत न रह कर सार्वत्रीक हो गया है। यहाँ अपनी देश की विभिन्नता में एकता यही हमारे देश की अखंडता बनी है। यहाँ राष्ट्रीयता का स्वरूप दिखाई देता है। इन पर्वों के अतिरिक्त हमारे राष्ट्रीय तिथियाँ भी राष्ट्रीय पर्व के रूप में संपन्न करते हैं। आनंदोत्सव मनाते हैं। जैसे - गणतंत्र दिवस, स्वाधीनता दिवस, महात्मा गांधी जन्मदिवस, विवेकानंद जयंती, महावीर जयंत, बुद्ध पौर्णिमा, गुरुपौर्णिमा, बालदिन, वारकरी संप्रदायी के आषाढी एकादशी, राम नवमी, मकर संक्रांती जो नऊ प्रकार के पक्वान का तथा तिल और गुड का महत्व रखता है। आंबेडकर जयंती आदि राष्ट्रीय विभूतियों के आदर्श को उनके विचारों को तत्वों का स्मरण करके उनको अपने देशवासियों के ओर से सन्मानित करते हैं। इस तरह भारतीय त्योहारों एवं राष्ट्रीय पर्वों के अवसर पर भारत सरकार ने छुट्टियाँ घोषित की हैं। इन राष्ट्रीय पर्वों और त्योहारों के पीछे कुछ - न कुछ इतिहास दिया है इनसे कुछ न कुछ प्रेरणा मिलती है। इनसे प्रेरणा, के साथ-साथ शिक्षा, शिक्षा के साथ मनोरंजन तथा आदर्श का पाठ सिखने को मिलता है। इसी प्रकार इन राष्ट्रीय त्योहारों से तथा धार्मिक, पारंपारिक, सांस्कृतिक त्योहारों के माध्यम से राष्ट्रीयता तथा एकता का बीजारोपण होकर राष्ट्र का जगत प्रेरणा का प्रबल श्रोत प्रवाहित होता है।

धार्मिक त्योहारों का स्वरूप तथा राष्ट्रीयता: 'विश्व ही मेरा घर है' यही धारा भारतीय देश में अनेक त्योहारों के तथा मेलो में यह विचारधारा प्रवाहित होती है। विश्व मंगल का भाव राष्ट्रीय पर्व संपन्न करने से तथा धार्मिक त्योहारों का आचरण करने से सृजन होता है। देश में एकता तथा राष्ट्रीयता और रिश्तो में मजबूती बनाये रखते हैं। इसलिए भारत देश में त्योहारों का महत्व उच्च कोटी का है। छोटे छोटे ग्रामांतर प्रदेश में भी देवी देवताओंके मेले का आयोजन करते हैं। वहाँ भी धर्म और संस्कृती का तथा आखंडता का साक्षात्कार होता है।

' रक्षाबंधन ' रक्षा बंधन का त्योहार हमारे सांस्कृतिक गौरव का अन्यतम प्रतीक है। भाई बहन का यह अनमोल रिश्ता माना जाता है। इतिहास में राणा साँगा की पत्नी कर्णवती ने बहादुरशाह के अत्याचारों से

व्रस्त होकर हुमायूँ को राखी भेजकर रक्षा की याचना की। हुमायूँ ने अपने राज्य की बाजी लगाकर कर्णवती की रक्षा की थी। इस प्रकार यह रक्षाबंधन का त्योहार पर्व निष्काम भाव से निर्बलों की रक्षा का प्रतीक है एवं समाज के प्रति मंगल-कामना का द्योतक है स्पष्ट है कि रक्षाबंधन हमारी संस्कृति के अंतर्गत, सुरक्षा निष्काम बुद्धि एवं परोपकार गुणों का संदेश लेकर प्रति वर्ष आता है। हम भारतीय हर्ष से आस्था से मनाते हैं।

‘ कृष्ण जन्माष्टमी ’:- कृष्ण जन्माष्टमी का पर्व व्दापर युगीन लोकरंजक भगवान श्री कृष्ण की जीवन झाँकी का उत्कर्ष इसी पर्व में निहित है। लोकोद्धार की पतित पावनी गंगा का उद्गम इसी दिन हुआ था। कृष्ण की गीता में दिया उपदेश का स्मरण होता है। जो कर्मवाद यही कर्मशीलता यही कर्मठता हमारे जीवन का प्राण है। ‘कर्म ही जीवन है आलस्य ही मृत्यु है।’ आत्मा की अमरता जीवन के प्रति माया-मोह की भावना को त्यागना, साधुओं के रक्षा के लिए हम आगे बढ़ना इन सब तात्विक बातों का संस्मरण हमें कृष्ण जन्माष्टमी ही तो कराती है।

“यदा यदाहि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानं धर्मस्य तदात्मानं सृजाम्यहम्” । 1

‘ विजया दशमी ’:- विजया दशमी पावस काल के अंतिम चरण में अंतिम चरण में जगमगाता हुआ आता है। इस दिन शमी के वृक्ष की पूजा करते हैं। नऊ दिन तक नवरात्रोत्सव में देवी दुर्गामाता की पूजा अर्चा जारी रहती है। और आठवे दिन को दुर्गाष्टमी के नाम पर मिठाई का पदार्थ घर में बनाकर तथा दुसरे दिन शस्त्रों की पूजा करके विजया दशमी के दिन शमी के पेड़ का पत्ता एक दुसरे को आदान प्रदान करके हर एक का सुनहला जीवन बनाये रखने की कामना करते हैं। इतना ही नहीं विजया दशमी के बारे में और एक कथा प्रख्यात है। जो इस प्रकार है त्रेता युगीन मर्यादा पुरुषोत्तम भगवान राम की विजय प्रदायिनी गाथा का संस्मरणात्मक स्वरूप हमारे सामने प्रस्तुत करनेवाला त्योहार है। इसी राम ने दानव दशानन का मर्दन कर साधु एवं सज्जन मनुष्यों की, धर्म की, संस्कृति की और मानवता की रक्षा की थी। तुलसीदास ने कहा भी है - “जब जब होहि धम्म की हानी बाढ़हि असुर महाअभिमान।

तब तब धीर प्रभु मनुज सरीरा, हरीह साधु सज्जन भव पीडा” । 2

इस तरह इन त्योहारों से हमें सीख मिलती है कि राम की पितृभक्ति, भरत का भ्रातृप्रेम, सीता का पतिभक्ति, हनुमान की स्वामिभक्ति ये सभी गुण हमारी संस्कृति के प्रेरणा का संदेश देते हैं। समाज में राम के आदर्शों की संस्थापना करते हैं। प्रत्येक धर्म से हमें मानवता, प्रेम, सहिष्णुता, नीतिमत्ता सद्भावना, परोपकार, दया, करुणा, संवेदनशीलता का पाठ सीखने को मिलता है।

मैसूर का “दशहरा” कुलू का “दशहरा”, “तिरुपती उत्सव”, “गणेश चतुर्थी”, “बक्रीद”, “रमजान”, “उरुस” हिंदू मुस्लिम धर्म की एकता और अखंडता का साक्षात्कार होता है। “शिवरात्री”, “राम नवमी”, “नवरात्र”, “वारकरी संप्रदाय की आषाढी- एकादशी एकता तथा अखंडता का गाँव-गाँव तुकाराम महाराज की पालखी का स्वागत देश के कोने-कोने धूमधाम से एकता का स्वरूप दर्शाता है। इसी में राष्ट्रीयता का स्वरूप दिखाई देता है। धर्म भेद को भूलकर वर्गभेद को भूलकर अमीर गरीबी का अंतर भूलकर वारकरी संप्रदाय के लोग दिंडी में राष्ट्रीय एकता का साक्षात्कार जन जन तक पहुँचाते हैं। “शिवरात्री का हिन्दूओंका पावन त्योहार- हिंदूओंकी एकता का प्रतीक है। इसी तरह “शिवजयंती” “बसवजयंती” ये त्योहार भी राष्ट्रीय एकता का प्रतीक है। उदा: निप्पानी का उरुस हिंदू मुस्लिम एकता का ज्वलंत साक्ष है। इसमें राष्ट्रीयता की झलक स्पष्ट होती है। इसी भाँति गणेश चतुर्थी में मुसलमान लोग भी गणपती लाते हैं। यह ‘हिन्दू मुस्लिम एकता’ का स्वरूप दर्शाता है। इन त्योहारों का आनंद वेशभूषा, आभूषण, विभिन्न प्रकार के पकवान बनाकर आस्वाद लेते हुए भारतीय लोग में देश के विभिन्न धर्मों में एकता के साथ-साथ राष्ट्रीयता का आभास होता है। भारत के त्योहार एकता, संस्कृति- परंपरा की पहचान है। ये उत्सव हमारा गौरव बढ़ाने के साथ सामाजिक समानता का द्योतक है। “पर्व, अंधकार पर प्रकाश की विजय का प्रतीक है”। “अज्ञानता पर ज्ञान की विजय का द्योतक है”। निराशा

पर आशा का प्रभुत्व है। हमारी संस्कृति सदैव हमें आशावाद का संकेत देती रही है। सदैव से प्रेरणादायक रही है। इसी भाँति राष्ट्रीय पर्वों में राष्ट्रीय एकता, सद्व्यवहार, सौहार्द आदि का अमर संदेश देनेवाला है। हमारी संस्कृति की सबसे बड़ी विशेषता है कि किसी त्योहार या पर्व पर पहले देवी देवताओं को, पावन विभूतियों को समर्पित करके बाद में आनंद लेते हैं। इसलिए हमारे देश को त्योहारों का देश है कहा तो अनुचित नहीं होगा। ये त्योहार और मेले विभिन्न धर्मों को मिलाते हैं। एकता तथा सदभावनाओं को बनाये रखते हैं।

इस तरह हमारे देश में इन त्योहारों का स्वरूप व्यापक एवं विस्तृत है। इसमें देश के कोने कोने की जनता शामिल होती है। विभिन्न जातियों, भाषाओं, प्रांतों, संप्रदायों, धर्मों के विभिन्न प्रदेशों में होनेवाले त्योहारों में मनुष्य के बौद्धिक तथा भावात्मक विकास नैतिक मूल्यों के साथ-साथ एकता का विकास राष्ट्रीयता का एहसास इन त्योहारों के जरिए होता है। जैसे बिहार का छठ, पंजाबी की बैशाखी, तमिळनाडु का पोंगल, मैसूर का दशहरा, कुलू-का दशहरा जहाँ मेला भारी रूप में लगता है। साल भर का व्यापार कुलू मनाली के इस दशहरे के मेले में हो जाता है। इन त्योहारों से भारतीय जन मानस में हर्ष, उल्लास, खुशीयाँ उत्साह प्रदान करते हैं। भावी पीढ़ी के लिए हमारे त्योहार तथा राष्ट्रीय पर्व प्रेरणादायक, पथदर्शक, ज्ञानवर्धक और सांस्कृतिक विरासत है। इन समस्त त्योहारों से देश की एकता बनी रहेगी। सामाजिक समानता स्थापित हो जायेगी। यही हमारी राष्ट्रीयता है। और देश के लिए गौरव की बात है।

उपसंहार:-

हमारे देश के त्योहारों की यही विशेषता है कि ये त्योहार किसी एक संप्रदाय धर्म, जाति, या वर्ग से संबंधित न होकर अपितु ये विभिन्न वर्गों जातियों संप्रदायों के द्वारा संपन्न और आयोजित होते हैं। क्योंकि भारतीय संस्कृति के मूल में सर्वजनहिताय की भावना निहित है। इसलिए भारत अनेक संस्कृतियों का, धर्मों का, राष्ट्रीय पर्वों का देश है। इन सभी प्रकार के त्योहारों के जरिए कुछ न कुछ संदेश मिलता है और इन त्योहारों का कुछ न कुछ विशिष्ट अर्थ बोध का दृष्टांत होता है। इस अर्थ बोध के साथ कोई न कोई महत्व भी अवश्य होता है। यही कारण है कि त्योहारों का महत्व समाज, और राष्ट्र की एकता समृद्धि प्रेम, एकता, मेल, तथा धार्मिक समन्वय, सामाजिक समानता का द्योतक है। इन त्योहारों को मनाने से वो धार्मिक त्योहार हो या राष्ट्रीय पर्वों को मनाने से जो खुशीयाँ मिलती हैं, संदेश मिलते हैं। आज के तनावग्रस्त जीवन में उन त्योहारों का महत्व इतना है कि विभिन्नता में एकता का अद्भुत संगम दृष्टिगोचर होता है। विभिन्न संप्रदाय के मेले और त्योहारों में देश की सांस्कृतिक विरासत है। यही राष्ट्रीयता की पहचान है। सामाजिक समानता तथा भावी पीढ़ी के लिए प्रेरणादायक संदेश इन त्योहारों में समाहित है। राष्ट्र की परंपरा और इतिहास की चेतना ही इन त्योहारों में तथा मेले में प्रधानता है। ये त्योहार विश्व बंधुत्व की भावना को जागृत करते हैं और राष्ट्रीयता का संदेश देते हैं।

“तिरंगे की शान है भारत।

आर्यव्रत की मातृभूमि है भारत।

पावन बाराजोतिर्लिंगों की भूमी है भारत।

गंगामाता की पावन जल से पवित्र है भारत।

कबीरा की पावन कासी है भारत।

देश प्रेमीयों की बलिदान की भूमी है भारत।

धार्मिक एवं राष्ट्रीय पर्वों से सुशोभित है भारत।”

संदर्भ ग्रंथ -

पृष्ठ संख्या

- | | |
|----------------------------------|-----|
| 1) हिन्दी साहित्य का इतिहास | 504 |
| 2) हिन्दी साहित्य का इतिहास | 501 |
| 3) यात्रा संस्करण -डा. एस. पवार | 2/3 |
| 4) आधुनिक हिंदी व्याकरण और रचना | |
| 5) आधुनिक निबंध- श्यामचंद्र कपूर | |

दोहरा अभिशाप में चित्रित त्योहार और उत्सव

प्रा. माधुरी परशुराम कांबले

श्रीमती सी. बी. शाह महिला महाविद्यालय सांगली

प्राचीन काल से ही भारतीय संस्कृति में त्योहारों और उत्सवों की परंपरा चली आई है। इन त्योहारों के अवसर पर मनुष्य एक दूसरे के आपसी वैमनस्य भूलकर एक दूसरे के साथ मिलजुलकर रहता है। भारतीय संस्कृति में उत्सवों को अनन्यसाधारण महत्व प्राप्त हुआ है। साल में शायद ही ऐसा कोई महिना होगा जिसमें त्योहार नहीं हैं। विभिन्नता में एकता भारत की पहचान यही है। यहाँ हर जाती धर्म के लोग एकसाथ मिलजुलकर रहते हैं। जिसप्रकार जाती धर्मों में विभिन्नता है वैसे ही त्योहारों में भी विविधता दिखाई देती है। त्योहार जीवन में खुशियाँ ही खुशियाँ लेकर आते हैं सभी प्रांतों के त्योहार अलग अलग होते हैं। लेकिन कुछ त्योहार ऐसे हैं जिसे देशभर में सब मिलकर मनाते हैं। जिनमें मकर संक्रांति, होली, महाशिवरात्री, रामनवमी, रक्षाबंधन, नागपंचमी, विजयादशमी, करवाचौथ, दीपावली आदि प्रमुख हैं।

त्योहारों का देश के रूप में एकमात्र भारत को ही जाना जाता है। क्योंकि आनेवाला हर ऋतु किसी न किसी त्योहार की सूचना देता है। आज गाँवों में भारतीय संस्कृति के दर्शन होते हैं। भारतीय संस्कृति को ग्रामों ने ही जीवित रखा है। गाँव में हर त्योहार, उत्सव, पर्व सब मिलजुलकर एकसाथ मनाते हैं। इससे आपस में भाईचारे का दर्शन होता है।

कौसल्या बैसन्त्रि का 'दोहरा अभिशाप' यह आत्मकथात्मक उपन्यास परमेश्वरी प्रकाशन, दिल्ली की ओर से 1999 में प्रकाशित उपन्यास है। इसमें उन्होंने अपने जीवन का यथार्थ चित्रण किया है। उनके जीवन की त्रासदी का तथा भोगे हुए यथार्थ का खुलकर चित्रण किया है। इसमें उन्होंने अपने जीवन के साथ साथ वे जिस समाज में रहती थी उस समाज के रीति रिवाज, रूढ़ि-प्रथा-परंपरा, अंधविश्वास, संघर्ष, विसंगतियाँ आदि बातों पर प्रकाश डाला है। इसमें कुछ देवी देवताओं का चित्रण श्रद्धा-अंधश्रद्धा के रूप में मिलता है तथा दलित बस्ती में मनाए जानेवाले त्योहारों का चित्रण लेखिका ने किया है।

कृष्ण जन्माष्टमी :

पौराणिक मान्यता के अनुसार भगवान विष्णु ने मथुरा के असुर राजा कंस जो कृष्ण की माता के भाई थे उनका अंत करने के लिए कृष्ण के रूप में अवतार लिया, उनकी जयंती के अवसर पर जन्माष्टमी का त्योहार मनाया जाता है। दोहरा अभिशाप उपन्यास में लेखिका कहती है "बस्ती में लोग कृष्ण जन्माष्टमी की पुजा बड़ी धूमधाम से करते थे। बाजार में खूब सुंदर सुंदर श्रीकृष्ण की मूर्तियाँ मिलती थी। लोग इन्हें खरीदकर लाते थे। बाबा भी सुंदर सी मूर्ति खरीदकर लाते थे। जन्माष्टमी का त्योहार मनाने के लिए बस्ती के लोग श्रीकृष्ण की मूर्ति लाकर ही उसकी पुजा करते थे। कोई भी त्योहार होता है तो पहले अपने घर आँगन को लोग साफ करते हैं और सजाते हैं। लेखिका कहती है "एक दो दिन पहले घर आँगन की सफाई और लीपापोती हो जाती थी। घर को रंग बिरंगे कागज के फूलों और डंडियों से सजाते थे। कमरे की दीवार पर ऊपर से नीचे तक चित्र चिपकाते थे। यह चित्र पौराणिक कथा पर आधारित थे। एक लकड़ी के चौरंग पर शाम को पुजा करके उस पर श्रीकृष्ण की मूर्ति रख देते थे।"

जन्माष्टमी के दिन पूरा दिन व्रत रखा जाता है और रात में कृष्ण की पुजा के बाद ही व्रत तोड़ा जाता है। उस दिन कई प्रकार के पकवान बनाए जाते हैं। हर त्योहार में कुछ न कुछ पकवान बनाए जाते ही हैं। कभी कभी लोग पकवान खाने मिलेंगे इस हेतु से भी त्योहार मनाते हैं। डॉ. रमेश तिवारी के अनुसार - "समाज में विभिन्न पर्व - त्योहारों का आयोजन भी मुख्यतः इसी उद्देश्य को लेकर किया जाता था, जिसमें लोग

सामूहिक रूप से आमोद- प्रमोद में भाग लेते थे, जैसा कि आज भी लोग करते हैं। होली, दशहरा, दीपावली आदि त्योहारों में जो भव्य आयोजन किया जाता है, उसके पीछे धार्मिक कारण एक बहाना मात्र हैं। असली बात तो है आमोद - प्रमोद। जिसके लिए इन त्योहारों को बड़े धूम-धाम से मनाया जाता है।”

नागपंचमी :

हिन्दू संस्कृति के अनुसार प्रकृति से आत्मीयता जताने के लिए पेड़, पशु, पक्षी आदि की पुजा करने की प्रथा चली आई है। इसमें से एक नाग भी है। नाग को देवता मानकर उसकी पुजा की जाती है। हिन्दुओं के प्रमुख त्योहार के रूप में नागपंचमी का त्योहार मनाया जाता है। भारत कृषि प्रधान देश होने के कारण नाग, साँप को किसानों का मित्र भी कहा जाता है। क्योंकि किसानों की मान्यता है कि साँप खेतों का रक्षण करता है। खेतों में पनपनेवाले जीव, जंतु, चूहे जो फसल का नुकसान करते हैं उन्हें नष्ट करने का काम साँप करता है। खेतों की सुरक्षा करता है। दोहरा अभिशाप उपन्यास में लेखिका कहती है “किसी किसी के घर नागपंचमी को नागपुजा होती थी। उस दिन वे दीवार पर नाग के चित्र बनाते थे। सारे घर में लाइयाँ छिड़ककर एक कोने में किसी बर्तन में दूध रखते, यह मानकर कि नाग देवता आकर दूध पिपेंगे।” नागपंचमी को नाग का चित्र बनाकर या नाग की मिट्टी की मूर्ति की पुजा की जाती है।

महाशिवरात्री :

हिंदुओं के एक प्रमुख त्योहार और भगवान शिव का प्रमुख पर्व के रूप में फाल्गुन कृष्ण चतुर्दशी को यह त्योहार मनाया जाता है। पौराणिक मान्यता के अनुसार कहा जाता है कि इसी दिन सृष्टि का प्रारंभ हुआ है। इसी दिन भगवान शिव और पार्वती का विवाह हुआ था। भारत के साथ-साथ दुनियाभर में महाशिवरात्री का त्योहार बहुत ही हर्ष और उत्साह के साथ मनाया जाता है। भगवान शिव को जलाभिषेक, दुग्धाभिषेक किया जाता है। भक्तों में जवान, बूढ़े पुजा के लिए दूर-दूर जहांपारंपरिक शिवलिंग हैं वहाँ जाते हैं। दोहरा अभिशाप उपन्यास महाशिवरात्री का वर्णन करते हुए लेखिका कहती है – “शिवजी की पुजा भी बस्ती के लोग करते थे। शिवरात्रि के दिन कुछ लोग शिवजी के दर्शन करने पहाड़ों पर बने शिवजी के मंदिर में जाने को निकलते थे। अक्सर ये मंदिर बहुत दूर दुर्गम पहाड़ों पर होते थे। वे पीले वस्त्र धारण करते थे।” महाशिवरात्री के दिन लोग दूर-दूर दुर्गम स्थानों पर जाकर भगवान शिव की पुजा करते हैं।

गणपती उत्सव:

भाद्रपद शुक्ल चतुर्थी को महाराष्ट्र, कोकण, गोवा तक के परदेशों में भगवान गणेश की स्थापना घर-घर तथा सार्वजनिक मंडलों में की जाती है। स्त्री, पुरुष, बच्चे, बूढ़े सभी इस त्योहार में शामिल होते हैं। उस दिन भगवान गणेश का आगमन ढोल मंजीर की झंकारों के साथ होता है। गणपति पुजा रीति रिवाज के साथ डेढ़ दिन, पाँच दिन, सात दिन, दस दिन के अनुसार होती है। सुबह शाम होनेवाली आरती और प्रसाद विशेष होता है। इन दोनों की पुजा के उपरांत विसर्जन भी समारंभ पूर्वक किया जाता है। सामुदायिक एकता के साथ यह त्योहार मनाया जाता है। दोहरा अभिशाप उपन्यास में इस त्योहार का वर्णन किया गया है लेखिका कहती है “माँ ने और बाबा ने भाई की मन्नत की थी इसलिए पाँच वर्ष तक गणपती पुजा की। दस दिन तक बाबा और माँ सवेरे ही नहा धोकर गणपती के लिए असली घी में गुड और चने की दाल पीस, आटे में भरकर मोदक बनाते थे। गणपती बप्पा को असली चीजे खाने का ही शौक था।” वैसे तो गणपति पुजा को इतना माहत्व अस्पृश समाज में नहीं दिया जाता था लेकिन लेखिका के माँ बाबा ने मन्नतमांगी थी इसलिए उन्होंने गणपती उत्सव बड़ी धूम धाम के साथ मनाया था।

अंततः कह सकते हैं की पर्वों एवं त्योहारों की लंबी शृंखला केवल भारत में ही दिखाई देती है। ये त्योहार समाज के आपसी संबंध और समाज की जीवंतता को बनाए रखते हैं। समाज के साथ-साथ पारिवारिक संबंधों में प्रेम और समर्पण की भावना जगाते हैं। हमारे पूर्वजों ने उत्सव, त्योहार की परंपरा मनुष्य की स्वाभाविक भावना को ध्यान में रखकर ही की होगी।

इन त्योहारों में मनुष्यों की रुचि का भी ध्यान रखा जाता है । वर्तमान युग में त्योहारों के प्रति मनुष्य की रुचि कम होती दिखाई देती है । लेकिन आपसी भाईचारे और एकता के लिए मनुष्य के जीवन में त्योहार महत्वपूर्ण भूमिका निभाते हैं ।

संदर्भ :-

२. <https://hindivivek..org>>... त्योहारों और उस्तव की परंपरा
३. <https://hi.m...wikipedia.org/wiki-नागपंचमी>, महाशिवरात्री
४. कौसल्या बैसंत्री कृत दोहरा अभिशाप एक अनुशीलन - डॉ.भीमराव पाटील, प्रा. वर्षा कांबले । ए.बी.एस. पब्लिकेशन ,वाराणसी ।
५. दोहरा अभिशाप - कौसल्या बैसंत्री । परमेश्वरी प्रकाशन ,दिल्ली ।



शिवानी की कहानियों में चित्रित पहाड़ी संस्कृति

प्रा. डॉ. मनाली अमोल सूर्यवंशी

हिंदी विभाग - सहाय्यक प्राध्यापक

न्यू कॉलेज, कोल्हापुर

प्रस्तावना

शिवानी हिंदी की ऐसी लेखिका हैं जिन्होंने कुमाऊँ प्रदेश (उत्तराखंड) की पहाड़ी लोकसंस्कृति एवं परंपराओं को अपने साहित्य के माध्यम से अभिव्यक्त किया है। शिवानी को हमेशा इस बात का दुख रहा कि, उनका जन्म कुमाऊँ में नहीं हुआ। लेकिन युवावस्था में जब वो अपने प्रदेश गई तो, वहीं की हो गई। वहाँ का नैसर्गिक सौंदर्य एवं आभा, पहाड़ी स्त्री- पुरुषों के रहने का ढंग, तौर- तरिके, चाल- चलन एवं परंपराएँ आदि के प्रति वो आकर्षित हुई। शिवानी ने जब कलम थामी तो कुमाऊँ के नैसर्गिक सौंदर्य को सर्वप्रथम अभिव्यक्ति मिली। फिर पहाड़ी संस्कृति एवं परंपरा का अनुपालन करते हुए वहाँ का जनजीवन किस प्रकार प्रभावित हुआ है इसका चित्रण उन्होंने किया है। इसके साथ ही पहाड़ी स्त्रियों का जीवन एवं समस्याएँ भी उनकी लेखनी से अछूती नहीं रही। उनकी एक विशेषता यह भी है कि उन्होंने अपने साहित्य में शीलवती, संस्कारी, सदाचारी नारियों को ही स्थान दिया। स्वच्छन्द आचरण करनेवाली एवं पाश्चात्य सभ्यता की पक्षधर स्त्रियाँ उनकी दृष्टि में सम्मान की अधिकारी नहीं हैं। प्रस्तुत आलेख के अंतर्गत हम पहाड़ी लोकसंस्कृति एवं परंपरा पर प्रकाश डालेंगे।

पहाड़ी लोकजीवन

पहाड़ी यानी पहाड़ों में रहनेवाले लोग। पहाड़ की तरह कठोर और सुदृढ़ शरीर के धनी। भारत का लगभग 21.54% क्षेत्र पहाड़ों से घिरा हुआ है। अत्यंत दुर्गम होने के कारण ही आज तक ये सुविधाओं से वंचित रहा है। सरकार चाहे जितनी कोशिश करें, पहाड़ी क्षेत्र का पूरा विकास करना असंभव ही है। इसके कई कारण हैं, जैसे- रास्तों का न होना, बिजली-पानी का अभाव, आरोग्य विषयक सुविधाओं की कमी, जंगलों का फैला साम्राज्य आदि। इन सभी कारणों से इनमें अज्ञान, अशिक्षा, अंधविश्वास, अधिक मात्रा में दिखाई देता है। शहरों से दूर इनकी एक अलग पहचान बन गई है। जिसे हम पहाड़ी कहते हैं। उनकी वेशभूषा खान-पान, चाल-चलन, बोलचाल की भाषा, वैवाहिक संस्कार, आदि सब इन्हे एक अलग पहचान देते हैं। पहाड़ी क्षेत्र में प्रथा-परम्पराएँ बहुत मानते हैं। आपस में आत्मीयता का भाव आज भी दिखाई देता है। जहाँ भौतिक साधन सुविधाओं का अभाव रहता है वहाँ लोग एक-दूसरे को ही मदद के लिए पुकारते हैं यह सृष्टी का नियम है। शिवानी के साहित्य में यही पहाड़ी लोकजीवन अद्वितीय रूप से अंकित हुआ है।

1. वेशभूषा :- पहाड़ी लोगों की वेशभूषा आम शहरी लोगों से काफी भिन्न है। पहाड़ी स्त्रियाँ घुटनों से थोड़ी ऊपर तक साड़ी पहनती हैं। पुरुष चूड़ीदारनुमा पाजामा और नाना फीतों से इधर-उधर तितलियों में बंधा रंगबिरंगा अंगरखा और टोपी पहनते हैं। पहाड़ों में टोपी पहनना एक संस्कार है। जहाँ पहाड़ी लड़के ने सिर की टोपी उतारी तो समझो, उसे पर लग गए हैं। “बाप की बात याद रख ले छोकरे, सिर की टोपी उतारकर खूँटी पर टांग दी तो समझ ले, अपने संस्कार भी वहीं टांग दिए हैं।” लड़कियाँ झगुला पहनकर कमर से ओढनी बांधती हैं। इस प्रकार पहाड़ों में वेशभूषा से ही बहुत सी बातें पता चलती हैं।

2. पहाड़ी पकवान :- भारत के सबसे ज्यादा ऊँचे-ऊँचे पहाड़ उत्तरी भारत में हैं। तो पकवान भी वही बनते हैं, जो उत्तरी भारत में प्रचलित हैं। जैसे- पूड़ी, कचोड़ी, मालपुवे, हलुवा, सिंगल, जलेबी, झिरमिरी रोट, खजूर, भांग, हाली साग, गडेरिक गुटुक, आलुक, रोट आदि। ज्यादातर पकवान दूध और दही से बनते हैं। इसका एक कारण यह भी है कि, ये लोग बहुत ही परंपरावादी और अंधविश्वासी होते हैं। पानी में गूँधा आटा यहाँ जूठा माना

जाता है। इसलिए आटा भी दूध में ही गूँथा जाता है। खाने में रायता और अनार की चटनी भी होती है। “रोहिणी ने उस दिन पहाड़ी पकवानों से मेज भर दी थी। मोमन डली फूली पुड़ियाँ थी। पहाड़ी ककड़ी का पीला रायता था। भांग के बीज भूनकर बनाई गई दाड़िम की चटनी थी।” इस प्रकार पहाड़ी क्षेत्र में बहुत ही स्वादिष्ट पकवान बनते हैं। कुछ पकवान देखने में न सही पर स्वाद में लाजवाब होते हैं।

3. पहाड़ी मकान:- पहाड़ी क्षेत्र में सुविधा अभाव के कारण पक्के मकान नहीं बनाए जाते। उपलब्ध साधन-सामग्री से ही रहने लायक घर बनाए जाते हैं। अधिकांश मकान काठ के बनाए होते हैं। जिसका दरवाजा बहुत छोटा होता है। झरोखों पर तिब्बती द्वारपालों की असंख्य मूर्तियाँ उभरी हुई होती हैं। छोटी पर महीन नक्काशी बनाई जाती है। छत नुकीले होते हैं। पहाड़ों में ये मकान और भी खूबसूरती बिखेरते हैं।

4. पहाड़ी गहने:- पहाड़ी लड़कियाँ सभी प्रकार के गहने पहनती हैं। सतलड़ी, झुमके, पायजेब, नथ, कंगन आदि गहने प्रमुख होते हैं। सतलड़ी ये गहना पहाड़ी अमीर स्त्रियों के पास ही होता है। वहाँ पर पहना जानेवाला और एक गहना था, जिसको केवल पहाड़ के सुनार ही बना सकते थे, वह था- कुन्दन जड़ी पचलड़े।

5. पहाड़ी स्त्रियों का वर्ण:-पहाड़ों में अधिकतर गौर वर्ण की स्त्रियाँ ही दिखाई देती हैं। गोरा दूधिया रंग कुमाऊँवासियों को जन्म से ही प्राप्त होता है। साँवली लड़की को नीचा समझा जाता है। पहाड़ी क्षेत्र में सेब का उत्पादन अधिक होने के कारण वहाँ की लड़कियों के गालों पर सेब जैसी लालिमा रहती है। वहाँ की स्त्रियाँ अत्यधिक सुंदर होती हैं।

6. व्यवसाय:- पहाड़ी क्षेत्र पिछड़ा हुआ होने के कारण वहाँ उद्योग, व्यवसाय के दूसरे साधन कम ही होते हैं। शहरों के लोग अपनी बीमारी दूर करने और घूमने फिरने के लिए पहाड़ी अंचलों की यात्राएं करते हैं। इसी कारण वहाँ के लोग कुलीगीरी करना, जड़ी-बूटियाँ इकट्ठा करके बेचना, स्ट्रोबेरी, अखरोट, चेस्टनट, आदि कई प्रकार के पहाड़ी फल बेचकर अपना गुजारा करते हैं। इसी के साथ, घास काटना, गाय-बकरी पालना, दूध बेचना, खेती करना, लकड़ियाँ काटना आदि परंपरागत व्यवसाय भी करते हैं। “दिन-भर वह अपनी छोटी-सी दुकान में चेस्टनट, स्ट्रोबेरी, अखरोट बेचता था। उसकी दूकानदारी सीजन तक ही सीमित थी। ” इस प्रकार व्यवसाय करने में पहाड़ी क्षेत्र में मर्यादाएं होती हैं।

7. जाति-व्यवस्था :- पहाड़ों में आज भी जाति-व्यवस्था का कठोरता से पालन किया जाता है। एक ही जाति में भी उंच और नीच का भेद माना जाता है। चाहे वह शूद्र जाति से हो या उच्चजाति से। शिवानी की ‘उपप्रेती’, ‘नथ’, ‘मँझले ददा’, ‘मन का प्रहरी’, ‘मास्टरनी’, ‘रथ्या’ आदि कहानियों में जाति- व्यवस्था का चित्रण दिखाई देता है। देश स्वतंत्र हुए इतने वर्ष बीत गए फिर भी हम परंपरामुक्त नहीं हो पाए। आज भी विवाह जैसा संस्कार उंच-नीच एवं जाति व्यवस्था में अटका हुआ है। ‘उपप्रेती’ कहानी की रमा साँवली पर, सुंदर थी। उसकी शादी विमाता कैंजा ने अपने से निम्न कुल में तय कर दी। रमा का पति निम्न कुल का होने के कारण रमा के रिश्तेदार कहते हैं- “संबंधों की तो लुटिया ही डूबो दी जीजा ने। आज-तक हम ऊँची धोतीवालों की ऐसी नाक नहीं कटी। एकदम गए-बीते खानदान में दे दिया छोकरी को। लड़के का बाप तो उप्रेती हैं, पर माँ के वंश में दोष हैं।” रमा की शादी होने के बाद उसके पिता को जातिच्युत कर दिया गया। कोई भी न रमा की शादी में आया, न बारात में। इस प्रकार शिवानी ने भारतीय जाति-व्यवस्था का चित्रण अपनी कहानियों में किया है।

8. विवाह प्रथा:- पहाड़ों में विवाह अगर प्रथा- परम्पराओं का पालन करके किया गया हो तो वो विवाह अच्छा हुआ ऐसा माना जाता है। कई परम्पराएँ आज भी वहाँ प्रचलित हैं। ‘ज्येष्ठा’ कहानी की नायिका हरीप्रिया का विवाह कुंडली में ज्येष्ठा नक्षत्र होने के कारण ही नहीं होता है। कई कुर्माचली परिवारों में तो आज भी कन्याओं के मंगल, जेष्ठा, आश्लेषा नक्षत्र होने पर, उनके विवाह नहीं हो पाते। अगर किसी ने अपनी जाति- बिरादरी के बाहर विवाह किया तो उसे बहिष्कृत किया जाता है। “खबरदार, जो उस कुलबोरनी को बुलाया। हमारे लिए तो वह मर-खप गई! ब्राह्मण की बेटी बनिए की बहू बनने गई तो कहोवही बनी रहें। ” इसके अतिरिक्त शादी के बाद जामाता को खीले उड़द परखने का रिवाज है। नई ब्याही पुत्री के घर प्रत्येक त्यौहार पर पकवान भेजे जाते

हैं। साथ ही सवा सौ लड़ू और इक्यावन मढ़िया भेजी जाती हैं। हर मठठीपर घर कीबड़ी- बुढ़ियों का नाम लिखा जाता हैं। इसप्रकार पहाड़ी क्षेत्र में विवाह अनूठे होते हैं।

9. बहुविवाह :- बहुविवाह करना हमारे भारतीय संस्कृति की प्राचीन परंपरा हैं। आज कानून व्यवस्था के कारण स्त्री पर हो रहे अन्याय और अत्याचार को वाणी मिल गई हैं, इसलिए यह प्रथा कम हो गई है। पहली पत्नी पागल या बांझ होने पर ही अब दूसरा विवाह किया जा सकता हैं। परंतु पहाड़ी एवं आदिवासी क्षेत्र में यह प्रथा आज भी है। पहाड़ी क्षेत्र में पुत्र प्राप्ति हेतु अनेक विवाह किए जाते हैं। ऐसे में कई स्त्रियों पर अन्याय भी होता हैं। “कुमाऊँ के रजपूत के लिए पुत्र के बिना निरबंसिया जीने से मौत भली हैं।” ‘ठाकूर का बेटा’ कहानी में हयातसिंह अपनी दोनों पत्नी और बेटियों के होते हुए भी पुत्र प्राप्ति के लिए अपनी बेटों के उम्र की हंसा से शादी करता हैं। इसी प्रकार ‘पिटी हुई गोठ’ कहानी का गुरुदास भी अपनी बेटों के उम्र की लड़की चंदो से तीसरी शादी करता हैं। उपर्युक्त सभी उदाहरणों से एक बात स्पष्ट होती हैं कि, स्त्री एक वस्तु और एक गुलाम के रूप में ही आज भी मानी जाती हैं।

10. दहेज प्रथा :-हमारे देश में दहेज लेना और देना एक आम बात हैं। हमारी परंपरा में ही इसे स्थान दिया गया हैं। कानून में इसके लिए कठोर शिक्षा का भी प्रावधान किया गया हैं, परंतु कई आम और खास लोग सरेआम इस प्रथा का पालन करते हैं। स्त्री कितना भी क्यूँ न कमाती हो, समाज में दहेज की समस्या ज्यों की त्यों हैं। शिवानी के ‘अपराधी कौन’, ‘भूल’, ‘दो सखियाँ’, ‘दर्पण’, ‘मास्टरनी’, ‘दो बहनें’ ‘शर्त’ आदि कहानियों में यह समस्या प्रखरता से दिखाई देती हैं।

‘दो सखियाँ’ कहानी में सुधा पर दहेज के लिए ससुर और पति अत्याचार करते थे। उसका ससुर चाहता था कि, हरदयाल (सुधा के पिताजी) अपनी सारी संपत्ति दामाद के नाम कर दे। लेकिन हरदयाल ने हड़डी तोड़ मेहनत करके संपत्ति बनाई थी। उसकी एक ही इच्छा थी कि इस संपत्ति को किसी सत्कार्य में लगा दें। एक दिन पुत्री का पत्र आया, “पिताजी, आपने यदि संपत्ति-कोठी इनके नाम नहीं की तो ये कसाई मुझे मार डालेंगे। अब आप और देर मत कीजिये, जो ये चाहते हैं, वह कर दीजिये।” उस पत्र पर पिताजी ने विश्वास नहीं रखा और फाड़ डाला। उन्हे लगा किसी के प्राण लेना क्या इतना आसान हैं ? कैसे मार डालेंगे सुधा को ? आखिर कानून किसलिए हैं ? पर कहाँ था कानून ? दूसरे ही दिन समधी का फोन आया कि, आपकी बेटा चाय बनाते वक्त बुरी तरह जल गई। समधी का बड़ा दामाद पुलिस विभाग में सरकारी अधिकारी था। उसने मामला रफादफा कर दिया। न कोई केस दर्ज हुआ और न कोई गवाह सामने आया, और न कोई कारवाई हुई। इसी प्रकार ज्यादा दहेज देने के कारण ही ‘अपराधी कौन’ कहानी में कनक जैसी साँवली लड़की को आई. ए. एस. लड़का मिल जाता हैं।

11.अंधश्रद्धाऔर कर्मकांड :-चाहे हम कितने भी शिक्षित क्यूँ हो, पूर्वपार चली आ रही कुछ प्रथाएँ आज भी आँख मूँद के मानते हैं। उनका पालन करते हैं। हमारे देश के लोग बहुत अंधश्रद्धालू हैं। विवाहकरते समय, नया घर खरीदते समय, कुछ भी वस्तु खरीदने से पूर्व और बाद में किसी ज्योतिषी को दिखाना अपना कर्तव्य मानते हैं। उससे ही वह वस्तु और कार्य सुरक्षित होता है ऐसा उन्हे लगता है। आज की इक्कीसवी सदी टेक्नोलॉजी की है। मनुष्य चाँद पर रहने की तैयारी कर रहा है। ऐसे समय में हमें इन फालतू बातों को छोड़ना होगा। नरेंद्र दाभोलकर, गोविंद पानसरे, एम.एम कुलकर्णी आदि लोगों ने समाज में वैचारिक क्रांति लाने के लिए अपनी जान गंवाई है। फिर भी शिक्षित एवं विकसित क्षेत्र में पचास प्रतिशत से अधिक लोग ऐसे ही हैं, तो पहाड़ी क्षेत्र में क्रांति कैसे होगी।

‘जेष्ठा’ कहानी की नायिका पीरी की शादी उसकी कुंडली में जेष्ठा नक्षत्र होने के कारण ही नहीं हो पाती। “जहाँ-जहाँ पात्र से बड़ा भाई होगा वहाँ- वहाँ से कुंडली ऐसे ही लौट आएगी पंतजी, कन्या का जेष्ठा नक्षत्र हैं।” ‘चिलगाड़ी’ कहानी में कर्मकांडी ब्राम्हण का चित्रण किया है। ‘दादी’ कहानी में भी दादी के कर्मकांड का चित्रण दिखाई देता है। ‘करिए छिमा’ की नायिका हीरावती जब अपने ही बहन के सुहाग पर डाका डालती हैं

तब पंचायत उसे गाँव की सरहद के पार जाने का आदेश देती हैं। तब हीरावती गाँव के बाहर कोढ़ी साहब के ओड़ियार में आश्रय लेती हैं। लोगों का कहना था कि, "गुहा कि छत से झूलता कोढ़ी साहब संध्या होते ही कूद जाता हैं और बड़ी चौकसी से अपने बाग कि रखवाली करता हैं।" लेकिन हीरावती को कभी भी वो भूत समान कोढ़ी साहब दिखाई नहीं दिए। वह तो बड़े मजे से उस बाग के फल बेचकर जीवन यापन करती हैं। 'चाँद' कहानी में मानवी कि महरी अपनी मरी हुई सौत से पीछा छुड़ाने के लिए किसी झाड़ू फूँक वाले के पास जाती है। वह नट उसे कहता है कि, तुमने अपनी सौत के नाम से साड़ी, टिकुली नहीं दी क्या ? मानवी को भी लगता है कि उसे भी अपनी सौत के नाम पर कुछ देना चाहिए। "कैसा आश्चर्य है मानो" , मैंने उसे समझाने की चेष्टा की थी, "तुम पढ़ी-लिखी होकर भूत प्रेत और झाड़ू-फूँक की बातें करती हो। " प्रस्तुत कहानी के माध्यम से एक बात सामने आती है कि, शिक्षित लोग भी किसी भी बात पर अंधविश्वास करते हैं। 'रथ्या' कहानी की नायिका भी अंधविश्वास के कारण ही वेश्या बन जाती है। इस प्रकार अंधविश्वास हमारे भारतीय संस्कृति की भयंकर समस्या है।

निष्कर्ष :

निष्कर्षतः यह कहा जा सकता है कि, भारतीय संस्कृति का असली चेहरा अब भी पहाड़ी लोगों के कारण अस्तित्व में हैं। शहरी चकाचौंध से दूर पहाड़ी जंगलों में रहनेवाले इन लोगों के कारण ही हम मूल भारतीय सभ्यता से परिचित होते हैं। पुरुषों की बलवान, सुदृढ़ शरीरयष्टि, दूधिया रंग की गोरी सुंदर स्त्रियाँ उनकी वेषभूषा, रूढ़ि-परम्पराएँ आदि के माध्यम से हमें भारतीय संस्कृति के दर्शन होते हैं। शिवानी ने अपनी कहानियों में पहाड़ी आँचल की समस्याएँ, रूढ़ि-परम्पराएँ, जीवन पद्धति और उन्नति का चित्रण किया हैं। पहाड़ी आँचल को अपने साहित्य में चित्रित करनेवाली शिवानी शायद हिन्दी की पहली महिला लेखिका हैं।

संदर्भ :-

1. शिवानी, कस्तुरी मृग तर्पण, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 71
2. शिवानी, भिक्षुणी, मामाजी, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 57
3. शिवानी, चिरस्वयंवरा, पिटी हुई गोद, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 67
4. शिवानी, दो सखियाँ, उपप्रेती, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 10
5. शिवानी, विप्रलब्धा, दो स्मृतिचिन्ह, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 08
6. शिवानी, लाल हवेली, ठाकूर का बेटा, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 62
7. शिवानी, दो सखियाँ, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 36
8. शिवानी, विप्रलब्धा, जेष्ठा, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 65
9. शिवानी, करिए छिमा, नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 45
10. शिवानी, अपराधी कौन, चाँद , नई दिल्ली, राधाकृष्ण प्रकाशन, प्र.सं 2007 पृ. 91

भारतीय सण - उत्सव विज्ञानाचे प्रतिक

डॉ. शुभांगी सदाशिव माने

सहाय्यक प्राध्यापक,

म्हैसाळ महाविद्यालय, म्हैसाळ.

प्रस्तावना:

सण व उत्सव या संरचना अतिप्राचीन काळापासून ते अर्वाचीन काळापर्यंत आणि आदिम समाजापासून ते आधुनिक सुधारलेल्या समाजापर्यंत जगातील सर्व समाजात व राष्ट्रात सर्व काळी अस्तित्वात असलेल्या दिसून येतात. भारतीय समाजात तर सण उत्सवांची परंपरा चालू आहे. कौटिल्याच्या अर्थशास्त्रातही या सण उत्सवांचे उल्लेख आढळून येतात. तो म्हणतो 'अग्नी, उदक, दुर्भिक्ष व्याधीपासून जनपदांचे संरक्षण करण्याकरिता पूजाविधी आणि उत्सव साजरे केले जात असत.' कालानुरूप त्याच्यामध्ये काही परिवर्तने झाली असली तरी सण-उत्सवामधील लोकांचा सहभाग कमी झालेला दिसत नाही. माणसाने सण आणि उत्सवांच्या माध्यमातून ईश्वराशी, सृष्टीशी, आप्त स्वकियांशी, प्रेषित आणि विरनायकांशी एक मूल्यात्मक नाते रुजविण्याचा प्रयत्न केला आहे. ऋतूपरत्वे होणारे धार्मिक समारंभ, भोजन प्रसंग, मिलनाचे आणि रंजनाचे प्रसंग यातून संस्कृती विस्तारत गेली आहे. त्यामुळे सणावारांच्या प्रसंगाकडे केवळ कर्मकांड म्हणून न पाहता वैज्ञानिक दृष्टीकोनातून पहायला हवे. कारण त्यामुळे विज्ञाननिष्ठ तरुण पिढीला सण उत्सवांचे महत्व लवकर पटेल. ते साजरे करताना अधिक आनंद होईल आणि पर्यावरणाच्या दृष्टीने ते अधिक उपयुक्त ठरेल.

सण, उत्सव व्याख्या:

'सण' हा शब्द 'क्षण' ह्या संस्कृत शब्दावरून आलेला आहे. क्षण-छन-सण अशी त्याची व्युत्पत्ती देतात. हेमचंद्राच्या प्राकृत व्याकरणात 'छण' म्हणजे उत्सव असा अर्थ दिलेला असून मेघदूत, दशकुमारचरित, श्रीमद्भागवत इ. संस्कृत ग्रंथातही उत्सव या अर्थाने क्षण ही संज्ञा आढळते. उत्सव म्हणजे सामुदायिक भोजन, नृत्य, गायन, भजन, कीर्तन, मैदानी खेळ व क्रीडा ह्या किंवा ह्यांपैकी काही गोष्टी चालतात.^१

सण उत्सवाचे उद्देश:

१. सण उत्सवांचा मुल उद्देश मनाचे आणि शरीराचे आरोग्य चांगले राहणे.
२. सण उत्सवामुळे आप्तेष्ट, मित्र मंडळी एकत्र येतात. गावच्या यात्रेत आबालवृद्ध स्त्री-पुरुष एकत्र येतात.
३. उत्सवामुळे सहकाराची व समानतेची भावना निर्माण होते.
४. नवीन चांगल्या विचारांचा प्रचार उत्सवात सहज करणे शक्य होते.
५. एखाद्या सार्वजनिक कामासाठी पैसा गोळा करणे शक्य होते. सर्वाना एकत्र घेऊन मोठे काम करता येऊ शकते.

भारतीय सण - उत्सव आणि पंचांग:

सण शरीराचे आरोग्य चांगले राखण्यासाठी मदत करतात. शरीराचे आरोग्य हे मुख्यतः आहारावर अवलंबून असते. बदलत्या ऋतूप्रमाणे आहारात बदल केला की शरीराचे आरोग्य चांगले राहते. ठराविक सण ठराविक ऋतुंमध्ये येण्यासाठी आपल्या पंचागात चांद्र-सौर पद्धतीचा मेळ घातला आहे. मीन राशीमध्ये सूर्य असताना ज्या चांद्र महिन्याचा प्रारंभ होतो त्याला 'चैत्र' म्हणतात. मेष राशीत सूर्य असताना ज्या चांद्र

महिन्याचा प्रारंभ होतो त्याला 'वैशाख' म्हणतात. अशा रीतीने चांद्र महिन्यांना नावे दिली आहेत. कधी कधी एका एका राशीत सूर्य असताना दोन महिन्यांचा प्रारंभ होतो. अशावेळी पहिला तो 'अधिकमास' आणि दुसरा तो 'निजमास' समजला जातो.

चांद्र महिन्यांची नावेही आकाशातल्या नक्षत्रांशी निगडीत असतात. चैत्र महिन्यात चित्रा नक्षत्र रात्रीच्या प्रारंभी पूर्वेला उगवते आणि रात्रभर आकाशात दर्शन देऊन पहाटे पश्चिमेस मावळते. वैशाख महिन्यात विशाखा, ज्येष्ठ महिन्यात ज्येष्ठा, आषाढ महिन्यात पूर्वाषाढा, श्रावण महिन्यात श्रावण, भाद्रपद महिन्यात पूर्वाभाद्रपदा, अश्विन महिन्यात अश्विन, कार्तिक महिन्यात कृतिका, मार्गशीर्ष महिन्यात मृग, पौष महिन्यात मघा आणि फाल्गुन महिन्यात पूर्वा फाल्गुना ही नक्षत्र रात्रीच्या प्रारंभी पूर्वेला दिसतात^२

सण - उत्सव :

भारतामध्ये खालील सण-उत्सव समाजातील चालीरीती, रूढी परंपरा, ऋतुमान आणि विज्ञानानुसार साजरे केले जातात.

१. **गुढीपाडवा** - चैत्र शुद्ध प्रतिपदा हा शालीवाहक शकाचा नववर्ष दिन होय. १४ वर्षांच्या वनवासानंतर आणि लंका विजयानंतर रामाने याच दिवशी आयोध्येमध्ये प्रवेश केला. याच दिवशी ब्रम्हदेवाने जग निर्माण केले अशी समजूत आहे. या दिवशी वेळूच्या काठीवर एखादे नवीन वस्त्र, चांदीचा किंवा अन्य धातूचा पेला व पुष्पमाला घालून ती घराच्या दाराशी उभारतात. तिला गुढी म्हणतात. गुळ, चणे व कडलंबाच्या झाडाची पाने यांचे मिश्रण कुटुंबातील सर्व मंडळी भक्षण करतात. वर्षातील साडेतीन मुहूर्तांपैकी हा एक मुहूर्त मानला जातो.
२. **रामनवमी** - चैत्र शुद्ध नवमीला दुपारी १२ वाजता राममंदिरात रामजन्म साजरा करतात. सर्व भक्तांना सुंठवडा व तीर्थप्रसाद देण्यात येतो.^३
३. **अक्षयतृतीया** वैशाख शुद्ध तृतीया या दिवशी अक्षय तृतीया येते या दिवशी केलेले दान व हवन क्षयाला जात नाही म्हणून हिला अक्षय तृतीया म्हणतात अक्षय तृतीया हाही साडेतीन मुहूर्तांपैकी एक आहे^४
४. **गणेशचतुर्थी** : भाद्रपद शुद्ध चतुर्थीपासून गणेशोत्सवाला सुरुवात होते या उत्सवाला धार्मिक तसेच सामाजिक महत्व प्राप्त आहे. जशी प्रथा असेल त्या प्रमाणे दीड दिवस, पाच दिवस, सात दिवस अथवा दहा दिवस गणपती ठेवतात. त्याला जोडूनच गौरीपूजन होते. तिसऱ्या किंवा चौथ्या दिवशी मातीचा अथवा पितळेचा मुखवटा घालून गौरीची स्थापना करतात.^५
५. **दिवाळी** : दिवाळी अथवा दीपावली अश्विन महिन्याच्या वद्य त्रयोदशीपासून सुरु होऊन कार्तिक शुद्ध द्वितीयेला संपते. या पाच दिवसात घरोघरी आकाशकंदील व मातीच्या पणत्या लावतात. धनत्रयोदशी पासून लाडू करंज्या चकल्या, चिवडा इ. फराळाचे पदार्थ तयार करतात. कार्तिक शुद्ध प्रतिपदेला 'बलिप्रतिपदा' किंवा पाडवा म्हणतात. यादिवशी बळी या दैत्यराजाला वामनाने पाताळात दडपले अशी आख्यायिका आहे. या दिवशी स्त्रिया आपल्या पतीला ओवाळतात. भाऊबीज अथवा यमद्वितीया हा दिवाळीचा शेवटचा दिवस या दिवशी बहिण भावाला ओवाळते.
६. **दसरा** : अश्विन शुद्ध प्रतिपदेला दसऱ्याचा प्रारंभ होतो. हा नवरात्रीचा उत्सव नऊ दिवस चालतो. नऊ दिवस देवीची पूजा केली जाते. दसऱ्या दिवशी गावशिवेवर आपट्याची पाने सोने म्हणून लुटून एकमेकांना वाटतात. याच दिवशी पूर्वी राजेमहाराजे मोहिमेवर जात. ^६
७. **वटपौर्णिमा** : ज्येष्ठ शुद्ध पौर्णिमेस वटपौर्णिमा म्हणतात हिंदू स्त्रिया या दिवशी उपवास करून वडाची पूजा करतात व पतीला दीर्घायुष्य मिळावे म्हणून प्रार्थना करतात. सावित्रीने हे व्रत करून आपल्या पतीचे (सत्यवानाचे) प्राण यमाकडून परत मिळवले म्हणून तिच्या स्मरणार्थ हे व्रत करण्यात येते.
८. **आषाढी एकादशी**: आषाढ शुद्ध एकादशीला वारकरी पंथाचे लोक उपवास करतात. ज्ञानदेव, नामदेव, तुकाराम इ. संतांचे अभंग गातात. कीर्तनाचे कार्यक्रम होतात. या दिवशी चातुर्मासाला प्रारंभ होतो व

कार्तिक शुद्ध द्वादशीला संपतो लोक पंढरपुरास विठोबाच्या दर्शनासाठी आषाढी व कार्तिकी वारीला जातात.

९. **श्रावण महिना:** श्रावण महिन्यात अनेक उपवास, उत्सव व व्रते येतात. श्रावणातील सर्व सोमवार विशेष पवित्र मानले जातात. तर दर शुक्रवारी स्त्रिया लक्ष्मीची पूजा करतात. या काळात मांसाहार वर्ज्य करून शाकाहारी भोजन घेतात.
१०. **नारळीपौर्णिमा :** श्रावण शुद्ध पौर्णिमेला नारळीपौर्णिमा म्हणतात वरून देवतेची पूजा म्हणून नदी अथवा तलावास नारळ अर्पण करतात.
११. **गोकुळाष्टमी:** श्रावण वद्य अष्टमीला कृष्णजन्मप्रीत्यर्थ जन्माष्टमी किंवा गोकुळाष्टमी साजरी करतात. या दिवशी शश्रीकृष्णाची पूजा विशेष प्रकारे होते. बरेच लोक उपवास करतात. जन्मोत्सव मध्यरात्री होतो.
१२. **बेंदूर:** श्रावण वद्य अमावस्येला पिठोरी 'अमावस्या' असे म्हणतात. या दिवशी ज्यांची मुले जगत नाहीत अशा स्त्रिया पिठोरी देवीचे व्रत आणि पूजा करतात. ग्रामीण भागात हा दिवस पोळा अथवा बेंदूर म्हणून पाळतात. बैलाच्या शिंगाला रंग लावतात. त्यांना गोड खाऊ घालतात. या दिवशी त्यांना विश्रांती देतात. झूल घालून सजवलेल्या बैलांची वाजतगाजत मिरवणूक काढतात बैलाच्या मातीच्या प्रतिमेचे पूजनही यावेळी करतात. या सणाला पुरण पोळ्याही करतात.^९
१३. **मकरसंक्रांत:** सूर्य मकर राशीत सामान्यतः जानेवारी महिन्याच्या १४ तारखेला प्रवेश करतो. ह्या दिवशी मकर संक्रांत हा सण साजरा करतात. हा सण पौष महिन्यात येत असला तरी तिथी मात्र निश्चित नसते. या दिवशी कुंभाराकडून आणलेल्या मातीच्या मटक्यांची सुहासिनी पूजा करतात या दिवशी तिळाच्या पोळ्या, तिळाचे लाडू सेवन करून एकमेकांना तिळगुळ वाटतात.
१४. **महाशिवरात्र:** माघ वद्य चतुर्दशीला शिवोपासक उपवास करतात. शिवस्तुतीपर भजने गायिली जातात. दुसऱ्या दिवशी शिवपुजनानंतर उपवास सोडतात.
१५. **होळी:** फाल्गुन शुद्ध पौर्णिमेला रात्री होळीची पूजा केल्यानंतर टी पेटवितात पुरणपोळी हे होळीचे मिष्टान्न मानले जाते. दुसऱ्या दिवशी धुलीवंदनाचा सण असतो पूर्वी एकमेकांच्या खोड्या करणे, रंग खेळणे, होळीची राख अंगावर फेकणे असले प्रकार करीत. फाल्गुन वद्य पंचमी हा दिवस रंगपंचमी म्हणून साजरा करतात. तेव्हा एकमेकांवर रंग उडवितात.^६

अशा प्रकारचे अनेक सण - उत्सव भारतामध्ये मोठ्या उत्साहाने साजरे केले जातात.

सण - उत्सवामागील विज्ञान :

भारतीय सण-उत्सवांना केवळ सामाजिक, धार्मिक रूढीपरंपरा नसून प्रत्येक सण- उत्सवामागे विज्ञान लपलेले असल्याची प्रचीती पुढील उदाहरणावरून येते.

चैत्रातील गुढीपाडवा हा वसंत ऋतूच्या आगमनाची वर्दी देतो. तसेच या दिवशी उत्तम आरोग्यासाठी कडलिंगाचे महत्व पटवून दिले जाते. रामनवमीच्या निमित्ताने आदर्श रामचरित्राची ओळख करून हनुमान चरित्रातून स्वामीनिष्ठा आणि शरीरसौष्ठवाचे शिक्षण दिले जाते. वैशाखातील अक्षयतृतीया दान संस्कृतीची जान करून देते. वैशाखातील उन्हाळ्यात जलदानाची आवश्यकता ही दाखवली जाते. जेष्ठ मासातला गांगोत्सव हा नद्या प्रदूषणमुक्त ठेवा असा संदेश देतो

वटपौर्णिमा हा सण वृक्ष लागवड आणि संवर्धनाचा संदेश देत असतो. आषाढ एकादशीला पायी चालण्याचा, सार्वजनिक एकात्मतेचा आणि निस्सीम भक्तीचा संदेश दिला जातो. श्रावण महिन्यात बाहेर धुवाधार पाउस पडत असताना शरीराला हलक्या आहाराची गरज असते. उपवसातून ती गरज पूर्ण होत असल्याने श्रावण महिन्यात अनेक उपवास असतात.

श्रावणातला रक्षाबंधनाचा सण बंधू भगिनीच्या प्रेमाचे नाते दृढ करतो. नारळी पौर्णिमेचा सण, समुद्र शांत झाला आता नौका तयार ठेवा असच सांगत असतो. भाद्रपद महिन्यात शेतात धान्य तयार होऊन पार्थिव

गणेशपूजन पृथ्वीविषयी कृतज्ञता व्यक्त करण्याची शिकवण देते पौषातील मकर संक्रांति दिनमानवृद्धीची जाणीव करून देते. थंडीत तिळाचे भक्षण करा आणि आरोग्य सुदृढ ठेवा असा संदेश यातून मिळतो. ^९

निष्कर्ष:

एकंदरीत भारतीय हिंदू सण - उत्सवांचा विचार करता या सणांमुळे सर्व स्तरावरील लोक एकत्र जमतात. उत्सव साजरे करताना दिसून येतात. त्यामुळे लोकांच्यात नवीन आचारविचारांची देवाणघेवाण होताना दिसते. आनंदप्राप्तीबरोबरच माणसे आपल्या जीवनातील चिंता दुखः विसरतात अशा माध्यमातून आपली कला सादर करून अनेक कलावंत निर्माण झाल्याची उदाहरणे आहेत. आपले सण-उत्सव हे बदलत्या ऋतुमानानुसार असल्याने त्यांना सामाजिक, धार्मिक, सांस्कृतिक महत्त्वाबरोबरच विज्ञानही आहे. त्यामुळेच तरुण पिढीही या उत्सवामध्ये उत्साहाने सहभागी होताना दिसते.

असे असले तरी सध्यास्थितीत पारंपारिक सणांचे महत्व लोप पावत चालले असल्याचे दिसून येते. आपल्या सण-उत्सवांना वैज्ञानिक कारणे आहेत हेच आजची तरुणाई विसरत चालली आहे. त्यामुळे सध्याच्या सण-उत्सवांना विकृत स्वरूप प्राप्त झालेले आहे. गणेशोत्सव, दिवाळी, दसरा, होळी यासारख्या सण-उत्सवाच्या वेळी मोठ्या प्रमाणात फटाक्यांची आतषबाजी होते. वृक्षतोड होते. त्यामुळे ध्वनीप्रदूषण, वायूप्रदूषण आणि जल प्रदूषण होऊन त्याची पर्यावरणाला हानी पोहचते. पाश्चात्य संस्कृतीचा परिणाम, कमी श्रमात यश मिळविण्याची इच्छा, वैयक्तिक सण-उत्सव साजरे करण्याची इच्छा वाढती लोकसंख्या, उत्सवात वापर करण्याची आधुनिक साधने, राजकारण, अर्थकारण यामुळे एकूणच सण-उत्सवाचे स्वरूप बदलल्याचे चित्र दिसून येते.

संदर्भ:

१. वाड विजया(संपादक) - मराठी विश्वकोश खंड- १८, प्रकाशन- सचिव महाराष्ट्र राज्य राज्य विश्वकोश निर्मिती मंडळ, मुंबई. पृ. ५८२
२. <http://www.loksatta.com/visheshsa-news>
३. चौधरी कि. का.- महाराष्ट्र राज्य गॅझेटियर, कोल्हापूर जिल्हा - प्रकाशन, महाराष्ट्र राज्य विकास मंडळ, मुंबई. पृ. १३८
४. mr.m.wikipedia.org
५. चौधरी कि. का.- कित्ता पृ. १४०
६. गुलाबराय बापू भारतीय संस्कृती, रवींद्र प्रकाशन, पाटवकर बाजार, ग्वालियर. पृ. १४०
७. चौधरी कि. का.- उपरोक्त पृ. १३९
८. चौधरी कि. का.- कित्ता पृ. १४१

आदिवासींच्या सण - उत्सवातील जीवनमूल्ये

डॉ.मुलतान पिरु पवार

सहा. प्राध्यापक, मराठी विभाग,
जी.टी.पाटील महाविद्यालय, नंदुरबार

देशाच्या हिमालयाच्या पायथ्यालगतचा प्रदेश, उत्तर भारत, अरवली पर्वत, विंद्य पर्वत, सातपुडा पर्वत, ईशान्येकडील राज्ये, निलगिरी पर्वत, पश्चिम व पूर्वघाटाचा भूप्रदेश या महत्त्वाच्या जवळपास वीस टक्के भूभागांमध्ये देशातील आदिवासींचे वास्तव्य आढळते. महाराष्ट्रात प्रामुख्याने सातपुडा पर्वतीय भाग, सह्याद्रीच्या रांगा आणि पूर्वेकडील दूर्गम, जंगल वा जंगलसदृश्य भागात भिल्ल, कोकणा, वारली, गोंड, माडिया, पावरा, कोरकू हे आदिवासी लोक परंपरेने राहत आलेले आहेत. देशातील नागरी समाज व ग्रामीण समाजापेक्षा आदिवासी समाज दुर्लक्षित राहिला असून, त्यांच्या लोकसंस्कृती, लोकपरंपरांमधून आविष्कारीत होणाऱ्या जीवनमूल्यांचा विचार करणे क्रमप्राप्त ठरते. आदिवासी समाजाच्या संस्कृतीचा विचार करता संस्कृतीचे दुसरे रूप म्हणजे मानसिक संस्कृतीचा विकास अधिक झालेला आढळतो. आदिवासींमध्ये रस्ते, जीवनोपयोगी साधने, धरणे या भौतिक संस्कृतीपेक्षा श्रद्धा, चालीरिती, रूढीपरंपरा, नीतिनियम, लोकसमजुती, मूल्ये, दृष्टीकोन, नृत्य-गीतादी परंपरा, इहवादी-लोकतत्त्वीय दृष्टी, आदर्श वर्तन, संकेत, देवदेवतांच्या कल्पना या मानसिक संस्कृतीच्या बाबतीत संपन्नता आढळून येते. त्यांच्यात विविध सणउत्सव साजरे केले जातात. त्यातून त्यांच्या लोकसमजुती, श्रद्धा, आचार-विचार, जीवनविषयक दृष्टीकोन, ऐहिक दृष्टी, लोकतत्त्वीय दृष्टीकोन या साऱ्यांचे प्रभावीपणे आविष्करण झालेले आढळते.

आदिवासींच्या जीवनामध्ये त्यांचा उत्साह, त्यांचे चैतन्य, त्यांचा आनंद निर्माण करणाऱ्या गोष्टींमध्ये त्यांचे सण-उत्सव मानले जातात. त्यांच्या उत्सवांवर प्रामुख्याने निसर्गाचा, पारंपरिक जीवनशैलीचा आणि त्यांच्या लोकदेवतांचा प्रभाव असतो. त्यांच्या अभावग्रस्त, वंचित जीवनामध्ये समाधान निर्माण करून त्यांना जगण्याची उभारी निर्माण करण्यासाठी उत्सव महत्त्वाचे मानले जातात. त्यांच्या उत्सवांमध्ये प्रामुख्याने नाचगाण्याचा आणि दारूचा वापर केला जातो. आदिवासींच्या लोकांच्या जीवनामध्ये प्रामुख्याने सारखेपणा, तोचतोचपणा दिसून येतो. रात्रंदिवस कष्ट, दारिद्र्य, उपासमार, कर्जबाजारीपणा यामुळे त्यांच्या जीवनामध्ये उदसिनता प्रकर्षाने दिसून येते. त्यांच्या सण-उत्सवांमुळे त्यांच्या दैनंदिन जीवनामध्ये बदल होतो. त्यांच्या जीवनात उमेद, उत्साह, निर्माण होऊन; त्यांची वेदना काही दिवसांपुरती का असेना नाहीशी होते. दुःख दूर सारले जाते आणि जीवनात उभारी येते.

आदिवासी आणि निसर्ग यांच्यातील संबंध अतूट असून, ते ईश्वराचा शोध निसर्गामध्ये शोधतात. नाशिक, नंदुरबारधुळे व डांग परिसरात वास्तव्य करीत असलेले कोकणी-कोकणांमध्ये नागली आणि भात या पिकास पवित्र मानले जाते. त्यांच्यात नागलीला 'कणसरा' असे म्हटले जाते. पोषणमूल्यांच्या संदर्भात नागली महत्त्वाचे पीक असून त्यांच्या सांस्कृतिक जीवनात नागलीला पूजनीय स्थान आहे. शेतातील नागली अथवा इतर पिके पिकल्यावर व खळ्यात रघडणी केल्यावर कणसरा (धान्य) पूजनाचा उत्सव साजरा केला जातो. भगत धानाची पूजा करताना डोंगऱ्यादेवाला 'पोरंसोरं, गुराढोरं सुखी ठेवजं, धानधान्यात बरखत ठेवजं' अशा प्रकारची आळवणी करतो. त्याला पावरकर (पावरी वादक) पावरीमधून एक विशिष्ट प्रकारचा नाद निर्माण करून साथ देतो. कणसराची पूजा झाल्यावर कोकणी शेतकरी शेतातून कणसरा (धान्य) घरी घेऊन जातो.

याच कोकणा जमातीमध्ये कार्तिक व मार्गशीर्ष महिन्यामध्ये डोंगऱ्यादेवाची पूजा केली जाते. आठ-दहा दिवस दररोज पुरुष व मुलगे वेगवेगळ्या चालील नृत्य करत डोंगऱ्यादेवाची गाणी गातात. या उत्सवात पूजाविधी करणारा शेवऱ्यामाऊली, पावरकर, टापरा, घरधनीमावली, पाची भायामावली हे सर्वच सहभागी होतात. शेवटच्या दिवशी रात्री डोंगरात जाऊन तिथे नाचतगात डोंगरदेवास आळवणी करतात. या संदर्भात प्रा.बी.ए.देशमुख

म्हणतात की, "कोकणा-कोकणींच्या डोंगरी देव उत्सवाचे सांस्कृतिक मूल्य उच्च असून त्यांच्या दैनंदिन जीवनात ही मूल्य आचरणात आणण्याचा हा प्रयत्न अतुलनीय आहे. या काळात सहृदयता, सौदाहार्य, औदार्य, प्रामाणिकपणा, शिस्त, समूह जीवन, मनःशुद्धी या सर्व मानवी गुणांचा आविष्कार होत असतो." आठ-दहा दिवस चालणाऱ्या डोंगरन्यादेवाच्या सांस्कृतिक उत्सवात समूहप्रियता, शिस्तबद्धता, प्रामाणिकपणा, सहकार्याची भावना या जीवनमूल्यांचा आविष्कार होत असतो.

आदिवासींच्या सण-उत्सवामध्ये 'श्रम, सहकार्य आणि समूह' हे मूल्य प्रकर्षाने प्रत्ययास येते. एखाद्या आदिवासी कुटुंबात एखादा उत्सव साजरा करायचा असेल, लग्न असेल वा एखादा कार्यक्रम असेल; तरी त्या उत्सवात गावातील सर्व लोकं मनापासून सहभागी होतात. सर्व गाव त्या कुटुंबाला विनामूल्य मदत करत असते. उदा. एखाद्याला कुटुंबाला डोंगरन्यादेवाचा उत्सव साजरा करायचा असल्यास; या उत्सवात मदत करण्यासाठी गावातील आबालवृद्ध मोठ्या हौसेने सहभागी होत असतात. यामध्ये तरुण आदिवासींचा भरणा मोठा असतो. मोबदला न घेता, आनंदाने, हास्यविनोद करत गावकरी श्रमपरिहार करतात. यावरून आदिवासी समाज समूहकेंद्री असून त्यांच्यात सहकार्याची प्रबळ भावना प्रत्ययास येते. याचप्रमाणे खानदेशातील भिल्ल लोकांमधील लग्न उत्सवामध्ये सहभागी झालेले नातेवाईक, गावकरी वा मित्रमंडळी आहरेच्या माध्यमातून त्या कुटुंबाला पैशांची मदत करतात की, त्या पैशांमध्येच ते लग्न पार पाडले जाते. याचा अर्थ लग्नासाठी कर्जबाजारीपणा होण्याची पाळी भिल्ल आदिवासींवर येतच नाही, हे त्यांच्यातील सामूहिकतेचे, सहकार्याचे सामर्थ्याचे, विश्वासाचे, सौहार्दाचे तत्त्व प्रत्ययास येते.

कोकणी आदिवासी लोकांचा होळी हा त्यांचा प्रमुख सण आहे. आठ-दहा दिवसांपासून होळी सणाची तयारी केली जाते. या उत्सवामध्ये लोक गाणे गातात, आनंदाने नाचतात. होळीच्या भोवती फिरतांना जळत्या होळीमध्ये खोबरे, पुरणपोळीचा निवद, गहू-हरभरा अर्पण करून होळीला मनोभावे दंडवत घालतात. त्यांच्या उत्सवांमुळे त्यांच्या जीवनातील श्रद्धा, एकात्मता, संघटन, आनंदी प्रवृत्ती, वर्तमानामध्ये रममाण होण्याची वृत्ती, उत्साह, जोम या साऱ्यांचे प्रकर्षाने प्रत्यंतर येते. आखाती (अक्षयतृतीया), नागपंचमी, घट्यादेवाचा उत्सव, उतराण (मकरसंक्रांत), बैलपोळा, खांबदेव-पित्तर पूजन, घाटा, पानदेव या साऱ्या सण-उत्सवातून सामूहिकता, समाधान, निर्मळता या जीवनमूल्यांचा प्रत्यय येतो. त्यांच्यात पूर्वजांच्या नावाने बनवलेल्या खांबदेवाची पूजा दर अक्षयतृतीयेला केली जाते. कुळात वर्गणी गोळा करून पूजेचे साहित्य घेतले जाते. त्यांच्या रिवाजानुसार खांबदेवाची पूजा करतांना नृत्य केले जाते. त्यांची लोकगीते म्हणली जातात. यातून एक प्रकारे आदिवासी त्यांच्या पित्तरांविषयी कृतज्ञता व्यक्त करतात. त्यांच्यामुळेच त्या कुळाच्या जीवनाचा प्रवाह अखंडपणे सुरू असल्याने पित्तरांवर त्यांची श्रद्धा निर्माण होते.

खानदेशातील भिल्ल-पावरा आदिवासी लोकांमध्ये मातृसत्ताक देवता देवमोगराची पूजा केली जाते. प्रामुख्याने महाशिवरात्रीच्या वेळी देवमोगराची यात्रा भरते. या यात्रेत आदिवासी मोठ्या आनंदाने व उत्साहाने सहभागी होतात. जीवनात संकटे येऊ नये, आलेलं संकट दूर व्हावे यासाठी मानलेला मानता (नवस) फेडतात. कोंबडे-बकरा मारून भंडारा करतात. यातून त्यांच्या जीवनातील लोकतत्त्व प्रत्ययास येते. धडगाव-अक्कलकुवा प्रांतांतील भिल्ल होळी सण अतिशय उत्साहाने साजरा करतात. या प्रांतांतील 'काठीची होळी' आणि 'आक्काराणीची होळी' (धडगावची होळी) प्रसिद्ध आहेत. त्यांच्यात होळीचा उत्सव आठ-दहा दिवस साजरा केला जातो. त्यांच्या होळी सणाविषयी डॉ.गोविंद गारे वर्णन करतात की, "जसजशी होळी जवळ येते, तसतसे भिल्लाच्या उत्साहाला भान राहत नाही. ते बेभान होऊन जातात आणि होळीच्या दिवशी तर होळीच्या भोवती अनेक प्रकारची वाद्ये वाजवून, दारू पिऊन, रात्रभर नाचून काढतात. पहाटे होळी जाळून, होळीची पूजा झाल्यावर गोड जेवण बनवतात आणि पाचव्या दिवशी बकरे, कोंबडे मारतात. भरपूर दारू पितात आणि मनसोक्त भोजन करतात. आदिवासी कितीही गरीब असला तरी होळीसाठी तो आधीच काटकसर करून किंवा बचत करून ठेवतो."² यातून प्रत्येक आदिवासींच्या जीवनातील होळीचे महत्त्व अधोरेखित होते. होळी हा सण पावरांच्याही

जीवनात महत्त्वाचा मानला जातो. त्यांच्या पाच-सात दिवस चालणाऱ्या होळी सणाविषयी सुभाष पावरा लिहितात करतात की, "हा सण दोन प्रकारे साजरा केला जातो. एक म्हणजे गावात रोगराई पसरली असेल किंवा गावात संकट आले असेल, पीकपाणी चांगले नसेल, त्या गावात गोवऱ्यांची होळी साजरी करतात. दुसरा प्रकार म्हणजे, गावात आनंदीआनंद असेल व पीकपाणी चांगले असेल तर लाकडांची होळी साजरी करीत असतात."³ होळीच्या नवसाला पावरा लोक 'मानता' म्हणतात. ज्या व्यक्तीने वा कुटुंबाने मानता केलेला असेल, त्याला किंवा कुटुंबातील व्यक्तींना कठोर पथ्य पाळावे लागतात, आणि पारंपरिक वेशभूषा करून होळीचे वैशिष्ट्यपूर्ण नृत्य करावे लागते.

आदिवासी स्त्रीला इतर समाजाच्या मानाने समाजात चांगले स्थान मिळालेले आहे. पुरुषाबरोबर शेतात कष्ट करतानाच आदिवासी स्त्री नृत्य करणे, गाणं गाणे, वाद्य वाजवणे, चित्र वा कलाकुसराच्या वस्तू तयार करणे, घराची सजावट करणे वगैरे कामांमध्ये आनंदाने रमलेली दिसून येते. देवदेवतांविषयक विधी, सण-उत्सव, लग्नसमारंभ, सांस्कृतिक-सामाजिक कार्यक्रमांमध्ये आदिवासी स्त्री 'लाजणे', 'संकोच करणे', 'घाबरणे', 'लोकांना काय वाटेल याचा विचार करणे' या सान्यांचा विचार न करता उत्स्फूर्तपणे आणि उत्साहाने सहभागी होऊन वर्तमानामध्ये आनंदी राहण्याचा प्रयत्न करत असते. नाचगाण्यात आवर्जून सहभागी होत असते. यातून आदिवासींच्या उत्सवांमध्ये स्त्री-पुरुष यांच्यातील समानतेचे मूल्य प्रत्ययास येते. बऱ्याच उत्सवांमध्ये आदिवासी स्त्रियाच पुढाकार घेताना दिसून येतात. उदा. पावसाळ्यात पाऊस पडला नाही किंवा पावसाने दडी मारली की, कोकणी आदिवासी स्त्रिया पानदेवाची आळवणी करताना गातात. -

"वरस रे वरस रे

काळया मेघू वरस रे"

आदिवासींच्या सण-उत्सव, लग्न प्रथा, जन्मोत्सव, मर्तिविधी अशा अनेक उत्सवप्रसंगामध्ये गायल्या जाणाऱ्या गाण्यांमधून आदिवासी आपल्या मनातल्या भावना, जाणिवा, संवेदना, मनात दडलेले ताणाचे-दुःखाचे दाब अभिव्यक्त करतात. नृत्यातून आपल्या मनाचा थकवा दूर करतात. गीत-नृत्यादी परंपरामधून आदिवासी लोकांच्या जीवनमूल्यांचा आविष्कार होतो.

आदिवासींच्या जीवनातील सण-उत्सवाचा एक महत्त्वाचा भाग म्हणजे नृत्यगीते होय. आदिवासींना नाचण्याचे प्रचंड वेड असते. नाचगाण्यातून ते त्यांचा जीवनसंघर्ष, त्यांच्या जाणिवा, संवेदना, भावना, त्यांचा दृष्टीकोन आविष्कारीत करतात. उत्सव आणि नृत्यगीतांच्या संबंधाबाबत प्रा.डॉ.माहेश्वरी गावीत म्हणतात की, "आदिवासी नृत्ये व गाणी यांच्या धार्मिक सणांशी, उत्सवांशी व सामाजिक प्रथांशी संबंधित असतात. समाजाचे व त्याचबरोबर व्यक्तीचे आर्थिक, सामाजिक व धार्मिक जीवन संवर्धन करण्याचा उदात्त हेतू त्यात असतो. या लोकनृत्यात आनंद, चैतन्य, उत्साह, लय, ताल, गेय सारे काही असते. निसर्गाच्या सानिध्यात आदिवासींच्या जीवनातील आनंद त्यांच्या लोकनृत्यातून व्यक्त होतो. या लोकनृत्यातून आदिवासींच्या जीवनाबरोबरच निसर्गशक्तीचा रंग, रूप, गंध यांचा आविष्कार झालेला दिसतो."⁴

समूहजीवनाचा आविष्कार करणाऱ्या सण-उत्सवांमधून लोकसमूहाच्या भावविश्वाचा, विचारविश्वाचा, कल्पनाविश्वाचा आविष्कार होत असतो. समूहाच्या किंवा समाजाच्या सामाजिक, सांस्कृतिक प्रेरणेमुळे सण-उत्सवांची निर्मिती होत असते. आदिवासींच्या सण-उत्सवांमध्ये पारंपरिकता असते. सामान्यतः पिढ्यानुपिढ्या प्रवाहत असणाऱ्या उत्सवांमध्ये प्रत्येक पिढी त्यामध्ये आपल्या गरजेनुसार काही ना काही भर घालत असते. आणि काही ना काही त्यातून वगळत असते. मात्र हे असताना सण-उत्सवांमधील मूळ स्वरूपात मात्र बदल फारसे होत नाही. त्यात लवचिकपणा गुण असतो. परंतु अलिकडील युवावर्ग हा शहरी व आधुनिक जीवनशैली-साधनांच्या प्रभावाने हे सण-उत्सव स्वीकारण्यास फारसा उत्सूक असल्याचे दिसत नाही.

आदिवासींच्या शिक्षणामुळे त्यांच्या जीवनामध्ये आमूलाग्र बदलाची सुरुवात झालेली आहे. त्यांच्यात परिवर्तनाची लाट निर्माण होत आहे. त्यांच्या जीवनावर शहरी जीवनाचा आणि आर्थिक-शैक्षणिक बाबतीत

पुढारलेल्या समाजाचा प्रभाव पडत आहे. परिणामी आदिवासी लोक शहरी व इतर समाजाच्या जीवनशैलीने प्रभावित होऊन त्यांची जीवनशैली स्वीकारत आहेत. आणि त्याचबरोबर स्वतःच्या समाजातील परंपरागत गोष्टी जसे - त्यांच्या जीवनातील लोकदेवता, लोकविधी, लोकपरंपरा, लोकोत्सव, सण, लग्नप्रथा, नृत्य-गीतादी लोकपरंपरा, जीवनमूल्ये, लोकतत्त्व, निसर्गशी असलेले त्यांचे नाते या सर्वांना आविष्कारीत करणाऱ्या त्यांचे लोकवाङ्मय, त्यांच्या लोकभाषा, त्यांचे लोकनाट्य, त्यांची निसर्गनिष्ठ जीवनशैली या साऱ्यांना शिक्षित आदिवासी, नवीन पिढी टाळण्याचा प्रयत्न करीत आहे. ही नवीन पिढी आपल्याच समाजबांधवांशी नाते तोडत आहे. आपली खरी ओळख (Identity) आणि आपली खरी मूळ (Original roots) यांच्यापासून दूर जात आहे.

आदिवासींमध्ये सण-उत्सव, धार्मिक विधी यांना फार महत्त्व असते. अलिकडच्या तरुणांच्या बदलत्या दृष्टीकोनामुळे सण-उत्सवाचे, धार्मिक विधीचे स्वरूप बदलत असून; पारंपरिक सण-उत्सव, धार्मिक विधींचे गांभीर्य कमी कमी होत आहे. आदिवासी समाज मूळ निसर्ग धर्मापासून दूर होत असून, सण-उत्सव साजरा करण्यासाठी मोठ्या प्रमाणात खर्च करण्याकडे तरुणांचा कल वाढतो आहे. कार्यक्रमाप्रसंगी दिवसदिवसभर टेपरेकॉर्डवर धार्मिक-फिल्मी स्वरूपाची कर्कश गाणी मोठ्याने वाजवण्यात येतात. त्यांचे डोंगऱ्यादेव, पंडूम, खांबदेव, वाघदेव, कणसरादेवता, घाटादेव, होळी उत्सव, उतराण (संक्रांत), पौष पौर्णिमेचा मदनोत्सव (रेलॉ) यासारख्या देवतांचे सण-उत्सवाचे महत्त्व कमी होत असल्याचे प्रकर्षाने दिसून येते.

आदिवासींच्या सण-उत्सवाबरोबर अनेक प्रकारच्या लोककलाही नष्ट होण्याकडे वाटचाल सुरू झालेली आहे. वेगवेगळ्या प्रकारच्या विधी, अनेक प्रकारचे नृत्यप्रकारही नाहीसे होत आहे. उदा. भिल्ल समाजातील 'रोडाली' (सोंगाड्या पार्टी) या कलाप्रकाराने लोकांच्या मनोरंजनाबरोबर लोकशिक्षणाने महत्त्वपूर्ण कार्य केले जाते. दूरदर्शन, डिव्हीडी प्लेअर, मोबाईल या आधुनिक साधनांमुळे आणि बदलत्या परिस्थितीमुळे 'सोंगाड्या' या सांस्कृतिक कलाप्रकाराची लोकप्रियता कमी होत आहे. आदिवासींच्या सामाजिक-सांस्कृतिक क्षेत्रात गोंधळासारखी परिस्थिती निर्माण झालेली असून युवावर्ग सिनेमा, मोबाईल यांच्या प्रभावाखाली वावरतांना 'फिल्मी जीवनशैली'चा स्वीकार करतांना दिसून येतो.

अलिकडच्या काळात दूरदर्शन वाहिन्या, इंटरनेट, मोबाईल यासारख्या आधुनिक-अत्याधुनिक साधन आणि माध्यम संस्कृतीच्या काळात लोकवाङ्मय, लोकसंस्कृती, लोकभाषा, लोकपरंपरा यांचे महत्त्व कमी होत आहे. 'खाउजा' संस्कृतीच्या प्रसारा-प्रचाराबरोबरच आदिवासींच्या जीवनातील 'श्रम, समूह आणि सहकार्य' यासारखी मूल्ये बाद ठरत आहेत. निसर्गशी असलेले सहसंवादी जीवन नष्ट होत आहे. त्यांच्या सण-उत्सवातील गीत-नृत्यातील थरार, बेहोशीपणा व गोडवा कमी होत आहे. पाणी, झाड व मातीशी संबंधित असलेले उत्सव व त्या उत्सवासंबंधित असलेले अनेक शब्द-शब्दसमूह नष्ट होत आहेत. झाड-माती-पाण्याशी संबंधित लोकपरंपरा उद्ध्वस्त होत आहेत. लोकपरंपरेतील सण-उत्सव हे जुन्या व पूर्वीच्या पिढीतील लोकांच्या मृत्यूने काळाच्या पडद्याआड जात आहे. त्या अनुषंगाने उत्सवामधून आविष्कारीत होणारी जीवनमूल्ये बाद होत आहेत. आणि नव्या पिढीला या साऱ्यांच्या अनन्यसाधारणत्वाविषयी जाणीव नाही.

आदिवासींच्या जीवनात उभारी, आनंद, समाधान निर्माण करणाऱ्या त्यांच्या सण-उत्सवांचे, विधींचे महत्त्व अनन्यसाधारण असून, बदलत्या परिस्थितीत या उत्सव टिकविण्याची आवश्यकता आहे. या उत्सवातील आविष्कारीत होणाऱ्या जीवनमूल्यांमुळेच समाजाचे आरोग्य, पोषण व संवर्धन होणार आहे, याची जाणीव अलिकडे सुशिक्षितवर्गामध्ये होते आहे. या नवसुक्षितवर्ग या जुन्या उत्सवांच्या संवर्धनासाठी प्रयत्न करण्यासाठी पुढे सरसावला आहे. उदा. नंदुरबारमधील 'शितमाऊली शिक्षक समिती'ने गेल्या तीन चार वर्षांपासून आदिवासी गावांमध्ये जाऊन, तिथल्या गावकऱ्यांशी संवाद साधत या उत्सवांचे महत्त्व पटवून देत आहे. आणि त्याचा एक चांगला परिणाम होताना दिसून येत आहे. या समितीबरोबरच 'आदिवासी महासंघ', 'आदिवासी मौखिक साहित्य संघ', 'संकल्प आदिवासी युवा जागृती संघटना', 'आदिवासी एकता परिषद', 'आदिवासी बचाव अभियान', 'कोकणी-कोकणा समाज सेवा संघ', 'डोंगऱ्यादेव माऊली समिती' या सारख्या अनेक सामाजिक-सांस्कृतिक संस्था, संघटना,

समित्या आपल्या समाजातल्या जुन्या उत्सवांचे महत्त्व जाणून; नव्या पिढीमध्ये जागृती घडवत आहेत. आणि खऱ्या अर्थाने पुन्हा निसर्गाधिष्ठित उत्सवांचे संवर्धन करण्याकडे वाटचाल सुरू केलेली आहे. पण हे प्रयत्न तोकडे आहेत, हे वास्तवचित्र मान्य करावे लागेल. आदिवासींचे माती, पाणी, झाडे अर्थात निसर्गाशी समन्वय व समतानता साधणारे उत्सव हे या देशाचा भूसांस्कृतिक वारसा आहे, म्हणून त्यांचे संवर्धन आवश्यक आहे, ही जाणीव होणे नितांत आवश्यक आहे.

संदर्भ :

1. प्रा.बी.ए.देशमुख, 'कोकणा-कोकणी : इतिहास आणि जीवन', सुगावा प्रकाशन पुणे, पहिली आवृत्ती - 2006, पृ. 76.
2. गोविंद गारे, 'महाराष्ट्रातील आदिवासी जमाती', 'कॉन्टिनेन्टल प्रकाशन पुणे, पहिली आवृत्ती 2000, पृ.53.
3. उ.नि., 'मौखिकता आणि लोकसाहित्य', पृ. 94.
4. किरणकुमार कवठेकर (संपा.), 'आदिवासी लोकनृत्ये : संकल्पना, स्वरूप व वैशिष्ट्ये', अक्षय प्रकाशन रत्नागिरी, पहिली आवृत्ती 2014, पृ.35.



भारतीय सण आणि आरोग्य

प्रा.ज्योती तानाजी गावडे
शारीरिक शिक्षण संचालक
कमला कॉलेज, कोल्हापूर

प्रस्तावना -

प्राचीन काळापासून भारत हा शेतीप्रधान देश आहे. त्यामुळे सण उत्सवांची रचना ही शेतीच्या वेळापत्रकाप्रमाणे तयार झालेली दिसून येते. सण उत्सवांचा मूळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य हे विशेषतः आहारावर अवलंबून असते. ऋतुप्रमाणे आहारात बदल केला तर आरोग्य चांगले राहण्यास मदत होते. त्यामुळे ऋतुप्रमाणे सणांची रचना केलेली आहे उत्सव हे मनाचे आरोग्य जपत असतात. उत्सव साजरे करीत असताना सर्व जण मित्र-मैत्रिणी एकत्र येतात. भारत हा विविधतेने नटलेला देश आहे. या देशात विविध धर्माचे लोक आनंदाने व सौख्याने राहत आहेत. विविध धर्मातील लोक आपआपल्या चालीरीती प्रमाणे आपले सण साजरे करत असतात. हे सण साजरे करण्यामागे फक्त सर्वांनी एकत्र येणे हा हेतू तर आहेच शिवाय त्याचा आरोग्याच्या दृष्टीने ही महत्त्व आहे. प्रत्येक सण आणि उत्सव साजरा करण्यामागे सामाजिक तसेच वैज्ञानिक दृष्टीकोन दिसून येतो.

सण:- “सण म्हणजे मनोरंजनाचा असा एक कार्यक्रम आहे की ज्यामधून तुम्हाला आनंद, उत्साह, उर्जा, आरोग्य, एकीची भावना इत्यादी गोष्टी मिळणे होय.”

उत्सव :- “भव्य वारसा, संस्कृती आणि परंपरा साजरे करण्याचा मार्ग म्हणजेच उत्सव होय.”

राष्ट्रीय, धार्मिक आणि हंगामी असे अनेक प्रकारचे सांस्कृतिक उत्सव आहेत. राष्ट्रीय सणांमध्ये २६ जानेवारी प्रजासत्ताक दिन, १५ ऑगस्ट स्वातंत्र्यदिन, १ मे कामगारदिन, महाराष्ट्र दिन इत्यादी सणांचा समावेश होतो. हे सर्व आपल्या आयुष्यात आनंद आणण्याच्या उद्देशाने साजरे केले जातात.

आरोग्य :- व्याख्या-“ मानवाच्या शरीराची शारीरिक, मानसिक, सामाजिकसंतुलनाची स्थिती म्हणजे आरोग्य होय.”

“ आरोग्य म्हणजे केवळ आजाराचा किंवा दुर्बलतेचा अभाव नव्हे तर त्या जोडीने शारीरिक मानसिक आणि सामाजिक स्वास्थाची पूर्ण स्वरूप स्थिती असणे होय.”

----- (जागतिक आरोग्य संघटना who)

जी व्यक्ती आपली सामाजिक भूमिका सुव्यवस्थितपणे पार पाडण्यासाठी शारीरिक, मानसिक दृष्ट्या सक्षम असणे आरोग्यसंपन्न मानले जाते.

महाराष्ट्रातील विविध सण आणि आरोग्य -

महाराष्ट्रात वेगवेगळे सण अतिशय आनंदाने आणि उत्साहाने साजरे केले जातात. ज्याप्रमाणे इंग्रजीमध्ये १२ महिने येतात तसेच महाराष्ट्रामध्ये मराठीमध्ये १२ महिने येतात. चैत्र महिन्याने मराठी महिन्यांची सुरुवात होते. या महिन्यात गुढीपाडवा हा सण मराठी वर्षाची सुरुवात म्हणून साजरा केला जातो तर फाल्गुन हा मराठी वर्षाचा वर्षाअखेरचा महिना असतो. या महिन्यात होळी, धुलीवंदन, छत्रपती शिवाजी महाराज जयंती आणि रंगपंचमी साजरी केली जाते.

गुढीपाडवा - हिंदू धर्माची सुरुवात ही गुढीपाडव्यापासून गुढी उभारून होते चैत्र शुद्ध प्रतिपदा म्हणजेच गुढीपाडवा. २१ मार्चपासून वातावरणातील तापमानात वाढ होते. तापमानात वाढ झाल्यामुळे मानवी शरीरातून साखर आणि पाणी कमी होते. अंगावर पुरळ उठतात. आपण गुढी उभारताना कलशाबरोबर साखरेच्या गाठी व कडुलिंबाची पाने जरीच्या वस्त्राला माळतो. तर या गोष्टींचा आरोग्याशी फार जवळचा संबंध आहे. साखरेच्या गाठी शरीरातील

ग्लुकोज प्रमाण कमी झाले असेल तर ते भरून काढण्याचे अत्यंत महत्वाचे कार्य करते. तर उष्णतेमुळे किंवा तापमान वाढीमुळे अंगावरील आलेल्या पुरळसाठी कडुलिंबाची पाने किंवा त्याचा रस हे गुणकारी औषध ठरते

वटपौर्णिमा - वटपौर्णिमा हा सण खास करून स्त्रियांचा सण असतो. वडाच्या झाडाला प्रदक्षिणा घालून त्याचे पूजन या दिवशी केले जाते. ज्येष्ठ महिन्याची पौर्णिमा म्हणजे वटपौर्णिमा होय. यासणाचा स्त्रियांच्या आरोग्याशी घनिष्ठ संबंध आहे. आणि म्हणूनच हा सण खास महिलांसाठी आहे. सतत घरात काम करण्याच्या स्त्रियांना ऑक्सिजनची जास्त गरज असते. ज्येष्ठ महिन्यात वडाच्या झाडाच्या सान्ध्यात जास्त राहिले तर जास्त प्रमाणात ऑक्सिजन मिळतो. वडाचे झाड, त्याच्या पारंब्या, पाने, फुले यांचा स्त्रियांच्या शरीरावर चांगला परिणाम होतो.

आषाढी एकादशी व चातुर्मास - आषाढी एकादशीनंतर चातुर्मास पाळला जातो. चातुर्मास म्हणजेच यावेळी मांसाहार पूर्णपणे वर्ज्य केला जातो. यामागचे कारण म्हणजे पावसाळ्यात मानवी शरीराची पचनसंस्था मंदावलेली असते त्यामुळे तेव्हा साधे, हलके व पचनसंस्थेला पचेल असाच आहार घेतला जातो.

कृष्ण जन्माष्टमी - श्रावण महिन्यात कृष्ण पक्षातील अष्टमीला कृष्णजन्माष्टमी म्हणतात. कृष्ण जन्मानंतरच्या दिवशी दहीहंडी साजरी होते. दुध, दही, लोणी हे शरीरासाठी प्रोटीन देण्याचे काम करतात. प्रोटीन्समुळे शरीराची क्षमता वाढते. तसेच अष्टमीला शेवग्याच्या पानांची भाजी खाल्ली जाते. यामागे आरोग्याच्या दृष्टीने पाहिले तर असे लक्षात येते की शेवग्याच्या पानांमध्ये मुबलक प्रमाणात 'क' जीवनसत्व असते आणि 'क' जीवनसत्व मानवी शरीरासाठी अत्यंत महत्वाचे आहे. वर्षभरातून एकदा तरी 'क' जीवनसत्व मानवी शरीरात जाणे हे या सणामागील उद्दिष्ट आहे. श्रावण महिना हा पावसाचा महिना असतो. त्यामुळे बरीचशी माणसे घरातच राहणे पसंत करतात. शरीराची हालचाल या कारणामुळे कमी होते. अशावेळी शरीराला हलक्या आहाराची जास्त गरज असते. म्हणून श्रावण महिन्यात जास्त उपवास केले जातात. यामुळे शरीराचे पचनसंस्थेचे कार्य उत्तम चालू राहते व आरोग्य चांगले राहते.

घटस्थापना व दसरा - अश्विन महिन्यात पावसाळा आणि उन्हाळा संपून हिवाळा सुरु होत असतो. यावेळी मानवी शरीराची उत्तम काळजी घ्यावी लागते. ऑक्टोबर मध्ये कडक उन्हाळा असतो त्यामुळे शरीरातील पित्ताचे प्रमाण वाढते. अश्विन महिन्यातील प्रतिपदा हा घटस्थापनेचा दिवस असतो. देवीच्या नऊ रूपांची पूजा केली जाते. ह्या नऊ दिवसात मासांहार नको किंवा शरीराला थंडावा प्रदान करतील असेच अन्न ग्रहण करावे व यामुळे शरीरातील पित्ताचे प्रमाण कमी होते. हा संदेश यातून मिळतो. नऊ दिवस झाले की दहाव्या दिवशी दसरा साजरा केला जातो. यादिवशी रावणाचे दहन केले जाते. यातून असा संदेश मिळतो की आपल्यातील काम, राग, मोह, मत्सर यावर आपण विजय मिळवून आपण नेहमी आनंदी राहवे.

कोजागिरी पौर्णिमा -

अश्विन महिन्यातील पौर्णिमा ही कोजागिरी पौर्णिमा असते. आयुर्वेदाप्रमाणे ही पौर्णिमा आरोग्यदायी सांगितली गेली आहे. ह्या दिवसात वातावरण बदलामुळे पोटाचे विकार वाढतात. पोटदुखी, अपचन, पित्त इत्यादी होऊ शकते. अशावेळी आटीव दुध हे पित्त कमी करते. चंद्र किरणे शीतल असतात त्यामुळे यादिवशी आटीवदुध चंद्राची शीतल किरणे पडतील असे ठेऊन त्याचे सेवन केले जाते. यामुळे पोटाला गारवा मिळतो आणि चंद्राची किरणे दुधात पडल्यामुळे दुधाची पित्त शमवण्याची ताकत वाढते

दीपावली -

दीपावली हा सर्वांचाच अतिशय आवडता सण मानला जातो. ह्या सणाचे तर आरोग्याच्या दृष्टीने खूप फायदे आहेत. मराठी अश्विन महिन्यात दीपावली येते आणि ह्याच महिन्यापासून थंडीला सुरुवात होते. थंडीत त्वचा कोरडी पडते. अशावेळी त्वचेला स्निग्धतेची गरज असते. दीपावलीत अभ्यंग स्नानाला फार महत्त्व आहे. तेल लावून शरीराची मालिश केली जाते व नंतर कोमट पाण्याने अंघोळ केली जाते. यालाच अभ्यंग स्नान म्हणतात. तेलाने किंवा उटण्याने मालिश करून अंघोळ केल्याने त्वचा कोरडी पडत नाही तर ती चांगली राहते.

तुळशी विवाह -

आयुर्वेदात तुळस ला आरोग्याची संजीवनी मानली जाते. तुळशी विवाह दिवशी तुळशीचे श्री कृष्णाशी विवाह लावला जातो. यामागील उद्देश असा की या दिवसात तुळशीचे सेवन केले जावे हा आहे. तुळशीच्या आसपास रोग संक्रमण विषाणूंची संख्या फार कमी असते तसेच हवेत सर्वात जास्त ऑक्सिजन सोडण्याचे काम ही तुळस करते. त्यामुळे दारात तुळस लावणे आरोग्याच्या दृष्टीने फायद्याचे असते.

मकर संक्रांति -

जानेवारी म्हणजे मराठी पौष महिना सुरु होतो. ह्या दिवसात थंडीचे प्रमाण जास्त असते आणि शरीराला उष्णतेची गरज असते तर या महिन्यात मकर संक्रांति हा सण येतो. ह्या सणाला तीळ, गुळ तसेच बाजरी व सर्वप्रकारच्या भाज्या खाल्ल्या जातात. यासर्वपदार्थांना महत्व असण्याचे कारण म्हणजे याच्या सेवनाने शरीराला उष्णता मिळते.

वरील सर्व गोष्टी पाहिल्या असता असे दिसते की वर्षभरात येणारे आपले सण हे आपल्या आरोग्याचा विचार करून शरीराला अनुकूल असे आहेत. आपले शास्त्र किती प्रगत आहे याचा अंदाज आपल्या सणांची रचना पाहिली की येतो. प्रत्येक सण, महिने, तिथी आणि आपले शरीर यांची सांगड खूप चांगली घातली गेलेली आहे.

निष्कर्ष -

१. प्रत्येक सण हा आरोग्याच्या दृष्टीने चांगला व आरोग्यदायी आहे.
२. वातावरणातील बदलांचा विचार करून शास्त्रांमध्ये वेगवेगळ्या सणांची रचना केली आहे.
३. वरील माहिती वरून असे दिसून येते की एक, दोन नाही तर पूर्ण वर्षभराच्या आहाराचे नियोजन सणांद्वारे मानवास दिले गेले आहे.
४. प्रत्येक सणामध्ये आयुर्वेदाचा वापर आहे. आयुर्वेद हे शरीराची हानी न करतानि रोगी बनवण्याचे काम करते.
५. सणांमुळे खास करून महिलांचे आरोग्य चांगले राहण्यास मदत होते.

संदर्भसूची -

१. आपले सण व विज्ञान - सौ पुष्पा सदानंद वंजारी
२. लोकसत्ता न्यूज पेपर
३. Saamana.com/festival -tithi-and- Health
४. फेस्टिव्हल्स ऑफ महाराष्ट्र - सकाळ प्रकाशन पुणे
५. Esakal दीपावली उत्सव आरोग्याचा
६. शास्त्र सणांचे, तन्दुरुस्तीचे - Zee Marathi Disha

सणांचे सांस्कृतिक महत्त्व

डॉ. हणमंत रामचंद्र पोळ

राजा श्रीपतराव भगवंतराव महाविद्यालयात औंध
ता.खटाव.जि.सातारा.

प्रास्ताविक-

सण निर्माण होण्यामागे महत्त्वाचे कारण धार्मिक संस्कार हे आहे. नित्याच्या कामकाजातून विसावा मिळावा, मानसिक ताणतणाव कमी व्हावेत, वेगळा जीवनानुभव प्राप्त व्हावा, मनाला शांती मिळावी हे महत्त्वाचे उद्देश सण साजरे करण्यामागे आहेत. सण साजरे करण्यामागे परंपरा, श्रद्धा, संस्कृतीचे रक्षण या भावनिक तसेच धार्मिक बाबी समाजमनात रुजलेल्या असतात. सण साजरे करत असताना केले जाणारे विधी मोठ्या उत्साहाने केले जातात. भारत हा कृषिप्रधान देश आहे. भारतातले बहुतेक सण कृषीपरंपरेशी निगडीत असतात. सणांमुळे शेतात वर्षभर राबणाऱ्या श्रमजीवी वर्गाला जीवनात आनंद लुटता येतो, त्यांना नित्याक्रमातून विश्रांती मिळते, एकमेकांची भेट होऊन हितगुज करता येते व जीवनातील अडचणींचे निराकरण करता येते. भारतीय सण हे शेतातून धान्य घरात येण्याची वेळ किंवा उपजिविकेच्या व्यवसायाला सुरुवात करण्याच्या प्रसंगी साजरे केले जातात. दीपावलीच्या पूर्वी शेतातील पीक काढलेले असते. कोळी बांधव नारळी पौर्णिमेला नारळ अर्पण करून मासेमारीला सुरुवात करतात. एकंदरीत सण हे कृषी परंपरेशी निगडीत असलेचे दिसून येते.

शोधनिबंधाची उद्दिष्टे --

- 1 भारतीय सणांचे स्वरूप स्पष्ट करणे.
- 2 सणांमुळे एकात्मता कशी वाढीस लागते ते सांगणे.
- 3 वैदिककदृष्ट्या सणांचे महत्त्व स्पष्ट करणे.
- 4 सणांच्या प्रसंगी लोककलेच्या माध्यमातून प्रबोधन कसे केले जाते ते सांगणे.
- 5 सणांमधून मानवी जीवनात आनंदनिर्मिती कशी होते ते स्पष्ट करणे.
- 6 मानवी संस्कृतीचे संवर्धन सण कसे करतात ते स्पष्ट करणे.

विवेचन-

भारतात काही वर्षांपूर्वी ३६५ सण साजरे केले जात होते. आज ती संख्या १०-१२ वर आली आहे. धार्मिक श्रद्धा सणांच्या मागे आहेत. या श्रद्धांतून जगण्यातील आव्हानांना सामोरे जाण्याचे सामर्थ्य मिळते. विश्वकोशात सण शब्दाची निर्मिती कशी झाली याबद्दल लिहले आहे 'सण' हा शब्द 'क्षण' ह्या संस्कृत शब्दावरून आलेला आहे. क्षण -छण-सण अशी व्युत्पत्ती देतात. 'विश्वकोशात दिलेली व्युत्पत्ती पटण्यासारखी आहे. भारतीय सण साधेपणाने साजरे केले जातात. निसर्गातील उपलब्ध असणाऱ्या घटकांचा सण साजरे करण्यासाठी वापर केला जातो. ब्राझीलमधील कार्निव्हल, स्पेनमधील टोमॅटीना, थाई सोंगक्राण, युरोपमधील ख्रिसमस, नववर्ष स्वागत, तैवानमधील पिंगक्सी हे सण साजरे करण्याच्या पद्धती खूप खर्चिक आहेत. भारतीय सण साजरे करण्याची पद्धती साधी आहे. नैसर्गिक साधनांच्या सहाय्याने सण साजरे केले जातात. दीपावलीच्या वेळी अलीकडे लाईटचा झगमगाट केला जातो, पण सणाच्या वेळी मातीची पणती पेटवली जाते. नववर्ष साजरे करण्याची पद्धती अगदी साधी आहे. गुढी उभारून त्याला कडलंबाची फांदी बांधून त्याला घाटी लावून त्याला नवे वस्त्र नेसवून पुरणपोळ्या करून सण साजरा केला जातो. संक्रातीला शेतातून निघालेला तीळगुळ वाटला जातो. विजयादशमीला हत्यारे पूजन करून त्याला शेतातील झेंड्या फुलांचे हार घातले जातात. हे सर्व भारतीय सण साजरे करण्यासाठी निसर्गातील फुले, धान्य, वनस्पती यांचा वापर केला जातो. होळीच्या वेळी वापरण्यात येणारे रंग हे निसर्गातील फुलांपासून तयार केले जातात. सण साजरे करताना कुठेही पैशाची उधळपट्टी केली जात नाही.

उषा देशमुख लिहतात , 'मानवाच्या बौद्धिक आणि भावनिक आविष्कारातून विशिष्ट सण आणि उत्सव यांची ऋतुकाळनिष्ठ आणि देश परिस्थितीनिष्ठ अशी निर्मिती झाली आहे. त्या निर्मितीतून मानवी जीवनाची विकसनशीलता आणि सांस्कृतिक प्रगती यांचे दर्शन घडत असते. एकीकडे परंपरा टिकवण्याचे कार्य आणि दुसरीकडे बदलत्या कालमानाप्रमाणे परंपरेस पूरक व उपयोजित बदल घडवून आणण्याचे कार्य सातत्याने संस्कृतीतून होत असते. व्यक्ती, कुटुंब, समाज आणि समष्टी यांना एका नियमात बांधून ठेवण्याचे उद्दिष्ट सण व उत्सवांच्या निर्मितीतून पूर्ण होत असते. ² उषा देशमुख म्हणतात त्याप्रमाणे बौद्धिक आणि भावनिक आविष्कारातून सणांची निर्मिती झाली हे अर्धसत्य आहे. सणांना धार्मिक व लौकिक अशा दोन बाजू असतात .सण पुरांकांशी व मिथकांशी निगडित असतात .विश्वात दिव्य ,अद्भुत शक्ती आहे या शक्ती संकट आणतात तसेच त्या संकटांचे निवारण करतात या समजुतीने सण साजरे केले जातात

राष्ट्रीय एकात्मता-

सणांमुळे राष्ट्रीय एकात्मता वाढीस लागण्यास मदत होते .हिंदूंच्या गणपती उत्सवात मुस्लीम सहभागी होतात. काही गणेश मंडळांचे विश्वस्त मुस्लीम व्यक्ती आहेत .मुस्लीमांच्या ईदच्या ईप्तारला हिंदू हजेरी लावतात. नाताळमध्ये हिंदू, मुस्लीमसामील होतात. सणांची सुरवात भेदभाव विसरून समाजाला एकसंध ठेवण्यासाठी झाली आहे. पूर्वजांनी घालून दिलेल्या चालीरीती त्यावर आधारलेले सण राष्ट्रीय एकात्मता, सामाजिक जबाबदारीची जाणीव, संस्कारांचे देण्ड्यादीसणांमधून एका पिढीपासून दुसरीपिढी शिकत असते प्रजासत्ताक दिन व स्वातंत्र्य दिन या राष्ट्रीय सणांच्या माध्यमातून एकात्मतानिर्माण होते.

वैद्यकदृष्ट्या महत्त्व-

सणसाजरे करण्याच्या पध्दतीकडे पहिले तर त्यामागे आपल्या आरोग्याला त्याचा फायदा होईल याकडे लक्ष दिल्याचे दिसून येते .गुढी पाडव्याला कडलिंगाचे सेवन केले जाते . कडलिंग औषधी आहे शरीराचे तापमान नियंत्रणात ठेवण्यात मदत करतो .संक्रांतीला तिळगूळ,दीपावलीतील फराळ थंडीच्या दिवसात ऊर्जा निर्माण करतो .नागपंचमीच्या अगोदरचे स्त्रियांचे खेळ ,शिकारीला जाणे,होळीच्या वेळी केले जाणारे नृत्य ,गोपाळकाल्याला होणारी सोंगे ,गजीनृत्य या सर्व प्रकारातून

शारीरिक व्यायाम होतो .वटपौर्णिमेला वडाची पूजा करतात .वडाचे झाड विशाल असते ,त्यापासून गर्द सावली मिळते ,हवेतप्राणवायू मोठ्या प्रमाणात मिसळला जातो .कोजागिरीलाआटवलेले दूध ज्यामध्ये जायफळ ,केशर,साखर घातले जाते .हे दूध पित्तशामक आहे.गटारी आमावस्येला मटण खाल्ले जाते त्यातून शारीरिक तंदुरुस्तीसाठी प्रोटीन मिळतात तर शिवरात्रीला उपवास करून पोटाला विश्रांती मिळते ती आरोग्यासाठी आवश्यक आहे .आशा प्रकारे वैद्यकदृष्ट्या सण महत्त्वाचे आहेत

लोककलेच्या माध्यमातून प्रबोधन -

सण साजरे करताना अभंग ,भारुड यांच्या माध्यमातून समाजाचे प्रबोधनकेले जाते .गणपती बसवला जातो त्या काळात लघु नाटिका ,गीते,अभंग यांच्या माध्यमातून प्रबोधन केले जाते .गोकुळाष्टमीच्या आगोदर गावागावातून पारायणं बसतात या वेळी होणाऱ्या कीर्तनातून समाजप्रबोधन केले जाते .दहीहंडीच्या अगोदर भारुडे सदर करून मनोरंजन करून प्रबोधन केले जाते .गुढीपाडव्याच्याआगमनापूर्वीब्राह्मण पाडवासांगायला येतो वर्ष कसे जाईल व कसे आचरण करावे याबद्दल सांगितले जाते .हे एक प्रकारचे प्रबोधन आहे.

परंपरा जतन व मानवी जीवनात आनंद निर्मिती -

सणांचे प्रयोजन आनंदनिर्मिती हे आहे.सणांच्या दिवशीमंगलमयवातावरण असते ,खाण्यासाठी गोड- धोड किंवा मांसाहारी पदार्थ तयार करून आनंदात भर घातली जाते .सणांच्या निमित्ताने मित्रांच्या भेटी होतात यातून मानसिक समाधान मिळते .जीवनातील ताणतणाव कमी होतात ,जीवनात विरंगुळा मिळतो .यातून आनंदनिर्मिती होते . दिवाळीचे वर्णन भास्करभट्ट उध्दवगीतेत करतात,

“ऐसा राणीवभली करूजाणेतो वनमाळी ।
जिया सर्व सुखाची दिवाळी । जाली चराचरा ।।³”
संत नामदेवदिवाळीसंदर्भात लिहतात,
“नित्य दिवाळी सुखाचा सोहळा ।
नित्य हे दिवाळी असे पंढरपुरी ।⁴”

संत नामदेव व भास्करभट्ट दिवाळी हा आनंदाचा सोहळा आहे असे म्हणतात .त्यांचे म्हणणे सणआनंदाची निर्मिती करतात .सण साजरे करण्यामागे परंपरा आहेत .गुढीपाडव्याच्यादिवशी नवे वर्ष सुरु होते नव वर्षाचे स्वागत गुढी उभारून करण्याची परंपरा आहे .याप्रमाणे प्रत्येक सणाला काही परंपरा आहेत.

मानवी संस्कृतीचे संवर्धन -

सणांमधून आपली संस्कृती साकार होते .दर महिन्यात जे सण येतात ते त्या महिन्यात असणाऱ्या हवामानाला अनुसरून असतात .या सणांमागे विचारप्रणाली व जीवनप्रणाली असते यालाच संस्कृती असे म्हणतात .मराठीमध्ये तळी उचलणे हा वाकप्रचार आहे या शब्दप्रयोगामागे असणारी सांस्कृतिक बाब म .फुले यांनी सांगितली आहे .“बळी राजा जेव्हा काही महत्वाची कामे आपल्या सरदाराकडे सोपवीत असे तेव्हा आपला दरबार भरवून तेथे तो एका तबकात भंडारा व नारळ यासहित पानचा विडा मांडून म्हणत असे की, ज्यात हे काम शेवटास नेण्याची हिम्मत असेल त्याने हा विडा उचलावा .यावरून ते काम शेवटास नेण्याची हिम्मत असेल तो हर हर महादेवाची शपथ घेऊन त्यातील भंडारा कपाळी लाऊन नारळासहित तो पानाचा विडा उचलून आपल्या माथ्यावर ठेऊन पदरात घेई .त्याविरास बळीराजा ते काम सोपवीत असे .नंतरतो वीर बळीराजाची आज्ञा घेऊन आपल्या फौजेसहित तळ उचलून शत्रूवर चालून जात असे .यावरून त्या संस्काराचे नाव ‘तळ उचलणे’ हे पडले असावे त्याचा अपभ्रंश ‘तळी उचलणे’ असा झाला असावा⁵” महात्मा फुले यांनी योग्य रीतीने संस्कृती कशी घडते हे सांगितले आहे .सणांच्या माध्यमातून संस्कृती जतन केली जाते .

निष्कर्ष-

- सणांच्या निर्मितीमागे धार्मिक संस्कार हे मुख्य कारण आहे .
- स्वातंत्र्य दिन ,प्रजासत्ताक दिन ,गणपती उत्सव,ईद यासारख्या सणांमधून राष्ट्रीय एकात्मता वाढीस लागते
- आरोग्याच्या दृष्टीने सणांचे उपक्रम उपयुक्त असतात .
- भारुड,गीते,सौंगेयांच्या माध्यमातून प्रबोधन होते .
- सण मानवी जीवनात आनंदनिर्मिती करतात .
- मानवी संस्कृतीचे संवर्धन सणांच्या मार्फत होते .

संदर्भ -

1. जोशी लक्ष्मणशास्त्री ,विश्वकोश खंड १८ वा,महाराष्ट्र राज्य विश्वकोश निर्मिती मंडळ वाई २००८
2. देशमुख उषा ,प्राचीन कवितेतून व्यक्त होणारे सण व उत्सवदर्शन,बाबर सरोजिनी संपा ,सणउत्सव,पृष्ठ १४५
3. बाबर सरोजिनी (संपा.),सण उत्सव ,,पृष्ठ४९
4. संत नामदेव ,नामदेव गाथा,अभंग क्रमांक ७३६,पृष्ठ४२
5. कीर धानंजय(संपा),महात्मा फुले समग्र वाङ्मय ,पृष्ठ६०

दक्षिण कोकणातील गणेशोत्सवाचा एकत्रित कुटुंब व्यवस्थेवरील प्रभावाचा अभ्यास

डॉ. प्रकाश गणपती पाटील

प्राचार्य

जयवंत महाविद्यालय, इचलकरंजी

प्रास्ताविक -

महाराष्ट्राच्या कोकण विभागामध्ये प्रामुख्याने ठाणे, रायगड, रत्नागिरी व सिंधुदुर्ग या जिल्ह्यांचा समावेश हातो. या कोकण विभागामध्ये रत्नागिरी व सिंधुदुर्ग या जिल्ह्यांना दक्षिण कोकण म्हणून संबोधले जाते. त्यातही आणखी खोलवर गेलेतर सिंधुदुर्ग जिल्ह्याला तळकोकण असे संबोधले जाते. दक्षिण कोकणात गणेशोत्सव आणि होळी हे सण अत्यंत महत्वाचे मानले जातात. महाराष्ट्राच्या कोकणातही भागात रोजगार व्यवसायासाठी गेलेला या भागातील कोकणी माणूस या दोन सणांना स्वतःच्या गावी जाताना आढळून येतो. त्याशिवाय गावाकडील काही प्रसिद्ध जत्रांना किंवा यात्रांना हे लोक आपल्या गावी आल्याशिवाय राहत नाहीत.

तसे पाहता दक्षिण कोकणातील रत्नागिरी आणि सिंधुदुर्ग जिल्ह्यात देखील बोलीभाषा रुढी परंपरा याबाबतीत थोडे फार बदल असल्याचे दिसून येते. सिंधुदुर्गमध्ये जसा "दशावतार" कलाप्रकार आढळतो, त्याच्याशी साधर्म्य साधणारा "नमन" हा प्रकार रत्नागिरीमध्ये आढळतो. त्याशिवाय खेळे, जाखडी इत्यादी लोककलांच्या माध्यमातून या दोन्ही जिल्ह्यात विविध उत्सव साजरे केली जातात सर्वसाधारणपणे रत्नागिरी व सिंधुदुर्ग जिल्ह्यात जी बोलीभाषा वापरली जाते त्यात बरेचसे साधर्म्य आढळले. तरीही बरेचसे वैविध्य देखील आढळते. सिंधुदुर्गमध्ये मालवणी भाषा बोलली जाते त्यातही सिंधुदुर्गच्या उत्तर भागात वापरली जाणारी मालवणी व दक्षिण भागातील मालवणी भाषा यातही वेगळेपणा जाणवतो. रत्नागिरी जिल्ह्यातील जी उत्तर रत्नागिरी मध्ये जी भाषा वापरली जाते तिला संगमेश्वरी भाषा असे संबोधले जाते. दक्षिण कोकणातील या भाषेमध्ये अत्यंत गोडवा असतो. पश्चिम महाराष्ट्रातील भाषेप्रमाणे तिच्यात राकटपणा नसतो.

अभ्यास विषयाचे नांव -

" दक्षिण कोकणातील गणेशोत्सवाचा एकत्रित कुटुंब व्यवस्थेवरील प्रभावाचा अभ्यास"

अभ्यास विषयाची उद्दीष्टे -

- १) गणेशोत्सवाचे दक्षिण कोकणातील स्वरूप अभ्यासणे.
- २) गणेशोत्सव साजरा करण्यामधील त्यांच्या पद्धती व रुढी-परंपरा अभ्यासणे.
- ३) गणेशोत्सवाचा दक्षिण कोकणातील कौटुंबिक ऐक्यावरील प्रभाव अभ्यासणे
- ४) कौटुंबिक ऐक्य, जमिन मालकी व कृषी क्षेत्राची स्थिती अभ्यासणे.

अभ्यासाची गृहिते -

- १) दक्षिण कोकणात सार्वजनिक गणेशोत्सवापेक्षा घरगुती गणपती उत्सव खूप मोठ्या प्रमाणावर साजरा करतात
- २) दक्षिण कोकणात गणपती देवतेचे पावित्र्य खूप मोठ्या प्रमाणावर पाळले जाते.
- ३) श्री.गणेश देवतेवर कोकणी माणसांची खूप श्रद्धा असते.
- ४) कोकणातील संस्कृती तसेच विविध कला प्रकार, साहित्य क्षेत्र यावर येथील गणेशोत्सवाचा फार मोठा प्रभाव असतो.
- ५) गणेशोत्सवाच्या निमित्ताने एकाच कुटुंबाच्या ३ ते ४ किंवा त्यापेक्षा जास्त पिढ्यांचे नातलग लोक आपल्या मूळ घरी एकत्र जमतात व श्री गणेशाचा उत्सव साजरा करतात.

अभ्यास पद्धती -

या दोन्ही जिल्ह्यांच्या ग्रामीण भागात अभ्यासकाचा नोकरीच्या निमित्ताने १७ ते १८ वर्षे रहिवास झाला आहे. त्यामुळे तेथील घरगुती गणेशोत्सवांचा अभ्यासकाने अगदी जवळून अनुभव घेतला आहे त्याशिवाय

कोकणातील विविध सण, उत्सव, यांची माहिती देणार ग्रंथ, विविध लेख, यांचा अभ्यास करून प्राथमिक तसेच दुय्यम माहितीचे संकलन करून अभ्यास विषयाची मांडणी केली आहे.

माहितीचे विश्लेषण -

दक्षिण कोकणातील या दोन्ही जिल्ह्यात सार्वजनिक गणेशोत्सवापेक्षा घरगुती गणपती उत्सव फार मोठ्या प्रमाणावर साजरा केला जातो. एकाच कुटुंबातील ३ ते ४ पिढ्यापासूनचे जे लोक आपल्या चरीतार्थसाठी बाहेर गेलेले असतात त्यांच्या पुढील पिढीचे वारस आपल्या मूळ घरी या उत्सवाच्या निमित्ताने एकत्र येतात गणेशोत्सवाचे दहा दिवस ते एकत्र राहतात आणि हा उत्सव साजरा करतात. या उत्सवाचे स्वरूप पुढील प्रमाणे असते.

१) गणेश मूर्तीचे स्वरूप -

घरगुती गणपती उत्सवामध्ये दक्षिण कोकणातील माणसे शक्यतो शाडू / मातीच्या मूर्तीचाच वापर करतात. अपवादात्मक परिस्थितीत पी.ओ.पी. च्या मूर्ती वापरल्या जातात. ज्या मूर्तीचे सहजगत्या विसर्जन होवू शकेल अशा मूर्ती निवडल्या जातात. कोणत्याही कारणाने मूर्तीची विटंबना होणार नाही याची काळजी घेतली जाते.

२) मूळ घरातच मूर्तीची प्रतिष्ठापना -

एकाच मूळ घरातील वेगवेगळी कुटुंबे त्याच गावात किंवा अन्य गावात रहात असले तरी मूर्तीची प्रतिष्ठापना मात्र एकाच म्हणजे मूळ घरातच केली जाते. त्यामुळे विखुरलेल्या कुटुंबातील सदस्यांना या उत्सवाच्या निमित्ताने एकत्र येण्याची संधी मिळते. मूळ घरात अगदी शास्त्रोक्त व विधीयुक्त पद्धतीने मूर्तीची पूजा करूनच मूर्तीची प्रतिष्ठापना केली जाते.

३) गणेशोत्सव काळातील दिनचर्या -

मूळ घरात गणेशोत्सवासाठी सर्व सख्खे चुलत, चुलत-चुलत किंवा त्यापेक्षा दुरचे देखील सदस्य एकत्रित राहतात. या गणपती उत्सवाची दिनचर्या पुढीलप्रमाणे असते.

कुटुंबातील सर्व सदस्यांनी सकाळी आपले सर्व प्रातःविधी, स्नान आटोपून सकाळी १० नंतर आरतीसाठी उपस्थित रहावयाचे असते. त्यानंतर रात्री ९.०० पर्यंत रात्रीची आरती आटोपली घेतली जाते. सलग १० दिवसांपर्यंत अशी दिनचर्या असते.

४) गणेशोत्सव काळातील सांस्कृतिक कार्यक्रम -

दक्षिण कोकणातील नमन, खेळे, जाखडी, दशावतार या लोककला प्रमाणेच रत्नागिरी जिल्ह्यात या उत्सवानिमित्त "बाल्या डान्स" केले जातात तर सिंधुदुर्ग जिल्ह्यात या उत्सवा निमित्त डबलबारी भजनाचे कार्यक्रम पार पाडले जातात घरगुती गणपतीचे मखर, इतर सजावट याबरोबरच मूर्तीची निवड करताना दक्षिण कोकणातील माणसे खर्चाच्या बाबतीत अजिबात डगमगत नाहीत.

५) श्री गणेश मूर्तीचे वेगळेपण -

श्री.गणेश मूर्ती शक्यतो स्थानिक कलाकाराकडून खरेदी केल्या जातात. या स्थानिक कलाकारांना या मूर्तीवर जिव ओतून कलाकुसर केलेली असते. या मूर्ती बनवणेच्या ठिकाणांना गणपती शाळा असे संबोधले जाते.

६) श्री.गणेश उत्सव काळातील फराळ -

श्री.गणेशाचा उत्सव हा गणेश चतुर्थी ते अनंत चतुर्दशी पर्यंतचा उत्सव असतो. दसरा - दिवाळी पेक्षाही मोठ्या स्वरूपामध्ये दक्षिण कोकणात हा उत्सव साजरा केला जातो. या गणेश उत्सव काळात गुळाच्या करंज्या, मोदक, लाडू इ. अनेक फराळाचे पदार्थ बनवले जातात.

गणेशोत्सवाचा दक्षिण कोकणातील कौटुंबिक ऐक्यावरील प्रभाव -

मूळ घरातच गणेश उत्सव साजरा करण्याची प्रथा असल्याने घरातील विखुरलेल्या कुटुंबांना एकत्र येण्याची संधी या निमित्ताने मिळते त्यामुळे नोकरी व्यवसायाच्या निमित्ताने दुरावलेली लोकांची मने एकत्रित येतात याचे पुढील फायदे होतात.

- १) विखुरलेल्या कुटुंब सदस्यांमध्ये जिव्हाळाची भावना निर्माण होते. आपले कुळ, आपले कुटुंब अशी भावना निर्माण होते व तिची प्रबळता वाढते.
- २) अशा प्रकारे एकत्र येण्याने सर्व कुटुंब सदस्य एकमेकांशी आपल्या सदस्यांची चर्चा करतात त्यापासून एकमेकाला धिर दिला जातो व कौटुंबिक समस्या सोडवण्यासाठी मदत होते.
- ३) जमिन व घराच्या विभाजनास आळा -
प्रत्येकाला अशा उत्सवांच्या निमित्ताने गावी ये - जा करावी लागल्याने गावातील आपली जमिन जरी नापीक असली तरी तिचे विभाजन किंवा विक्री करण्यास कोणीच अनुकूल नसते. त्यामुळे या मालमत्तेची विक्री सहजासहजी करता येत नाही.
- ४) गावाकडची जमिन गावी राहणारे सगळे भाऊबंद करतात. अशा उत्सवांच्या निमित्ताने एकत्र येण्याने गावाकडच्या भाऊबंदांना देखील या चाकरमानी वर्गाकडून शेती गुंतवणुकीसाठी थोडी फार मदत मिळू शकते व शेतीला अर्थसहाय्य होते.
- ५) अशा प्रकारचा उत्सवामुळे एकाच कुटुंबातील चरितार्थासाठी विखुरलेल्या कुटुंब सदस्यांचे आपुलकीच्या भावना वाढीस लागून कौटुंबिक ऐक्य प्रबळ होते.

निष्कर्ष -

- दक्षिण कोकणात सार्वजनिक गणेशोत्सवापेक्षा घरगुती गणेशोत्सव मोठ्या प्रमाणावर साजरे केले जातात.
- गणेशोत्सवातील सांस्कृतिक कार्यक्रम म्हणून जाखडी किंवा बाल्या डान्स तसेच डबलबारी भजने असे कार्यक्रम आयोजित केले जातात. त्यामुळे दक्षिण कोकणातील लोककलांची जपणूक व संवर्धन होते
- घरगुती गणेशोत्सव व त्यातही मूळ घरातच गणेशोत्सव या प्रथेमुळे चरितार्थासाठी विखुरलेली कुटुंबे त्या निमित्ताने एकत्र येवून त्यांच्यातील आत्मियता वाढते व शहरीकरणामुळे वाढलेल्या केंद्र कुटुंबांना एकत्र कुटुंब पध्दतीचा आधार मिळतो.
- घर व जमिन विभाजनाला आळा बसल्याने सहसा एकट्या दुकट्या सदस्याला घर किंवा जमिनी विकणे अशक्य होते.
- जमिनीच्या विभाजनाच्या अडचणीमुळे तसेच इतर सदस्यांच्या सहमतीची गरज असल्यामुळे कृषी विकासासाठी तारण जमिन ठेवणे अशक्य होते. दुसऱ्या अंगाने विचार करता कृषी विकासाला कर्ज मिळणे अवघड बनते व कृषी विकासाला अडथळा निर्माण होतो.

संदर्भ -

- 1) मी पाहिलेले दशावतारी नाटक - नितीश सोनार
- 2) कोकणातील गावऱ्हाटी - पांडूरंग भाबल, लोक जिवन, कोकण कौल
- 3) सांस्कृतिक संचीत - डॉ. वि.स. करंदीकर, मॅजेस्टीक प्रकाशन २०१६

सण - उत्सवामागील विज्ञान व आरोग्य महत्त्व**प्रा. डॉ. प्रतिभा सदाशिव देसाई**

सहाय्यक प्राध्यापक

आचार्य जावडेकर शिक्षणशास्त्र महाविद्यालय, गारगोटी ता. भुदरगड जि. कोल्हापूर महाराष्ट्र

सारांश -

कोणत्याही मातीत रुजू फुलणाऱ्या लोकजीवनाला घडविण्यात,विवक्षित संस्कृतीचं रंगरूप प्राप्त करून देण्यात सण , उत्सवांचे अस्तित्त्व महत्वाचे ठरते, माणसांना जवळ आणण्याचे, एकत्र बांधून ठेवण्याचे, भावनिक एकोप्याबरोबर एकात्मता साधण्याचे मौलिक सांस्कृतिक कार्य सण उत्सव करत असतात. म्हणूनच आपल्या देशातील सांस्कृतिक जीवनात सण, उत्सवांना महत्त्व आहे. आता काळ बदलला आहे. जीवन व्यग्र आणि गतिमान होत आहे. अगदी पूर्वीप्रमाणे नसले तरी सण, उत्सव साजरे करण्याची मानसिकता आजच्या पिढीतसुद्धा कायम आहे. सण उत्सवांचे मानवी जीवनातील स्थान अनन्यसाधारण आहे. या प्रत्येक सण उत्सवामागे वैज्ञानिक दृष्टीकोन आहे. तसेच ते आरोग्याच्या दृष्टीनेही महत्त्वाचे आहेत. सण,उत्सवामागील विज्ञान व आरोग्याचे महत्त्व समजावे हा प्रस्तुत संशोधनाचा हेतू आहे.

Keywords - सण - उत्सव , विज्ञान व आरोग्य महत्त्व

प्रस्तावना -

भारत हा विविधतेने नटलेला देश आहे. भारतात अनेक जातीचे, धर्माचे, पंथाचे, लोक राहतात. विविध प्रांतातविविध प्रकारचे सण- उत्सव साजरे केले जातात. जग आधुनिकीकरणाकडे जात आहे. वैज्ञानिक क्रांतीमुळे वैचारिक क्रांतीसुद्धा झाली आहे. सण - उत्सवांची पार्श्वभूमी , परंपरा , सण साजरा करण्याची पद्धत , खाद्यपदार्थ इत्यादी विषयी माहिती असणे गरजेचे आहे. आज राज्यात, देशातच नव्हे तर परदेशात सुद्धा नोकरी व्यवसायाच्या निमित्ताने रहिवासी झालेल्या भारतीयांना या सण - उत्सवांची आतुरता असते. पण त्या सणांमागील हेतू, विज्ञान व ज्या - त्या सणांना ठरलेल्या खाद्य पदार्थाची कृती व आरोग्यविषयक माहिती अल्प प्रमाणात असते. ही माहिती सविस्तर व्हावी व सण उत्सवाकडे पाहण्याचा प्रत्येकाचा दृष्टीकोन वैज्ञानिक व्हावा यासाठी प्रस्तुत संशोधन संशोधिकेने हाती घेतले आहे. प्रस्तुत संशोधनात नवरात्र- दसरा, सक्रांत, गणेशोत्सव ,बैदूर, होळी, दिपावली या सण - उत्सवामागील विज्ञान व आरोग्य महत्त्वाबाबत उहापोह केला आहे.

शोधनिबंधाची उद्दिष्टे -

- १) सण- उत्सवाचे दिनदर्शिकेमधील स्थानाचा अभ्यास करणे.
- २) सण - उत्सवामागील विज्ञान व आरोग्याच्या महत्त्वाचा अभ्यास करणे.

विषयविवेचन -**सण उत्सवांचा उद्देश, वैज्ञानिक व आरोग्यविषयक महत्त्व-**

प्राचीन कालापासून भारत हा शेतीप्रधान देश आहे. त्यामुळे सण - उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे तयार करण्यात आली आहे. सण - उत्सवांचा मूळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य विशेषत : आहारावर अवलंबून असते. ऋतूप्रमाणे आहारात बदल केला, की आरोग्य चांगले राहण्यास मदत होते.म्हणून शास्त्रकारांनी ऋतूप्रमाणे सणांची रचना केलेली आहे

१) **श्रावण** - श्रावण महिन्यात शेतीची बरीचशी कामे झालेली असतात. बाहेर पाऊस पडत असतो. अशावेळी शरीराला हलक्या आहाराची जास्त गरज असते. म्हणून श्रावण महिन्यात जास्त उपवास असतात. पचनास जड असा मांसाहार करू नये. पोटात गॅसेस होऊ नयेत. यासाठी कांदा, लसूण खाऊ नका असे सांगण्यात येते. शेतात

धान्य चांगले पिकावे यासाठी पृथ्वी , आप, तेज, वायू आणि आकाश या पंचमहाशक्तींची उपासना करण्यास सांगण्यात आले आहे. मानवाचा रिकामा वेळ उपासना , धार्मिक ग्रंथाचे वाचनाने विचार, कृती चांगली व्हावी. आपआपसात स्नेह वाढावा, नैतिकता, सहकार्य , मूल्ये वाढीस लागवीतहा या मागचा हेतू आहे.

उत्सव हे मनाचे आरोग्य जपतात. घरोघरी स्वच्छता केली जाते. उत्सव साजरे करताना आप्तेष्ट - मित्र एकत्र येतात. गावातील अबालवृद्ध स्त्री - पुरुष एकत्र येतात. उत्सवामुळे एकमेकांच्या गाठीभेटी होतात. माहेरवाशिणीला दैनंदिन कामातून विसावा मिळतो.ताणतणाव कमी होतात.उत्सवांमुळे सहकाराची व समानतेची भावना वाढीस लागते. नवीन चांगल्या विचारांचा , कृतींचा उपक्रमांचा प्रचार व प्रसार होतो. सार्वजनिक कामासाठी पैसा गोळा करून गावासाठी एखादे मोठे सार्वजनिक काम पूर्ण होते. उत्सवातून नेतृत्व गुण वाढीस लागून नवीन नेतृत्व निर्माण होते म्हणूनच लोकमान्य टिळक, महात्मा फुले यांनी स्वराज्य प्राप्तीसाठी आणि राष्ट्रीय भावना निर्माण व्हावी यासाठी सार्वजनिक उत्सवांची प्रथा सुरु केली. उत्सव सहभागातून आनंद तर मिळतोच आणि आपल्या जीवनातील दुःख,चिंता , नैराश्य विसरून स्वकला सादर करून कलावंत मोठे होतात. हजारो हातांना रोजगार/ काममिळते. राष्ट्रपुरुषांच्या जयंती उत्सवांमुळे राष्ट्राभिमान जागृत होतो

२) गणेशोत्सव - सण व उत्सवांचे निसर्गाशी नाते आहे. भाद्रपद महिन्यात शेतात धान्य तयार होत असते. म्हणून भाद्रपद शुक्ल चतुर्थीला पृथ्वीविषयी कृतज्ञता व्यक्त करण्यासाठी पार्थिव गणेशपूजन करताना मातीचीच गणेशमूर्ती पूजतात. ही मूर्ती लहान व भक्ती मोठी असावी. वर्गणाची सक्ती व नवसाचे स्तोम माजवून अंधश्रद्धेला खत पाणी घालू नये. देव योग्य दिशेने केलेल्या प्रामाणिक मेहनतीला पावतो. सजावट करताना थर्माकोलचा वापर करून व ध्वनीवर्धकाचा , डॉल्बीचा वापरन करणे, निर्माल्य पाण्यात विसर्जित करून ध्वनी, पाणी, भूमीप्रदूषण टाळावे. जमवलेली वर्गणी समाजकार्यासाठी वापरून समाजप्रबोधन करावे. सन १८९३ मध्येलोकमान्य टिळकांनी घरगुती गणेशोत्सवाला सार्वजनिक स्वरूप दिले. भाद्रपद शुद्ध पंचमी ऋषी पंचमी म्हणून साजरी करतात.

ऋषीविषयी कृतज्ञता व्यक्त करण्यासाठी महिला उपवास करतात व बैलाच्या कष्टाशिवायचे तयार झालेले . अन्नग्रहण करतात. भाजीपाला, फळझाडे परसबागेत लावून विनारासायानिक खत, कीटकनाशकाशिवाय सेंद्रीय भाजी, फळे घेणे व पर्यावरण रक्षण व श्रममूल्य विकसित व्हावे. तसेच आरोग्य चांगले रहावे हा यामागे हेतू आहे. तसेच महिला एकत्र येऊन हा उपवास, भोजन करतात. त्यामुळे सहकार्य, विचारांची देवाण घेवाण होते.

भाद्रपद शुद्ध षष्ठीला गौरीचे आगमन होते. माहेरवाशिण या सणाला येते. गौराई सजवली जाते. रात्रभर झिम्मा, फुगडया , फेर, उखाणे यांनी गौरी जागवितात. यामुळे ताणतणाव निघून जातो. आनंद मिळतो, सख्यांबरोबर सुखदुःख बोलून मन हालके होतो. भाजीभाकरी घरोघरी वाटणे , पुरण पोळी यामुळे आरोग्यचांगले रहाते. एकमेकांच्या घरातील गोडवा,संबंध वाढीस लागतात. दहीभाताची शिदोरी देऊन गौरी विसर्जन केले जाते.

३) नवरात्र - दसरा अश्विन महिन्यातशेतीतील धान्यघरोघरी येते. हा महिना निर्मितीशक्तीचा, आदिशक्तीचा उत्सव म्हणून नवरात्र साजरे केले जाते. आपण देवळातील देवीची आराधना करतो. पण घरातील महिलेचा अनादर, अत्याचार करतो. स्त्रीभूणहत्या करून मुलीचा जन्म नाकारतो. पण हे न करता घरच्या स्त्रीचासन्मान करणे, तिलाआर्थिक सक्षम बनविणे, तिला सरस्वती मानून सुशिक्षित करावे. सद्यस्थितीत ती दुर्गा होण्यासाठी स्वसंरक्षण व समाजहितासाठी रक्षणाचे धडे दयावेत. यासाठीच जणूशस्त्र पूजा आहे. श्रममूल्य वृद्धी करणे शत्रूचे पारिपत्य करूनशांतता प्रस्थापित करणे.

विजयादशमीम्हणजेच दस-याला आपण सोने म्हणून आपटयांचीपाने वाटतो. आज आपण मोबाईलवरूनशुभेच्छा, सोने देतो. यादिवशी सीमोल्लघनकरणे अपेक्षित आहे. ते सीमोल्लघन अहंकाराकडून - नम्रतेकडे, आळसाकडून - उदयोगशीलतेकडे,अंधश्रद्धेकडून - वैज्ञानिक दृष्टीकोनांकडे, अस्वच्छतेकडून-स्वच्छतेकडे, अज्ञानाकडून - ज्ञानाकडे, प्रदूषणाकडून - पर्यावरण संरक्षण संवर्धनाकडे व्हावे.

४) **दिवाळी** - दिवाळी हा सण ऑक्टोबर - नोव्हेंबर महिन्यात येतो. अश्विन मासात येतो. अंधार दूर करून दिपोत्सवाने प्रकाश निर्माण केला जातो. पाचदिवस चालणारा दिवाळी सण पाचदिवस जीवनातील पाच महत्त्वपूर्ण सूत्र सांगतो या सणामध्ये आरोग्य, धन, निसर्ग,सद्भावनेचा संदेश दडलेला आहे.

१) **धनत्रयोदशी** - अश्विन वद्य चतुर्थीला धनत्रयोदशी असते.धनत्रयोदशीला आयुर्वेदाचा जनक धन्वंतरीचा जन्मदिवस. धन्वंतरीने संपूर्ण जीवसृष्टीला आरोग्यदायी बनविले म्हणून वैद्यकीय क्षेत्रातील लोक धन्वंतरीची पूजा करतात. डॉक्टरांनी आपले ज्ञान विधायक कार्यातून समाजसेवेसाठी वापरणे अभिप्रेत आहे .किडनी तस्करी, स्त्रीभूषण परीक्षण , लोकांना अयोग्य मार्गदर्शन टाळावे.

२) **नरकचतुर्दशी** -

वैज्ञानिक दृष्टीकोनातून आपले शरीर नाना यातना, रोगराईने पछाडलेले असते. अनेक नरकयातना आपण व्याधीरूपाने भोगत असतो. म्हणून या दिवशी सकाळी लवकर उठून सर्वांगास तेल, उटणे लावून, अंगाचा मळ काढून अंगोळ करतात. यामुळे सर्वांगाचे रंध्र मोकळे होतात. आरोग्य उत्तम राहते.

३) **लक्ष्मीपूजन** - अश्विन अमावस्येचा दिवस म्हणजे लक्ष्मीपूजनाचा दिवस. लक्ष्मी ही संपत्तीची देवता आहे. तर कुबेर हा संपत्तीरक्षक आहे. आपल्याला पैसा कमावण्याची कला साध्य असते. पण तो पैसा कसा राखावा हे कुबेर शिकवतो. म्हणून व्यापारी लोक कुबेर पूजनकरतात लक्ष्मीला घरात घाण, पसारा अस्वच्छता आवडत नाही. जेथे टापटीप असते तेथे तिचा वास असतो. वैज्ञानिक दृष्टीकोनातून पाहिले तर टापटीपपणा बरोबर त्या व्यक्तीचे आचरणही शुध्द हवे. मनात छल, कपट , मद, मोह, अहंकार असे अवगुण नसावेत. जो आपला व्यवहारअतिशयकुशलतेने प्रामाणिक पणे करतो. ती व्यक्ती लक्ष्मी - कुबेराला प्रिय असते. म्हणजेच मूल्ये, जीवनकौशल्य , श्रमप्रतिष्ठा अंगी बानवणे आवश्यक आहे हेच हा दिवस सांगतो.

४) **बलिप्रतिपदा** - कार्तिक शुध्द प्रतिपदा म्हणजे बलिप्रतिपदा (पाडवा),बळीराजाच्या दानशूरतेची क्षमाशीलतेची पूजा लोकांनी कार्तिक प्रतिपदेला करावी म्हणजेच हे गुण प्रत्येकात वृध्दीगंत व्हावेत हे या दिवसाचेमहत्त्व होय. विविधसेवाभावी संस्थांना, गरजूंना आर्थिक मदत अपेक्षित आहे,

५) **भाऊबीज** - भाऊ - बहीण नात्यातील प्रेमाचा भाव स्पष्ट या दिवशी दर्शविला जातो. कार्तिक शुध्द व्दितिया म्हणजेच यमदिवतीया म्हणजेच भाऊबीज. ब्रम्हदेवाने पृथ्वी निर्माण केली. याची परतफेड म्हणून ऋषीमुनींना मोठा यज्ञ केला. यायज्ञात बळी काय दयायचे ? हा प्रश्नपडल्यावर यमराज तयार झाले.त्यांनी यज्ञात उडी घेतली. बंधूप्रेमामुळे यमाची बहीण यमीनेही यज्ञात आहुती दिली देवांनी संतुष्ट होऊन यमाला वर दिला की, यमाच्या आत्मदहनाची आठवण म्हणूनहा दिवस साजरा होईल. मृत्यू हा शुभ आणि पवित्र आहे.तो जर नसेल तर जग किती भयंकर होईल. या दिवसाचेमहत्त्व म्हणजे त्याग, प्रेमामुळे जीवन सुंदर होते हे स्पष्ट होते.

दिवाळीचा हा दिवसजणू सांगतो, “ शुभ कल्याण करणा-या, आरोग्य आणि धनसंपदा देणा-या, शत्रू बुद्धीचा नाश करणा-याआणि शत्रूवर विजय प्राप्त करू देणा-या दिव्याच्या ज्योतीला आम्ही नमस्कार करतो.”

म्हणून घरामध्ये नियमितपणे दिवा लावल्यास सकारात्मक उर्जा कायम राहते. दिव्याच्या धुराने वातावरणामध्ये असलेलेहानिकारक सूक्ष्म किटाणू नष्ट होतात.

दिवाळीमध्ये फटाक्याचावापर पर्यावरणाचे प्रदूषण करतो वायू, ध्वनी प्रदूषण होते. वैज्ञानिक दृष्ट्या हेप्रदूषण मानवी आरोग्य धोक्यात आणते. हृदयरोग,कानाचे रोग, श्वसनरोग, उद्भवतात.

थंडीचे दिवस असल्यामुळे आहारातून उष्मांक मिळविण्यासाठी फराळाचे पदार्थ, गोडधोड जेवणयातून आरोग्य हीत जपले जाते. व घरात आनंदीवातावरणामुळे, दिव्याच्या प्रकाशामुळे मन उल्हासित होते व ताणतणावापासून मानव मुक्त व्हायला मदत होते.

पणआज हा कौटुंबिक आनंद घेण्यापेक्षा लोक सहलीला जातात. व सणांची परंपरा,आरोग्य यापासून वंचित रहातात. म्हणूनच सणांचे महत्व असे सांगते की माणसाने माणसाशी व निसर्गाशी माणसाप्रमाणेच वागावे.

५) संक्रांत - भोगी

पौष महिन्यात,संक्रांतीच्या आदल्या दिवशी 'भोगी' हा सण साजरा करतात. या दिवशी बाजरीचीतीळ लावून भाकरी व मिसळभाजी (गाजर, वांगे, हरभरा, वाटाणा, वरणा इ.) केली जाते. एकमेकांच्या घरी ही भाजीभाकरी दिली जाते. भोपळ्याच्या घा-या तीळगुळ एकमेकांना देऊन गोड बोलण्याची प्रथा आहे. वैज्ञानिकदृष्ट्या थंडीच्या काळात शरीरात उष्णता निर्माण होण्यासाठी तीळ, भोपळा , गुळ, बाजरी , वांगे, वरणा असे पदार्थ सेवन केले जातात. त्यामुळे आरोग्य चांगले रहाते. रक्ताभिसरण चांगले होते. व हृदयरोग टाळता येतो. तसेच घराघरांमधील कटुता विसरून गोडवा वृद्धीगंत होतो.

सूर्य एका राशीतून दुसऱ्या राशीत जाणे यालाच ' संक्रमण ' म्हणतात. सूर्य 'धन' राशीतून 'मकर' राशीत जातो. त्या दिवशी ' संक्रांत' सण साजरा करतात. इंग्रजी कॅलेंडरप्रमाणे हासण दरवर्षी विशिष्ट तारखेला येणारा अपवादात्मक म्हणून हा सण ओळखला जातो. (१४ जानेवारी) संक्रांतीला काळ्या वस्त्रांना महत्त्व आहे. कारण काळी वस्त्रे उष्णता शोषून घेतात.थंडीपासून संरक्षण करतात.

या दिवशी महिला ' वाण' देऊन हळदीकुंकू कार्यक्रम करतात स्नेह वृद्धीगंत करतात संक्रांतीला पतंगाच्या मांजामुळे अनेकपक्षी जखमी, मृत होतात. मुले पतंग उडविण्याच्या नादात अपघाती मृत्यू पावतात संक्रांतीचा गोडवा टिकवून ठेवून आरोग्यदायी संक्रांतकरण्यासाठी पतंग व इतर छंदांमुळे पर्यावरणाची हानी होणार नाही. याची काळजी घेणे आवश्यक आहे.

६) होळी- फाल्गुन शुद्ध पौर्णिमेला - होळी असते. होळी, रंगपंचमी, धुळवड या तिन्हींना मिळून होळी म्हटले जाते.

हिरण्यकश्यपूने प्रल्हादच्या 'नारायण वेडा' पायी त्याला मारण्यासाठी ' होलिका 'नावाच्याआपल्या बहिणाला पाचारण केले . तिने अग्नीकुंडात प्रल्हादला ढकलताना तीच त्यामध्ये जळली. त्यावेळी प्रल्हादच्या पाठीराख्यांनी हर्ष व्यक्त केला. त्यावरून या सणाला ' होळी' संबोधले जाते.

हा सण म्हणजे दृष्टांचा - संहार व सुष्टांचा विजय होय. म्हणून आज आपण हल्ले, चोरी, भांडणे, आतंकवाद, यांची होळीमध्ये आहुती द्यावी

लाकडे,गोव-या चोरून होळी पेटविण्यापेक्षा ' एक गाव एक होळी ' उपक्रम राबवावा. व ' झाडे लावा झाडे जगवा हा मंत्र सध्या महत्वाचा आहे. वृक्षतोड रोखणे. दृष्ट प्रवृत्ती, वाईट, अमंगल विचार यांचा नाश करून चांगली वृत्ती चांगले विचार अंगी बाळगावे हा या सणामागील उद्देश आहे.

धुळीवंदन (धुळवड) म्हणजे आपणाला भरभरून देणा-या धरिणीमातेला केलेले वंदनच होय.होळीची राख घरातशांती , समृद्धता, प्रेम निर्माण करते.फाल्गुन वद्यपंचमीला रंगपंचमी येते. वसंत ऋतूची चाहूल लागलेली असते. निसर्गरंगांचावापर करून, रंगापासून प्रेरणा घेऊन रंग खेळणे म्हणजे रंगपंचमी होय. हिरवा रंग समृद्धी,लालरंग शक्ती,नारिंगी रंग त्याग, पिवळा रंग वैभव , निळा रंगशांती, सफेदरंग सत्याचा मार्ग, काळा रंग- अशुभेचे प्रतिके आहेत. या दिवशी एकमेकांमधील शत्रुत्व सोडून रंगाची उधळण करून मैत्रीचे नाते निर्माण करणे अपेक्षित आहे. एकंदरीत होलिकोत्सव वाईटाचे दहन करते. धुळीवंदन आपणास जीवनदेणा-या धरतीला वंदन करणे.निसर्गाने भेदाभेद विसरून रंगाची केलेली उधळण यांचा नवनिर्मिता संदेश देणारा हा उत्सव आहे.

७) बेंदूर - आषाढ श्रावण किंवा भाद्रपदआणि कार्तिक महिन्याच्या पौर्णिमा व आमावस्येला प्रदेश परतवे ' बैल पोळा ' सण साजरा करतात. यालाच 'बेंदूर' असेही म्हणतात. ' बैल' या मुक्याप्राण्याप्रती कृतज्ञता व्यक्त करण्यासाठीचा हा सण होय.

भारत हा शेतीप्रधान देश. शेतकरी जगाचा पोशिंदा आहे. व या पोशिंद्याचा साथीदार म्हणजे ' बैल ' होय. हा मूक जीव आपल्या बळीराजाला बळ देऊन आनंदी ठेवतअसतो. त्यामुळे बैलांच्या योगदानाप्रती कृतज्ञतेसाठी एक दिवस बैलाला विश्रांती दिली जाते. त्याला सजवून गोडधोड, खिचडाखाऊघातला जातो. अंडी,

तेल, हळद एकत्र करून पाजतात. लोणी, हळद, एकत्र करून बैलाचे खांदे चोळतात. त्याला अंधोळ घालतात. पूजाकरतात. त्याची सजवून मिरवणूक काढतात.

भारतीय सण- उत्सव हे सर्वसमावेशक संस्कृतीचे खरे दर्शन घडवतात. प्राण्याला सुद्धा देवा प्रमाणे मान देणे याहून मोठा कृतज्ञ भाव सापडणार नाही बैलपोळा हे याचे समर्पक उदाहरण आहे. म्हणून या यांत्रिकीकरणातही बैलांचे महत्त्व अनन्यसाधारण आहे.

काळजी गरज - आपण अनेक सण - उत्सव , व्रते करतो. पण आज बदलत्या जीवन शैलीतकाही व्रते करणे आरोग्याच्या दृष्टीने हितावह आहेत.

टी. व्ही पहात न जेवणे, मोबाईलवर बोलत गाडी न चालवणे, घरात एकत्र असताना व्हॉटसअॅप बंद ठेवणे, एक दिवसटी व्ही बंद व सुसंवाद योजना राबविणे यामुळे जीवन आनंददायी होऊन सण - उत्सव साजरे करता येतील.

निष्कर्ष -

- १) आजच्या सण साज-या करण्याच्या प्रक्रियेनुसार समाजावर आर्थिक, मानसिक, पर्यावरणीय , सांस्कृतिक, राजकीय , आरोग्य, व्यावसायिक पातळीवर सकारात्मक व नकारात्मक परिणाम झालेले दिसून येतात.
- २) सण - उत्सवांचे स्वरूप सर्वसमावेशक, पुराणमतवादाला नाकारत समाजाच्या गरजांचे नव्या संदर्भाशी जुळवून घेत साजरे करणे शक्य आहे. तेव्हाच निसर्ग - मानव - प्राणी - पर्यावरण यांच्यात संतुलन ठेवता येते.

शिफारशी -

- १) शाळा, महाविद्यालय व सामाजिक पातळीवर विविध उपक्रमातून सण- उत्सव वैज्ञानिक दृष्टीकोनातून साजरे करावेत.
- २) सण - उत्सव हे निसर्गाचे भक्षण करण्यासाठी नसून रक्षण करण्यासाठी आहेत.
- ३) सण उत्सवाबाबतच्या प्रश्नांना उत्तर देण्यासाठी वैज्ञानिक दृष्टीचा आधार घेणे आवश्यक आहे.
- ४) प्रत्येक सण- उत्सवामागचा कार्यकारणभाव समजून घेऊन समाजाचे सकारात्मक आचरण असावे.
- ५) सण - उत्सव साजरे करताना पर्यावरणाच्या रक्षण संवर्धनाचे भान ठेवणे आवश्यक आहे.

संदर्भ -

1. <https://prahaar.in/> भारतीय सणांचे- बदलते- स्वरूप / Retrived on 5 Jan 2020
2. <https://loksatta.com/vishesha-news/reasons-to-celebrate-festivals-174/297/> Retrived on 5 Jan 2020
3. <https://divyamarathi.bhaskar.com/news/the-science-of-5-day-festival-diwali-2019-12594770>
4. <https://Marathi.latestly.com/lifestyle/festivals-events/bail-Pola-2019-importance-and-singificance>. Retrived on 5 Jan 2020
5. <https://maharashtratimes.indiatimes.com/astro/festival/importance-of-holi/articleshow/684...> Retrived on 5 Jan 2020
6. <https://marathiworld.com/sanvar>. Retrived on 5 Jan 2020
7. <https://lokmat.com/nashik/very-low-air-pollution-city-during-diwali/>

सण उत्सवाचे पारंपरिक, धार्मिक, सामाजिक, सांस्कृतिक व ऐतिहासिक महत्त्व

प्रा. ओमप्रकाश फुलबांधे

सहाय्यक प्राध्यापक इतिहास विभाग

एस. चंद्रा महिला महाविद्यालय, साकोली, जि. भंडारा.

प्रस्तावना :-

जगामध्ये ग्रीक, रोमन, इजिप्तशियन, बाबिलोनियन, चिनी, भारतीय इत्यादी अनेक संस्कृती प्राचीन काळात उदयाला आल्या. त्यापैकी आपली भारतीय संस्कृती ही एक अतिप्राचीन व वैशिष्ट्यपूर्ण संस्कृती आहे तिने स्वतःचे सातत्य व गतिशीलता सुमारे पाचहजार वर्षे टिकविली आहे. भारतासारख्या अतिविशाल खंडप्राय देशातील संस्कृतीचे स्वरूप एकसुरी व चौकटबद्ध झाली नाही. उलट भारतीय संस्कृती विविधतेने नटलेली आहे. समस्त मानवाप्रती सहिष्णू भावना जोपासण्याचे संस्कार ही संस्कृती देते. सर्वांचे कल्याण व्हावे, हीच भावना भारतीय संस्कृतीने प्रगट केली आहे.

‘सर्वत्र सुखिनः सन्तु सर्वे सन्तु निरामयः।

सर्वे भद्राणि पश्यन्तु माकश्चित दुःखमाप्नुयात्॥’

भारतीय संस्कृतीच्या पाचहजार वर्षांच्या काळामध्ये अनेक वृत्ती, प्रवृत्ती, भाषा, धर्म, विचारप्रवाह निर्माण होणे स्वाभाविकच आहे. एक व्यक्ती दुसऱ्या व्यक्तीहून एक धर्मीय दुसऱ्या धर्मीयाहून एक भाषिक दुसऱ्या भाषिकाहून भिन्न भिन्न असतात प्रत्येक व्यक्तीचे, प्रत्येक प्रांताचे व्यक्तिमत्त्व पृथक आहेत प्रत्येक प्रांताची भाषा, पोषाख, राहणीमान, पिके, सण-उत्सव याबाबतीत वेगळेपणा दिसून येतो.

सर्वसाधारणपणे भारतीय मनुष्य उत्सवप्रिय आहे. प्राचीन काळापासून समाजात उत्साह निर्माण होण्यासाठी सण, उत्सवाचे महत्त्व आहे. म्हणूनच दर महिन्यामध्ये कोणतातरी एक सण येतच असतो. त्या सणांच्या उत्सवात रमून जीवनाची निरसता रंगीबेरंगी होऊन जाते. केवळ मनोरंजनच नव्हे तर त्यातून काही प्रमाणात उद्बोधनही हे सण करीत असतात.

भारतीय सणांची वैशिष्ट्ये :-

- १) सणांचा उत्सव मनोरंजनाचे उत्तम साधन आहे.
- २) सणांमुळे जीवनाची शुष्कता, रुक्षता नष्ट होते.
- ३) सणांमुळे व्यक्तीमध्ये सामाजिक भावना विकसित होते.
- ४) सणांमुळे सामाजिक एकता निर्माण होते.
- ५) सणांमुळे आप्तस्वकीयांचे सहमिलन होत असते.

भारतीय सणांची ओळख करून घेण्याआधी भारतीय कालगणना आणि पंचांग यांचा आधार घ्यावा लागतो. भारतीय जीवनात जशी विविधता आहे, तशीच ती वेगवेगळ्या भागात रूढ असलेल्या कालगणना व पंचांग यामध्येही आहे.

भारतीय सणांची माहिती आपण वैदिक पद्धतीनुसार चैत्र ते फाल्गुन या माह गणनेनुसार घेणार आहोत

१) गुढीपाडवा :-

स्वातंत्र्योत्तर भारताची राष्ट्रीय कालगणना शालिवाहन शकांवर आधारित आहे. सातवाहन राजांनी शकांच्या आक्रमणाचा सामना करून विजय मिळविला. ज्या विजय दिनापासून या शकांचीसुरुवात झाली, तो दिवस म्हणजे चैत्र शुद्ध प्रतिपदा म्हणजेच गुढीपाडवा हा होय.

गुढीपाडवा म्हणजे नववर्षाचा पहिला दिवस होय. भारताच्या वेगवेगळ्या राज्यात विविध पद्धतीने तो साजरा केला जातो. महाराष्ट्रात या सणाला गुढीपाडवा असे संबोधले जाते. हिंदू परंपरेतील साडेतीन मुहूर्तापैकी एक म्हणून गुढीपाडव्याला महत्त्व दिले जाते.या दिवशी घरोघरी गुढी, तोरणे उभारण्याची पद्धत आहे.

मंगलस्नान करून कडलिंग, मिरे, हिंग, लवंग यांच्यासह खाल्ला तर बल, बुद्धी व तेजस्विता वाढते. या दिवशी सर्वत्र आनंदोत्सव साजरा केला जातो.

२) रामनवमी :- चैत्र शुद्ध नवमी हा दिवस श्रीरामाचा जन्मदिवस म्हणून संपूर्ण भारतात साजरा केला जातो. श्रीरामाची जन्मभूमी अयोध्या उत्तरप्रदेशात असल्यामुळे त्या राज्यात या दिवसाला विशेष महत्त्व आहे. त्याचप्रमाणे महाराष्ट्राच्या खेड्यापाड्यातही श्रीराम जन्मोत्सव दुपारी बारा वाजता साजरा केला जातो. याप्रसंगी राममूर्ती पाळण्यात ठेऊन रामायणाचे पारायण केले जाते. श्रीरामाची थोरवी गायिली जाते.

३) हनुमान जयंती :- श्रीराम भक्त हनुमानाला महाराष्ट्रात मारुती म्हणून ओळखल्या जाते. त्याचा समावेश सप्तचिरंजीवात केला जातो. त्याचा जन्म दिवस श्रीराम नवमीनंतर सहा दिवसांनी म्हणजेच चैत्र शुद्ध पौर्णिमेला सूर्योदयाच्या काळात भारतभर साजरा केला जातो. ब्रम्हचर्य, बलोपासना, चारित्र्य-संवर्धन या गुणविशेषांमुळे मारुती लोकजीवनात मान्यता पावला आहे.

४) अक्षयतृतीया :- अक्षयतृतीया हा सण साडेतीन मुहुर्तांपैकी एक म्हणून पाळला जातो. वैशाख शुद्ध तृतीया या दिवसाला अक्षयतृतीया असे म्हणतात. या दिवसापासून चार युगांपैकी त्रेतायुगाचा आरंभ झाला अशी धार्मिक समजूत आहे. या दिवसाला पितरांना जलकुंभ देऊन त्यांची तृष्णा शमनासाठी श्राद्धविधी केला जातो. जलकुंभ दानामुळे या दिवसाला सणाचे स्वरूप प्राप्त झाले आहे.

५) गुरुपौर्णिमा :- आषाढ शुद्ध पौर्णिमा हीच व्यास पौर्णिमा होय. महर्षी व्यास कौरव, पांडवांचे गुरु होते. व्यास पौर्णिमा हीच गुरु पौर्णिमा होय. गुरुप्रती आदर प्रगट करणे हे प्रत्येक व्यक्तीचे कर्तव्य आहे. गुरुमुळेच ज्ञानाचा प्रकाश प्राप्त होत असतो. या दिवसाच्या निमित्ताने भारतीय संस्कृतीमध्ये गुरुविषयीची निष्ठा व्यक्त केली जाते.

६) नागपंचमी :- श्रावण शुद्ध पंचमीच्या दिवशी नागपंचमी हा सण संपूर्ण भारतात साजरा केला जातो. नाग हे वैदिकेत्तर लोकांचे दैवत आहे. नागापासून सामान्य लोकांना भय असते. म्हणून त्याची पूजा लोकव्यवहारात रूढ झाली असावी. स्त्रिया नागाला भाऊ माणून त्याची व त्याच्या प्रतिमेची पूजा करतात. त्याला दूध पाजतात. या दिवशी शेत नांगरणे, जमीन खणणे, भाज्या चिरणे, पोळ्या भाजणे या दैनिक कृती वर्ज्य मानले जातात. नागपूजेनंतर फलोहार घेऊन, विविध खेळ खेळून आनंदोत्सव साजरा केला जातो.

७) रक्षाबंधन :- रक्षाबंधनमध्ये रक्षण करण्याचे कंकण बांधण्याची संकल्पना आहे. या सणाला बहीण भावाच्या मनगटावर राखी बांधत असते. तिच्या सहाय्याला केव्हाही धावून येण्याचे वचन भाऊ याप्रसंगी तिला देतो. बहिण-भावाच्या प्रेमाचा हा सण संपूर्ण भारतात श्रावण पौर्णिमेला साजरा केला जातो. या संदर्भात पुराणातील आख्यायिका सांगितली जाते की, असुरांकडून पराभूत झालेल्या इंद्राच्या मनगटाला त्याची बहीण इंद्राणीने राखी बांधली. त्यानंतर इंद्राने असुरांचा पराभव केला. तेव्हा असूर गुरु शुक्राचार्याने राखीचा प्रभाव एक वर्षपर्यंत टिकेल असा सल्ला असुरांना दिला. त्यानंतर दरवर्षी राखी बांधण्याची प्रथा नियमित सुरू झाली.

त्याचप्रमाणे भारताच्या समुद्र किणारपट्टीवर हा दिवस नारळी पौर्णिमा म्हणून साजरा होतो. या दिवशी कोळी स्त्रिया सागराला भाऊ माणून त्याला नारळ अर्पण करतात आणि सागराला आपल्या नवऱ्याचे रक्षण करण्याची विनंती करतात.

८) जन्माष्टमी :- श्रीकृष्णाचा जन्मदिवस संपूर्ण भारतात साजरा केला जातो. श्रावण वद्य अष्टमीला मध्यरात्री बारा वाजता श्रीकृष्णाचा जन्मदिवस मोठ्या उत्साहात साजरा केला जातो. मध्यरात्री भजन, पूजन केल्या जाते. दुसऱ्या दिवशी गोपालकाला केला जातो. त्यानंतर दहीहंडी फोडण्याचा कार्यक्रम सार्वजनिक कार्यक्रमाच्या रूपाने साजरा केला जातो. रस्त्याच्या मध्यभागी उंचावर बांधलेली दह्याची हंडी मानवी मनोरा तयार करून फोडण्यात येते. ह्यामध्ये सर्व जातीधर्माचे लोक, युवक-युवती दहीहंडी फोडण्यासाठी एकत्र येतात. गोपालकाला व दहीहंडी या दोन्ही कार्यक्रमातून भारताची राष्ट्रीय एकात्मता वृद्धिंगत होत असते.

९) पोळा :- हा सण प्रामुख्याने महाराष्ट्र, कर्नाटक राज्यात घरोघरी साजरा केला जातो. श्रावण महिन्याच्या अमावस्येच्या दिवशी पोळा हा सण साजरा केला जातो. शेतकरी बांधव आपल्या बैलांविषयी कृतज्ञता व्यक्त करण्यासाठी या दिवशी बैलांची पूजा करून त्यांना पुरणपोळीचा नैवेद्य देतात. त्यानंतर गावातल्या सर्व बैलांची मिरवणूक काढली जाते. आदिकालापासून मानवाला शेती कसण्यासाठी मदत करणाऱ्या बैलांचा हा सण भारतीय संस्कृतीमध्ये पशूपूजनाचा एक उत्तम नमुना होय

१०) गणेशोत्सव :- प्राचीन काळापासून गणपतीची उपासना सुरु आहे. संपूर्ण भारतात कोणत्याही शुभ कार्याप्रसंगी गणपतीला वंदन करण्याची परंपरा आहे. तरी सुद्धा भाद्रपद महिन्याच्या चतुर्थीपासून अनंत चतुर्दशीपर्यंतच्या काळात गणपतीची प्रतिष्ठापणा घरोघरी केली जाते. लोकमान्य टिळकांनी आपल्या स्वातंत्र्य चळवळीच्या निमित्ताने लोकभावना संघटीत करण्यासाठी या उत्सवाचा खूप चांगला वापर केला.

भाद्रपद महिन्याच्या चतुर्थीच्या दिवशी महाराष्ट्रात घरोघरी श्री गणेश मूर्तीची स्थापना करून तिचे दहा दिवसानंतर जलाशयात विसर्जन केले जाते. या काळात सर्वत्र उत्साहाचे वातावरण असते. लहान-थोर मोठ्या आनंदात हा सण साजरा करतात. समाजात सहकार्यवृत्तीची भावना वाढीस लागावी, हेवेदावे न करता सर्वांनी एकत्र येवून समाजकार्य करावे आणि उत्सवाचा आनंद द्विगुणीत करावा ही शिकवण गणेशोत्सवातून आपल्याला मिळते.

११) नवरात्र / दुर्गापूजा :-

“सर्वमंगलमांगल्ये शिवेसर्वार्थसाधिके
शरण्ये त्र्यंबके गौरी नारायणी नमोस्तुते॥”

अशाप्रकारे आदिशक्ती, आदिमायेची ओवाळणी केली जाते. अश्विन शुद्ध प्रतिपदा हा नवरात्र उत्सवाचा प्रारंभ दिवस आहे. या दिवसापासून देवीच्या विविध रूपातील विशेष उपासनेला प्रारंभ होतो.

नवरात्र हा कुलाचार असून तो भारताच्या निरनिराळ्या राज्यात निरनिराळ्या पद्धतीने साजरा केला जातो. या दिवशी मातीच्या लहानशा ढिगाऱ्यावर गहू पेरून घटस्थापना करतात. प्रत्येक दिवशी घटावर नवी फुलांची हार लावली जाते. दहा दिवस नंदादीप तेवत ठेवतात.

बंगाल प्रांतात अश्विन शुद्ध प्रतिपदेपासून पौर्णिमेपर्यंत दुर्गापूजा केली जाते नऊ दिवस मातेचा गजर केला जातो. दृष्ट प्रवृत्तीचा निपात करून दैवीशक्तीची स्थापना म्हणजेच घटस्थापना किंवा दुर्गापूजा होय

१२) दसरा / विजयादशमी :- दसरा ह्या सणाला विजयादशमी हे संबोधन वापरले जाते. हा विजयाचा सण आहे. असत्यावर सत्याचा उद्घोष करणारा हा राष्ट्रीय सण आहे. आसुरी प्रवृत्तीचा नायनाट करून दैवी गुणाचे संवर्धन करणारा हा उत्सव आहे. ह्या दिवशी नवरात्र उत्सवाची समाप्ती होते. देवीने नऊ दिवस राक्षसांशी युद्ध करून दशमीला महिषासुराला ठार केले. तिचा हा विजय या दिवशी आनंदोत्सवाच्या रूपात साजरा केला जातो.

त्याचप्रमाणे श्रीरामाने लंकापती रावणावर याच दिवशी विजय संपादन केला. म्हणून या तिथीला सिमोल्लंघन करण्याची पद्धत आहे. तसेच रावणदहन कार्यक्रम सुद्धा विजयादशमीला साजरा केला जातो. तसेच याच दिवशी पांडवांनी अज्ञातवास संपवून शमीवृक्षाचे पूजन करून पुन्हा शस्त्र हाती घेतली रघुराजाने कुबेरावर स्वारी केल्यावर त्याने शमीवृक्षावर सुवर्णवृष्टी केली म्हणून या दिवशी शमीवृक्षाच्या पानांची लुट केली जाते व एकमेकांना शमीवृक्षाची पाने दिली जातात.

डॉ. बाबासाहेब आंबेडकरांनी याच दिवशी आपल्या असंख्य अनुयायांसह बौद्ध धर्मात प्रवेश करून हिंदू धर्मातून सिमोल्लंघन केले.

विजयादशमी हा साडेतीन मुहूर्तापैकी तिसरा मुहूर्त मानला जातो म्हणून प्राचीन-मध्ययुगीन काळात याच दिवशी अनेक राजे, सरदार सिमोल्लंघन करून आपल्या मोहिमेवर निघत असत. तर आज अनेक उद्योग-व्यवसायाचा शुभारंभ या दिवशी केला जातो.

१३) ओणम :- ओणम हा सण केरळ राज्यात साजरा केला जातो. हा सण अश्विन शुद्ध प्रतिपदेपासून दहा दिवस साजरा केला जातो. विष्णूचे सर्व अवतार ओणमच्या दिवशी श्रावण नक्षत्रावर झाले अशी केरळवासीयांची श्रद्धा आहे. याप्रसंगी वामन मूर्तीची पूजा केली जाते. पाताळातला बळीराजा अश्विन महिन्यात पृथ्वीला भेट द्यायला येतो. म्हणून आनंदोत्सव करावा अशी समजूत आहे हा सण दहा दिवस साजरा केला जातो. या निमित्ताने मल्लयुद्ध, तिरंदाजी, गायन-वादन, नौकानयन यांच्या स्पर्धा आयोजित केल्या जातात. कौटुंबिक स्नेहमिलन असे या सणाचे स्वरूप आहे.

१४) दिवाळी :- संपूर्ण भारतात घरोघरी साजरा होणारा सण म्हणजे दिवाळी होय. दिवाळीच्या सणात दीपोत्सवाला विशेष महत्त्व असते. अश्विन महिन्याच्या अमावस्येला हा सण साजरा केला जातो. अंधारावर मात करणाऱ्या प्रकाशाचे पूजन करण्याचा संदेश हा सण देतो.

वर्षातील इतर अमावस्या अशुभ मानल्या जातात. या काळात पावसाळा संपून शरद ऋतू लागतो. शेतकऱ्यांचे नवीन धान्य ह्यांच्या घरात आलेले असते. त्यातूनच हा सण आनंदोत्सव म्हणून साजरा केला जातो.

श्रीराम लंकाधिपती रावणावर विजय संपादन करून अयोध्येला परततो. तेव्हा श्रीरामाच्या राज्याभिषेकाचा दिवस म्हणून हा दिवस दीपोत्सव करून साजरा केला जातो. धनयोत्रदशी, नरक चतुर्दशी, लक्ष्मीपूजन, बलीप्रतिपदा व भाऊबीज हे पाच दिवस म्हणजेच दिवाळीचा सण होय.

१५) मकरसंक्रांत :- भारतातील सर्व सण - उत्सव हे तिथीवर आधारित असतात. परंतु मकरसंक्रांत हा सण भौगोलिक घटनेवर आधारित आहे. सूर्याचे बारा राशीत संक्रमण होते. त्याचा मकर राशीत जेव्हा प्रवेश होतो, त्याच दिवशी हा सण साजरा केला जातो. इंग्रजी कालगणनेनुसार या सणाची तारीख १४ किंवा १५ जानेवारी या दिवशी असते. या दिवसापासून सूर्याचे उत्तरायण साजरे होत असते.

भारतीय संस्कृतीने संक्रांतीला देवीचे स्थान देऊन तिला समृद्धीची देवी मानले आहे. या सणामध्ये तीळगूळ, तुपसाखर तसेच शेतीमधून तयार झालेली वेगवेगळी पिके या सणामध्ये एकमेकांना वाटल्या जातात.

परस्परांत स्नेहभाव वाढावा, सर्वांनी एकजुटीने राहावे हा संदेश या सणाद्वारे दिला जातो. यामधून राष्ट्रीय एकात्मता वाढीस लागते. त्याचप्रमाणे सामाजिक सलोखा सुद्धा राखला जातो.

१६) पोंगल :- पोंगल हा सण तामिळनाडू राज्यात मोठ्या प्रमाणात साजरा केला जातो. पौष महिन्याचा पहिला दिवस पोंगल म्हणून साजरा केला जातो. या दिवसापासून तामिळांचे नवीन वर्ष सुरू होते. पोंगल सणाच्या पहिल्या दिवसाला भोगीपोंगल म्हणतात. त्यादिवशी घरातील संपूर्ण केरकचरा काढून त्याला जाळून टाकतात. दुसऱ्या दिवशी सूर्यपोंगल असतो या दिवशी तांदळाचा भात सूर्याला अर्पण करतात. पोंगल म्हणजे दूध, गूळ, तांदूळ यांची खीर होय. ती मोकळ्या अंगणात रांगोळ्या काढून शिजवली जाते. त्या खिरीचा नैवद्य गणपती आणि सूर्यनारायणाला केला जातो. त्यानंतर उर्वरित खीर सर्वजन खातात. हा सण सर्वांना एकात्मतेचा संदेश देतो.

१७) महाशिवरात्री :- हा दिवस शिवउपासकांच्या दृष्टीने महत्त्वाचा आहे. या दिवशी शिवाची उपासना केल्याने सर्व पाप नष्ट होतात, मोक्ष प्राप्त होतो असा समाज आहे. ह्या दिवशी उपवास, जागरण आणि शिवपूजन केले जाते. शिवाच्या उपासनेतून निसर्ग संतुलनाचा संदेश भारतीय संस्कृती देते

१८) होळी :- फाल्गुन महिन्यात पौर्णिमेला येणारा कालगणनेतील शेवटचा सण म्हणजे होळी हा सण होय. हा सण भारताच्या विविध भागात वेगवेगळ्या पद्धतीने साजरा केला जातो.

या दिवशी श्रीकृष्णाने पुतना मावशीचा वध केला. त्याचे प्रतिक म्हणून शेणाच्या गोवऱ्या एकत्र करून होळी बनविली जाते. त्यावेळी होलीकादेवीची पूजा करून होळी पेटविण्यात येते. घराघरातून तिला पुरणपोळीचा नैवद्य दिला जातो. जीवनातील अशुभ, दृष्ट प्रवृत्तीचा विनाश करावा अशी लोक समजूत आहे तर

दुसऱ्या दिवशी धुरवड खेळणाऱ्या व्यक्तींना मिठाई वाटली जाते यानंतर दुसऱ्या दिवसापासून वसंत ऋतूचे आगमन होते.

समारोप :-

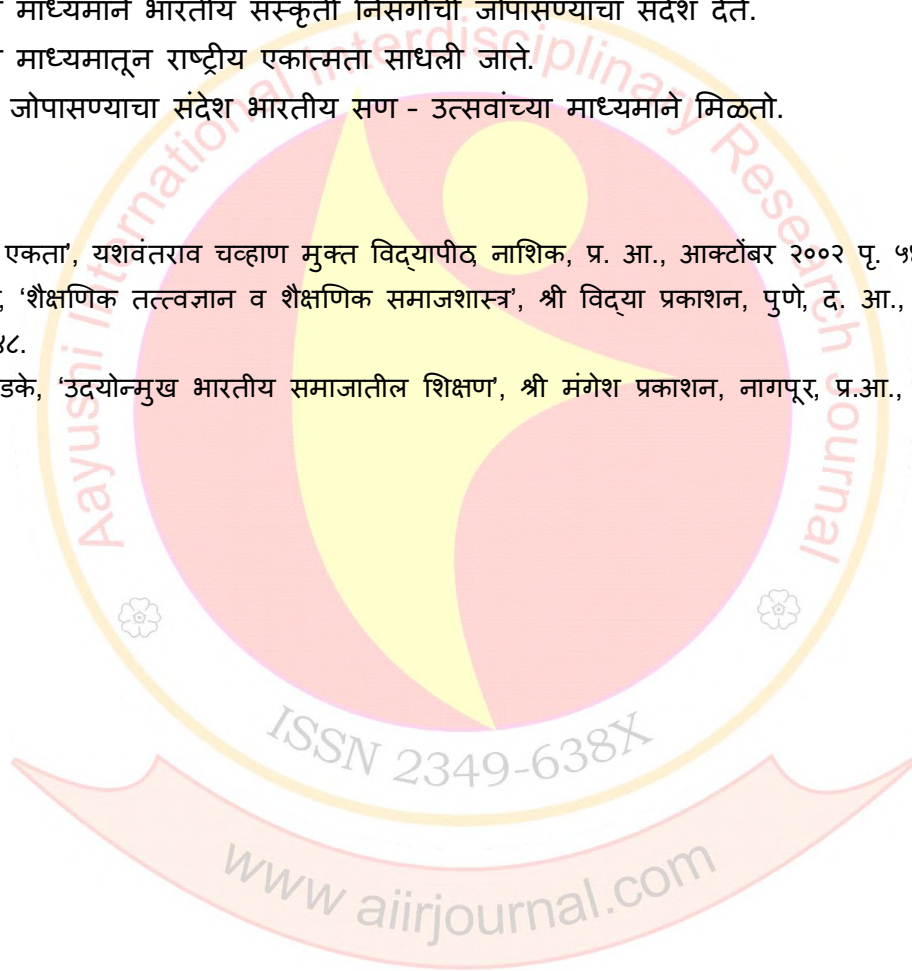
भारत विविधने नटलेला देश आहे. तशीच विविधता भारतात साजऱ्या होणाऱ्या सणांमध्येही आहे. भारतात अस्तित्वात असलेल्या नैसर्गिक विविधतेतून वेगवेगळ्या राज्यात वेगवेगळ्या सांस्कृतिक परंपरा अस्तित्वात आहेत. त्यातूनच वेगवेगळे सण, उत्सव साजरे केले जातात. सर्व लोक या सण, उत्सवामध्ये आनंदाने सहभागी होतात. त्या प्रतीचे आपले दायित्व समजून घेतात. त्यातूनच प्रत्येक व्यक्ती आपला व्यक्ती विकास, समाज विकास व राष्ट्र विकास करण्याचा प्रयत्न करतात. भारतीय सण हे पारंपरिक स्वरूपातून आधुनिकतेकडे वाटचाल करीत असून त्यातूनच समृद्ध भारताच्या गौरवशाली परंपरांचे दर्शन घडवीत आहेत

निष्कर्ष :-

- १) भारताचा समृद्ध गौरवशाली इतिहास व संस्कृती यांचे दर्शन या सणांच्या माध्यमातून घडते.
- २) समाजातील द्वेष, मत्सर, राग, लोभ यांना तिलांजली देऊन समाजात प्रेम, विश्वास निर्माण करण्यात या सण व उत्सवांचा फार मोठा वाटा आहे.
- ३) सण - उत्सवांच्या माध्यमाने भारतीय संस्कृती निसर्गाची जोपासण्याचा संदेश देते.
- ४) सण - उत्सवांच्या माध्यमातून राष्ट्रीय एकात्मता साधली जाते.
- ५) सांस्कृतिक मूल्ये जोपासण्याचा संदेश भारतीय सण - उत्सवांच्या माध्यमाने मिळतो.

संदर्भ :-

१. 'विविधतेतील एकता', यशवंतराव चव्हाण मुक्त विद्यापीठ नाशिक, प्र. आ., ऑक्टोबर २००२ पृ. ५४ ते ६८.
२. म. बा. कुंडले, 'शैक्षणिक तत्त्वज्ञान व शैक्षणिक समाजशास्त्र', श्री विद्या प्रकाशन, पुणे, द. आ., नोव्हेंबर २००३, पृ. ६४० ते ६४८.
३. डॉ. प्रतिभा पेंडके, 'उदयोन्मुख भारतीय समाजातील शिक्षण', श्री मंगेश प्रकाशन, नागपूर, प्र.आ., २००५, पृ. २९२ ते २९५.



आदिवासी कोकणी समाजातील डोंग्यादेव उत्सव: एक अभ्यास

प्रा. संदीप वसंत चौरै,

समाजशास्त्र, सहाय्यक प्राध्यापक,

श्री शहाजी छत्रपती महाविद्यालय, कोल्हापूर.

प्रस्तावना:

आदिवासी समाजाचा अर्थ:

आदिवासी समाज ही संज्ञा आदिवासी लोकांच्या किंवा जमातीच्या समुदायासाठी वापरली जाते. आदिवासी समाजात भारतीय समाजाचा एक महत्वाचा भाग असून लोकसंख्येच्या बाबतीत जगात भारताचा दुसरा क्रमांक लागतो. आदिवासी लोकांसाठी वेगवेगळ्या विद्वानांनी विविध संज्ञा वापरल्या आहेत. उदा. हर्बर्ट रिस्ले यांनी आदिवासी, डॉ. हटन यांनी 'आदिम जमाती' डॉ. जी.एस. घुर्ये यांनी 'तथाकथित मुळचे रहिवासी आणि मागासलेले हिंदू' महात्मा गांधी यांनी 'गिरिजन' ठक्करबाप्पा यांनी 'आदिप्रजा' भारतीय राज्यघटनेत 'अनुसूचित जमाती' इ.

व्याख्या:

1. डी. एन. मुजूमदार: "समान नाव धारण करणाऱ्या एका विशिष्ट भूप्रदेशात राहणाऱ्या विवाह व व्यवसाय याबाबतच्या समान निषेध नियमांचे पालन करणाऱ्या आणि परस्पर सहकार्य किंवा कुटुंबाच्या समूहाचे एकत्रीकरण म्हणजे आदिम जमात होय."

2. राल्फ पिडिंग्टन: "समान बोलीभाषा बोलणाऱ्या, समान भूप्रदेशात राहणाऱ्या आणि सजातीय स्वरूपाची संस्कृती असणाऱ्या लोकांचा समूह म्हणजे आदिम समाज होय."

आदिवासी कोकणी समाज:

कोकणी ही महाराष्ट्रातील एक प्रमुख जमात असून नाशिक, धुळे, नंदुरबार, ठाणे, गुजरात मधील डांग, नवसारी, धरमपुर, सूरत या जिल्ह्यांमध्ये वास्तव्य करताना आढळते. कोकणी समाजाच्या व्युत्पत्तीविषयक इतिहासावर प्रा. बी. ए. देशमुख यांनी कोकणा-कोकणी इतिहास आणि जीवन या पुस्तकात लिहितात की, कोकणी माणूस म्हणजे कोकणात वास्तव्य असलेला गृहस्त असा सर्वसाधारण समज असतो आणि ते बरोबरही आहे रत्नागिरी परिसरात समुद्र किनारपट्टीला लागून आर्य येण्यापूर्वी कुंकण नावाचे नागकुल वास्तव्य करीत होते ते मोठे पराक्रमी कुल होते आणि या कुंकण कुलाच्या काहीतरी चिरस्मरणीय कामगिरीमुळे या प्रांताला 'कोकण' हे नाव पडले असून कुंकण कुळाचे वारसदार म्हणजे आजचे कोकणाकोकणी आदिवासी होत ऐन्योव्हेन या मानवशास्त्रज्ञाने 'दी ट्राईब्स अँड कास्ट ऑफ बॉम्बे' या ग्रंथात असे म्हणले की, कोकणी ही एक आदिवासी जमात असून त्यांच्या नावावरूनच हे स्पष्ट होते की, ही जमात कोकणातील आहे. हा समाज चौदाव्या शतकाच्या अखेरीस दुर्गादेवीच्या दुष्काळात दक्षिण कोकणातून ठाणे जिल्ह्याच्या गंभीरगड परिसरात आला असावा असेही ऐन्योव्हेनने म्हटले आहे ऐन्योव्हेन आणि काही अभ्यासकांच्या मते, १३९६ ते १४०८ आणि पुन्हा १४६८ ते १४७५ या दरम्यान पडलेल्या दुर्गा देवीच्या भयंकर दुष्काळात या जमातीच्या लोकांनी कोकणातून स्थलांतर केले. या दाखल्यावरून कोकणी जमातीला प्राचीन इतिहास असून देशाच्या अनेक भागात त्यांचे स्थलांतर झाले असल्याचे स्पष्ट होते.

इतर समाजातील आधुनिक प्रवाहात सामील होत असताना स्वतःची स्वतंत्र संस्कृती टिकवून ठेवणारा समाज कुल व कुल प्रतीकवाद आणि कुलाची कार्ये सांभाळणारा समाज त्यांनी आपली स्वताःची संस्कृती कुलाचार, धार्मिक जीवन, संस्कृतिक जीवन, सांभाळून ठेवले आणि आपले स्वतंत्र अस्तित्व टिकवून ठेवले त्यामुळे आजही इतर समाजाला आदिवासी समाजाच्या परंपरा, संस्कृती व वर्तन प्रकाराबाबत जाणण्याची

जिजासा होते. कोकणी आदिवासी समाजाचा संपूर्ण सामाजिक सांस्कृतिक जीवन निसर्गाशी गुरफटलेला असून 'डोंगन्यादेव उत्सव' त्यांचा कुलदैवत आहे. या उत्सवाचा सांस्कृतिक वर्तनाविषयी अभ्यास प्रस्तुत लेखात करण्याचा प्रयत्न आहे.

अध्ययनाचे उद्देश:

प्रस्तुत संशोधन लेखासाठी पुढील उद्देश डोळ्यासमोर ठेवून संशोधन केले आहे

१. कोकणी आदिवासींचा इतिहास समजावून घेणे.
२. कोकणी आदिवासींचा धार्मिक रीतिरिवाज अभ्यासने.
३. कोकणी आदिवासी जमातीचा सांस्कृतिक जीवन अभ्यासने.
४. कोकणी जमातीतील डोंगन्यादेव उत्सव समजून घेणे.

गृहीतके

प्रस्तुत संशोधकाला चालना देण्यासाठी खालील गृहीतके डोळ्यासमोर ठेवली आहेत

१. कोकणी आदिवासी जमातीची स्वतंत्र जिवनपद्धती असून ती आज ही टिकून आहे.
२. कोकणी आदिवासी जमातीचा धार्मिक उत्सव निसर्गाशी संबंधित असतो.

संशोधन पद्धती:

प्रस्तुत संशोधन लेखासाठी संशोधकाने प्राथमीक तथ्यसंकलनासाठी निरीक्षण तंत्राचा वापर केला असून दुय्यम तथ्य संकलनासाठी विविध संदर्भ ग्रंथ, संशोधनपत्रिका, संकेतस्थळे, प्रकाशित ग्रंथ, इ. महितीचा आधार घेतला आहे.

डोंगन्यादेव उत्सव:

कोकणी आदिवासिंचे संपूर्ण जिवनच निसर्गावर अवलंबून आहे आपला पोशिंदा आणि रक्षणकर्ता ही तोच असल्याने ते निसर्गाला (डोंगराला) आपला देव मानतात. त्याची मनोभावे श्रद्धापूर्वक पुजा करतात. निसर्गापासून (डोंगरातून) त्यांना फळे, फुले रानभाज्या मिळतात. दुर्गादेवीच्या दुष्काळात कोकणी आदिवासी सावर पंगारा या झाडांचा मऊ भाग, बांबूचे इंदा, कंदमुळे, फळे, झाडपाला खावून जगला. त्यामुळे कोकणी आदिवासी या झाडांना देव मानतो त्यांना तोडून सरपण म्हणून वापर करीत नाहीत.

आदिवासी कोकणी समाजामध्ये डोंगन्यादेव उत्सव फार मोठ्या उत्साहाने साजरा केला जातो. धुळे, नंदुरबार, नाशिक, डांग, इ. भागात डोंगन्यादेव उत्सव कार्तिक व मार्गशीर्ष (नोव्हेंबर आणि डिसेंबर) महिन्यात चंद्रदर्शनंतर निसर्ग देवता डोंगन्या देवाला बोललेले नवस फेडण्यासाठी साजरा केला जातो. कोकणी समाजाची अशी श्रद्धा आहे की त्यांच्या सर्व दैनंदिन गरजा आणि मिळालेले वैभव (संपत्ती) डोंगन्यादेवाच्या कृपेने प्राप्त झालेले आहे. त्यामुळे डोंगन्यादेवाला खुश करण्यासाठी नवस फेडला जातो.

ज्याने डोंगन्यादेवाला नवस बोललेला असतो त्यांच्या अंगणात गोमूत्र आणि शेणाने जागा सारवली जाते. त्या सारवलेल्या जागेला देवखळी हा शब्द वापरला जातो. या उत्सवात गावातील प्रत्येक घराघरातील एक व्यक्ति माऊली म्हणून सहभागी होते. जे सहभागी होतात त्यांना उत्सवाच्या काळात काही नियम पाळावे लागतात. ते या उत्सवात सहभागी होणाऱ्या व्यक्तींना "माऊली" म्हणून हाक मारतात.

१. शेवऱ्या माऊली:- डोंगन्यादेवाचा पुजारी.
२. भोपा माऊली:- देवाची सेवा करणारा व पुजारीचा सेवक.
३. घरधनी माऊली:- नवस बोलणाऱ्या घरातील व्यक्ती.
४. पावरकर (डवली) माऊली:- पावरी (हरिण वा बैलाचे शिंग आणि बांबूपासून बनवलेले वाद्य) वाजवणारी व्यक्ती.
५. टापरा माऊली:- चिरका (बांबूपासून बनवलेले वाद्य) घेवून नाचणारी व्यक्ती.

६. कतकरी माऊली:- थाळी(ताट) वर काठी वाजवून गोष्ट सांगणारी व्यक्ती इत्यादी. व्यक्तींचा समावेश या उत्सवामध्ये होतो. त्या माऊल्या देवखळीवर (अंगणात) दररोज रात्री डोंग्यादेवाच्या वळत्या (गाणी) ज्यामध्ये विविध आदिवासी देवतांचे वर्णन, गौरव गात फेर धरून एका ताला सूरत नाचतात. वळतीमध्ये विविध गडांचा (डोंगराचा) उल्लेख होतो. उदा. शेंदवड गड, कोलाट्या गड, धवळ्यागड, कंसन्यागड, पायन्या गड, सदर गड (डोंगर) धुळे जिल्ह्यात आहेत. तसेच चंद्र, सूर्य, धरती यांचाही उल्लेख आदिवासींच्या गाण्यात आढळून येतो. तसेच कोकणी समाजाच्या श्रद्धेनुसार पीक तयार होऊन ते घरात येईपर्यंत ज्या अवस्थेतून (प्रक्रियेतून) जातो. त्याचाही उल्लेख त्यांच्या गाण्यातून दिसून येतो.

उदा. (१) काळशेवर- काळी माती (२) निळशेवर- नुकतेच अंकुर येण्याची अवस्था (३) फूल शेवर- फूल येण्याची अवस्था (४) दुधा शेवर- पीक दुधासारखी बरण्याची अवस्था (५) गोंडा शेवर- कणसे येण्याची अवस्था (६) रास शेवर- धान्याची रास करण्याची अवस्था (७) झेला शेवर- धान्य झेलून घरात आणण्याची अवस्था इ. सर्वच गाण्यामधून आदिवासीची निसर्गसंस्कृतीचा प्रत्येक वळतीची (गाण्याची) प्रत्येक ओळ बदलली की नाचण्याचा प्रकारसुद्धा बदलतो. या उत्सवात देवखळीवरनाचायला येणाऱ्या पुरुष मंडळीच्या हातावर गोमूत्र शिंपूनच प्रवेश दिला जातो. देवखळीवर चप्पल घालून तसेच मांसाहार आणि डोंग्यादेवाला वाहिल्या जाणाऱ्या वस्तूंचे सेवन करून येण्यास सक्त मनाई असते. अशाप्रकारे चंद्रदर्शन ते पौर्णिमेपर्यंत दररोज आदिवासी गावे पाड्यात आनंदाला उधाण आलेला दिसून येतो. देवखळीत एकमेकांना नमस्कार करण्यासाठी “शितमाऊली” या शब्दाचा वापर केला जातो. पौर्णिमा जशी जवळ येते तशी सर्व माऊल्या फेर धरून नाचत-गात पावरी व डफळीच्या तलावर सर्व गाव मागतात आणि भंडार्यासाठी शिधा गोळा करतात. डोंग्यादेवाला प्रसन्न करण्यासाठी पौर्णिमेच्या रात्री डोंगराच्या कडा-कपारीत देवाची पुजा मांडून दिवा लावून निसर्गदेवाला (डोंग्यादेवाला) आव्हाहन करून निसर्गाने आम्हाला साथ द्यावी अशी विनंती शेवट्या माऊली (पुजारी) करतो. पहाटेला सर्व माऊल्या गडाला (कड्या-कपाऱ्यांना) नारळाने ठोकून देवाला दर्शन देण्यासाठी साद घालतात. त्यानंतर सर माऊल्या घरी परततात. त्यांच्या स्वागतासाठी वरिष्ठ मंडळी व महिला वाट पाहत असतात. माऊल्या घरी आल्यानंतर देवाला कोंबडा- बोकडाचा मान दिला जातो व संध्याकाळी भंडारा केला जातो.

निष्कर्ष:-

१. महाराष्ट्रातील आदिवासी कोकणी समाज निसर्गपूजक आहे.
२. डोंग्यादेव उत्सव कोकणी समाजाचा कुलदैवत मानला जातो.
३. आदिवासी कोकणी समाजाची निसर्गसंस्कृतीचे दर्शन त्याच्या डोंग्यादेव उत्सवातून होते.
४. कोकणी आदिवासी निसर्गाकडे भित्तियुक्त आदराने बघतात आणि त्याची मनोभावे पूजा करतात.

संदर्भ:-

- १ कोकणा- कोकणी -प्रा. बी. ए. देशमुख
२. बदलाच्या उंबरठ्यावर कोकणी आदिवासी -डॉ. गोविंद गारे
३. सामाजिक मानवशास्त्र -विलास संगवे
४. आदिवासींचे सामाजिक जीवन -विलास संगवे
५. भारतीय आदिवासी समाज आणि संस्कृती -डॉ. गोविंद गारे
६. <https://kokanikokana.blogspot.com>

आदिवासींचे लोकोत्सव आणि कृषीसंस्कृती

प्रा. रघुनाथ चंदर गवळी

सहा. प्राध्यापक मराठी

आर्ट्स अँड कॉमर्स कॉलेज नागठाणे. ता.जि. सातारा.

निसर्गाच्या कुशीत जन्माला आलेल्या आदिवासी समाजाची नाळ ही जन्मताच निसर्गाशी जोडलेली आहे. त्यांची जगण्याची साधने ही पूर्णपणे निसर्गावर अवलंबून आहेत निसर्गातील पाने, फुले, फळे व डिंक यासारखा अनेक प्रकारचा रानमेवा गोळा करण्याबरोबरच डोंगर-द-यातील जमिनीच्या छोट्या-छोट्या तुकड्यांमध्ये शेती करून उदरनिर्वाह करतात. निसर्गाशी एकरूप होऊन जगणे व निसर्गपूरकशेतीच्या सहाय्याने जीवनगाडा चालविणे हेच त्यांचे कृषी जीवन होय. आदिवासी जमाती या निसर्गाची मनोभावे पुजा-आर्चा करीत असतात. त्यांच्या जीवनात पृथ्वी, आप, तेज, वायू आणि आकाश या निसर्गनिर्मित अदभूत शक्तींना महत्वाचे स्थान आहे आपल्यावर कोणतेही संकट किंवा आपत्ती येऊ नये म्हणून आदिवासी समाज या पंचमहाभूतांना देव मानून त्यांची मनोभावे पुजा करतात. व त्यांच्यावर निष्ठा ठेवून जगत असतात. या पुजा-आर्चा व विधीतूनच अनेक प्रकारचे लोकोत्सव उदयास आलेले आहेत. त्यांचा कोणत्या ना कोणत्या प्रकारे कृषीजीवनाशी व कृषीसंस्कृतीशी संबंध आलेला दिसून येतो. आदिवासींचे लोकोत्सव, सणोत्सव, लोककला, लोकगीते, नृत्यनाट्य, विधीनाट्य, विधीकथा, लोकनृत्य, लग्नोत्सव, चाली-रिती, रूढी-परंपरा या त्यांच्या मौखिक जीवनशैलीतून प्रकट झालेल्या आहेत. यातूनच कृषिविषयक धारणा, कृषीसंस्कृती, कृषिविषयक जीवनमूल्ये व तत्त्वज्ञान हे विविध प्रकारच्या लोकोत्सवातून प्रकट होताना दिसते.

डोंग-यादेवाचा उत्सव :

आदिवासी जमातींमध्ये डोंग-यादेवाचा उत्सव मोठ्या प्रमाणात उत्साहात साजरा करतात. आदिवासींचे वस्तीस्थान हे अनादी काळापासून जंगलामध्ये डोंगर-द-याकपारीत असलेले दिसून येते. व त्याचबरोबर डोंगरावरील झाडे-झुडपे, तिथला रानमेवा, शेती-भाती ही सर्व उपजीविकेची साधने डोंगराच्या सान्निध्यातून मिळत असतात. त्या डोंगर-द-याकपारीत हिंस प्राण्यांची वस्तीस्थाने असल्यामुळे डोंग-यादेवाचा माणूस, प्राणीमात्रांवर व शेतीवर कोणत्याही प्रकारचा कोप, आपत्ती व संकट येऊ नये म्हणून डोंग-यादेवाला बकरा व कोंबडे अर्पण करून त्याची विधिवत पुजा केली जाते. या उत्सवाच्या वेळी पुरुष ढोल आणि पावरी(तारपा) या वाद्यांच्या तालावर डोंगराच्या पायथ्याशी फेर धरून नाचत असतात. संपूर्ण गाव या उत्सवामध्ये सहभागी होताना दिसतो. डोंग-यादेवाचा उत्सव साजरा करणे हे त्या त्या वर्षी पिकलेल्या शेतीच्या सुगीवर अवलंबून असते. शेती चांगली पिकली तर अधिक उत्साहाने आदिवासी हा उत्सव साजरा करतात. आदिवासींची कृषीसंस्कृती ही डोंगरावरच फुलत असल्यामुळे व त्यांचा जीवनाचा व जगण्याचा आधार असल्यामुळे डोंगराप्रती असणारी भावना त्यांच्या उत्सवामधून प्रतीत झालेली दिसून येते.

कांबड(कामड)नृत्य :

पर्जन्य देवतेचे प्रतिक म्हणून आदिवासी जमातींपैकी वारली व कोकणा जमाती नारणदेवाची पुजा करतात. आदिवासींचे जीवन हे पूर्णपणे पावसावर अवलंबून असते त्यामुळे चांगला पाऊस पडावा म्हणून सुपारी किंवा दगडाला शेंदूर लावून नारणदेवाची प्रतिकात्मक स्थापना करून सुपात किंवा टोपलीमध्ये ठेवण्यात येते भगत त्यांची विधिवत पुजा करतो. मध्यभागी दिवा पेटत ठेवून तरुण-तरुणी फेरधरून त्याच्याभोवती रात्रभर पर्जन्यदेवता व कणसरी देवतेची गाणे म्हणून नाचत असतात. नारणदेवाचा संबंध हा पर्जन्य, धरत्री व कणसरी म्हणजे धन-धान्य, पिक यांच्या समृद्धतेशी असलेला दिसून येतो माघ महिन्याच्या शुद्ध बीजेला नारणदेवाच्या पूजेच्या वेळी हे कांबड (कामड) नृत्य केले जाते. हे नृत्य करीत असतांना कोणत्याही प्रकारचे वाद्य वाजविले

जात नाही. पाऊस पडला तरच निसर्ग व शेतीच्या सहाय्याने आदिवासींचा उदरनिर्वाह चालू शकतो. म्हणून या जमाती पर्जन्यदेवतेची मनोभावे पुजा करतात.

धरतीमातेचे पूजन :-

धरतीमाता ही आदिवासींची देवता आहे. त्यांच्या जीवनामध्ये तिला आदराचे स्थान आहे. पर्जन्य देवतेने धरतीमातेला पहिली आंगोळ घातली की, आदिवासी आपल्या जवळील शेतीसाठी वापरली जाणारी अवजारे उदा. फाळ, नांगर व धरतीमातेला नारळ, हळद-कुंकू वाहून धरतीमातेची पुजा केली जाते. आदिवासींचा जीवनचरीतार्थ चालविणारी धरतीमाता ही आदिवासींची आई आहे. निसर्ग व शेतीचे उगमस्थान हे धरतीमातेच्या कुशीतून होते. म्हणूनच या आदिवासी जमाती तिच्या कुशीत राहून ते गुण्यगोविंदाने आपले जीवन जगत असतात.

मांदळ:

नाशिक आणि ठाणे जिल्ह्यातील कोकणा आणि वारली या आदिवासी जमाती करमणूक प्रधान म्हणून मांदळे नृत्य करित असतात. मांदळया शब्दाचा अर्थ मायंदळ म्हणजे भरपूर असा आहे. पिक घरात आली म्हणजे मांदळनृत्य मोठ्या उत्साहाने केले जाते. मांदळ म्हणजे मृदुंगासारखी सजवलेली ढोलकी असते यामध्ये मांदळव गाणे यांच्या ठेक्यावर नृत्य केले जाते. तसेच विनोदी पात्रे, पुरुषांनी केलेला स्त्रियांचा पेहराव अशी अनेक पात्र मांदळ नृत्यामध्ये असतात. आदिवासी समाजजीवनाचे दर्शन या नृत्याच्या माध्यमातून घडविले जाते. मांदोळ नृत्य ही लग्नसमारंभाप्रसंगी व सुगीच्या समृद्धीचे प्रतिक म्हणूनही हे नृत्य केले जाते. आदिवासींच्या कृषी जीवनाचा आणि मायंदळ या समृद्धीसूचक प्रतीकाचा जवळचा संबंध आहे यातूनच कृषीमूल्यविषयक संस्कृती जोपासली जाते.

कवळीची भाजी:

कवळीची भाजी हा आदिवासींचा वर्षातील पहिलाच सण असतो. मिरगाच्या पावसातील जंगलातील पहिले पिक (भाजी) म्हणजे कवळीची भाजी होय. हा सणोत्सव साजरा करण्यासाठी विशिष्ट असा दिवस असत नाही. आप-आपल्या सोईनुसार या जमाती कित्येक दिवस हा सण साजरा करतात. जंगलात ही कोवळी भाजी उगवल्यानंतर ती घरी आणली जाते. करंडीतल्या देव-देवतांची पुजा-विधी करून नैवद्य म्हणून भाजीच्या दोन-तीन काड्या देवांजवळ ठेवल्या जातात. आदिवासी जमाती या मुळातच निसर्गपूजक असल्यामुळे त्या निसर्गाला देवा मानतात. निसर्गातील रानमेव्याचा पहिला नैवद्य हा देवदेवतांना अर्पण केल्यानंतर त्या भाजीचे ग्रहण करायचे असते. अशी ही निसर्गाला पवित्र मानणा-या आदिमांच्या सणोत्सावाची सुरुवात कवळीची भाजी या सणापासून होते म्हणूनच आदिमांची निसर्ग व कृषी संस्कृती आदर्शवत व वंदनीय आहे.

कणसरीची पुजा -

कणसरी अन्नदेवता हे आदिवासी जमातीचे कुलदैवत आहे. कणसरीचे पूजन हे या जमातीमध्ये महत्वाचे मानले जाते. शेतातून पिक गोळा करून खळ्यावर आणतात. त्याची मळणी करून तयार झालेल्या धान्याची रास तयार करतात. धान्याच्या राशीवर दिवा लावून हळद-कुंकू पाचखाजाव नारळ वाहिले जाते. व नैवद्य ठेवला जातो. पुजा झाल्यानंतर खळ्यातच जेवणाचा कार्यक्रम होतो. कणसरी मातेची पुजा केल्यानंतर ती प्रसन्न होते व धन धान्य मुबलक प्रमाणात पिकते असे आदिवासी लोक मानतात. अन्नदेवतेला पुजणारी व कुलदैवत मानणारी आदिवासींची संस्कृती ही इतर संस्कृती पेक्षा आगळी-वेगळी संस्कृती आहे.

आखाती (आखाजा) :

अक्षयतृतीया सणाला आदिवासी जमातीमध्ये आखाती किंवा आखाजा (गौराई) असेही म्हणतात. आदिवासींचा हा वर्षातील शेवटचा सणोत्सव मोठ्या उत्साहाने साजरा करतात. या सणाला छोट्या टोपलीमध्ये मक्याचे इ इतर असे पाच प्रकारचे धान्य पेरले जाते. मग ती गौराई आठ दिवस मोठ्या टोपली खाली झाकून ठेवली जाते. रोज सकाळ-संध्याकाळ तिला पाणी घातले जाते. अक्षयतृतीयापर्यंत साधारणत आठ दिवस स्त्रिया रोज गौराईची गाणी म्हणत असतात. अक्षयतृतीयाच्या दिवशी स्त्रिया गाणी म्हणत मारुतीच्या मंदिराभोवती गोल फेरी मारून गौराई नदीवर नेतात. गौराईची कोवळी पाती तोडून स्त्रिया वेणीला माळतात तर पुरुष कानाला

लावतात. त्यानंतरमुली टिफ-या घेऊन गावात धान्य मागायला जातात.अक्षयतृतीया या सणोत्सावामागची कारणीमीमांसाक्षता घेतली तर असे दिसून येते की, या जमाती गौराईच्या रूपाने जी काही पाच धान्य पेरतात ती या वातावरणामध्ये कशा प्रकारे उगवतात. यावरून आदिवासी जमाती येणा-या पावसाचा व पिकाचा अंदाज बांधत असतात. यावरून त्यांच्या ठायी असलेले विज्ञाननिष्ठ तत्वज्ञानदिसून येते. कृषीसंस्कृतीचा अनमोल ठेवा म्हणून या सणोत्सवाकडे बघता येईल.

वरील उत्सवांप्रमाणेच गौरी नृत्य, ढोल नृत्य, तारपा(पावरी) नृत्य, होळी नृत्य, निसर्गपुजा लोकगीते इत्यादी अनेक प्रकारच्या उत्सवांमधून आदिवासी समाज- जीवनाची कृषीसंस्कृती प्रकट होताना दिसते.

आदिवासींची जीवनशैली ही पूर्णतः शेती आणि निसर्गावर आधारित आहे. निसर्गातील पंचमहाभूतांना श्रद्धा स्थानी ठेवून ते विविध प्रकारच्या लोकोत्सवांच्या माध्यमातून प्रकट करतात. त्यातच ते त्यांच्या जगण्याचे प्रतिबिंब शोधत असतात. आदिवासी समाज हा शैक्षणिक आणि आर्थिकदृष्ट्या मागासलेला असला तरी त्यांच्या ठायी असणारे कृषी संस्कृतीतील विज्ञान व तत्वज्ञान हे आदिवासींची स्वतंत्र ओळख करून देणारे आहे. जेव्हा निसर्ग भरभरून देतो. तेव्हा या जमाती मोठ्या उत्साहाने हे उत्सव साजरे करतात. व लोकसंस्कृतीचे दर्शन घडवितात. ही संस्कृती निसर्गाच्या सान्निध्यात रुजत असतांना चिरंतन मानवी मूल्यांचे जतन करते. आदिवासींची लोकोत्सवातून प्रकट होणारी कृषीसंस्कृती ही त्यांच्या दैनंदिन जीवनशैलीतून प्रकट होताना दिसते जगाच्या पाठीवर अनेक संस्कृतींपैकी आदिवासींच्या लोकोत्सवातील कृषीसंस्कृतीही निश्चितच आगळी-वेगळी संस्कृती आहे. म्हणूनच जगाला ती आदर्शवत व प्रेरणादायी आहे. हेच तिचे वैशिष्ट्य आहे.

संदर्भ ग्रंथ -

- 1) डॉ.गारे गोविंद - आदिवासी लोकनृत्य, कॉन्टीनेन्टल प्रकाशन विजयनगर, पुणे.(२००४) पृष्ठ क्र.२१,१११
- 2) डॉ. गारे गोविंद - बदलाच्या उंबरठ्यावर कोकणा आदिवासी, श्रीविधा प्रकाशन पृष्ठ क्र.१२३,१२४,१३०,१३१
- 3) संपा. डॉ. लोहकरे संजय - आदिवासी लोकसाहित्य शोध आणि बोध, पृष्ठ क्र. १०३ मेधा पब्लिशिंग हाउस, अमरावती. (२०१४)
- 4) खंडेराव सावे - वारली, कॉन्टीनेन्टल प्रकाशन विजयनगर, पुणे.(२००७)
- 5) चौधरी देवदत्त - नाशिक जिल्ह्यातील आदिवासींचे लोकसाहित्य, मेधा पब्लिशिंग हाउस, अमरावती. (२०१५)
- 6) डॉ.गारे गोविंद - महाराष्ट्रातील आदिवासी जमाती,कॉन्टीनेन्टल प्रकाशन विजयनगर, पुणे.(२०१२)
- 7) डॉ. लोहकरे संजय - लोकसाहित्य आणि लोकजीवन, सुगावा प्रकाशन,पुणे. (२०१५)

'कहार' समाजाचे सण-उत्सव व लोककला**डॉ. राजश्री बंडोपंत पोवार**

गोपाळ कृष्ण गोखले महाविद्यालय, कोल्हापूर.

लोककला या लोकसाहित्याचा अविभाज्य भाग असतात. लोकसाहित्यात पारंपारिक लोकजीवनाचे प्रतिबिंब उमटलेले असते. लोकसाहित्याची व्याप्ती पहाता ते समुद्रासारखे विशाल व अथांग आहे. लोकसाहित्याची निर्मिती आदिम जीवनात झालेली असून ते परंपरेने पुढच्या पिढीकडे संक्रमित होत असते. लोकविश्वास, लोकभ्रम, लोककला, रूढी-परंपरा, प्रथा, लोकगीते, लोककथा गीते, नृत्य नाट्य, पारंपारिक सण-उत्सव, खेळ इ. प्रकारचे लोकसाहित्य म्हणजे लोकसमुहाचा, पारंपारिक लोकजीवनाचा आविष्कार असतो. तो एका पिढीकडून दुसऱ्या पिढीकडे मौखिक स्वरूपात संक्रमित होत असतो. लोकसाहित्याच्या निर्मितीमागे समुहमनाच्या प्रेरणा असतात. मौखिक रूपाने आलेल्या चालीरीती, रूढी-परंपरा, सण-समारंभ, वेशभूषा या मधून त्या त्या समाजाचे लोकसाहित्य टिकून असते. लोककला टिकून असतात. लोकसाहित्यामधून लोकजीवन अभिव्यक्त होत असते. यासाठी लोकसाहित्याचे संकलन होणे अत्यंत महत्त्वाचे असते. रविंद्रनाथ टागोरांनी लोकसाहित्याच्या संकलनाला एक प्रकारची प्रतिष्ठा प्राप्त करून दिली. त्यांनी 'लोकसाहित्य' हा शब्द प्रथम बंगाली भाषेमध्ये वापरला. त्यांनी बंगाली मुलींची गाणी संग्रहित केली व या साहित्याचे रसग्रहणात्मक विवेचन करण्याची प्रथा सुरू केली. मराठीमध्ये लोकसाहित्याच्या संकलन, संशोधनाचे महत्त्व प्रथम वि. का. राजवाडे यांनी शास्त्रीय पद्धतीने मांडले. त्या बरोबरच दुर्गा भागवत, इरावती कर्वे, डॉ. सरोजिनी बाबर, डॉ. यू. म. पठाण, डॉ. रा. चि. ढेरे, डॉ. प्रभाकर मांडे इ. नी लोकसाहित्याच्या संकलनामध्ये मोलाची भर घातली. लोकसाहित्य हा स्वतंत्र वाङ्मयीन प्रवाह या रूपाने प्रवाहित झाला.

मौखिक रूपाने चालत आलेल्या रूढी-परंपरा, चालीरीती, सण-समारंभ, उत्सव या मधून त्या त्या समाजाची संस्कृती टिकून आहे. लोककला, सण-समारंभ, उत्सवाच्या निमित्ताने सादर केली जाणारी लोकनृत्ये, लोकसंगीत, नृत्यखेळ, विधीनाट्य यातून संस्कृतीचे जतन आणि संवर्धन आजही केले जाते 'कहार' ही भारतातील अतिप्राचीन जमात. या जमातीचे संदर्भ रामायण, महाभारत या महाकाव्यातील काळाशी असल्याचे या जमातीच्या लोककथांमधून लोकगीतांमधून पहावयास मिळतात महाभारतातील गंगा आणि सत्यवती या कहार समाजाच्या आहेत. अशा प्रकारचा लोकसमज कहार समाजात आहे. तर "धुरिया कहार हे आपली उत्पत्ती महादेवाने धुळीपासून केली असे सांगतात"¹ या विषयीच्या कथा या समाजात प्रचलित आहेत. डोली, मेणा, पालखी वाहणे, मासेमारी करणे या सारखे व्यवसाय या जमातीमधील लोक करतात. देशातील बहुतांश राज्यात या जमातीचे लोक राहतात. कहार, ठिंबर, झिंगा, भोई, कहार भोई अशा विविध नावानी ही जमात ओळखली जाते. त्यांची मातृभाषा हिंदी असून भारतभर पसरलेल्या या समाजावर त्या त्या भागांतील भाषांचा परिणाम जाणवतो. त्यांच्या लोककथा, लोकगीते यातून त्यांच्या लोकजीवनाचे दर्शन घडते. त्यांच्या प्रथा-परंपरा, विधी, रीतिरिवाज, सण-उत्सव, सामुहिक सोहळे यातून या समाजाचे वेगळेपण ठळकपणे जाणवते.

कहार समाजाचे सण-उत्सव

हा समाज सण-उत्सव प्रिय असा समाज आहे. पारंपारिक लोकजीवन जगणारा हा समाज सण-उत्सव, व्रतवैकल्ये, कुलदैवतांच्या यात्रा साज-या करण्याच्या त्यांच्या काही परंपरा आहेत. रक्षाबंधन, दसरा, देवठाण, होली हे त्यांचे महत्त्वाचे सण-उत्सव आहेत. या शिवाय काही व्रते ही उत्साहाने केली जातात.

रक्षाबंधन

या सणाकडे एक अत्यंत महत्त्वाचा सण म्हणून बघितले जाते. या रक्षाबंधनाच्या दिवशी कहार समाजातील स्त्रीया आपल्या भावाच्या हातात राखी बांधतात. या सणाची तयारी पंचमीच्या दुसऱ्या दिवसापासून होत असते. पंचमीच्या दुसऱ्या दिवशी टोपलीत 'धन' लावतात त्याला 'भुजा-या' असे म्हणतात. 'धन' लावले की

सासुरवाशीण मुली माहेरी येतात पंचमीला आलेल्या या माहेरवाशीणी रक्षाबंधनापर्यंत माहेरी आनंदाने राहतात. "श्रावण पौर्णिमेला अपराहनकाळी रक्षाबंधन नावाचा एक विधी करावयाचा असतो. अक्षता मोहरीचे दाणे, निरनिराळ्या रंगाचे मणी सोन्याच्या तारेत ओवून एक रक्षा अथवा कंकण तयार करून ती हातात बांधावयाची असते."² या मागे ही एक लोककथा प्रचलित आहे. इंद्राणीने इंद्राच्या उजव्या हातात रक्षाकवच बांधले आणि त्यामुळे इंद्राने असुरांचा पराभव केला अशी ती कथा या प्रमाणेच भावाच्या आणि घरातील पुरुष मंडळींच्या हातात रक्षा बांधून या स्त्रीया त्यांचे मंगल चिंततात सायंकाळी घरातील कर्ता पुरुष सर्वांना 'रक्षा' बांधतो. अनिष्ट शक्तींपासून सर्वांना सुरक्षित केल्याची भावना या विधीतून घरातील कर्ता पुरुष सुचवू इच्छितो हे वेगळेपण कहारांच्या या सणामध्ये दिसून येते. रक्षाबंधनाच्या दिवशी लोकगीते, लोकनृत्ये सादर केली जातात या दिवशी नारळी पौर्णिमा साजरी केली जाते. कहार समाज अत्यंत आनंदाने या सणामध्ये सहभागी होतो.

नारळी पौर्णिमा

कहार समाजाचा नारळी पौर्णिमा हा अत्यंत उत्साहाने साजरा करावयाचा सण आहे. मासेमारी हा या समाजाचा मुख्य व्यवसाय असल्याकारणाने मासेमारी करण्यासाठी त्यांना समुद्रात जावे लागते. श्रावणी पौर्णिमेपर्यंत समुद्र खवळलेला असतो. त्यामुळे मासेमारी बंद असते. श्रावणी पौर्णिमेनंतर पावसाळी वा-याचा जोर कमी झाल्यावर समुद्र जरासा शांत होतो. समुद्राचा, पावसाचा अधिपती असणा-या 'वरुण' राजाला नारळ अर्पण करून त्याची पूजा केली जाते. आणि मासेमारीला सुरुवात होते. समुद्रात गेलेला आपला भाऊ सुखरूप परत यावा ही भावना रक्षाबंधनाच्या सणाच्या निमित्ताने सर्व बहिणींची असते. या दिवशीच नारळी पौर्णिमा ही साजरी होते. दुस-या दिवशी कहार स्त्रीया झोक्याची गीते म्हणतात.

होळी

होळी हा सण कहार समाजामध्ये मनोभावे साजरा केला जातो. कहार होलिकेला देवी मानतात. 'होलिका' माता आहे अशी त्यांची भावना आहे. कहार समाज कश्यप वंशाचा स्वतःला मानतो. त्याच वंशाची होलिका असल्याने होलिकेला ते देवी समान मानतात. सायंकाळी एरंडीचे झाड, ऊस आणून त्याची त्रिकोनी झोपडी तयार करतात. घरातील प्रमुख होळी पेटवतात तिला प्रदक्षिणा घातली जाते. बोंब मारत होलिकेला प्रदक्षिणा घातली जाते. होळीत रोट भाजले जातात. प्रसाद म्हणून ते वाटले जातात. रात्रभर देवीची-श्रीकृष्णभक्तीची गाणी गायली जातात.

खोपडी ग्यारस

आपल्याकडे तुळशीची लग्ने लावली जातात त्या दिवशी म्हणजे कार्तिक एकादशीला हा सण साजरा करतात याला 'देवठाण' म्हणजे देवाला जागे करणे असे ही म्हटले जाते. या दिवशी देवी समोर होम करून तिला उसाचा ताज्या रसाचा नैवेद्य दाखविला जातो. दिव्यांची आरास करून बोर, सिताफळ, भाजी, चिंच, आवळा, केळी अशा वस्तू समोर ठेऊन तिला फुलांनी सजविले जाते. देवीच्या अंगावर अक्षता टाकून देवीचे लग्न लागले असे समजले जाते. इथून पुढे लग्नाचे मुहुर्त सुरू होतात नवीन वर्षाला सुरुवात या दिवसापासून करतात.

दसरा

कहार समाजात शमीची पुजा अत्यंत महत्त्वपूर्ण मानली जाते "दसरा सणाच्या दिवशी पूर्वजांची मूर्ती देव्हा-यावर ठेवतात. नवीन देवांना पुरुषमंडळी आपल्या फेटयामध्ये बांधतात आणि सिमोल्लंघन करतात."³ कहार समाजात एखादा नवीन देव आणायचा असेल किंवा करून घ्यायचा असेल तर तो या पद्धतीने आणला जातो. या दिवशी त्यांना लागणा-या वस्तूंची, हत्यारांची पूजा केली जाते. नवरात्रीचा उत्सव ही मोठ्या उत्साहाने साजरा केला जातो. देवी महात्म्य गायले जाते. दस-याच्या दिवशी बोकडाचा किंवा कोंबड्याचा देवीसमोर बळी दिला जातो.

कहार हा समाज मुळचा राजस्थानातील बुंदेलखंडामधून आलेला आहे. सण उत्सव मोठ्या प्रमाणात साजरे करून त्यातून आपल्या संस्कृतीची जपणूक करीत आनंद शोधणारा कहार समाज आहे या सर्व

सणांमधील पूजा विधींचे वेगळेपण म्हणजे या सर्व प्रकारच्या पूजा कहार पुरुष मांडतो आणि त्या पूर्ण ही तोच करतो. ज्या प्रमाणे या उत्सवाच्या काळात स्त्रिया गाणी म्हणतात, त्या पद्धतीने कहार समाजातील पुरुषांची जसगीते, विधिगीते आहेत. ही गीते कहार पुरुष उत्सवाच्या ठिकाणी ढोल व टाळ यांच्या साथीने सामुहिकपणे गायली जातात. देवीची उपासना, देवीची महिमा या गीतांमधून गायली जाते. कहार समाजाच्या सण-उत्सवांच्या निमित्ताने त्यांच्या लोकसंस्कृतीचे दर्शन घडते.

संदर्भ

- (1) जोशी महादेवशास्त्री, "भारतीय सांस्कृतिक शब्दकोश", खंड दुसरा, द्वितीय आवृत्ती 1985, पृ. 206.
- (2) मांडे प्रभाकर, "लोकसाहित्यांचे स्वरूप", गोदावरी प्रकाशन, पृ. 288.
- (3) भट यशवंत आबाजी (अनुवाद) "डॉ. कोणकृत धर्मशास्त्राचा इतिहास", पृ. क्र. 99, (अनुवाद) महाराष्ट्र राज्य साहित्य संस्कृती मंडळ 1990, पृ. 200.

साधन ग्रंथ

डॉ. रामनाथ वाढे, "कहार आणि त्यांचे लोकसाहित्य", स्वरूप प्रकाशन, औरंगाबाद, 2016.



सण - उत्सव व संस्कृतीचे जतन

डॉ. रंजनाबाळासाहेब पाटील,
टिळक महाराष्ट्र विद्यापीठ, पुणे(मराठी विभाग)

प्रास्ताविक -

भारतासारख्या कृषिप्रधान देशात ग्रामसंस्कृतीबरोबर सर्वत्र साजऱ्याहोणाऱ्या सण-उत्सवांना अत्यंत महत्त्वाचे स्थान आहे. राष्ट्र-देश-समाज-कुटुंब अशा जरी पातळ्या असल्या तरी प्रत्येक व्यक्ती हा त्या देशाचा नागरिक आहे. त्यामुळे स्वातंत्र्य, समता, बंधूता व एकता या राष्ट्रीय मूल्यांच्या पालनासाठी सण-उत्सव कोणते? ते कसे साजरे केले जातात? त्यातून संस्कृतीचे जतन कशा प्रकारे होते? अन्न, वस्त्र, निवारा व शिक्षण या मूलभूत गरजांबरोबर भारतीय संस्कृतीतील सण-उत्सवांच्या अनेक परंपरा असून त्या समृद्ध ठेवण्यातच खरा आनंद आहे. याचापरामर्श "सण-उत्सव व संस्कृतीचे जतन"या शोधनिबंधात घेतला आहे.

शोधनिबंधाची उद्दिष्टे -

- मानवी जीवनातील सण-उत्सवांची माहिती देता येईल.
- भारतीय ग्रामसंस्कृतीचा परामर्श घेता येईल.
- मानवी जीवनात एकता प्रस्थापित करून ते समृद्ध बनविता येईल.
- ग्रामसंस्कृतीचा परामर्श घेता येईल.
- ग्रामसंस्कृतीतील सण उत्सवांबरोबर "निसर्ग", "काळी माय" व "शेतकरी" या मुख्य घटकांचा आढावा घेता येईल.

ग्रामीण माणूस धर्मभोळा असल्याने तो भीतीपोटी पृथ्वी आप, तेज, वायू व आकाश या पंचमहाभूतांना देवता मानून त्यांची पूजा मनोभावे करतो त्यांनाच आपण सण-उत्सव मानतो. कृषीसंस्कृतीचे जतन म्हणून ग्रामजीवनात व इतरत्रही चैत्रपाडवा (गुढीपाडवा), बेंदूर (बैलपोळा), नागपंचमी, रक्षाबंधन, गणेशोत्सव, विजयादशमी (दसरा), दिवाळी, संक्रांत, महाशिवरात्र व होळी इ. सण-उत्सव शेतकरी मोठ्या उत्साहाने साजरे करतो. ऋतूचक्रानुसार इंग्रजी महिन्यापेक्षा मराठी महिने अधिक ध्यानात रहातात. याचाच परिणाम म्हणून आजही वयोवृद्ध व्यक्तींना अमावस्या, पौर्णिमा, सण-उत्सव, एकादशी व संकष्ट चतुर्थी दिनदर्शिकेविना कॅव्हा आहे हे सांगता येते. त्यामुळे सणवारही त्यांच्या सहज स्मरणात असतात.

गुढीपाडवा -

मराठी महिन्यानुसार या नव्या वर्षाचा प्रारंभ चैत्र पाडव्याने होतो. या दिवशी घरातील सर्वजण लवकर उठून अंधोळ करून घरातील कर्ती व्यक्ती गुढीउभारते. झाडे हीच आपली खरी संपत्ती आहे. त्यांचे पूजन म्हणून बांबूला कडलिंगाचा पाला चाफ्याची फुले, नवीन वस्त्र/साडी, गाठीची माळ एकत्र बांधून, त्यावर तांब्याचा गूळ पालथा घालून घराच्या प्रवेशद्वारापाशी गुढी उभी करून त्यासमोर पणती, गुळ, खोबरे, खारिक, सुपारी व बदाम ठेवले जाते. "नवीन वर्ष सुखाचे जावो म्हणून भक्तिभावाने गुढीला वंदन केले जाते. साडेतीन मुहूर्तातील एक मुहूर्तअसे माहात्म्य या दिवसाचे असल्याने, घराचा पाया, व्यवसायाची सुरुवात अशी चांगली कामे चैत्रपाडव्याच्या दिवशी करण्याचा प्रघात ग्रामसंस्कृतीत आहे.

बेंदूर (बैलपोळा) -

शेतीची नांगरट, कुळव, पेरणी व मळणी संपल्यावर, काही धान्य घरात आल्याने, बैलांनी केलेल्या कष्टाप्रती कृतज्ञता म्हणून ज्येष्ठ महिन्यात बैलपोळा (बेंदूर) साजरा केला जातो. बैल हा शेतकऱ्याच्या जीवनातील अविभाज्य घटक असल्याने बेंदूर या सणाला ग्रामसंस्कृतीत महत्त्वाचे स्थान असते बैलांची शिंगे रंगवून त्यावर बेगड लावून, त्यांच्या गळ्यात घुंगूरमाळ घालून त्यांच्या अंगावर झूल चढवून, नटवून-सजवून

त्यांची गावातून मिरवणूक काढतात. बैलांना हळदी-कुंकू लावून घर धनीण त्यांना ओवाळते प्रसाद म्हणून बाजरीचा खिचडा खायला घालते. बैलपोळा म्हणजे बैलाच्या जीवनातील जणू लग्नसोहळा असतो. बैलगाडीच्या शर्यतीमध्ये बैल प्रथम क्रमांकाचे, द्वितीय क्रमांकाचे बक्षीस मिळवून आपल्या धन्याला देतो.

गेल्या २५/३० वर्षात बैलांची जागा ट्रॅक्टर-हार्वेस्टरने घेतल्याने ग्रामीण जीवनात "बैल"या प्राण्याचे महत्त्व कमी झाले आहे. ("मोट"कथा - आनंद यादव), ("देवाघरचं मरण" - कथा सदानंद देशमुख) व सदानंद देशमुखांच्याच "तहान"कादंबरीतील मुरल्या व छबिल्या या बैलांच्या संदर्भातून याची साक्ष मिळते.

नागपंचमी -

प्रामुख्याने मुलींचा व स्त्रियांचा मानला जाणारा हा सण म्हणजे नागपंचमी होय श्रावण महिन्यात नवविवाहित मुली नागपंचमी सणानिमित्त माहेरी येतात. चिखलाचा नागोबा करून त्याला भाऊ मानून तिखट धपाटे व लाह्या खाऊन आदल्या दिवशी भावाचा उपवास करतात. नागपंचमीला नागाला दूध, तूप, लाह्या व गोडाधोडाचा नैवेद्य दाखवितात. सासरचे लोक नागपंचमीचा ववसा देऊन सुनेला घेऊन जातात. आता शहरात हातावर मेहेंदी काढणे व पुरणाची पोळी करून खाणे यापुरती नागपंचमी मर्यादित झाली आहे. कारण वृक्ष आणि सर्प दोन्हींचे अस्तित्व उत्तरोत्तर लोप पावत चालले आहे. "भुजंग"लेखक - शंकर पाटील व "नागीण"-लेखक चारुता सागर यांच्या कथांमधील नागपंचमीचे संदर्भ वाचनीय आहेत.

रक्षाबंधन (नारळी पौर्णिमा) -

श्रावण महिन्यात येणारा हा सण कोकणात नारळ व तांदूळ जास्त प्रमाणात असल्याने तेथे समुद्र कोपू नये वर्षभर मासेमारीचा व्यवसाय शांततेत पार पडावा म्हणून आनंदाने साजरा करतात बहिण-भावाच्या प्रेमळ नात्याचा हा सण आहे. बहिण भावाला राखी बांधून भाऊ तिला अपेक्षित ओवाळणी देऊन, रक्षणाची जबाबदारी घेतो. "रक्षाबंधन"वर उत्तर प्रदेशातील संकेतांचे वर्चस्व जाणवते.

गणेशोत्सव -

भाद्रपद महिन्यात असणारा हा सण कोणी दिड दिवस, कोणी ५ दिवस, कोणी ११ दिवस साजरा करतात. तसेच कोणी चिखलाचा, शाडूचा, चांदीचा गणपती बसवितात. सकाळ - संध्याकाळ धूप, दिप व आरती आणि गोडाधोडाचा प्रसाद असतो. मोदकांचा प्रसाद, हार, दुर्वा, आघाडा व जास्वंदीची लाल फुले वाहून त्याला मनोभावे वंदन केले जाते. गणपती हा सुख देणारा व दुःख हरण करणारा देव आहे अशी श्रद्धा प्रबळ असल्याने "सुखकर्ता दुःखहर्ता वार्ता विघ्नाची"ही गणपतीची आरती केली जाते. कोकणातील गणपतीपुळे तसेच "दिवेआगार"मधील गणेश मंदिर प्रसिद्ध आहेत.

गणेश चतुर्थी नंतर तिसऱ्या दिवशी गौरीचे आगमन होते. चालीरितीप्रमाणे खड्याच्या गौरी किंवा गौरीचे मुखवटे उभे करून पायली या मापात ठेवून त्याची प्रतिष्ठापना केली जाते. गौरीच्या आगमना दिवशी भाजी भाकरीचा नैवेद्य दुसऱ्या दिवशी लाडू, चकल्या, चिवडा, शंकरपाळी असे फराळाचे पदार्थ आणि पुरणपोळीचा नैवेद्य दाखविला जातो. मुली व स्त्रिया रात्रभर गौरीची गाणी म्हणतात. फुगड्या खेळतात. गणपती समवेत काही गौरीचे विसर्जन केले जाते. तेंव्हा सुखसमृद्धीसाठी दहीपोहे व गुळखोबरे यांची शिदोरी गणपतीला बांधली जाते व त्याला "गणपतीबाप्पा मोरया पुढच्या वर्षी लवकर या"म्हणून विनवले जाते. तळ्यात, नदीत किंवा समुद्रात गणपतीचे विसर्जन करतात. श्री. ना. पेंडसेकृत "हृदपार" (१९५०) या कादंबरीत सामूहिक स्वरूपात गणेशोत्सव चित्रित केलेला आढळतो.

दसरा -

आश्विन महिन्यात नवरात्रीनंतर दहाव्या दिवशी विजयादशमी (दसरा) हा सण येतो. घोरोघरी, देवळात देवीची स्थापना म्हणून घटस्थापना केली जाते. केळीच्या पानावर काळी माती घालून त्या मातीत सर्व कडधान्ये व धान्ये एकत्र करून मिसळतात. त्यावर मडके व मडक्याच्या मुखावर नारळ ठेवतात. व नऊ दिवस उपवास करतात. नवव्या दिवशी लोखंडी व मौल्यवान हत्यारांची पूजा केली जाते. संध्याकाळी गावदेवीची पालखी

निघते. त्यावेळी आपट्याची पाने सोने म्हणून वाटली जातात. "सोनं घ्या सोन्यासारखं रहा"या शब्दांनी एक व्यक्ती दुसऱ्या व्यक्तीला आवाहन करते. श्री. ना. पेंडसे लिखित "हृदयपार" (१९५०) या कादंबरीत दुसऱ्याच्या सणानिमित्त लुटलेले सोने, त्याप्रसंगी राजे मास्तरांनी केलेला उपदेश महत्त्वाचा आहे.

कोजागिरी पौर्णिमा -

आश्विन महिन्यात कोजागिरी पौर्णिमेला शेतकरी भूमातेची पूजा करतात शेतात कडब्याची खोप करतात तेथे पाच दगडांना पाच देवता मानून त्यांना हळद-कुंकू वाहून पुरणपोळीचा नैवेद्य दाखवतात व नारळ फोतात. त्यावेळी भूमातेतून भरघोस पीक येऊन आपले दारिद्र्य नष्ट व्हावे अशी विनवणी ते भूमातेला मनोभावे करून वंदन करतात. शेतकऱ्यांच्या कुटुंबातील सर्व व्यक्ती आनंदाने रानातच जेवतात.

दिवाळी -

कार्तिक महिन्यात शेतीची सर्व कामे उरकून काही पिके घरात येऊन पडल्यावर आनंदाने दिवाळीचा सण साजरा करतात. बसुबारसेपासून दिवाळीची सुरुवात होते नरक चतुर्दशी म्हणजे पहिली अंधोळ. धनत्रयोदशी दिवशी धनाची पूजा केली जाते. भाऊबीजेच्या दिवशी बहीण भावाला ओवाळते. भाऊ बहिणीला ऐच्छिक ओवाळणी देतो. शेवटचा दिवस पाडव्याचा असतो. या दिवशी पत्नी पतीला ओवाळून ऐच्छिक ओवाळणी घेते. दिवाळीला प्रत्येक घरी लाडू, करंज्या, चकल्या, चिवडा व अनारसे असे फराळाचे पदार्थ केले जातात. एकमेकांना दिले जातात व एकमेकांमधील गोडवा वाढविला जातो. अशा प्रकारे दिवाळीचे पाच दिवस उत्साहाने सर्वत्र साजरे करण्याचा प्रघात शहरी व ग्रामीण भागातही रूढ आहे.

संक्रांत -

संक्रांत म्हणजे संकट असा प्रघात असल्याने ग्रामीण भागातील लोक आपल्या कुटुंबावर कोणत्याही प्रकारचे संकट येऊ नये म्हणून भोगी, संक्रांत व किंक्रांत साजरी करतात. संक्रांतीच्या आदल्या दिवशी भोगीला तीळ लावून केलेल्या बाजरीच्या भाकरी व गाजर, वांगी, वाटाणा, पावटा, घेवडा, बटाटा, शेंगदाणे व हरभरा एकत्र करून भाजी बनवितात. व देवाला बाजरीची भाकरी व मिक्स भाजीचा नैवेद्य दाखवितात. संक्रांतीच्या दिवशी गोडधोड पदार्थ करून गाजर, ऊसाची कांडी, बोरं, शेंगा, जोंधळ्याच्या कणसाच्या लोंब्या व गव्हाच्या लोंब्या इ. ची पूजा करून "रामाचा ववसा सीतेला ववसा, आला नगरात घ्या पदरात"असे म्हणून प्रत्येक सवाष्ण स्त्री दुसऱ्या सुवसिनीला ओवाळते. देवदेवतांना ओवाळते, ववसते यावेळी एकमेकींना "तीळगुळ घ्या गोड बोला"म्हणून संबोधतात. तिळगुळाने माणसा-माणसातील शत्रूत्वाला तिलांजली दिली जाते.

होळी -

फाल्गुन महिन्यात येणारा "होळी"हा सण म्हणजे अग्नीची भक्तीभावाने केलेली पूजा होय. पालापाचोळा, शेणकुटे व वाळलेली झाडे-झुडपे एकत्र करून त्यात एरंडाची फांदी रोवून होळी पेटविली जाते. एरंडाची फांदी ज्या दिशेला कोसळते त्या भागात पावसाचे प्रमाण जास्त अशी समजूत आहे. होळी पेटविल्यावर हालगी व ढोलके वाजवतात. हळद-कुंकू उदबत्ती, नारळ, कापूर व पुरणपोळी चा गोड नैवेद्य अग्नीला अर्पण केला जातो. होळी पेटल्यावर लहान मुले व मोठी माणसे बोंब मारतात. म्हणून होळीला "शिमगा"असेही म्हटले जाते. उदा. मुकुंदराव पाटील लिखित "होळीची पोळी" (१९१०) या कादंबरीचा निर्देश करता येईल. होळीच्या पाचव्या दिवशी रंगपंचमी असते. रंगपंचमीच्या दिवशी लहान थोर माणसे एकमेकांना रंगात भिजवतात. नानाविध रंग लावलेली मुले व माणसे जिकडे-तिकडे दिसतात.

जत्रा (उत्सव) -

शेतीतील सर्व कामे संपल्यावर पिक घरी येऊन पडले की, ग्रामदेवतांचे उत्सव भरविले जातात. मार्गशीर्ष महिन्यापासून ते चैत्र महिन्यापर्यंत सर्व देवतांचे उत्सव भरविले जातात. यात्रेसाठी सर्व पाहूणे मंडळींना आमंत्रण दिले जाते. यात्रेत पाळणे, चक्र, नानाविध प्रकारची खेळणी व प्रसादाचे पदार्थ विक्रीसाठी येतात. यातून समूहभाव व एकतेची भावना दिसून येते श्रीमंत शेतकरी धान्य व पैसे देवाला देतात. पूर्वी या

यात्रा-उत्सव पाच दिवस चालत. यात्रेच्या दुसऱ्या दिवशी कुस्त्यांचे फड रंगतात. त्यात अनेक पैलवान भाग घेत. कोंबड्यांची झूज, सायकल - बैलगाडीच्या शर्यती तसेच तंबू सिनेमा व तमाशा असेही कार्यक्रम होत तमाशाने ग्रामीण भागात कसे वेड लावले होते. त्यासाठी माणसे आपले सर्वस्व उधळून द्यायला कशी तयार झाली होती याची हृदयस्पर्शी कहाणी नटरंग (लेखक - आनंद यादव) कादंबरीतून साकार झालेली दिसते. त्यात सहभागी होण्यासाठी नामवंत फडांना सुपारी देऊन रीतसर निमंत्रण दिले जाई. गावातील जमीनदार व सावकार यासाठी पुढाकार घेत. रात्री रंगत जाणाऱ्या तमाशातील नाच गाण्यांची मजा सर्व गावकरी मनसोक्त लुटतात. किंबहुना त्यांच्या कष्टकरी जीवनातील हा एक मोठा विरंगुळा असे.

आजही स्थिती कमी-अधिक फरकाने कायम असली तरी विशेषतः गेल्या ३५-४० वर्षात शिक्षणाचा सर्वदूर झालेला प्रसाद व प्रचार, वाढती लोकसंख्या, महागाईचे चटके, बेकारी, दारिद्र्य व मुख्य म्हणजे निव्वळ शेतीवर उपजीविका अवलंबून न ठेवता आल्याने ग्रामीण भागातील तरुण उद्योगांकडे व पर्यायाने शहरी भागाकडे वळले. त्यामुळे एकूणच उपरोक्त सर्व चालीरितींचे सण उत्सवांचे माहात्म्य हळूहळू लोप पावत चाललेले दिसते. स्वभाविकपणेच नवोदित ग्रामीण लेखकांच्या साहित्यातही यांचे संदर्भ कमी असतात किंवा काहीवेळा त्यांचा अभावच असतो. उदा. योगीराज वाघमारे लिखित "बंड" व "जत्रा" या कथांचा येथे उल्लेख करता येईल.

ग्रामजीवनात रुजलेल्या चालीरिती, सण-उत्सव, रूढी-परंपरा, श्रद्धा-अंधश्रद्धा व दैनंदिन कर्तव्यकर्म यातून ग्रामसंस्कृतीची जडण-घडण होत गेली.

ग्रामसंस्कृतीचा उदय आणि विकास कसकसा झाला ते प्रा. भास्कर चंदनशिव यांनी पुढीलप्रमाणे सांगितले आहे. "कृषी मूलहि जीवनमूकृषी ही मानवी जीवन व्यवस्थेचा पाया आहे. धर्मग्रंथांनी आणि धार्मिक विचारवंतांनी "भाकरीत परमेश्वर पाहिल्याचे दिसते" हिंदू धर्मात अन्न हे "परब्रह्म" म्हटले आहे. बायबल मध्ये भाकरीला "गॉड" तर कुराणात "अल्ला" म्हटले. या भाकरीच्या प्राप्तीसाठीच समाज घडतो आहे. सालोसाल बदलणाऱ्या महसुल आणि मान्सुन अस्मानात टाचा घासणारा उत्पादक शेतकरी दास कसा बनला, गुलामगिरीत कसा ढकलला गेला यांची हृदयदावक वर्णने म. ज्योतिबांनी आपल्या ग्रंथातून मांडलेली आहेत"

ग्राम संस्कृती म्हणजे खेडेगावातील शेतकरी लोकांचे आचारविचार पेहराव, भाषा, रूढी-परंपरा, चालीरिती, देवघेव व सण-उत्सव इत्यादी गोष्टींना सामावून घेऊन जगण्याची पद्धत होय. ग्रामसंस्कृतीतून ग्रामीण जीवनाचा व ग्रामजीवनातून ग्रामीण साहित्याचा उदय होत असल्याने "ग्रामसंस्कृती कृषी केंद्रित असल्याने "शेतकरी" हा ग्रामीण जीवनाचा कणा आहे". ग्रामसंस्कृतीमध्ये शेतकऱ्याचे अन्न (जोंधळ्याची भाकर व हिरव्या मिरचीचा ठेचा) पोषाख (धोतर, शर्ट, पांढरी टोपी किंवा पटका व कष्ट करताना डोक्याला टॉवेल गुंडाळलेला) कपाळाला अष्टगंध किंवा बुक्का घरे (छपराची, पत्र्याची, किंवा खोपी) भाषा (ग्रामीण बोली) म्हसोबा, मरीआई सारख्या ग्राम देव-देवता, भुते खेते, बैलपोळा (बंदूर) व दिवाळीसारखे सण-उत्सव आणि यात्रा अशा अनेक रूढी परंपरांचा व अंधश्रद्धांचा अंतर्भाव ग्रामसंस्कृतीमध्ये होतो.

ग्रामसंस्कृतीत शेतकऱ्याला ग्रामीण जीवनाचा कणा म्हणून संबोधले आहे. मानवी संस्कृतीचा मूळ स्त्रोत सांगताना आनंद यादव म्हणतात की, "ग्रामसंस्कृती वेदपूर्व काळापासून अस्तित्वात आली आहे. भारतीय संस्कृतीचा मूळ स्त्रोत तेथूनच सुरू झाला खेड्यांची संस्कृती ती ग्रामसंस्कृती, संस्कृतात "प्रकृती" असा शब्द आहे. या शब्दाचे अनेक अर्थ असले तरी त्याचा मूळ अर्थ सृष्टी निसर्ग, सृष्टीची स्वाभाविक स्थिती किंवा तिचे स्वाभाविक स्वरूप असा आहे" यावरून ग्राम संस्कृतीचे चलनवलन कसे होत गेले ते स्पष्ट होते.

ग्रामसंस्कृतीचे वर्णन डॉ. आनंद यादव पुढील प्रमाणे करतात.

"मातीतून उगवल्यासारख्या दिसणाऱ्या या मुलांच्या बाबतीत

माती असशी, मातीत जगशी, तुझी रे माता माती।

माती होऊनी, मातीत जाशी, तरी तुला प्रिय माती।।

हे माती चित्र खरे वाटते"

शेतकऱ्यांच्या मुलांचा संबंध सतत मातीशी असतो. मातीची भांडी करतात. संसार करतात. मातीचे बैल करतात. मातीतच बसतात. ऊन पावसात त्यांची अंगे ही मातीत रापून गेलेली असतात.

निसर्ग -

निसर्ग हा ग्रामजीवनाचा अविभाज्य घटक आहे. म्हणून निसर्गाशिवाय ग्रामीण माणूस अधूरा आहे असे म्हटले तरी वावगे होणार नाही.

शेतीचा विशाल पट, पिकांची समृद्धी, आकाशाची गूढ निळाई, पशू-पक्षांची अज्ञात बोली, ऊन सावल्यांचा खेळ, पावसाच्या सरी, दऱ्या-खोरी, तळी, टेकड्या, नदीनाले, डोंगर पर्वतांच्या रांगा, शेती, हिरवीगार जंगले, निर्झराचे संगीत, ढगांची चित्रे, चंद्र-तारकांच्या शोभा, बैलांच्या गळ्यातील घुंगर माळांचा मधुर नाद जात्यांची घरघर, रान जनावरांचे आवाज, ऋतूचक्रांचे सौंदर्य, पिके, वृक्षवल्ली, त्यांच्या पानांचे व फुलांचे सौंदर्य, औत, नांगर, कुळव, पेरणी व मळणी तसेच श्रमगीते इ. निसर्गात समावेश होतो.

निसर्ग हा ग्रामजीवनाचा आत्मा आहे. म्हणून तर डॉ. सुहास पुजारी म्हणतात की, "हा निसर्गच ग्रामीण जीवनाला आकार देत असतो त्याला रंग-रूप देत असतो. तेथील वृत्ती-प्रवृत्ती घडवत असतो. त्या जीवनाचे पोषण आणि शोषण करीत असतो. अनागर जीवनाला व्यापून राहिलेला असल्याने त्याच्या या सर्व व्यापकतेमुळे ग्रामीण साहित्यातही तो अनेकांगांनी प्रकटला आहे."^४

ग्रामीण साहित्यातून दिसणारा निसर्ग उपरा वाटतो याचे कारण द. ता. भोसले पुढील समर्पक शब्दात सांगतात, "वास्तविक पाहता निसर्गातूनच ग्रामीण अनुभव व्यक्त व्हायला हवा, पण त्यांच्या साहित्यात निसर्ग आला तो पार्श्वभूमी म्हणून अलंकार बनून परिणामी द्रव्याचे रूप घेऊन, मूल्यद्रव्य म्हणून आलेला नाहीच म्हणून तो आपणाला ढोबळ आणि आवरणशील वाटतो. सर्जनशील वाटत नाही."^५ तसे पाहता हे विधान वास्तव आहे.

सण-उत्सव व संस्कृती हे मानवी जीवनातील अविभाज्य घटक आहेत. यात शंका नाही.

संदर्भ टिपा -

- १) भास्कर चंदनशीव "ग्रामीण साहित्य चळवळीचे योगदान", "ग्रामीण साहित्य चळवळ आणि आम्ही", वासुदेव मुलाटे (संपा), द्वितीय आवृत्ती, २००५, पृ.११३.
- २) आनंद यादव "मानवी संस्कृतीचा मूळ स्त्रोत, ग्रामसंस्कृती: दशा आणि दिशा", पुणे पुनर्मुद्रण २००४, पृ.१.
- ३) आनंद यादव "मानवी संस्कृतीचा मूळ स्त्रोततत्रैव, पृ.५२.
- ४) सुहास पुजारी "ग्रामीण साहित्यातील निसर्ग जाणवा", द. ता. भोसले गौरवग्रंथ, पृ.१८५
- ५) सुहास पुजारी, तत्रैव, पृ.१८६.

संदर्भ ग्रंथसूची -

- जाधव रा. ग. "कला, साहित्य व संस्कृति, सुगंधा प्रकाशन, पुणे, १९८६.
- पाटील मोहन "साहित्य आणि संस्कृती"स्वरूप प्रकाशन, औरंगाबाद, आवृत्ती पहिली २००२.
- नलगे चंद्रकुमार "ग्रामीण वाङ्मयाचा इतिहास"सुरेश एजन्सी प्रकाशन, पुणे, प्रथम आवृत्ती, २००६.
- भोसले द. ता. "ग्रामीण साहित्य: एक चिंतन, मेहता पब्लिशिंग हाऊस पुणे १९८८.
- यादव आनंद "मराठी साहित्य, समाज आणि संस्कृती"मेहता प्रकाशन, पुणे १९८५.
- यादव आनंद, "ग्रामीण साहित्य, दिशा आणि अपेक्षा", मेहता पब्लिशिंग हाऊस, पुणे, १९७९
- सार्वेकर कैलास, प्रा. सदानंद देशमुख यांची कादंबरी "तहान, स्वरूप आणि समीक्षा", प्रशांत पब्लिकेशन्स प्रकाशन जळगाव, प्रथमावृत्ती २००३.

कोश ग्रंथ-

- 1) गणोरकर प्रभा संपा. व इतर - "संक्षिप्त मराठी वाङ्मय कोश"जी. आर. भटकळ फाऊण्डेशन प्रकाशन, मुंबई, पहिली आवृत्ती, २००४.
- 2) राजाध्यक्ष विजया (संपा) - मराठी वाङ्मय कोश खंड चौथा समीक्षा, संज्ञा, महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ मुंबई प्रथमावृत्ती २००२.

भारतीय सणांचा आध्यात्मिक अर्थ

डॉ. एम. बी. देसाई

सहयोगी प्राध्यापिका, अर्थशास्त्र विभाग,
राजर्षी छत्रपती शाहू कॉलेज, कोल्हापूर

गोषवारा:

भारतीय सण-उत्सव हे समृद्धीचे निदर्शक आहेत. या सण-उत्सवांना धार्मिक, सामाजिक व आध्यात्मिक अर्थ आहे.

भूतकाळातील सर्व कडवट आठवणी विसरून नवीन वर्षाचे नव्या गोडव्यासह स्वागत करा असा सांगणारा गुढीपाडवा, कोणत्याही बाह्य आकर्षणाला भुलून त्यात वाहवत जाऊ नये असे सांगणारी होळी, अंतरंगातील सत्यापासून कधीच दूर जायच नाही असा संदेश देणारी वटपोर्णिमा केवळ बहिण-भावालाच नव्हे तर संपूर्ण कुटुंबाला एका धाग्यात बांधून एक छान वीण निर्माण करणारा रक्षाबंधन, क्रोधरुपी त्रिपुरासुराचा वध करून अहंकाराचे विसर्जन करायला शिकवणारा गणेशोत्सव, मनाच्या दहा विकारांवर विजय मिळविण्यास सांगणारा नवरात्रोत्सव, नवचैतन्याची प्रेमभक्त्या रंगाची, आत्मचैतन्याची आठवण करून देणारी दिपावली, प्रेम, दया, शांती, करुणा, क्षमा यांची शिकवण देणारा मेरी ख्रिसमस, नव्या नात्यांची जपणूक करताना स्वतःमधील चुकांची प्रामाणिकपणे कबुली देणारी मकरसंक्रांत, असत्याच्या अंधारातून सत्याच्या प्रकाशाकडे नेणारा उत्सव म्हणजे रामनवमी इ. सर्वच सण-उत्सव अखिल मानव जातीच्या कल्याणाची एक नवी दृष्टी देतात.

भारतीय सणांचा आध्यात्मिक अर्थ :

प्रास्ताविक :

भारत देश हा सणवार व उत्सवांची रेलचेल असलेला देश आहे. सण-उत्सव हे समृद्धीचे निदर्शक आहेत परंतु अनेक सण-उत्सव केवळ पूर्वापार चालत आले आहेत म्हणून आपण ते साजरे करत आहोत या सण-उत्सवांची निर्मिती ही पूर्वजांनी विशिष्ट हेतूने खास उद्दिष्टांनी केली आहे.

प्रस्तुत शोध निबंधामध्ये आध्यात्मिकदृष्ट्या भारतीय सणांचा असलेला अर्थ विषद करण्याचा प्रयत्न केला आहे.

अभ्यासाची उद्दिष्टे:

१. भारतातील विविध सण-उत्सवांची माहिती घेणे.
२. आध्यात्मिकदृष्ट्या भारतीय सण-उत्सवांचा अर्थ तपासणे.
३. आध्यात्मिकदृष्ट्या भारतीय सणांचा असलेला अर्थ मानवी जीवनाला लागू करण्याचा प्रयत्न करणे.

संशोधन पद्धती:

प्रस्तुत शोध निबंधासाठी प्रामुख्याने दुय्यम सामुग्रीचा वापर केला आहे ही दुय्यम सामुग्री विविध मासिके, वर्तमानपत्रातील लेख तसेच मराठी व इंग्रजी पुस्तकातून घेतली आहे.

विषय विवेचन:

भारतातील प्रत्येक सणाचे पारंपारिक, धार्मिक, सामाजिक महत्व आहेच पण आध्यात्मिकदृष्ट्याही प्रत्येक सणाचा एक वेगळा अर्थ आहे. भारतातील काही प्रमुख सणांचा आध्यात्मिकदृष्ट्या असलेला अर्थ पुढीलप्रमाणे विषद करता येईल.

१. **गुढीपाडवा:** प्रत्येक सण माणसाला निसर्गाच्या जवळ घेऊन जातो आणि त्याच्याशी एकरूपता साधायला शिकवतो. असाच एक प्रमुख सण म्हणजे 'गुढीपाडवा'. भूतकाळातील सर्व कडवट आठवणी विसरून नव्या गोडव्यासह नवीन वर्षाचा आरंभ करा असा संदेश देणारा हा सण आहे. वसंताच्या आगमनाची चाहूल व वैभव म्हणजे घरोघरी डौलात सज्ज झालेल्या गुढ्या होय.

समजा आपल शरीर म्हणजे गुढी, त्यावरचा कलश म्हणजे आपल डोक ज्यात सतत विचारांच युद्ध सुरु असत. पण जेव्हा आपण खऱ्या अर्थाने फक्त सकारात्मक आणि आशावादी विचारांना आमंत्रित करतो तेव्हाच गुढीचा कलश चकाक् लागतो.

साखरची माळ तर सर्वांनाच हवीहवीशी वाटते पण त्यासोबत कडवटपणाचाही स्विकार करायला हवा. आकाशाशी नात जोडणारी गुढी या दोहोंना स्वतःच्या गळ्यात बांधून दिमाखात उभी असते ती वनवासातून परतणाऱ्या प्रभू श्रीरामाचे आगतस्वागत करण्यासाठी.

एका ऋतूतून दुसऱ्या ऋतूत होणाऱ्या संक्रमणादरम्यान आपल्या शरीर मन आणि बुद्धीने निसर्गाशी समायोजन कराव, जुळवून घ्याव हा या सणामधील मूळ उद्देश आहे.

२. होळी : होळी आणि रंगपंचमी हे सण संपूर्ण देशभरात मोठ्या उत्साहात साजरे केले जातात. बऱ्याचदा हा सण साजरा करण्यामागे केवळ मनोरंजन हाच मूळ उद्देश दिसून येतो

होळी हा सण बऱ्याच ठिकाणी रंग खेळून साजरा केला जातो तर काही ठिकाणी लाकडाची रास पेटवून प्रतिकात्मक स्वरूपातही साजरा केला जातो. होळीमागील गर्भित अर्थ म्हणजे आयुष्याच्या प्रवाहात नात्यांचे अनेक रंग पाहायला मिळतात. राग, व्देष, लोभ, मोह, ईर्ष्या, प्रेम इ. नानाविध भावना आपले अंतरंग रंगवत असतात. आपण कित्येकदा बाह्यरंगात इतके अडकतो की, अंतरंग विसरूनच जातो. म्हणूनच चोखामेळा म्हणतात, “ऊस डोंगापरी रस नव्हे डोंगा, काय भुललासी वरलीया रंगा,” कोणत्याही बाह्य आकर्षणाला भुलून त्यात वाहवत जाऊ नये असा संदेश होळीचा सण आपल्याला देत असतो.

३. वटपौर्णिमा: या व्रतामागे आत्मसाक्षात्काराची कहाणी दडलेली आहे. या कहाणीचा वास्तविक अर्थ असा की, हे व्रत स्त्री -पुरुष या दोघांसाठी आहे. सत्यवानाला (स्वानुभाव) पुन्हा प्राप्त केल जाऊ शकत. परंतु त्यासाठी सावित्री(शरीर) सजग रहाणं आवश्यक आहे. सत्याबरोबर जे जोडलेले आहे ते म्हणजे सौभाग्य आणि सत्य जिथे वेगळ होत, दुरावत ती अवस्था म्हणजे वैधव्य. अंतरंगातील सत्यापासून कधीच दूर जायच नाही हाच यामागील अर्थ आहे

या सणाच्या माध्यमातून व्रत, पूजा या निमित्ताने झाडांना किमान जीवंत ठेऊन पर्यावरणाचीही काळजी घेतली जाते.

४. रक्षाबंधन: हा भारतीय परंपरेतील महत्त्वाचा संस्कार करणारा सण आहे. आपण आपल्या माणसांना भेटाव, त्यांच्याबरोबर ईश्वराप्रती श्रद्धा प्रकट करावी, निसर्गाशी नात जोडून बहिण-भावाच्या नात्याची छान वीण निर्माण करणारा सण म्हणजे रक्षाबंधन.

मनगट व दंड ही ताकदीची स्थाने समजली जातात. मनगटातील जोर आणि दंडातली बळकटी ही रक्षणकर्त्याच्या अंगी असायलाच हवीत म्हणून आपल्या रक्षणाची आठवण करून देण्यासाठी बहिण भावाच्या मनगटावर आपल्या स्नेहाचा रेशीम धागा बांधत असावी. परिणाम जरी शारीरिक पातळीवर दिसला तरी मानसिक व आत्मिक पातळीवर एकमेकांवर प्रेम असणे आवश्यक आहे.

५. गणेश चतुर्थी: गणेशोत्सव साजरा करताना गणेशमूर्तीतील आकांक्षांचा प्रतिकात्मक अर्थ समजून घ्यायला हवा सत्, रज, तम या तीन गुणापलीकडील चौथीगुणातील अवस्था म्हणजे श्रीगणेश म्हणून तिला ‘चतुर्थी’ म्हणतात.

गणेशाचे सुपाऐवढे मोठे कान आपल्याला श्रवणशक्ती वाढविण्याचा संदेश देतात. गणेशाचे विशाल मस्तक आपल्याला समज दृढ करून विवेक बुद्धीचा वापर करण्यासाठी प्रेरित करते. विकाररूपी असुराचे निर्दालन करून भय, चिंता व क्रोधरूपी त्रिपुरासुराचा वध करून अहंकाराच विसर्जन करून संकुचित विचार विलीन करून पर्यावरणपूरक गणेशचतुर्थी साजरी करण्याचा संदेश गणेशोत्सव आपल्याला देतो.

६. नवरात्र : भारतातील १०८ देवींचे जागरण साजरा करणारा हा ९ दिवसांचा सण आपल्याला एक महत्त्वाची शिकवण देतो ती म्हणजे प्रत्येक राक्षस म्हणजे मनाच्या एका विकाराचेच प्रतीक आहे. दुर्गामातेने अवतार घेऊन त्याचा वध करणे म्हणजेच आपण निर्धार करून त्या विकारांवर विजय मिळविणे होय.

विजयादशमीला आपण रावणाचा पुतळा जाळतो. रावणाचा अर्थ सगळ्या राक्षसांचे, असुरांचे, विकारांचे संघटित रूप. रावणाचे दहा चेहरे (भीती, ईर्ष्या, वासना, तुलना इ.) या मनाच्या दहा विकारांचे प्रतिक आहे. या सर्व विकारांवर विजय मिळविण्याकरिताच आपण नवरात्रीचा सण साजरा करतो.

७. दिपावली : आनंदाचा, उत्साहाचा, नवचैतन्याचा झरा म्हणजे दिपावली. दिपावली दरवर्षी येणे आणि मनाचा कानाकोपरा नवचैतन्याच्या प्रकाशाने उजळून टाकते. आनंदाचे आकाशकंदील मोठ्या डौलात प्रकाशमान होऊ लागतात आणि प्रेमभन्या रंगांची मनमोहक रांगोळी सर्वांचेच लक्ष वेधून घेते. दिव्यांची आरास आत्मचैतन्याची आठवण करून देते.

दिपावली ही सर्वांची लाडकी पाहुणी त्यामुळे तिचा मुक्काम सहा दिवसांचा वसुबारस (गाईची पूजा), धनत्रयोदशी (धन्वंतरीची पूजा), नरकचतुर्दशी, (नरकासुरावर विजय), लक्ष्मी पूजन (लक्ष्मीची पूजा), बालप्रतिपदा व भाऊबीज हे सहा दिवस आपल्याला मोलाची शिकवण देऊन जातात. या दीपावलीचे पावित्र्य राखण्यासाठी आपण फटाकेमुक्त दिवाळी साजरी करून पर्यावरणाचे म्हणजेच पर्यायाने मानव जातीचे रक्षण करायला हवे. तरच ही दिपावली आपल्याला जीवनात प्रेम, आनंद आणि शांतीपूर्वक जगण्याची प्रेरणा देईल.

७. मेरी ख्रिसमस: प्रेम, दया, करुणा, क्षमा, शांती, समर्पण अशी अनेक सद्गुणांचे आगार असणारा अथांग सागर म्हणजे येशू ख्रिस्त. येशूची शिकवण आज २१ व्या शतकातही संपूर्ण मानव जातीसाठी मार्गदर्शक आहे खर तर २५ डिसेंबर हा दिवस सर्वांसाठीच आनंदाचा अभिष्ट चिंतनाचा आणि सत्यमार्गावर अविरत चालत राहण्यासाठी प्रार्थना करण्याचा सुवर्णदीन आहे. कारण आपल आयुष्य सर्वार्थाने फुलवण्यासाठी येशूला आपल्या प्राणांची आहुती द्यावी लागली. आपण आपल्या अहंकार, विकार, स्वैराचार, भ्रष्टाचार आणि निरर्थक विचारांची आहुती देण्यासाठीच हा ख्रिसमसचा सण साजरा करायला हवा.

८. मकरसंक्रांत: मकरसंक्रांतीच्या निमित्ताने नात्यांमधील प्रेमाचे पदर उलगडण्याची संधी प्राप्त होते. स्वतःच्या चुकांची प्रामाणिकपणे कबुली देऊन नात्यांमधील दरी नाहीशी करण्यासाठी 'तिळगूळ घ्या, गोड -गोड बोला' असे म्हणतात. बोलणाऱ्याच्या मनात गोडवा निर्माण होतो. संक्रांतीच्या निमित्ताने भविष्यात नव्या नात्यांची जपणूक करताना कोणत्या गोष्टी टाळायला हव्यात याचाही धडा मिळतो.

या सणावेळी 'मिक्स' भाजीचा आस्वाद घेण म्हणजे निसर्गाने निर्मिलेल्या वैविध्याला, सौंदर्याला आणि मांगल्याला स्वीकारणे होय.

९. रामनवमी: ज्या प्रभू श्रीरामांनी पृथ्वीवर देहरुपात अवतीर्ण होऊन जीवनाचा सार आपल्याला प्रत्येक कृतीतून सांगितल, त्यांची जयंती म्हणजेच रामनवमी होय.

वास्तविक रामायण म्हणजे मानवी भावभावनांची सुंदर गुंफण आहे. यातील प्रत्येक घटना मनुष्याच्या अंतर्मनाचे प्रतिबिंब आहे. जेव्हा रावणाचा म्हणजेच अहंकाराचा मृत्यू होतो तेव्हाच प्रभू श्रीरामांचा म्हणजेच सर्वोच्च आनंदाचा जन्म होतो व रामनवमी येते. रामनवमी म्हणजे असत्याच्या अंधारातून सत्याच्या प्रकाशाकडे नेणारा उत्सव होय.

निष्कर्ष:

सण कोणताही असो त्यामागे असणारा अंतिम उद्देश म्हणजे आत्मसाक्षात्कार आणि त्यातून प्राप्त होणाऱ्या निखळ आनंदाची अभिव्यक्तीकरण हा असतो. चैत्र, गुढीपाडव्यापासून अक्षयतृतीयेपर्यंतचा कोणताही सण साजरा करताना त्यातील पावित्र्य, मांगल्य, पर्यावरण रक्षण व आध्यात्मिक अर्थ विचारात घेतल्यास या सणांकडे पाहण्याची एक नवी दृष्टी निर्माण होऊन अखिल मानव जातीचे कल्याण साध्य होण्यास मदत होईल.

संदर्भसूची :

- 1) सुदर्शन वशिष्ठ, 'पर्व -उत्सव', सुहानी बुक्स पब्लिकेशन, दिल्ली, २००७.
- 2) भोसले द. ता., 'लोकसंस्कृती: स्वरूप आणि विशेष', पद्मगंधा प्रकाशन, पुणे, मे. २००४.
- 3) पाध्ये दिगंबर, 'साहित्य, समाज आणि संस्कृती', न्यू एज प्रिंटिंग प्रेस, मुंबई, २००१.
- 4) Kumar B.B., 'India-Caste, Culture and Traditions', Concept Publishing Company, Pvt. Ltd., New Delhi, 2016.
- 5) Patil R.B., 'Indian Society', Mittal Publications, New Delhi, 2009.
- 6) दृष्टीलक्ष्य मासिक विविध अंक.

सण, उत्सव, महत्व व उपयुक्तता

श्री. रावसाहेब हरी पाटील

असिस्टंट प्रोफेसर, मराठी विभाग,

गोपाळ कृष्ण गोखले महाविद्यालय, कोल्हापुर

माणूस मुळातच उत्सवप्रिय आहे. उत्सव हा एखाद्या विशिष्ट व्यक्तीलाच आवडतो असे नव्हे तर सर्वांनाच भावतो. ग्रामीण भागातील कष्टकरीश्रमिक जनतेला या सण-उत्सवामुळे रोजच्या जीवनातून थोडीशी उंसंत मिळते. “माणूस हा खेड्यातील असो किंवा शहरी विभागाचा असो, जो धंदा रोजगार व शुष्क जीवनव्यवहाराच्या ओझ्याखाली दबलेला माणूस उत्सवाच्या वातावरणात थोडा मोकळा श्वास घेऊन आनंद अनुभवतो.”¹ ह्या सण-उत्सव प्रसंगी येणाऱ्या जाणाऱ्या पाहुण्यां-रावळ्यांची वर्दळ वाढलेली असून सुद्धा माणूस उत्साही असतो. हे सण उत्सव कौटुंबिक किंवा सामुदायिक स्वरूपात देखणेपणाने संपन्न होतात. “उत्सव हे ऐक्याचे साधक, प्रेमाचे पोषक, प्रसन्नतेचे प्रेरक आणि संस्कृतीचे रक्षक आहेत.”² असे मानले जाते.

महाराष्ट्रीयन नव्हे तर एकूणच भारतीय कृषी संस्कृतीत सण-उत्सव फार महत्वाचे मानले जातात. शिवाय हे सर्वच सण कुठेतरी कृषी परंपरेशी, ऋतूचक्राशी निगडित असलेले दिसतात. गुढीपाडवा, वटपौर्णिमा, नारळी पौर्णिमा, नवरात्र-दसरा, दिवाळी, भाऊबीज, संक्रांत, होळी, गणेशचतुर्थी असे अनेक सण-उत्सव साजरे केले जातात. त्या-त्या सणाला त्या-त्या हंगामात असलेले पीक देवाला वाहिले जाते. (उदा. संक्रांतीला हरभरा, दुरडा, उस, बोरे, गाजर, वाण दिला जातो) या सणांच्या निमित्ताने घरांची रंगरंगोटी केली जाते. गोड-धोड पदार्थ तयार करतात. मुला-माणसांना नवीन कपडे खरेदी करतात. एक उत्साही वातावरण सणांच्या निमित्ताने तयार झालेले असते.

सण उत्सव म्हणजे आनंद, उत्साहचा क्षण होय. सण-उत्सव हे अतिप्राचीन काळापासून ते आजच्या विज्ञान तंत्रज्ञानाच्या युगातही अस्तित्वात असलेले दिसून येतात. सण-उत्सव हे शब्द आपण एकत्रीतपणे उच्चारित असलो तरी यात काही सूक्ष्म भेद जाणवतात, ते आपणास त्यांच्या अर्थावरून अधिक स्पष्ट करता येईल.

‘सण’ हा शब्द संस्कृत शब्दावरून आलेला आहे. त्याची उत्पत्ती ‘क्षण-छण-सण’ अशी देतात. हेमचंद्रांच्या प्राकृत व्याकरणात ‘छण’ म्हणजे उत्सव असा अर्थ दिलेला आहे. तसेच मेघदूत, दशकुमारचरित, श्रीमद्भागवत इत्यादी ग्रंथातही ‘सण’ हा शब्द ‘उत्सव’ या अर्थानेच आलेला दिसतो.”³ भारतीय संस्कृती कोशकारांच्या मते, “ज्या एखाद्या धार्मिक समारंभात तो करणाऱ्या व त्यात भाग घेणाऱ्या लोकांना हर्ष, आनंद आणि मनःप्रसाद याचा अनुभव घडतो, त्याला उत्सव म्हणतात.”⁴ या व्युत्पत्तीचा अर्थ लक्षात घेता सण-उत्सव यांना धार्मिक व लौकिक अशा दोन्ही बाजू असतात. ते वेगवेगळ्या पुराणकथेशी, मिथकाशी जोडलेले असतात. त्यापैकी काही सण-उत्सवात धार्मिकतेला फार महत्व दिलेले असते. तर काहींमध्ये धार्मिकतेचा थोडा-बहुत अंश असतो किंवा सण-उत्सव पूर्णतः धर्मनिरपेक्षही असतात. असे असले तरी त्यामध्ये सामुदायिकता व एकोपा हे घटक अत्यंत महत्वाचे असतात. समाजातील व्यक्तींना एकत्रीत करण्याचे व त्यांच्या भाव-भावना, कल्पना यांना प्रेरित करण्याचे क्षण म्हणजे सण-उत्सव होत. यामध्ये समूह भोजन, गायन, संगीत, नृत्य, भजन, कीर्तन, तमाशा, नाटक, मैदानी खेळ, प्राण्यांच्या शर्यती इत्यादी खेळांद्वारे लोक उत्साहाने सहभागी होतात. त्यामधून त्यांच्या स्थानिक लोकाचार व लोकपरंपरांच्या अविष्कारांचे दर्शन घडते.

सण-उत्सवांच्या निर्मितीची अनेक कारणे आहेत परंतु सगळ्यात महत्वाचे कारण म्हणजे मानवी मनातील धार्मिक भावना होय. मानवाला आपल्या दैनंदिन जीवनातील धावपळीतून संसारमय जीवनाच्या चिंतेतून थोडे बाजूला काढून त्याच्या शरीराला व मनाला विश्रांती, आनंद मिळवून देण्यासाठी, समाजसुखाचा अनुभव घेण्याच्या उद्देशाने या सण-उत्सवाची प्रथा निर्माण झालेली असावी. तसेच सण-उत्सव साजरे करण्यामागे आपली वंश-परंपरा, संस्कृतीचे जतन, संवर्धन व हस्तांतरण करणे हा ही मुख्य उद्देश असतो.

भारत हा कृषीप्रधान देश म्हणून ओळखला जातो. प्राचीन काळापासून भारतीय समाज मोठ्या प्रमाणावर शेती या व्यवसायावर अवलंबून आहे. त्या शेतीमध्ये राबणाऱ्या शेतकरी, कष्टकरी, शेतमजूर या लोकांना आपल्या

जीवनातील आनंद घेता यावा म्हणून गुढीपाडवा, वटपौर्णिमा, नामपंचमी, राखीपौर्णिमा, दसरा, दिवाळी, गणेशोत्सव, होळी, संक्रांत, जत्रा, यात्रा, उरुस इत्यादी सण-उत्सव आहेत असे म्हटले तर वावगे ठरणार नाही. यासाठी या सण-उत्सवांची योजना भारतीय मराठी महिन्याच्या सुरुवातीपासून ते अखेरपर्यंत असलेली दिसते मग ठराविक महिन्यात, ठराविक ऋतूत, ठराविक दिवशी हे सण-उत्सव नियमितपणे साजरे केले जातात. त्या दिवशी समग्र मानवाने समाजात मिळून-मिसळून राहावे. निसर्गाची लीला व मानवी जीवनातील कला यांचा सुरेख संगम साधावा व आपले भावी जीवन सुखी, समृद्ध व संपन्न करावे हाच या सण-उत्सवापाठीमागील खरा उद्देश म्हणावा लागेल.

सण-उत्सव हे लहान, थोर, स्त्री, पुरुष या सर्वांना आवडतात, म्हणून ते सर्वमान्य आहेत. ते मानवी जीवनातील तोचतोपणा घालवितात. त्यामधून काही नवे करण्याची, महत्वाची व अनुभवाची संधी मिळते. त्याचबरोबर मानवी मनाचे मनोरंजन व लोकशिक्षण होते.

ग्रामीण भागात राहणा लोकांना विशेषतः महिलांना सहसा घराबाहेर जाता येत नाही, परंतु या सण-उत्सवांच्या निमित्ताने त्यांना घराबाहेर फिरण्याची संधी मिळते. ही अवघ्या फक्त ग्रामीण भागापुरतीच मर्यादित नाही तर शहरांतही आज अनेक महिलांना घरकाम, नोकरी इत्यादीमधून वेळ मिळत नाही म्हणून या सण-उत्सवाच्या निमित्ताने थोडी उस्तं मिळते. एकमेकांसाठी वेळ देता येतो. त्यामधून आप्तस्वकीय, मित्र-मैत्रिणी यांच्या भेटीगाठी होतात. आपल्या दैनंदिन जीवनातील सुख-दुःखे मनमोकळेपणाने बोलता येतात. त्यामधून काही अनुभवी व्यक्तींचा भावनिक, मानसिक आधार मिळतो. यामुळे मानवी मनावरील ताण-तणाव कमी होतो. तसेच एकमेकांवरचा आदर-भाव, प्रेम, जिद्दवाळा वाढतो. विचारांची देवाण-घेवाण होते. मनाला शांतता व प्रसन्नता लाभते. एवढेच नाही तर मानवातील सामंजस्याची भावना वाढीस लागते.

निसर्गातील ऋतूचक्र आणि त्या-त्या ऋतूत येणारी पिके, फळे, फुले, झाडे इत्यादी विषयाचा आयुर्वेदीय दृष्टिकोनही दिसून येतो. त्याचप्रमाणे आपल्या आहारात कोणते पदार्थ कधी यावेत, कशाप्रकारे यावेत याचा अभ्यास पूर्वीपासून होत आलेला दिसून येतो. त्यामुळे बदलत्या ऋतुमानानुसार त्या-त्या सण-उत्सवांचे अन्न-पदार्थही ठरवलेले दिसतात म्हणून हे सण-उत्सव भारतीय खाद्य संस्कृतीशी जोडलेले दिसून येतात.

सण-उत्सव साजरे करण्यामागे मानवाचा उदात्त हेतू असल्याचे दिसून येते. व्यक्ती जीवनातील भाव-भावना समूहजीवनात रुजविणे, त्याचा प्रचार व प्रसार करण्याचे कार्य या सण-उत्सवातील लोकगीतांच्या माध्यमाद्वारे केले जाते, परंतु सद्यःस्थितीत विज्ञान तंत्रज्ञानाच्या युगात या आत्मिक बाबींचा कोणीही विचार करत नसलेलेले आपणास दिसून येते यामुळे मानवी जीवन आज सुखी झालेले दिसते. परंतु समाधानी नाही असेच म्हणावे लागेल.

प्राचीन काळापासून आपल्या समाजात वेगवेगळे सण-उत्सव साजरे केले जातात. या सण-उत्सवाला धार्मिक अंगासोबतच सामाजिक व सांस्कृतिक अंग असलेले दिसून येते. त्या सामाजिक व सांस्कृतिकतेमुळेच सण-उत्सवांची उपयोगिता आजही महत्त्वपूर्ण वाटते. त्यामुळे अनेक जाती, धर्म, पंथाचे लोक एकत्र येतात. सण-उत्सवांच्या माध्यमातून सर्वधर्मसहिष्णूता व राष्ट्रीय एकात्मतेस पोषक ठरणार्या मूल्यांची जोपासना होते. तसेच लोकरंजनातून सामाजिक, सांस्कृतिक व नैतिकतेची शिकवण मिळते. तर लोकगीते, अभंग, भारुड, नाटक, जागरण, गोंधळ इत्यादी लोककलेच्या माध्यमातून समाजमनाचे प्रबोधन घडवून आणता येते.

सण-उत्सवांच्या निमित्ताने विविध ठिकाणी दूरवर असलेले लोक एकत्र येतात. त्यांच्या मनातील भाव-भावना, कला-कृतीची देवाण-घेवाण होते. त्याचबरोबर आपल्या परिसरातील मानवी संस्कृती व इतिहासाबद्दलची माहिती मिळते. सण-उत्सव, जत्रा-यात्रा यांच्या माध्यमातून त्या-त्या प्रदेशातील सामाजिक, आर्थिक, सांस्कृतिक, धार्मिक जीवनाची ओळख होते. तर काही सण-उत्सवांच्या निमित्ताने पर्यटनही घडून येते. यामुळे तर मानवाच्या आनंदाला सीमा राहत नाही. अशा विविधतेतून मानवी जीवन इष्ट त्या संस्कारांनी समृद्ध आणि संपन्न होते. यासाठी लोकजीवांच्या लोकगंगेतून मानवी मनाची जडण-घडण होणे गरजेचे वाटते म्हणून सण-उत्सव मानवी जीवनात उपयुक्त ठरतात.

संदर्भ -

- 1) पिंगळे भीमराव, 'बळीराजा व कृषीसंस्कृती', अभिनव प्रकाशन, बीड, प्रथम आवृत्ती, 1997, पृ. 71
- 2) तत्रैव
- 3) जोशी (संपा.) तर्कतीर्थ लक्ष्मणशास्त्री, मराठी विश्वकोश, खंड अठरावा, पृ. 144

आदिवासी कोकणी जमातीतील सामाजिक आणि सांस्कृतिक अन्वयार्थ

प्रा. संगिता सुर्यवंशी

मराठी विभाग, न्यू कॉलेज, कोल्हापूर

प्रस्तावना:

भारतामध्ये जागतिकीकरणामुळे सामाजिक, सांस्कृतिक व धार्मिक विकासातील प्रवाह प्रबळ ठरत आहेत. या प्रवाहाचा परिणाम, आदिवासी जमातींवर झालेला दिसून येतोय. हजारो वर्षांपासून दुर्गम डोंगरद-यात, निसर्ग सान्निध्यात वास्तव्य करणा-या अनेक अनुसूचित जमाती आज बृहंत समाजाच्या मुख्य प्रवाहामध्ये येत आहेत याचे कारण शासनाद्वारे विविध कल्याणकारी योजना व नियोजित परिवर्तन दुसरे कारण, म्हणजेच औद्योगिकरण व शहरीकरण अशा अनेक कारणांमुळे ह्या जमातींचा बाह्य समाजाशी वाढता संपर्क दिसतोय. यामध्ये आदिवासी कोकणी / कोकणा या जमातीलाच ही समावेश आहे. औद्योगिक व जागतिकीकरण असे असले तरी कोकणी समाज आज ही त्यांच्या सामाजिक, सांस्कृतिक परंपरा, प्रथा, रूढी यांचा प्रभाव त्यांच्या जीवनावर आहे. तसेच कोकणी प्रदेशातील समाज जीवन, संस्कृती समाजाला. स्थित्यंतरामुळे कोकणी भाषिक समाजाला आदिवासी कोकणी, कोकणा अशी ओळख कशामुळे निर्माण झाली. तसेच स्थलांतराची कारणे, कोकणी प्रदेशातून भिन्न प्रादेशिक, भौगोलिक, सामाजिकता लाभलेल्या खान्देशीच्या प्रदेशातील डोंगराळ प्रदेशात वास्तव्य करण्याची कारणे, शेकडो वर्षांपूर्वी वास्तव्य करून ही कोकणी आदिवासी समाजाने आजही आपले सांस्कृतिक, सामाजिक बंध-अनुबंध जोपासले आहेत. कोकणा प्रदेश आणि कोकणी आदिवासी समाज जीवनातील सामाजिक व सांस्कृतिक साधर्म्य यामध्ये वेशभूषा, केसभूषा, जेवण पध्दती, भाषा संस्कृती, सण-समारंभ, प्रदेश भिन्नता, भाषा भिन्नता, समाज भाषा आणि भाषा भूगोल यादृष्टीने सामाजिक व सांस्कृतिक साधर्म्य, आदिवासी कोकणी, कोकणा, समाज जीवन व भाषा संस्कृतीमधील अंतरिक भेद या कोकणी समाजाने केवळ जंगली भौगोलिक प्रदेशात वास्तव्य केल्यामुळे त्याला आदिवासीपणा लाभले का? बोली प्रदेशाचे नामकरण असे अनेक कारणे असले तरी शेकडोवर्षांपूर्वी वास्तवात असलेली कोकणी आदिवासी समाजाने आज ही आपले सांस्कृतिक, सामाजिक बंध-अनुबंध जोपासले आहेत.

कोकणी, कोकण समाज भाषेचे व जमातीचा पूर्वइतिहास:

कोकणी, कोकणा, कुकणा या समानार्थक नावाने ओळखली जाणारी ही अनुसूचित जमात प्रामुख्याने आजच्या कोकण प्रादेशिक भूभागातून उत्तर महाराष्ट्रात आल्याचे मानले जाते. या जमातीचे केंद्रीकरण महाराष्ट्रात झालेले असले. तरी त्याशिवाय गुजरात, दादर नगर हवेली आणि अत्यल्प प्रमाणात कर्नाटक, राजस्थान राज्यात ही वसलेली आहेत. हे लोक ठाणे जिल्ह्यातील 'वारली' जमातीच्या लोकांसारखे दिसतात. 'कोकणा' हा शब्द 'कोकण' या शब्दापासून निर्माण झालेला आहे असे म्हटले जाते.

कोकण हे अपरातांचे प्राकृत अभिधान ब्रह्मसंहिता, पद्मापुराण वगैरे ग्रंथात कोकणांचे उल्लेख आलेले आहेत. यावरूनच ही संज्ञा देशी, स्थानिक असावी, कारण इतर. पुराणात असा उल्लेख आढळत नाहीत. प्राचीन ग्रंथात कोकण असे नाव नसून 'कुंकण', 'कुंकुण' असे येते. 11 व्या शतकातल्या खारेपाटणच्या ताम्रपटात कोकण व कुंकण ही दोन्ही रूपे आलेली आहेत. कोकणी हे मूळचे रत्नागिरीकडे होते. यासंदर्भात मिळणा-या माहिती वरून जव्हार (ठाणे) तालुक्यातील 'गंभीरगड' नावाच्या किल्ल्याचे संरक्षणासाठी या जमातीच्या लोकांना आणले गेले म्हणून ठाणे जिल्ह्याच्या उत्तर भागात प्रथमतः ही जमात आली व तेथून ती आसपासच्या प्रदेशात पसरली. तर एन्थोवेनच्या मते, 'प्रसिध्द 'दुर्गादेवी' च्या दुष्काळात कोकणा जमातीचे लोक 1396 - 1408 या काळात उत्तरेकडे स्थलांतरित झालेत. यांची वस्ती ठाणे, नाशिक, धुळे, नंदुरबार व गुजरातमधील वलसार डांग, वासंदा, धरमपूर व आहवा अशा तालुक्यात प्रामुख्याने आढळतात यांची मूळची भाषा 'मराठी' च आहे. गुजरातमधील कुकणा मात्र मराठी-गुजराती मिश्रभाषा बोलतात. तर नाशिकमधील कोकणा जमातीची बोली भाषा

‘मराठीच्या वळणावर आहे. तसेच नाशिकमधील चकळवण, सटाणा व धुळे जिल्ह्यातील साक्री, नंदुरबार, नवापूर, डांग या भागातील भाषा ‘अहिराणीच्या वळणावर गेलेली आहे. भाषिक भिन्नता आढळून येते.

आजच्या नाशिक जिल्ह्यात आदिवासी ‘कोकणा-जमात म्हणून ओळखली जाते. तर धुळे, नंदुरबार हीच जमाती ‘कोकणी’ म्हणून ओळखली जाते. तसेच गुजरात राज्यात ही जमाती ‘कुक्का’ म्हणून ओळखतात. असा भिन्न उल्लेख असला तरीही या जमातीत पोटभेद नाहीत. कारण प्रादेशिक व भाषिक भेद असले तरी यांच्यात ‘रोटी-बेटी’ व्यवहार मुक्तपणे होतात. म्हणून या आदिवासी जमातीत पोटभेद नाही हे स्पष्ट होते. कोकणी आदिवासी जमात ही 47 जमातीतील 25 व्या क्रमांकाची जमात आहे.

कोकणी जमातीतील सामाजिक अन्वयार्थ:

कोणताही कोकणी / कोकणा माणूस स्वतःचा धर्म हिंदू असल्याचे सांगतात. परंतु परंपरेने चालत आलेल्या अनेक रूढी व चालीरिती यांच्याद्वारा कोकाणांचा जो धर्म प्रकट होतो, त्याचे स्वरूप हे हिंदू धर्मापेक्षा वेगळे आहे. निसर्ग शक्तीची प्रतिकेदेवता स्वरूप मानणे व त्यांच्या विषयी भितीयुक्त आदर बाळगणे हे आदिवासींच्या धर्माचे खास वैशिष्ट्ये आहे. आदिवासी कोकणी जमात निसर्ग देवतांना मानतात. त्यामध्ये जलदेवता, अग्निदेवता, प्राणीदेवता, पवनदेवता, ढंगेसरा, वीजेसर, सु-यादेव, चांददेव, वाघदेव, नागदेव तसेच आदिवासी समाजातील लोक उंबर, शमी, पिंपळ, सावर या वृक्षांना पवित्र मानतात. अलौकीक शक्तींना सतुष्ट करण्यासाठी कोकणी आदिवासी जमातीत पूजा, विधी, श्रद्धा-अंधश्रद्धा, मद्यपान, सण-उत्सव साजरे करतात. यासाठी या समाजात ‘भगतला’ खूपच महत्त्वाचे स्थान असते. हे सर्व विधी, पूजा अर्चा भगताकरवी करून घेतात. कोकणी आदिवासी समाजात सण समारंभ साजरा करतांना या समाजातील स्त्री-पुरुष गीतांच्या माध्यमातून भाव-भावना, पूजा-विधी, तंत्र, मंत्र अशा अनेक गोष्टी महत्त्वाचे असतात.

डांग-यादेव (मावली):

कोकणी समाजात डांग-यादेवाला (मावलीला) महत्त्वाचे मानले जाते. गावापासून दूर जंगल डांगर - कपारीत यादेवांचे स्थान असते. प्रारंभी डांगर - कपारीत, पर्वताच्या गुफांमध्ये हिंस्त्रपशुचे वस्तीस्थान असावीत त्यांच्यापासून मानवाला व पाळीव प्राण्यांना त्रास होऊ नये म्हणून या गुफांची पूजा अर्चा करीत असावी या गुफा-कपारीच्या पूजाविधीला डांगरदेव असे म्हणतात. हे विधी ऑक्टोबर किंवा नोव्हेंबर महिन्यात साजरा करतात. यामध्ये संपूर्ण गावातील पुरुष सहभाग होतात. याविधीसाठी कोंबडा व बोकड्याचे बळी दिले जाते. एकच वेळी 5 ते 7 बोकडं बळी दिले जातात. हा उत्सव साजरा करत असतांना पावरी या वाद्यच्या ध्वनिवर पुरुष मंडळी मौखिक पद्धतीने बोलीभाषेतून गीतेगाऊन नृत्य करतात. यामध्ये शेव-या मावली (भगत) त्यानंतर भोपा मावली, पावरकर, टापरा मावली, कतकरी आणि गावातील पुरुष मंडळी यांना मावल्या संबोधतात. याद्वारे डांगरदेव साजरा करतात. ह्या उत्सव साजरा करण्यामागचा हेतू दैवी कोपापासून गावात कोणी आजारी पडू नये, साथीच्या आजारापासून गावाचा संरक्षण मुख्या पाळीव प्राण्यांना व जंगलात हिंडणारे मानवाला हिंस्त्रपशुपासून बाधा होऊ नये व शेतातील पीक चांगले याव. या सर्व गोष्टींसाठी हा डांग-यादेवाचे विधी भगताकरवी करून घेतात.

वाघदेव:

कोकाणी समाजात वाघदेवेला ही महत्त्वाचे मानले जाते. ही जमात निसर्ग सान्निध्यात वास्तवात असल्यामुळे निसर्गदेवतांची ते पूजाअर्जा करतात. हे यांच्या धर्माचे विशेषच आहे. वाघ व इतर हिंस्त्रपशुपासून पाळीव जनावरांचे संरक्षणासाठी या देवाची पूजाविधी करतात. या देवताचे स्वरूप (मूर्ती) ही खैरच्या किंवा सागाच्या लाकडी खांबावर व दगडावर सुमारे तीन-चार फुटाची मूर्ती ओबडधोबड कोरलेली असते. वाघाच्या मूर्ती बरोबरच त्याच्याखाली नागदेव, विंचू याच्याही छबी कोरलेल्या असतात.

रानवा:

रान म्हणजे जंगल रानात वास करणारा तो रानवा. रानवा हा नर शक्ती असतो. रंगाने गोरा व केस पांढरे आणि कापडे ही पांढरेच परिधान करतो. रानभूत रस्त्याने लोकांना घाबरण्याचे काम करते त्यामुळे व्यक्तीला चक्कर, वांती इ. बाधा होतात. जंगलात फिरतांना व्यक्तीला कोणताही इजा होऊ नये या रानावापासून म्हणून भगताकरवी नारळ, कोंबडा कपड्याचा झेंडा लावून पूजाविधी करून घेतात.

रानवा हे एक चोखा भूत असतो. तर दुसरा बाटोक रानभूत असतो व्यक्तीला आजारी करून मारून टाकतो. अशी समजूत या कोकणी आदिवासी समाजातील लोकांची दिसून येते

सण - समारंभ:

कोकणी समाजात दिवाळी, शिमगा (होळी) दोन्ही सणांना अतिशय महत्त्व असतो. तसेच आखाती, कवळीचा सण (एक वनस्पती) तेराचा सण (अळसारखी वनस्पती) नागपंचमी, पोळा इत्यादी सणसमारंभ साजरे करतात.

शिमगा: (होळा)

कोकणी समाजात दिवाळी व शिमगा हे महत्वाचे असतात. फाल्गुन पौर्णिमेच्या दिवशी पाच दिवस हा सण साजरा करतात. या दिवशी खाप-यावरच्या भांडे (पुरणपोळी) करून सावरच्या वृक्षाची होळी बनवून जाळले जाते. गावातील स्त्री-पुरुष बोली भाषेतून गीते गाऊन, होळीला नैवेद्य दाखवतात. याला कोकणी समाजात 'बोणा' टाकणे म्हणतात. पाचव्या दिवशी पुरुष एकत्र जमून हंड्याने पाणी आणून होळीला शांत करतात

होळीची पूजाअर्चा हे लोक भगताकरवी करून घेतात. नारळ, पैसे, हळद, कुंकू, तांदूळ टाकून होळी रोवतात (उभी) करतात. होळी भोवती गोलाकार स्त्री-पुरुष पाच प्रदक्षिणा घालून. बोणा टाकून नैवेद्य टाकतात.

पितरा: (सर्वपित्री अमावस्या)

कोकणी समाजात भाद्रपद अमावस्याला हा सण साजरा करतात. या सणाला कुटूंबातील पूर्वजांना (मृत) आगारी टाकतात. यासाठी खापरावरचे मांडे करतात. मांडे (पुरण पोळी) हातावर धरून फिरवायचे व बोटांपासून, हाताच्या कोपरांपर्यंत त्रिज्या आल्यावर ती पोळी खापरावर घालायची असते. ही पोळी रेशमासारखी मऊ असते. दोन ते तीन फुटाचा व्यास असलेली पुरणपोळीची घडी मात्र तळहाताएवढीच होते. ही पोळी, खिरीबरोबर, आंब्याच्या दिवसात आमरसाबरोबर, तुपाबरोबर खातात. स्वर्गावासी झालेल्या पूर्वजांना घरातील चूलीच्या अग्निमध्ये आहूती देतात. यामध्ये दारू (महूची) आणि पुरणपोळीचे नैवेद्य देऊन त्यांच्या आत्म्याची पूजा करतात. यालाच या समाजात आगा-याचा सण म्हणतात.

आखाती: (अक्षयतृतीया)

होळीनंतर आखाती सण साजरा करतात. यासाठी बांबूच्या टोपलीत, ओली मातीत, भात, नाचणी, ज्वारी, बजरी, मका, गहू इत्यादी धान्य पेरली जातात. याला कोकणी समाजात (धाना) म्हणतात. म्हणजेच गौरी पेरणे होय. आखातीच्या दिवशी उगवलेल्या धान्याची पूजा करतात. शेतला लागणारे अवजा-यांवर गावातील हनुमानाला, घरातील जात्यावर, चूलीवर, उंबरट्यावर चढवितात व पूजाअर्चा करतात. या उगवलेल्या धान्यावरून (शेपटे) या वर्षी धान्याची वाढ कशी असेल याचा अंदाज गावातील ज्येष्ठ लोक करत असतात. तसेच शेतीतील पीके कसे असतील या विषयीचे अनुमान गौरीच्या म्हणजेच आखाती या सणावरून केला जातो.

नागपंचमी व पोळा:

कोकणी जमाती ही शेती व्यवसाय करणारी असून हा कृषी संस्कृतीशी निगडित सण आहे. श्रावण शु. 5 या दिवशी नागपंचमीच्या दिवशी कुटूंबातील ज्येष्ठ व्यक्ती उपवास करून संध्याकाळी घरातील भिंतीवर शेणाने सारवून त्यावर नागदेव, विंचू, बैल, निसर्गातील प्राणी, वाघ इत्यादी चित्रे काढून त्यांची पूजा करतात. कोकणी समाजाच्या प्रत्येक सणाला खापरावरच्या मांडे (पुरण पोळी) करतात. या समाजातील हा खास वैशिष्ट्य आहे.

पोळा हा सण ही कोकणी समाजात मोठ्या उत्साहाने साजरा करतात. या दिवशी बैलाना सजवून फिरवतात. बैलाची पूजा करतात. नैवेद्य दाखवतात. या दिवशी शेतातील सर्व कामे बंद असतात.

कोकणी समाजाच्या रितीरिवाज पध्दती आचारविचार पाहिल्यावर लक्षात येते की, निसर्गाशी पशु पक्षी, वनस्पती यांच्याशी अतिषय घनिष्ठ संबंध आहे. देवतांप्रमाणे सणांचे ही वेगळेपणा आपणास कोकणी जमातीत दिसतो. हे आतापर्यंतच्या सणोत्सवासंबंधीत विवेचनावरून निष्पन्न झालेली आहे. त्यांची संस्कृती, परंपरा, प्रथा, रूढी हे इतर समाजापेक्षा वेगळी आढळून येते.

कोकणी समाजातील विवाह सोहळा:

कोकणी समाजात सणोत्सवाबरोबरच विवाह पध्दती ही इतर समाजापेक्षा वेगळी आढळून येते. विवाहा सोहळाच्या वेळीस विविध विधी केल्या जातात. यामध्ये स्त्रीयांचा मोठ्याप्रमाणात सहभाग असतो. कोकणी समाजात, विवाहाच्या प्रत्येक विधीला गावातील स्त्रीया ह्या बोलीभाषेतून गीते गाऊन विधी पार पाडतात. यामध्ये बोल करणे, पेन करणे (साखरपुडा) पिजरा आळणे, देवांचे लग्न लावणे, अशा अनेक विधीनुसार लोकणी जमातीतील विवाह पार पडतो. या समाजातील लग्नविधीचा खास वैशिष्ट्ये म्हणजेच. प्रत्येक विधीला धवलेरी (सुहासिनी) बालीभाषेतील स्वस्वीत गीते गातात.

बोल करणे, निळापान करणे: (मागणी घालणे)

मुलाकडची स्त्री-पुरुष वधुकडे (मुलीकडे) येऊन मुलीला पाहतात. मुलगी पसंत असली तर मुलीच्या वडिलांची परवानगी घेऊन विचार-विनिमय करून दोन्ही पक्षांची सहतीने लग्न जुळवितात. त्यानंतर शुभ तिथी पाहून साखरपुडा करतात (पेन) करतात. त्यानंतर लग्न सोहळा पार पाडतात.

पेन करणे: (साखरपुडा)

साखरपुडा ही प्रथा कोकणी जमातीत प्रचलित असली तरी प्रदेशानुसार या प्रथेमध्ये फरक दिसून येतो. दोन्ही पक्षाकडून विचार-विनिमय केल्यानंतर साखरपुडा (पेन) करतात. याविधीला वराकडून वधुला अनेक वस्तु दिल्या जातात. साडी, ब्लाऊज फडकी (ओढणी लाल) पाच खोबरे (वाटया) सुपा-या पाच, हळद, कुंकू, साखर, फळे, नागेलपाने इत्यादी वस्तु दिल्या जातात. वराकडच्या स्त्रिया वधुला जोडवे, पेंजण, हळदी-कुंकू चढवितात. त्यानंतर ओटी भरतात. यामध्ये पाच सुहासिनी असतात. हा विधी गावातील पंचात करतात. अंगणात पाठ मांडून त्यावर स्वस्तिक काढून पूजा मांडतात. त्यानंतर नवरी मुलीस नवीन वस्त्र परिधान करून हा साखरपुडा करतात.

विवाह सोहळा:

साखरपुडा पार पडल्यानंतर विवाह समारंभाच्या प्रसंगी विविध विधी असतात. यात मांडव घालणे, मांडव सुतवणे, हळद फोडणे, पितृदेव बोलवणे (पितरा आळणे) देव बोलावणे, देवांचे लग्न लावणे, हळद लावणे, तेलूना पाडा, काकण पोयता, शेवंती काढणे इत्यादी विधी पार पाडतात. या सर्व विधी करतांना लोकणी समाजस्त्रियांना गीताच्या माध्यमातून विधीचे महत्त्व सांगतात. त्यांच्या बोलीभाषेतून त्यांच्या भाव-भावना, विचार, वधु मुलीच्या मनाची अवस्था अशा अनेक गोष्टी आपण स्वरचित गीतातून, प्रकट होतात.

कोकणी समाजात हा पारंपारिक विवाह पध्दती तीन-चार दिवस हा विवाह सोहळा चालतो.

वेशभूषा व केसभूषा

कोकणी समाजात पारंपारिक वेशभूषाही आजही आपणास पाहवयास दिसते. कोकणी समाजातील स्त्रिया ह्या नवारी साडीचे समान दोन भाग करून त्यातला एक भाग कमरेला नेसतात, अंगात चोळी (ब्लाऊज) आणि डोक्यावर नेहमीत फडकी (ओढणी) लाल रंगाची असते. तर पुरुषाचा पोशाख पारंपारिक पोशाख धोतير व डोक्यावर गांधी टोपी असते. कोकणी समाजातील स्त्रियांची केस रचना ह्या केसांचा मधोमध भांग करून, जुडा करतात.

भाषिक भेद: (भौगोलिक व प्रादेशिक भिन्नता)

अ) कोकणा शब्द - ब) कोकणी शब्द - क) मराठी शब्द

1) मय, आमी	-	माका, तुका	मी, आम्ही
2) माना, तुना	-	तुज, माज	माझे, तुझे
3) मय करना	-	म्याँ	मी करावे
4) कठशी	-	खय	कोटून
5) कोडाक	-	कित्याँक	किती
6) मय आहा वं -	-		मी, आहे.
7) जटं, तटं, अटं,	-		जेथे, तेथे, येथे
8) घरमां	-		घरात. इ.
9) आया,	-		आई
10) पोशा, पो-या	-		मुलगा
11) पोशा, पोरी	-		मुलगी
12) बा, बाबा, बाप्पा	-		वडील
13) डवर, डोसा व डोशी	-		म्हातारा व म्हातारी
14) बहनिस् व भाऊस	-		बहीण - भाऊ
15) ओहवास; सून	-		सून
16) आजी	-		डोशी आया
17) फुईस	-		आत्या
18) जेटूस, जेठानीस	-		जेठ, जाऊ
19) देरूस्	-		दीर इ.

कोकणी बोलीभाषेतील नेहमीच्या व्यवहारातील काही शब्दांची यादी दिलेली आहे. या शब्दांपैकी दीरूस, जेटूस, आया, भाऊस, बहनिस् असे शब्द कोकणी बोलीत आहेत तर बाकी सर्व शब्द मराठी आणि गुजराथी शब्दाप्रमाणे थोड्या फारकाने रूढ झालेले दिसतात. उदा. फुईस - फुई हा गुजराथी शब्द आहे.

कोकणी बोलीवर मराठी, गुजराथी, अहिराणी, कोकणी, अशा अनेक भाषेचा प्रभाव आहे. हे आढळून येते. बोली ही प्रादेशिक भिन्नतेने भौगोलिक भिन्नता. अश अनेक गोष्टीचा अभ्यासावरून आपणास कोकणी जमातीचे वेगळेपण दिसून येते.

कोकणी आदिवासी समाजातील सामाजिक व सांस्कृतिक परंपरा, प्रथा, रूढी, पारंपारिक विवाह सोहळा, सण-उत्सव अशा अनेक गोष्टीचा अभ्यास केसभूषा, वेशभूषा, श्रध्दा, अंधश्रध्दा, अगोरी प्रकार, तंत्र, मंत्र इत्यादी गोष्टीचा अभ्यासातून आपणास कोकणी समाजातील, विविध समाजापासूनचे वेगळेपणा दिसून येते. भाषिक भिन्नता, संस्कृतीतील वेगळेपणा, सण-उत्सव, परंपरा, विधी-पूजा, आज ही आदिवासी कोकणी समाजाने आपले सांस्कृतिक सामाजिक बंध अनुबंध जोपासलेले दिसून येते.

संदर्भ:

1. सरोजिनी बाबर- 1987, आदिवासींचे सण - उत्सव, पुणे महाराष्ट्र राज्य साहित्यमाला, महाराष्ट्र शासनाच्या शिक्षण विभागातर्फे प्रकाशन.
2. प्रा.डॉ. उषा व्ही सावंत, खान्देशातील अहिराणी स्त्री-गीते.
3. डॉ. पद्माकर नागजी सहारे, शोध प्रबंध (पीएच.डी)
4. डॉ. तुकाराम रोंगटे, आदिवासी साहित्य नियतकालिका, डिंगल पब्लिकेशन.
5. Shodhganga.inflibnet.ac.in
6. <https://Mr.M.wikipedia.org>.

मिथिलेश्वर और आनंद यादव की कहानियों में चित्रित त्योहारों तथा उत्सव पर्वों का महत्व

प्रा. डॉ. संजय पि. चिंदगे,

दे. आ. ब. नाईक कॉलेज, चिखली . शिराळा, सांगली.

प्रस्तावना:

गाँव की संस्कृति में त्योहार एवं उत्सव पर्वोंका एक अलग महत्व है। इन पर्वोंका एक वैज्ञानिक एवं सामाजिक महत्व भी है। ये भारतीय संस्कृति को धरोहर है। समाज को एक सुत्र में बांधने का तथा राष्ट्रीय एकता की स्थापना करने का महत्व पूर्ण कार्य त्योहार एवं उत्सव पर्व करते हैं। भारतीय सांस्कृतिक परंपरा को बलशाली बनाने में ये अपूर्व योगदान दे रहे हैं।

मिथिलेश्वर ने अपने कहानी साहित्य में गाँवों में परंपरागत रूप में मनाए जानेवाले तीज-त्योहार, मेले तथा उत्सव पर्व के महत्व का चित्रण किया है। गाँव के लोग होली का त्योहार बड़े धूम-धाम से मनाते हैं। 'विरासत में' कहानी में होली मनाने के लिए, छुट्टी दी जाने का वर्णन है। शहर के लोग होली मनाने के लिए होली की छुट्टी में अपने गाँव आते हैं। महाराष्ट्र में गणेश चतुर्थी यह त्योहार जैसे बड़ेधूमधाम से मनाया जाता है वैसे ही बिहार में दुर्गा-पूजा को महत्व है। 'छोटे शहर के लोग' कहानी में भोजपुर जनपद से अनेक लोग दुर्गा-पूजा के अंतिम दिन बेशुमार भीड़ के रूप में आरा शहर उपस्थित हुए हैं। इस भीड़ में लाखों की संख्या में औरतें आयी हैं और विभिन्न स्थानों पर रखी गई दुर्गा माँ की प्रतिमाओं को श्रद्धा भाव से देख रही थीं। आम तौर पर हर गाँव में ग्राम-दैवत हुआ करता है। साल भर में कम से कम एक बार ग्रामदैवत की पूजा के फलस्वरूप गाँव में मेला लगता है। 'सावित्री देवी' कहानी में ऐसे गाँव का वर्णन है, जहाँ गाँव से दोमील की दुरी पर शंकर भगवान का मंदिर है और वहाँ साल में दो बार मेला लगता है। मेले में मिठाई, खेल, खिलौने आते हैं। बच्चे पैसे जुटाकर वहाँ मिठाई या खिलौने खरीदने जाते हैं। सावित्री दीदी ने भी मेले में जाकर रिबन, पिनें और बादाम खरीदे थे। "उन पैसों में से दो आने का एक गज सस्ता-सारिबन तथा एक आने की बाल में खोसनेवली पिनें सावित्री दीदी ने ली थी। बचे हुए दो आने के उन्होंने बादाम खरीद लिए थे।" भारत वर्षमें अनेक जाति एवं धर्म के लोग रहते हैं और अपने धर्म के अनुसार वे अपने त्योहार मनाते हैं। 'हवा का असर' कहानी में सुलेमान अहमद ईद का त्योहार धूमधाम से मनाते हैं। पास-पड़ोस के हिंदू-मुस्लिमों के गले लगते हैं। सुलेमान के परिवारवालों ने नये कपड़े पहने हैं और पड़ोसियों को वे सेवइयाँ खाने का आग्रह भी करते हैं। "सुलेमान ने विनीत स्वर में आग्रह किया, 'अगर आप लोग भेदभाव न मानते हों तो ईद की सेवइयाँ मिलाता...'।" पड़ोस के मित्र बड़ी शौक से सेवइयाँ खाते हैं। इसी कहानी में रामकृष्ण ने अपने घर में श्रीकृष्ण जन्माष्टमी मनाना आरंभ किया है। इस अवसर पर वे पड़ोस के सरदारजी और सुलेमान चाचा को निमंत्रित करते हैं। गाँव में किसी त्योहार के उपलक्ष में प्रवचन, भजन, किर्तन का भी आयोजन होता है। 'कीर्तनीया बाबा' कहानी में महाशिवरात्री के त्योहार का वर्णन है। इस प्रवचन का आनंद उठा रहे हैं। गाँव की महिलाएँ अत्यंत श्रद्धालु होती हैं, वह अपनी पति के दीर्घायु एवं सुख के लिए तीज-त्योहार करती हैं। 'नये दंपती' कहानी में पति-पत्नी से कहता है कि "आज भी यहाँ लाखों-करोड़ों पत्नियाँ पति को सुखी एवं दीर्घायु बनाने के लिए तीज - त्योहार करती हैं, व्रत -उपवास रखती हैं।"³

यादव जी ने अपने कहानी साहित्य में गाँव में मनाये जानेवाले तीज -त्योहार, मेले एवं उत्सव पर्व के महत्व का चित्रण किया है। गाँवों में कृषि संस्कृति पाई जाती है। गाँव के किसान साल में एक बार खेत में उनके साथ मेहनत करनेवाले बैलों की पूजा करते हैं। 'इंजेन' कहानी में पोंगल (बैल की पूजा) का चित्रण हुआ है। बैलों के जीवन में यही एक दिन होता है कि जिस दिन उनकी भगवान मानकर पूजा की जाती है और बैलों को भी आच्छा लगता है। ("बेंदराच्या सणाला देव पुजल्यागत पुजाल्यावर बैलास्नी बी बर वाटायचं")⁴ किसानों के कृषक जीवन में बैलों का अनन्य साधारण महत्व रहता है। वे ही उनके खेती की मशक्कत करने के लिए

सहायक होते हैं। अतः इन बैलों के प्रति किसानों के मन में श्रद्धा भाव रहता है। पर वर्तमान समय में इन बैलों का स्थान ट्रैक्टरों ने लिया है। 'महाराजांचा वाढदिवस' कहानी में गणेश चतुर्थी का वर्णन हुआ है। 'वरातीचा शालू' कहानी में नाग पंचमी का वर्णन है गाँव के लोग विशेषतः नारीयाँ नागपंचमी के दिन नाग देवता की पूजा करती हैं। उसे दूध और खीर का भोग लगाती हैं। ("आज पच्चम हाय. नागुबाची पूजा निवेदापुरत दूध निल्हायापुरत जुंढळ तरी घरात पाहिजेत.")⁵ गाँवमेंनवरात्रोत्सव नौ दिन तक चालता है। इन दिनों अनेक नारीयाँ नौ दिन तक उपवास रखती हैं। 'मळवट' कहानी में नवरात्र - उत्सव में दुर्गा पूजा एवं कलश की स्थापना का चित्रण हुआ है। आश्विन शुद्ध प्रतिपदा की सुबह दुर्गा की पहिली माला होती है। यह कलश स्थापना का दिन होता है। ("अश्विन शुद्ध प्रतिपदेची पहाट उगवली. जगदंबेच्या नवरात्रीची पहिला माळ घटस्थापनेचा दिवस.")⁶ गाँव में होली के साथ-साथ धुलीवंदन कैसे मनाते हैं। इसका चित्रण हुआ है। होली के समय माँग समाज के निम्न जातीय लोग 'आज पोळी कल (मांस की) नली और ब्राह्मण शाम को मर गया।' ऐसा कह के बोंब मारते हैं। एक-दुसरो को गालियाँ देना सुरु रहता है। ("आज पोळी उद्या नळी, बामन मेला संध्याकाळी, असं म्हणून, पोरं तोंडावर हात मारून घेत होती. मनासारखं शिवी-रामायण चालू होतं.")⁷ दुसरे दिन धुलीवंदन मनाई जाती है। लोग इस दिन मांस भक्षण करते हैं और शराब का आनंद भी उठाते हैं। गाँव में फसल कटाई का मौसम समाप्त होते ही कृषि जीवन में हर्षभरा माहोल रहता है। इसी दौरान अनेकत्योहार सुरु होते हैं। 'फाट्याच पाणी' कहानी में म्हसोबा के मेले का वर्णन है। मार्गशीर्ष के शिवरात्री को म्हसोबा का मेला आरंभ होता है और अमावास्या के समय नारीयल अर्पण करने के पश्चात मेला समाप्त होता था। ("पिकं घरात आली की, या माळावरच्या म्हसोबाची जत्रा होई. मार्गशीर्षाच्या शिवरात्रीला ती सुरु होई आणि आमवास्येचे नारळ फोडून संपे.")⁸ इस मेले के आसपास के गाँव के लोग आते थे और मुर्गा दान करते थे।

निष्कर्ष:

उपर्युक्त विवेचन के स्पष्ट होता है कि, भारतीय समाज को एक सुत्र में बांधने तथा विविधता में एकता को अबाधित रखने में त्योहार तथा उत्सवों का महत्वपूर्ण योगदान रहा है। ये त्योहार तथा उत्सव वैज्ञानिक कसौटीपर भी उपयोगी सिद्ध हुए हैं। भारतीय समाज व्यवस्था में इनका महत्व अक्षुण्य है।

संदर्भ:

1. मिथिलेश्वर - तीरया जनम, पृष्ठ -51,52.
2. मिथिलेश्वर - एक में अनेक, पृष्ठ 94.
3. मिथिलेश्वर - भोर होने से पहले, पृष्ठ- 203.
4. आनंद यादव - खळाळ, पृष्ठ 156.
5. वही, पृष्ठ 24.
6. आनंद यादव - झाडवाटा, पृष्ठ 88.
7. आनंद यादव - घर जावई, पृष्ठ 73.
8. आनंद यादव - उखडलेली झाडे, पृष्ठ 36.

हिंदी उपन्यासों में चित्रित भारतीय मुस्लिमों का सांस्कृतिक जीवन

डॉ. शाहीन एजाज जमादार

हिंदी विभाग प्रमुख,
मिरज महाविद्यालय, मिरज

संस्कृति संस्कारित आचरण है। जब विचार, आचरण, दिनचर्या, जीवनचर्या, रीति, परंपरा, आधारसंहिता, वाक-शैली इत्यादि धरातलों पर हम अपनी सुविधा, अनुकूलता, सुख तथा समाज-कल्याण की भावना से परिवर्तन कर लेते हैं और यह परिवर्तन सदैव लोक-हितैषी होता है तो इसे हम 'संस्कृति' की संज्ञा देते हैं। प्रकृति परमात्मा या कुदरत की देन है, जबकि संस्कृति मानव की देन है। 'संस्कृति' मानव को उत्कृष्ट बनाने का प्रयत्न करती है। हर इन्सान में सांस्कृतिक पृष्ठभूमि और परिवेश का ज्ञान होता है। इसी प्रकार परंपरा से प्राप्त अतीत की सांस्कृतिक चेतना अपने परवती लोगों तक निरंतर संक्रमित होती रहती है।

भारत देश विविध जाति-धर्म का देश है। इसलिए भारत की संस्कृति तथा परंपरा भी अलग-अलग हैं। यहाँ रहन-सहन, खान पान, वेशभूषा, रस्मों-रिवाजों में भी विविधता देखी जाती है; जितनी विविधता भारत में दिखायी देती है उतनी दुनिया के किसी भी संस्कृति में इसके दर्शन नहीं होते। फिर भी हमारा भारत देश विविधता में एकता का प्रतीक है।

भारत में मुस्लिमों का आगमन, भारतीय संस्कृति के बदलाव का मुख्य कारण रहा है। आलोच्य उपन्यासों में मुस्लिम संस्कृति के दर्शन होते हैं। मुस्लिमों के रहन-सहन, खान पान, वेशभूषा, आभूषण तथा रस्मों-रिवाज संबंधी जानकारी प्राप्त होती है।

१) वेशभूषा:

प्राचीन भारत में कपड़ा बुना जाता था और जुलाहे गाँठ, गजी, खेस, दोपहया बुनते थे किन्तु कपड़ा बुनने के अधिक साधनों के अभाव के कारण यहाँ बारीक कपड़े बने जाने का अधिक रिवाज न था। इसलिए प्राचीन भारतीय साहित्य में वेशभूषा एवं वस्त्रों के लिए बहुत अधिक नाम नहीं मिल पाते। विभिन्न प्रकार के कपड़ों में हमें लिंगोटी, धोती, अंगिया, चोली, सारी, अंगरखा, जांगिया आदि वस्त्रों के नाम मिलते हैं।

मुसलमान जब भारत में आए तो अरब, तातार, ईरान, इराक, शाम आदि देशों की परम्पराएँ भी अपने साथ लाए थे। इसलिए देखा गया है कि मुस्लिम संस्कृति के संपर्क के परिणाम स्वरूप भारत वर्ष में नाना प्रकार के वस्त्र तथा वेशभूषाएँ आयी जिनका हिन्दी उपन्यासों में हमें उल्लेख मिलता है। कुरआन शरीफ में भी वेशभूषा संबंधी वर्णन आया है। जैसे- "हे आदम की संतान। हमने तुम्हारे लिए वस्त्र उतारा है कि तुम्हारी शर्मगाहों को ढके और रक्षा और शोभा का साधन हो।"¹ वस्त्र जिस्म के शर्मगाहों और साज-सज्जा एवं मौसम से बचने के लिए भी वस्त्र की निर्मिती हुई है। कमल शुक्ल के 'रजिया' उपन्यास में राजकुमारी रजिया के शाही वेशभूषा का वर्णन इस प्रकार आया है, जैसे- "कामदार जडाऊँ कापड़ों को पहन कर शीघ्र ही दरबार की ओर चल पड़ी।"² उसी तरह 'जेबुनिस्सा', 'महाबनों' उपन्यासों में भी उनके वस्त्रों का वर्णन आया है। 'जहाँ आरा' उपन्यास में जहाँ-आरा और रोशन-आरा के वस्त्रों का वर्णन इसप्रकार से आया है, "सही माने में वह मुगल शहजादी थी। दिन में चार पोशाकें बदलती। उसके लिए हमेशा नई पोशाख तैयार होती रहती।"³ उसीप्रकार 'बेगम हजरत महल', 'धर्मपुत्र' उपन्यासों में भी शाही वस्त्रों का वर्णन है। जिसमें पाजामा, दुपट्टा, ओढनी, कुर्ती, मरहम, अंगिया, अंगिया का बंगला, अंगियों की कटोरियों, इजारबन्द इत्यादि।

आधुनिक युग में वस्त्रों के मामलों में विविधता का चयन हुआ। 'झीनी झीनी बीनी चदरिया' उपन्यास में वहाँ के बुनकर समाज के औरतों के वेशभूषा का वर्णन इस प्रकार से आया है, "बुढियों ने नीचे चुडीदार पैजामा पहन रखा है। और उसके उपर हाफ आस्तीन की कमीज।"⁴ उसीप्रकार अमीर से लेकर गरीब तक सभी

लोग सफेद कुर्ता, लुंगी, टोपी इत्यादि प्रकार के वस्त्र धारण करते हैं। इससे मुस्लिमों की वेशभूषा तथा उनका पहनावा दिखाई देता है।

२) आभूषण:

आभूषण प्रियता मानव समाज की प्राचीन प्रवृत्ति रही है। जिसकी पृष्ठभूमि में सामाजिक आर्थिक और सांस्कृतिक रुचियाँ क्रियाशील रही होगी। भारत वर्ष में आभूषणों का प्रयोग धार्मिक महत्त्व भी रखता है। मुस्लिम समाज में भी आभूषण एक सांस्कृतिक महत्त्व रखता है। “उनमें हीरे जवाहरात तथा रत्नों को भाग्य एवं भविष्य के विषय में भी बड़ा महत्त्व दिया जाता था।”^५ इस्लाम ने स्त्रियों को आभूषण पहनने की इजाजत दी है, लेकिन पुरुषों को नहीं। आलोच्य उपन्यासों में अनेक जगहों पर मुस्लिम स्त्री-पुरुष के आभूषणों का वर्णन आया है। इकबाल बहादूर देवसरे के ‘गुलफाम मंजिल’ उपन्यास में वाजिदअली शाह की रानियों के आभूषणों का वर्णन इस प्रकार से आया है, “परियों के जेवरात बिलकुल सच्चे और अंग-अंग को सजा-सँवार कर उभारने वाले थे। सिर के जेवरों में- ताबीज, झूमर, छपका, चाँद, सुरज, सरपेंच, तुरी, टीका, और मुतियों की लडियाँ मुख्य थी। कानों की सजावट के लिए बिजलियाँ, झाला और बड़े-बड़े मोती थे। नाक के लिए नथ, सोने-हीरे की किले और बुलाके थी। गले के जेवरों में जंजीर, हैकाल, धुकधुकी, तौक, बद्धी, चम्पाकली, और नौलखाहार विशेष थे। हाथों की सजवट के लिए बाजूबन्द, नवरत्न, जोशन, बजुल्ला, कंगन, पहुँची, पटरियों, जहाँगिरी, आरसी, छल्ले, हुसैनबन्द, अलीबन्द, शौकबन्द, हाथपोश और चुडियाँ थी। इसी तरह पैरों के भी जेवरात थे; जिनमें बिछुवे, अनोटे, छल्ले, कडे, गुछडे, घुँघरू, छागल, पाजेब, पायल और पापोश थे।”^६

इसतरह ‘जिन्दा मुहावरे’, ‘कटरा बी आरजू’, ‘मन परदेशी’, ‘बलिदान की बेला’ इत्यादि अनेक उपन्यासों में मुस्लिम पुरुष हो या स्त्री आभूषण पहनने के वर्णन देखने मिलते हैं। आज भी मुस्लिम पुरुष-स्त्री तीज-त्यौहार, शादी-ब्याह के मौके पर अपने आप को विविध आभूषणों से सजाते हैं। भारत वर्ष में भौगोलिक परिस्थितियों के मुताबिक आभूषणों में बदलाव दिखाई देता है।

३) खान-पान:

भारत में मुस्लिम आये तो अपने साथ अपनी सभ्यता तथा संस्कृति साथ लाए। अनेक स्थानों से आये हुए मुस्लिम अपने साथ विविध तरह के शाकहारी और माँहासारी व्यंजन साथ लाए। माँसाहार को इस्लाम बुरा नहीं मानता लेकिन कौन-से जानवरों का गोشت खाना चाहिए और कौन-से जानवरों का नहीं यह भी इस्लाम कहता है; जिसमें चीरने फाड़ने वाले, खून पीने वाले, सुअर इस तरह जानवरों का गोشت खाने के लिए इस्लाम में निर्बंध लगाया है। मुस्लिम अल्लाह की बताई हुई विधि से जिबाह (हलाल) किया हुआ जानवर का ही गोشت खाना हलाल समझता है।

सदीयों से मुस्लिम खाने के शौकिन रहे। अमीर हो या गरीब हर मुस्लिम अपना दस्तर-खान विविध पकवानों से सजा हुआ देखना पसंद करता है। जैसे- नाश्ता, दोपहर का खाना, रात का खाना इनमें अलग पकवानों को देखना पसंद करता है। आलोच्य उपन्यासों में मुस्लिमों के खान-पान का वर्णन आया है। ‘पहली नजर’, ‘झीनी झीनी बीनी चदरिया’, ‘मन परदेशी’, ‘टोपी शुक्ला’ जैसे उपन्यासों में नाश्ता, दोपहर का खाना तथा रात के खाने का वर्णन है; जिसमें समोसा, पकौड़े, कचुरियाँ, परोटे, दाल, चावल, रोटी, शोरबा इत्यादि का वर्णन आया है। उसी प्रकार कर्तारसिंह दुग्गल के ‘मन परदेशी’ उपन्यास में माँसाहारी पकवानों के साथ शाहकारी पकवानों का भी वर्णन आया है। साथ में मीठे व्यंजन भी हैं, “उस दिन ने हद ही कर दी थी। तंदूरी मुर्ग, ब्रेक की हुई मछली, मुर्ग मुसल्लम, बिरयानी, सीक कबाब, दो प्याजा गोश्त, तिल्ले, मटर-पनीर, पनीर-साग, दही की चटनी, नान, तंदूरी, परांठे, दो तीन तरह का मीठा, इसमें शाही टुकड़े शामिल थे। और हर पकवान बेगम मुजीब ने अपने सामने तैयार करवाया था।”^७ यहाँ मुस्लिम पकवानों में विविधता दिखाई देती है। मुस्लिम घर की हर औरत इन पकवानों को बनाना भी जानती है। मुस्लिम लोग खाने के बाद पान तथा उँचे दर्जे का शरबत पीते हैं।

मुस्लिम ईद तथा अन्य त्यौहारों पर अपने घरों में बिर्याणी, पुलाव, शीरखुर्मा, सेवइयाँ, दुधबताशे, छहारे, खुश्का, हलवा, जर्दा, हलीम, मेवे इत्यादि पकवान बनाये जाते हैं। इस प्रकार मुस्लिम परिवारों में खान-पान के विविध पकवानों का वर्णन आलोच्य उपन्यासों में देखने मिलता है।

४) रस्म-रिवाज एवं पर्व-त्यौहार:

रस्म-रिवाज तथा पर्व-त्यौहारों से केवल लोक जीवन ही उजगार नहीं होता, बल्कि पूरे लोकमानस की लोक-परंपरा और लोक-संस्कृति का भी उजागर होता है। आलोच्य उपन्यासों में मुस्लिम रस्म-रिवाज तथा पर्व-त्यौहारों का वर्णन निहित है।

हिंदी उपन्यासों में रमजान ईद, बकरी ईद, महर्रम, ईद मिलादुन्नबी का वर्णन आया है। साथ ही पीर बाबा का मेला या ऊरूस मनाने का भी वर्णन निहित है। 'झीनी झीनी बीनी चदरिया' उपन्यास में 'गाजी मियाँ' के मेले का वर्णन आया है। जैसे, "गाजी मियाँ का मेला सोमवार की शं को नक सीधर, मंगल को कच्ची बाग, बुधवार को छितनपूरा, जुमेरात को बेनियाबाग और शुक्रवार को पुराने पूल पर लगता है। इस तरह पूरे हफ्ते तक यहाँ मेले की चहल-पहल बनी रहती है।" कुछ मुगल बादशाह तथा नवाब 'जश्ने नौरोज' मनाया करते थे।

मुस्लिमों में अनेक रस्मों का भी रिवाज दिखाई देता है। मगनी, विवाह के रस्मों में मेहंदी, हल्दी का रस्म फिर बिदाई का रस्म होता है। फिर वलोमा की दावत दी जाती है। इन सभी बातों का वर्णन 'झीनी झीनी बीनी चदरिया' उपन्यास में देखने मिलता है।

उपर्युक्त विवेचन के आधार पर कहा जा सकता है कि, मुस्लिम समाज में अनेक रस्म-रिवाज तथा पर्व-त्यौहार मनाये जाते हैं। उसका वर्णन अनेक उपन्यासों में चित्रित हुआ है।

निष्कर्ष:

मानव सामाजिक प्राणी है। मानव जीवन और समाज एक ही वस्तु के दो नाम हैं। 'समाज' मानव जीवन की रोजमर्रा दिनचर्या का दूसरा नाम है। भारतीय समाज तथा उसकी संस्कृति एक मिसाल है, क्योंकि भारत देश में अनेक धर्म, पंत, जाति के लोग रहते हैं, जिसमें मुस्लिम समाज महत्त्वपूर्ण समाज है। भारतीय संस्कृति में मुस्लिम संस्कृति भी एक अपना अलग स्थान रखती है। भारत में मुस्लिमों के अगमण से भारत की संस्कृति में बदलाव आया। जैसे- रहन-सहन, खान-पान, वेशभूषा, आभूषण, रस्म-रिवाज तथा पर्व-त्यौहारों इन सब में प्रभाव दिखाई देने लगा। जिसका चित्रण आलोच्य उपन्यासों में चित्रित किया गया है।

संदर्भ सूची:

- 1) कुरआन मजीद, पृ- १६३
- 2) धर्मद्र एम. ए., 'रजिया' - पृ-११
- 3) कमल शुक्ल, 'जहाँआरा'- पृ-४
- 4) अब्दुल बिस्मिल्लाह, 'झीनी झीनी बीनी चदरिया'- पृ- ५३
- 5) डॉ. असद अली, 'भाक्तिकाल और मुस्लिम संस्कृति'- पृ- ३२०
- 6) इकबाल बहादूर देवसरे, 'गुलफाम मंजिल' - पृ- १०१
- 7) कर्तारसिंह दुग्गल 'मन परदेसी' - पृ- १२३
- 8) अब्दुल बिस्मिल्लाह, 'झीनी झीनी बीनी चदरिया'- पृ- ५३

सण उत्सवांचे पारंपारिक व धार्मिक महत्व

प्रा.डॉ. शामला माने
छत्रपती शिवाजी कॉलेज

प्रो.डॉ.शैलजा माने
एल.बी.एस.कॉलेज, सातारा

प्रस्तावना-

आपले पूर्वज जे जे काही करत ते निसर्गाला अनुरूप निसर्गाच्या साहाय्याने व निसर्गानियमाला धरून करत. त्यांना या निसर्गाबद्दल एवढी कृतज्ञता होती की त्याचे रूपांतर निसर्गाला पूज्य व पवित्र मानण्यात झाले.पर्वताला पित्याचा तर नद्यांना मातांचा दर्जा देऊन त्यांची पूजा करणे सुरू झाले. औदुंबर, वड, पिंपळ, आंबा, पळस, तुळस, बेल या व यासारख्या वृक्षांची पूजा विशिष्ट दिवशी त्यांचाखास उपयोग असा पूज्य भाव मनात ठेऊन आमची संस्कृती बहरली, विस्तारली. पानं, फुलं, फळं, मूळ हे सर्वच घटक कसे औषधीयुक्त आहेत. कशाचा वापर केव्हा कसा करता याचे शास्त्र ही तयार झाले.

केवळ वनस्पती नाही तर प्राण्यांची पूजा करून त्यांच्या प्रति कृतज्ञता व्यक्त करून त्यांच्या ऋणांची नोंद करून त्यांनाही पूज्य मानू लागले. ग्रह, नक्षत्र, तारे आपल्या देवता आहेतच पण दगडालाही शेंदूर फासून त्यातही देव पाहण्याची शिकवण आम्हांला संस्कृतीनेच दिली. दगडाला विशिष्ट आकार देऊन त्याच्यापुढे हात जोडून उभे राहू लागले. एवढेच नाही तर खाण्याचे पदार्थ त्याला अगोदर अर्पण करून, तोच प्रसाद म्हणून श्रद्धेने ग्रहण करू लागले. आपल्या संस्कृतीने निसर्गाला वापरले सांभाळले आणि त्याच्या प्रती कृतज्ञताच राखली आणि म्हणून आपली संस्कृती आपण उच्च म्हणवितो. सदर शोधनिबंधात काही महत्वाच्या सणांचे पारंपारिक व धार्मिक महत्व जाणून घेण्याचा प्रयत्न केला आहे.

उद्दिष्टे-

१. सण-उत्सव साजरे करण्यामागचा हेतू व ते आनंदाचा ठेवा कसा आहे ते समजून घेणे
२. साडेतीन मुहूर्तापैकी एक महत्वाचा मुहूर्त असणाऱ्या दसरा या सणाचे पारंपारिक व धार्मिक महत्व जाणून घेणे
३. सर्व देशात मोठ्या उत्साहाने साजऱ्या केल्या जाणाऱ्या दिवाळी या सणाचे पारंपारिक व धार्मिक महत्व समजून घेणे.

गृहीतके-

१. भारतीय संस्कृतीत सण उत्सवांचे महत्व अनन्यसाधारण आहे.
२. प्रत्येक सण उत्सवाचे महत्व वेगवेगळे आहे.

संशोधन पद्धती

सदर शोधनिबंध हा दुय्यम सामग्रीवर आधारलेला असून त्यासाठी पुस्तके वर्तमानपत्रे यांचा वापर करण्यात आला आहे.

सण उत्सव साजरा करण्यामागचा हेतू व सण उत्सव आनंदाचा ठेवा-

मनुष्यप्राणी हा उत्सवप्रिय प्राणी आहे. त्याला नटायला मुरडायला आवडते. गोडधोड खायला आवडते. तसेच एकमेकांना भेटायला आवडते. गप्पा मारायला आवडते. वेगवेगळे खेळखेलायला आवडतात. नृत्य, गायन यासारख्या कलांनी मन रिझवावे वाटते निसर्गाच्या सान्निध्यात रहायला आवडते. परंतु आज रोजच्या धकाधकीच्या जीवनात या गोष्टींकडे लक्ष द्यायला त्याला वेळमिळत नाही. त्यामुळे सण-उत्सवांच्या निमित्ताने या गोष्टी करणे, त्यातून जीवनात वेगळेपण जपणे हे देखील सण उत्सव साजरे करण्यामागचे प्रयोजन आहे. त्यासाठीच त्यांची निर्मिती झाली आहे. अशा विविध गोष्टी करून आपण मनाला आनंद शोधत असतो. सणांमुळे होणाऱ्या बदलांमुळे वेगवेगळ्या कार्यक्रमांमुळे मन प्रसन्न झाले की पुन्हा रोजची कामे करायला उत्साह येतो. आपले हे सण उत्सव आपल्यास विरंगळा देत असतात. मनाला आनंद देऊन कामाला ऊर्जा पुरवीत असतात.

आपल्या सण उत्सवात वैविध्य नटलेले आहे. ऋतुमानानुसार येणाऱ्या काही सणातून आपले निसर्गाशी नाते जोडले आहे. श्रावण महिन्यात आपण शंकराच्या देवीच्या दर्शनाला जातो. त्या निमित्त्याने आपण निसर्गाचा आस्वाद घेतो. काही सण जनसंपर्कासाठी आहेत. यामध्ये गणेशोत्सव, संक्रात, दसरा, हे सण येऊ शकतात. या सण उत्सवांतून माणसांनी एकमेकांच्या जवळ्यावे, भेदभाव विसरावे, मने एकरूप व्हावी आणि एकसंघ समाजनिर्मिती व्हावी, चैतन्य निर्माण व्हावे आनंदाच्या झुल्यावर झुलावे, सुख समाधान सर्वांच्या चेहऱ्यावर विलसावे हेच साधायचे असते. यातूनच आपल्यास कृतकृत्य झाल्याचे समाधान प्राप्त होते. हाच हेतू सण-उत्सव साजरा करण्यामागे असतो.

आपल्या देशात विविध धर्माची माणसे आहेत. परंतु आपण धर्मनिरपेक्षतेचे धोरण अंगिकारले आहे म्हणूनच आपण प्रत्येक धर्मातील सण-उत्सवांची माहिती करून घेतली पाहिजे. त्यामुळे इतर धर्मियांच्या सणांचा आनंदही आपल्याला करता येईल.

आज मानवाची जीवनशैली बदलली आहे. त्याचे जीवन यंत्रवत झाले आहे. उरलेल्या वेळेत टी.व्ही. पाहणे हेच आपले जीवन झाले आहे. घाण्याच्या बैलासारखी आपली स्थिती झाली आहे. त्यामुळे जीवन 'रूक्ष, नीरस व कंटाळवाणे झाले आहे. माणसा माणसातील नाते दुराव्याचे होत चालले आहे. सणातील आत्मा हरवून बाळाव आहोत असे वाटते. आजच्या पिढीला सण उत्सव साजरे करण्यापाठीमागील पार्श्वभूमी व हेतू माहित नाही. सण साजरे करणे म्हणजे सुट्टी घेणे, गोडधोड खाणे, दुपारी झोप घेणे, टी.व्ही. पाहणे असे समीकरण झाले आहे. हे आपण बदलले पाहिजे. त्यांची माहिती करून घेतली पाहिजे. त्यांचे हेतू समजून घेतले पाहिजे. त्यांच्याशी संबंधित माहिती समजावून घेऊन ज्ञानात भर घातली पाहिजे. त्यातून आनंद निर्मिती होईल. जीवनात रस येईल आणि हे सण आनंदाचा ठेवा बनतील.

दसरा या सणाचे पारंपारिक व धार्मिक महत्त्व -

अश्विन महिन्याच्या शुद्ध प्रतिपदेपासून ते शुद्ध दशमीपर्यंत म्हणजे दसऱ्यापर्यंत नवरात्र उत्सव साजरा करतात. हा महिषासूरमर्दिनी अष्ट भुजा शक्तीदेवीचा उत्सव असतो.

महिषासूर नावाचा दुष्ट राक्षस सर्व-लोकांचा छळकरत होता. तेव्हा ब्रम्हा, विष्णू, महेश यांच्या दिव्य तेजातून एक दैवी शक्ती निर्माण झाली. वाद्यावर बसलेल्या अष्टभूजा देवीचे रूप घेऊन तिने नऊदिवस महिषासूराशी युद्ध केले व दसऱ्याच्या दिवशी त्याचा वध केला. नवरात्र म्हणजेच देवीच्या उपासानेचे हे नऊदिवस घरोघरी घट बसवतात. त्यांची पूजा केली जाते. खरे तर ही घटपूजा म्हणजे एक क्षेत्रपूजा असते. लहानसे चौकोनी शेत करतात. त्यात धान्य पेरतात. त्यात मातीचा एक घट ठेवतात. त्याला छिद्र पाडून आत दिवा ठेवतात. घटावर फुलांच्या धान्याच्या माळा सोडतात. हे एक प्रतीक आहे.

गुजरातमध्ये घट बसवून स्त्रिया नऊदिवस गरबानृत्य करून देवीची आराधना करतात. बंगालमध्ये दूर्गापूजेचा मोठा उत्सव होतो व दसऱ्याच्या दिवशी मिरवणूकीने देवीचे विसर्जन होते. महाराष्ट्रातील गणेशोत्सवा प्रमाणेच दूर्गापूजेचा हा उत्सव बंगालमध्ये प्रसिद्ध आहे. नवरात्री व दसरा हे दिवस ओनम नावाच्या सणाच्या रूपाने केरळात साजरे केले जातात. तिथे कल्पना अशी आहे की वामनावतारात पाताळात दडपलेला बळी हा राजा इतका दयाळू होता की प्रजा सुखात आहे की नाही हे पाहण्यासाठी तो या दिवसात पृथ्वीवर येतो त्याला सर्वत्र सुखसमृद्ध दिसावी असा प्रयत्न या सणात असतो. रामाने रावणाचा वध दसऱ्याच्या दिवशी केला. उत्तरेत नऊदिवस रामलीलेच्या रूपाने रामकथा सादर करतात. दसऱ्याच्या दिवशी रावणाच्या पुतळ्याचे दहन करतात. या दिवशी लहान मुले पाटी पूजनाच्या रूपाने शारदादेवीचे पूजन करून विद्याभ्यासाला आरंभ करतात.

पांडव आज्ञातवासात असताना वेश पालवून राजाच्या घरी राहिले होते. त्यावेळी आपली शस्त्रे त्यांनी एका शमीच्या झाडावर ठेवली होती. आज्ञातवासाचा कालावधी संपत आलेला असताना कौरवांनी विराटाच्या गायी पळवून नेल्या. त्यावेळी अर्जुनाने झाडावरील शस्त्रे काढून घेतली आणि गाईचे रक्षण करण्यासाठी कौरवांशी युद्ध केलेले दिवस दसऱ्याचा होता.

आपट्याच्या पानांना सोने का मानायचे याचीही एक कथा आहे.कौत्स नावाच्या एका विद्यार्थ्याने वरतंतू ऋषींकडे शिक्षण घेतले त्याकाळी ऋषी जंगलात आश्रम बांधून रहात.शिष्य त्यांच्याजवळबसून त्यांची सेवा करत व शिक्षण घेत.शिक्षण संपल्यावर आपल्या घरी परत जाताना विद्यार्थ्याने गुरूला गुरूदक्षिणा द्यायची असे.कौत्साने शिक्षण संपल्यावर आपल्या गुरूंना गुरूदक्षिणेबद्दल विचारले.गुरूंनी गुरूदक्षिणा घेण्यास नकार दिला पण कौत्साने फारच आग्रह केला तेव्हा त्यांनी प्रत्येक विद्येबद्दल एक कोटी अशा हिशोबाने चौदा विद्यांबद्दल चौदा कोटी सुवर्णमुद्रा मागितल्या कौत्स हे दान मागण्यासाठी रघुराजाकडे गेला.पण राजाने नुकताच विश्वजित नावाचा यज्ञ केला होता.विश्वजित यज्ञानंतर सर्व धनाचे दान करायचे असते त्यामुळे राजाकडे देण्यासाठी काहीच नव्हते तेव्हा राजाने कौत्साकडून तीन दिवसांची मदत मागून घेतली राजाने इंद्रावर स्वारी करून त्याला जिंकून त्याच्याकडून सुवर्णमुद्रा घ्यायचे ठरविले.इंद्राला रघुराजाचा पराक्रम माहित होता.तेव्हा राजा स्वारी करणार आहे हे समजताच इंद्राने कुबेराला सांगून त्याच्या राजधानीजवळएका शमीच्या झाडावर सुवर्णमुद्रांचा वर्षाव करविला.राघुराजाने कौत्सला त्या सुवर्णमुद्रा घेऊन जायला सांगितले.कौत्स सुवर्णमुद्रा घेऊन वरतंतू ऋषींकडे गेला पण त्यांनी फक्त चौदा सुवर्णमुद्रा घेतल्या राहिलेल्या मुद्रा घेऊन कौत्स रघुराजाकडे गेला.राजानेही त्या परत घ्यायला नकार दिला.तेव्हा कौत्साने त्या सुवर्णमुद्रा पुन्हा शमीच्या झाडाखाली ठेवल्या आणि लोकंना त्या लुटण्यास सांगितले तो दिवस दसऱ्याचा होता.आणि म्हणून आपण दसऱ्याला शमीची नसेल तर आपट्याची पाने एकमेकांना देतो.

दिवाळी या सणाचे पारंपारिक व धार्मिक महत्त्व -

आश्विन महिन्यातील नवरात्र-दसरा-कोजागिरी संपली की कृष्ण पक्षात द्वादशीपासून अमावस्येपर्यंत आणि कार्तिक प्रतिपदा द्वितीया अशी एकूण सहा सणांची एकत्र गुंफण म्हणजे दिवाळी.सर्व सणात मोठा समजला जाणारा हा सण आता देशाच्या सीमा पार करून अनेक देशांमध्ये साजरा केला जातो सणांचा राजा म्हणूनही हा सण ओळखला जातो.हा सण साजरा करण्यापूर्वी घर, ऑफिस, दुकान स्वच्छ केले जाते.रंगरंगोटी आरास केली जाते.अंगणात सुबक रांगोळ्या काढल्या जातात.गृहिणींची लगबग सुरू होते ती दिवाळीचे खाद्यपदार्थ तयार करण्यासाठी आवश्यक असलेल्या साहित्याची पूर्वतयारी करण्याची.आकाशदिवे घरात करण्यासाठी काही मुलांची धडपड चालू असते तर त्याबरोबरच किल्ला करण्यासाठी देखील पूर्वतयारी सुरू असते.कपड्यांची खरेदी घरातील प्रत्येक व्यक्तीसाठी केली जाते.एखाद्या नवीन वस्तूची खरेदी केली जाते.दिवाळीत दररोज जेवणात गोडाचा पदार्थ असतो.फटाक्यांची खरेदी केली जाते.संपूर्ण घरात आनंदाचे वातावरण असते निसर्ग देखील या कालात हिरवागार शालू पांघरलेला असतो.दिवाळीचा पहिला दिवस म्हणजे वसुबारस.

वसुबारस - भृगुऋषींच्या आश्रमात अनेक तपस्वी मुनी शंकराचे अनुष्ठान करीत होते.भगवान शंकर एका ब्राम्हणाच्या रूपात प्रगट झाले सोबत पार्वतीमाता व कार्तिकेय गाय बछड्याच्या रूपात आले अनुष्ठान करणाऱ्यांची परीक्षा पाहण्याच्या हेतूने शंकर म्हणाले, "मी शेजारच्या नदीवर आंघोळकरण्यासाठी जात आहे तो पर्यंत माझ्या गाईला व वासराला तुम्ही सांभाळा" शंकर निघून गेल्यावर अचानक एक वाघ आश्रमात आला आणि गाय वासरावर हल्ला करू लागला.मुनीगणांनी शिकस्तीने गाय बछड्याचे संरक्षण केले या शौर्याने शंकर प्रसन्न झाले प्रगट होऊन त्यांनी इच्छित वर मुनीवरांना दिले.त्यादिवशी आश्विन कृष्ण द्वादशी ही तिथी होती.तेव्हापासून या तिथीला वसुबारस असे संबोधले जाऊ लागले व गायवासराची पुजा करण्याची प्रथा सुरू झाली

राजा उत्तानपादाला दोन पत्नी होत्या.एक सुरूची तर दुसरी सुमीती.नावडत्या सुमीतीराणीने वसुबारस या व्रताचे नित्य पालन केले त्याचे फळम्हणून तिला धुवासारखा पुत्र प्राप्त झाला.तेव्हापासून आपल्या मुलांच्या प्रगतीसाठी घरोघरी हे व्रत केले जाते.

वसुबारसेच्या दिवशी सायंकाळी गाय वासराची पुजा करतात.खरीपाचे पीक तयार झालेले असते त्याचा गोड घास त्यांना खायला घालतात.आपण गाईला गोमाता म्हणतो तिला पवित्र समजतो व तिच्या पोटात तेहत्तीस कोटी

देव असतात असा समज आहे. गायीच्या थोरवीमुळेच राजा दिलीप आणि श्रीकृष्ण यांनी गो-सेवा केली. श्रीकृष्णाने तर स्वतःला गोपाल म्हणवून घेतले होते सर्व दानात 'गोदान' हे सर्वश्रेष्ठ दान समजले जाते. ज्याच्या घरी गाय तेथे विठ्ठलाचे पाय असे तुकाराम महाराजांनी म्हटले आहे असा हा वसुबारसेचा सण साजरा केला जातो. यानंतरचा दुसरा दिवस म्हणजे धनत्रयोदशी.

धनत्रयोदशी - धनत्रयोदशी म्हणजे तीन सणांचा संगम. त्यातील पहिला सण म्हणजे धन्वंतरीची पूजा. सुर असुरांनी मंदाचल पर्वत घुसळून समुद्रमंथनातून अमृत प्राप्त केले ते चौदावे रत्न म्हणून ओळखले जाते. त्यापूर्वी लक्ष्मी, शंख, विष, घोडा इ. 13 रत्ने मिळाली. त्यातच धन्वंतरीचा समावेश आहे. अश्विन कृष्ण त्रयोदशीला धन्वंतरी समुद्रमंथनातून प्रगट झाले. त्यांच्या हातात सर्व औषधांचा कलश होता. सर्वांना आरोग्य प्राप्त व्हावे यासाठी त्यांचा अवतार म्हणून त्यांची आज पूजा केली जाते. घरातल्या सर्व लोकांना चांगले आरोग्य प्राप्त व्हावे यासाठी धन्वंतरीची या दिवशी प्रार्थना करतात. वैद्यकशास्त्रात या दिवसाला विशेष महत्त्व आहे.

दुसरे या दिवसाचे महत्त्व म्हणजे या दिवशी श्रीलक्ष्मी - विष्णू - कुबेर - योगिनी - गणेश - नाग आणि द्रव्य यांची पूजा करतात. धनेगुळाचा नैवेद्य दाखवून ऐश्वर्य प्राप्तीची प्रार्थना करतात. या दिवशी चांदीच्या खरेदीचे महत्त्व आहे तसेच इतर मौल्यवान वस्तू स्थावर जंगम वस्तू यांची खरेदी करून हा दिवस साजरा करतात.

तिसरे महत्त्व या दिवसाचे म्हणजे या दिवशी यमदीपदान करण्याची प्रथा आहे. त्याची आख्यायिका अशी सांगितली जाते की, एकदा यमराजाने आपल्या दूतांना एक प्रश्न विचारला तो म्हणजे काय रे, आजपर्यंत तुम्ही अनेक लोकांचे प्राण हरण केले हे करीत असताना असा एखादा प्रसंग घडला का ज्यामुळे तुम्हांला वाईट वाटले दुःख झाले ? यावर दूतांनी उत्तर दिले आठवतो असा एक प्रसंग आम्हांला महाराज, एका राजकुमारचा विवाह चार दिवसांपूर्वीच झाला होता सगळ्या राज्यात, राजवाड्यात सगळे खुश होते. पण तो आनंद संपायच्या आत, राजपुत्राने आपल्या विवाहाचा साज शृंगार उतरायच्या आतच त्याचे प्राण हरण करण्याची वेळ आमच्यावर आली. नुकत्याच लग्न झालेल्या त्यांच्या पत्नीपासून त्याचे प्राण हरण करताना आमचेही डोळे ओले झाले. तिचा शोक पाहून आम्हालाही दुःख झाले. हा वृत्तांत ऐकून यमराजालाही वाईट वाटले. त्याच्याही डोळ्यांत पाणी आले. तेव्हा दूत म्हणाला कृपा करा आणि पुन्हा असा अपमृत्युचा प्रसंग कोणावरही येऊन असे काहीतरी करा. यावर यमराज म्हणाले ठीक आहे. जे लोक या त्रयोदशीला मला दीपदान देतील आणि आजपासून पुढे पाच दिवस दिपोत्सव साजरा करतील त्यांच्यावर 'असा अपमृत्युचा प्रसंग येणार नाही' यानंतरचा दिवस म्हणजे नरकचतुर्दशी.

नरकचतुर्दशी - धनत्रयोदशीच्या दुसऱ्या दिवशी नरकचतुर्दशी असते या दिवशी सर्व लोक पहाटे उठून उटणे लावून वासाचे तेल लावून गरम पाण्याने आंघोळ करतात. घरात सगळीकडे दिवे लावले जातात. हा उत्सव साजरा करण्यापाठीमागे एक कथा आहे. प्रागज्योतिष नावाचे एक राज्य होते. तिथे नरकासूर नावाचा राक्षस राज्य करीत होता. अनेक राजांना त्याने तुरुंगात डांबले होते. एवढेच नाही तर राजकन्यांना, स्त्रियांनाही त्याने तुरुंगात डांबले होते. अशा सोळा सहस्र स्त्रिया होत्या व त्यांना तो त्रास देत होता. श्रीकृष्णाला हे समजल्यावर त्याने नरकासूराचा नाश करण्याचे ठरविले. सत्यभामेची त्याला साथ लाभली. नरकासूराशी युद्ध करून वध केला तो दिवस वद्य चतुर्दशीचा बंदीशाळेतील स्त्रिया मुक्त झाल्या. या स्त्रियांना घरी जाऊन आनंदोत्सव साजरा केला. घरभर दिवे लावून दिपोत्सव साजरा केला. तेव्हापासून हा उत्सव साजरा करण्याची प्रथा पडली. यानंतरचा दिवस म्हणजे लक्ष्मीपूजन.

लक्ष्मीपूजन - दिवाळीच्या अन्य दिवसांपेक्षा लक्ष्मीपूजनाला सर्वाधिक महत्त्व प्राप्त झाले आहे. या दिवशी व्यापारी लोकांचे आर्थिक वर्ष संपते. त्यामुळे नव्या जुन्या वहयांचे पूजन या दिवशी करण्यात येते.

राक्षसकुलातील बळीराजा अतिशय प्रबळ झाल्यावर त्याने देवांना बंदिवान बनविले. लक्ष्मीला सुद्धा त्याने बंदिस्त केल्यामुळे सर्वच हवालदिल झाले. भगवान विष्णूने वामन अवतार घेऊन त्रिपाद भूमी बळीराजाकडे मागितली. बळीराजाला पाताळात जागा देऊन लक्ष्मीसह सर्व देवतांची सुटका केली. तो दिवस म्हणजे अश्विन अमावस्या या दिवशी लक्ष्मीची दुष्ट शक्तीपासून सुटका झाली म्हणून तिची पूजा केली जाते. अन्य देवही सुटले म्हणून इतर देवांचीही पूजा केली जाते. या दिवशी संध्याकाळी लक्ष्मीची पूजा केली जाते. सोन्याचांदीचे दागिने, नोटासह लक्ष्मीचे पूजन केले जाते. यानंतरचा दिवस म्हणजे बलीप्रतीपदा.

बलिप्रतिपदा-शुक्राचार्य दानवांचे गुरू त्यांचा विरोध डावलून बळीराजाने त्रिपादभूमीचे दान वामन रूपातील महाविष्णूच्या हातावर सोडले.बळीचा निश्चय पाहून महाविष्णू प्रसन्न झालेत्याला पातालाचे राज्य आजच्या तिथीला देऊन,त्याच्या द्वारावर द्वारपाल म्हणून राहण्याचे श्री. विष्णूनी स्वीकारले त्या दिवसाची आठवण म्हणून बळीच्या नावाने हा सण साजरा केला जातो.

या दिवशी गोवर्धन पूजा ही करतात.एकदा शरदऋतून गोकूलातील लोकांनी इंद्राचा उत्सव सुरू केला.त्यावेळी कृष्णाने त्यांना सांगितले, गोवर्धन पर्वतामुळे आपली उपजीविका होते.तेव्हा इंद्राऐवजी गोवर्धनाची पूजा करा.त्याचा इंद्राला राग आला.त्याने गोकुळवर मुसळधर पाऊस पाडायला सुरुवात केली.गोकुळवासी कृष्णाला शरण आले.त्यांनी त्याला सर्वांचे रक्षण करण्याची विनंती केली.कृष्णाने गोवर्धन पर्वत उचलला आणि त्याखाली गोकुलातील लोकांचे रक्षण केले.त्या स्मृतीप्रीत्यर्थ बलिप्रतिपदेच्या दिवशी गोवर्धनाची पूजा करतात.या दिवशी मंगल स्नान झाल्यानंतर स्त्रिया आपल्या पतीला ओवाळतात शेवटचा दिवस म्हणजे भाऊबीज.

भाऊबीज- या दिवशी मृत्युदेव यम हे आपल्या बहिणीकडे यमी/यमुना हिच्याकडे गेला तिला वस्त्रालंकार दिले.तिचा पाहुणचार घेतला यमुनेने त्यांना ओवाळले नि त्यांनी तिला ओवाळणी घातली.तेव्हापासून या दिवशी बहिणीने भावास ओवाळण्याची प्रथा पडली आहे.या दिवशी भाऊबहिणीकडे जातो.बहिण त्याला मंगलस्नान घालते.त्यांचा पाहुणचार करते.ओवाळल्यानंतर भाऊतिला ओवाळणी घालतो.भाऊनसेल परगावी असेल तर स्त्रिया चंद्राला आपला भाऊमानून त्याला ओवाळतात.प्रत्येक स्त्रीला भाऊबीजेला भावाने घातलेल्या ओवाळणीची अपूर्वाई वाटते.

निष्कर्ष-

रोजची ठराविक कामे ठराविक दिनचर्या यातून माणसाला थोडा बदल हवा असतो.त्यासाठी आपल्या पूर्वजांनी सण आदि उत्सव यांची योजना केली असावी.

असे हे आपले सण आणि उत्सव आपल्या त्याच त्या जीवनक्रमात चैतन्य निर्माण करतात.आनंद निर्माण करतात आणि जाता जाता आपल्याला संस्कृतीची माहिती देतात.जीवनातील उच्च नीतीतत्वे सांगून जातात.सुखी, समाधानी, आदर्श जीवनाची दिशा दाखवतात.माणसा-माणसातील भेद कमी करून त्यांची हदये जोडतात.प्रेमाने भारून टाकतात.या सर्वातून आपला देश एक आहे, आपण सारे भारतीय आहोत, याची जाणीव करून देतात.आपल्या बालमनात निर्माण झालेली आणि दिसा-मासांनी वाढणारी ही जाणीवच आपल्याला राष्ट्रीय एकात्मतेकडे घेऊन जाणार आहे.अशा एकात्म सहिष्णू भास निर्माण करण्यासाठीच हे सारे सण, उत्सव आपण उत्साहाने साजरे केले पाहिजेत.त्यातील अर्थ समजावून घेऊन त्यात रंगून गेले पाहिजे

संदर्भ-

- 1) आठवले पांडुरंगशास्त्री-संस्कृती पूजन
- 2) भिडे माधुरी सणांच्या गोष्टी जोत्स्ना प्रकाशन , नोव्हेंबर 2001
- 3) चोळकर वि.वा.हिंदूधर्म
- 4) दुभाषी वा.म.आर्यांच्या सणांच्या इतिहास
- 5) देशपांडे कृ.प.भारतीय सण आणि उत्सव
- 6) गोगटे वि.म.उगवता दिवस
- 7) सोवती म.वि.आपले मराठी सण व उत्सव संस्कृती प्रकाशन, 2009
- 8) प्रसाद नर्मदा.मराठी सणवार, कुलाचार व्रतवैकल्ये अर्थव प्रकाशन , 2015

पर्यावरणपूरक होळी काळाची गरज

प्रा.डॉ. शर्वरी कुलकर्णी

सहाय्यक प्राध्यापक अर्थशास्त्र विभाग

राजर्षी छत्रपती शाहू कॉलेज, कोल्हापूर

गोष्टवारा:

भारतीय संस्कृतीत होळी या सणाला अनन्यसाधारण महत्व आहे. होळी या सणाला मनातील वाईट विचारांना होळीप्रमाणे आगीत जाळून राख करावी अशी कल्पना आहे. दुष्ट प्रवृत्ती वाईट अमंगल विचार यांचा नाश करून चांगली वृत्ती, चांगले विचार अंगी बाळगावे हा या सणा मागील उद्देश आहे. होळीच्या दुसऱ्या दिवशी धुलिवंदनाचा सण साजरा केला जातो. भारतातील शेतकरी वर्गात होळी या सणाचे खास महत्व आहे. ही होळीची परंपरा एक तर वैदिक काळापासून आपल्या सांस्कृतिक जीवनाशी जोडलेली आहे.

प्रस्तावना:

हिंदू संस्कृतीत सणाची काही कमतरता नाही. हा सण हिंदू पंचांगानुसार मराठी महिन्यातील शेवटचा महिना फाल्गुन आणि या महिन्यातील पौर्णिमेला येणारा सण म्हणजे होळी होय. देशभरात विविध ठिकाणी हा सण साजरा करण्याची पद्धत निरनिराळी आहे. पहिल्या दिवशी होळी दहन केली जाते. व दुसऱ्या दिवशी एकमेकांवर रंग उडवून रंगाची होळी खेळली जाते. त्याला धुलिवंदन असे म्हटले जाते. दुष्ट प्रवृत्ती वाईट अमंगल विचार यांचा नाश करून चांगली वृत्ती, चांगले विचार अंगी बाळगावे हा या सणा मागील उद्देश आहे. होळीनिमित्त पुरणपोळी, रंग, धुळवड यांचे आकर्षण असते.

महत्व:

भारतीय संस्कृतीत होळी या सणाला अनन्यसाधारण महत्व आहे. होळी या सणाला मनातील वाईट विचारांना होळी प्रमाणे आगीत जाळून राख करावी अशी कल्पना आहे. त्याप्रमाणे आपले मन निर्मळ व्हावे अशी अपेक्षा आहे. होळीच्या दुसऱ्या दिवशी वसंतोत्सवाचा प्रारंभ होतो. यात वाळलेली पाने व लाकडे एकत्र करून जाळणे हाच होळीचा उद्देश आहे. होळीच्या दुसऱ्या दिवशी अग्नीत गव्हाच्या लोब्या भाजण्याची प्रथा आहे. या दिवसात गव्हाचे पीक तयार होते हे त्यामागील कारण असू शकते. नवीन पीक अग्नी देवतेला समर्पित करण्याची प्रथा आहे. होळीच्या दुसऱ्या दिवशी धुलिवंदनाचा सण साजरा केला जातो. होळी हा रंगाचा सण आहे. या दिवशी सर्व लोक आपले जुने राग, द्वेष विसरून एकमेकांना रंग गुलाल लावतात. लहान मुले व तरुणांमध्ये या दिवसाची जास्त उत्सुकता असते. फाल्गुन महिन्याच्या पौर्णिमेला हा सण साजरा केला जातो. भारतातील शेतकरी वर्गात होळी या सणाचे खास महत्व आहे. होळीसाठी लाकडाचा वापर कमी करून पालापाचोळा जाळणे शक्य असेल तर प्रतिकात्मक होळी करणे.

उद्दिष्टे :

प्रस्तुत अभ्यास विषय हा खालील उद्दिष्टावर आधारलेला आहे.

१. भारतीय संस्कृतीतील होळी सणाचे पारंपारिक महत्व अभ्यासणे
२. भारतातील विविध प्रांतांतील होळी सण साजरा स्वरूपाचा आढावा घेणे.
३. होळीसणाचे कृषिक्षेत्रातील महत्व अभ्यासणे
४. पर्यावरणपूरक होळीची गरज जाणून घेणे.

संशोधन पद्धती:

प्रस्तुत अभ्यास विषयासाठी प्रामुख्याने दुय्यम सामग्रीचा वापर केला आहे. त्यासाठी विविध पुस्तके, मासिके, वृत्तपत्रे इंटरनेट इ.चा वापर केला आहे.

विषय विवेचन**भारतीय संस्कृतीतील होळी सणाचे पारंपारिक महत्व:**

भारतातील वेगवेगळ्या भागात फाल्गुन पौर्णिमेला एक लोकोत्सव मोठ्या उत्सवात साजरा केला जातो.या उत्सवाला होलिका दहन किंवा होळी, शिमगा,हुताशनी महोत्सव असे म्हणतात.दुसऱ्या दिवशी सुरु होणाऱ्या वसंत आगमनानिमित्त वसंतोत्सव साजरा करतात.आपल्या भारतीय संस्कृतीमधल्या जवळजवळ प्रत्येक सण व सोहळ्यामध्ये काही धार्मिक विधी, कर्मकांड व वैकल्ये यांचा समावेश झालेला आपणास दिसून येतो. सणांना व उत्सवांना धार्मिक अधिष्ठान व धर्माची भीती दाखविल्याखेरीज स्वर्ग व नरक यांचा धाक दाखविल्याखेरीज सर्वसाधारण माणूस मनापासून यात सहभागी होत नाही हे एक कारण आहे.आपले सारे सण व सोहळे हे मुळात ऐहिक समृद्धी, उत्तम आरोग्य, चांगले सुफलीकरण, जीवन संरक्षण व अरिष्ट निवारण या गोष्टीची प्राप्ती व्हावी आणि अशी प्राप्ती झाल्यावर त्या देवताविषयी कृतज्ञता प्रकट करावी यातून निर्माण झालेले आहेत.या भौतिक गोष्टीची प्राप्ती होण्यासाठी प्रार्थना करणे.

जगातील सर्व देशांना प्रारंभापासून अग्नीची महती व उपयुक्तता ज्ञात झालेली होती.भारतही त्याला अपवाद नाही.अग्नीच्या सानिध्यात राहिले तर आपले हिंस्र श्वापदापासून संरक्षण होते. अग्नीमुळे उब मिळते, प्रकाश मिळतो,याची त्यांना कल्पना होती.अग्नीवर भाजलेल्या धान्यालाही रुची असते व ते पचनाला सोपे असते.या गोष्टी माहित असल्याने अग्निविषयीची कृतज्ञता व्यक्त करण्यासाठी त्याने होलिकोत्सव हा सण सुरु केलेला आहे.

भारतातील विविध प्रांतांतील होळीचे स्वरूप:

बंगालमध्ये या सणाचे स्वरूप वेगळे आढळते. तेथे श्री कृष्णाच्या नावाने झोपाळे बांधले जातात आणि या दोलोत्सवात राधा व कृष्णाच्या प्रीतीचे उदात्त स्वरूप प्रकट करणारी गीते गायिली जातात, उत्तरेत वसंताच्या स्वागता बरोबरच रंगोत्सव व मदनोत्सव साजरा केला जातो.द.भारतात पति पत्नी लुटपुटूची लढाई करतात.त्यामधून पती पत्नी मधील मधुर नात्याला आधिक माधुर्य आणले जाते.राजस्थानमध्ये गीत, संगीत, नृत्य, वाद्य इ.द्वारे जीवनाचा आनंदघेण्याचा कल आधिक जाणवतो तर गुजरात मधील भिल्ल जमातीतले तरुण- तरुणी या सणाच्या निमित्ताने भगोरियाचा मेळा आयोजित करतात.यामध्ये सहजीवनातून आपला जीवनाचा जोडीदार निवडण्याचे काम साधले जाते.

तिबेटमध्ये होळीच्या आसपास बर्फ वितळून पाण्याच्या रुपात वाहायला प्रारंभ होतो.म्हणजे लोकजीवनाला जीवन मिळते म्हणून हा सण 'जलोत्सव' या स्वरूपात साजरा करतात.उत्तर व दक्षिण भारतात या निमित्ताने राधा-नृत्य केले जाते.श्रीकृष्णानेच राधेचे रूप धारण करून हे नृत्य केले असे मानले जाते म्हणजे राधा आणि श्रीकृष्णाच्या एकरूपतेचे उदात्त स्वरूप म्हणून नृत्य गायन आणि रंगोत्सव केला जातो.प्रदेशा प्रदेशाप्रमाणे या सणाचे असे स्वरूप व उद्दिष्ट भिन्न असले तरी हा लौकिक जीवनाला महत्व देणारा, आनंदोत्सव साजरा करणारा आणि हा आनंद सामुहिक स्वरूपात साजरा करणारा आहे यात शंका नाही.

होळी सणाचे कृषीक्षेत्रातील महत्व:

होळीचा हा सण नवीन आलेल्या धान्याचे यज्ञ समर्पण करण्याचा विधी असावा असे वाटते. ही होळीची परंपरा एक तर वैदिक काळापासून आपल्या सांस्कृतिक जीवनाशी जोडलेली आहे.कारण ती कृषी जीवनाची देणगी आहे. कृषियुगाची प्रारंभिक खुण आहे.आपल्याकडे जेवढे सण आहेत त्याचा संबंध कोणत्या ना कोणत्या स्वरूपात ऋतू परिवर्तन व सुगीशी संबंधित आहे. म्हणून होळीचा हा सण नवीन अन्नाचा यज्ञ सोहळा आहे.कारण प्राचीन काळी शिशिराच्या अखेरीस शेतामध्ये पिके तयार झाल्यावर 'सस्येष्टी' नावाचा एक कृषी यज्ञ केला जात होता.या यज्ञाद्वारे शेतकरी नवीन धान्याचा काही हिस्सा अग्नीला अर्पण करून मगच स्वतः खाण्यास प्रारंभ करीत असे. या काळात ज्वारी, गहू,हरभरा,यांचे नवीन पीक आलेले असते.त्याचा उपभोग घेण्यापूर्वी हे पीक यज्ञ देवतेला

अर्पण केल्याशिवाय त्याचा वापर करावयाचा नाही. म्हणून फाल्गुन पौर्णिमेला अग्नीची विधिवत स्थापना करून त्याची पूजा केली जाते.त्यात गव्हाच्या लोब्या अर्पण केल्या.जातात.

पर्यावरणपूरक होळीची गरज:

या दिवशी वाईट प्रवृत्तीचे दहन करण्याकरिता होळी पेटविली जाते.मात्र असे करताना अनेक वृक्षांचा नाहक बळी दिला जातो.जगभरात पर्यावरण बचावासाठी प्रयत्न चालू असतानाच होळीसाठी झाडाची सरसपणे कत्तल केली जाते.पर्यावरणाचे महत्त्व सर्वसामान्यांपर्यंत पोहोचवावे, पर्यावरणाचे संतुलन राखण्यासाठी झाडाचे महत्त्व पटवून देणे गरजेचे आहे.होळीसाठी झाडे तोडण्या ऐवजी केरकचरा व अन्य टाकाऊ पदार्थांची होळी करावी असे आवाहन पर्यावरण प्रेमी करीत आहेत.तसेच दुर्गुणाच्या पुतळ्याची प्रतिकात्मक होळी करून हा सण साजरा करावा.

निष्कर्ष:

होळीचा हा सण मदनोत्सव व रंगोत्सव आहे. याबरोबरच तो कृषी संस्कृतीने साजरा केला जातो.भूमी अग्नी,यांच्याविषयी कृतज्ञता प्रकट करून समृद्धी व संतती यांच्या सुफलीकरणाचा एक लौकिक विधी आनंदाने साजरा करण्यासाठी वैदिक काळापासून कृषी संस्कृतीने होलिकोत्सव निर्माण केला आहे.मानव,निसर्ग व भूमी याच्याशी नाते जोडणारी व ते दृढ करणारी आपली लोकसंस्कृती आपणाला उब देते.

समारोप:

हा सण धार्मिक स्वरूपाचा नसून लौकिक स्वरूपाचा आहे.हा लोकोत्सव व आनंदाचा सण आहे.या सणाचे कालमानाप्रमाणे स्वरूप बदलत गेलेले आढळते.या सणाच्या आणि आनंदोत्सवाच्या माध्यमातून त्या त्या समाजाला आपले उद्दिष्ट सफल होत असेल तर ते त्याच्या आविष्काराशी जोडून देत आहे असे दिसते.या आदिमानवाने आपणाला सुख-समृद्धी देणारे भूमीचे सुफलीकरण करणारे मेघ अग्नी,भूमी,पर्जन्य,इ.ची तृष्टी केली पाहिजे. या भावनेने सण, उत्सव सोहळे सुरू केले.कारण यांच्यापासून मिळणारे फायदे त्याला ठाऊक झाले होते. हे सारे सण सोहळे व उत्सव ऋतुपरिवर्तन व कृषि जीवन यांच्याशी निगडित आहेत. शेतकऱ्याच्या सुगीशी संबंधित आहेत.होळीचा सण देखील असाच अग्नीची कृतज्ञतापूर्वक केलेली पूजा व कृषी जीवनाचा यज्ञविधी यांचा निदर्शक सण आहे.

संदर्भ सूची:

- १) संस्कृतीच्या पाऊलखुणा, द.ता.भोसले, पद्मगंधा प्रकाशन,पुणे,२००८
- २) लोकसंस्कृती : स्वरूप आणि विशेष, द.ता.भोसले, पद्मगंधा प्रकाशन,पुणे,२००४
- ३) <http://mr.m.www.wikipedia.org>
- ४) [https:// marathivarsa.com](https://marathivarsa.com)
- ५) महाराष्ट्र टाइम्स

सण-उत्सवातील श्रध्दा व अंधश्रध्दा आणि 'अंनिस'ची भूमिका: एक अभ्यास

प्रा. शशिकांत महादेव मोहिते

साहाय्यक प्राध्यापक इतिहास विभाग

आर्टस् अँड कॉमर्स कॉलेज कासेगांव ता. वाळवा जि. सांगली.

प्रस्तावना

सण व उत्सव हे भारतीय संस्कृतीचे अविभाज्य घटक आहेत. किंबहुना जगभरातील मानवी समाजव्यवस्थेचे ते एक व्यवच्छेदक लक्षक मानले जाते. भारतीय समाजव्यवस्थेत तर सण व उत्सवांचे महत्त्व अनन्यसाधारण स्वरूपाचे आहे. भारतात प्रत्येक राज्यातील स्थानिक भागात स्थल-काल परत्वे वेगवेगळ्या स्वरूपाचे सण व उत्सव मोठ्या उत्साहात साजरे केले जातात. कोणताही सण, उत्सव अथवा यात्रा-जत्रा उत्साहाने साज-या करण्यामागे परंपरेने चालत आलेल्या व समाजात रुजलेल्या काही रूढी व प्रथा कारणीभूत असतात. लोकांचे परंपरेने चालत आलेले काही समज, जे श्रध्देच्या, विश्वासाच्या रूपाने समाजमनावरील आपली पकड घट्ट, मजबूत करून एका पिढीकडून, दुस-या पिढीकडे असे अनेक पिढ्यांपासून आजच्या पिढीपर्यंत झिरपत आले असल्यामुळे आणि अशा समजांना अथवा श्रध्दांना धार्मिक अधिष्ठान प्राप्त झाले असल्यामुळे सण-उत्सव साजरे करण्याच्या पध्दतीमध्ये बेमालूमपणे श्रध्दा आणि अंधश्रध्देची रसमिसळ झाल्याचे दिसून येते.

21 व्या शतकातील विज्ञान युगात सण अथवा उत्सव साजरा करण्यावर कोणाचा आक्षेप असण्याचे काही कारण नाही. तथापि अलिकडच्या काळात ज्या अयोग्य, अशास्त्रीय व चुकीच्या पध्दतीने सण व उत्सव साजरे केले जातात, सण-उत्सवांच्या निमित्ताने लोकांची दिशाभूल केली जाते, अवैज्ञानिक बाबींचा लोकांच्या मनावर भडिमार केला जातो, पर्यावरणाची मोठ्या प्रमाणावर हानी केली जाते इ. या सर्व बाबींवर आक्षेप नोंदवावा लागतो. खरेतर या सर्व प्रकारात श्रध्देऐवजी अंधश्रध्देलाच जास्त खतपाणी घातले जाते. शिवाय वेगवेगळ्या दृष्टिने लोकांचे मानसिक व शारीरिक शोषण केले जाते. एवढेच नव्हे तर हा प्रवास शोषणाच्याही पुढे जाऊन निष्पाप पशुबळीपासून ते अमानुष नरबळीपर्यंत जाऊन पोहोचतो ही सर्व लक्षणे चांगल्या समाजव्यवस्थेची असु शकत नाहीत. म्हणून गेली 31 वर्षे महाराष्ट्र अंधश्रध्दा निर्मुलन समितीचा या व अशा अनेक अंधरूढीविरुद्ध संघर्ष सुरू आहे. या संघर्षा पाठीमागची अंनिसची भूमिका समजावून घेणे हा या शोधनिबंधाचा मुख्य उद्देश्य आहे.

सण व उत्सवाचे स्वरूप :

'सण' हा शब्द 'क्षण' या संस्कृत शब्दावरून आलेला आहे. क्षण-छण-सण अशी त्याची व्युत्पत्ती देतात. हेमचंद्राच्या प्राकृत व्याकरणात छण म्हणजे उत्सव असा अर्थ दिलेला असून मेघदूत, दशकुमार चरित, श्रीमद्भागवत इ. संस्कृत ग्रंथातही उत्सव या अर्थाने क्षण ही संज्ञा आढळते. सर्व सण उत्सवच असतात पण काही उत्सवांना सण ही संज्ञा देता येत नाही. उदा. गोदातिरी वर्षभर चालणा-या कुंभमेळ्याच्या सण म्हणत नाहीत तर तो उत्सव म्हणून साजरा केला जातो.¹

उत्सव म्हणजे सामुदायिक पुजा होय. ज्या पुजेत सामुदायिकरीतीने उपवास, पुजेनंतर सामुदायिक भोजन, नृत्य, गायन, भजन, किर्तन, मैदानी खेळ व इतर क्रीडा ह्या गोष्टी किंवा यापैकी काही गोष्टी चालतात व लोक त्यात उत्साहाने भाग घेतात. ती सामुदायिक पुजा किंवा उत्सव होय.² थोडक्यात वरकरवी सण व उत्सव हे शब्द एकच वाटत असले तरी त्यांचे स्वरूप मात्र निश्चितपणे वेगवेगळे आहे. सण व उत्सवांना धार्मिक व लौकिक अशा दोनही बाजू असतात. ते पुराण कथांशी निगडीत असतात. तसेच ते कौटुंबिक व सामाजिक जीवनाशीही निगडीत असतात. विश्वात काही दिव्य अद्भूत अशा शक्ती असून त्या जशी संकटे आणतात तसेच त्यांचे निवारही करतात या समजुतीतून देव, असूर, पितर आदींच्या प्रीत्यर्थ सण व उत्सव साजरे केले जातात.³ महाराष्ट्रात गणेशोत्सव, दसरा, दिवाळी, बैलपोळा, रामनवमी, गोकुळाष्टमी, दासनवमी, होळी हे सण व उत्सव

साजरे केले जातात. तर दक्षिणेत ओनम, पोंगल, उत्तरेत होळी-रंगपंचमी, बंगाल ओरिसात दुर्गापुजा रथोत्सव हे सण साजरे केले जातात.⁴

श्रध्दा आणि अंधश्रध्देचे स्वरूप :

श्रध्दा आणि अंधश्रध्देचे स्वरूप निश्चित करणे कठिण असते. कारण एकाची श्रध्दा दुसऱ्याची अंधश्रध्दा असु शकते तर दुसऱ्या अंधश्रध्दा तिसऱ्याची श्रध्दा असु शकते. श्रध्दा हा शब्द श्रत् + धा या धातुपासून झाला आहे. श्रतचा अर्थ Belief किंवा Faith असा होतो आणि 'धा' म्हणजे धारण करणे. याचा अर्थ Belief in devine revelation किंवा religious faith असा होतो. ज्या कल्पनेवर आपला दृढ विश्वास असतो अशा भावनेला श्रध्दा असे म्हणतात. तर जी श्रध्दा डोळस नसते तिला आपण अंधश्रध्दा म्हणतो.⁵ ऑक्सफर्ड इंग्लिश डिक्शनरीत श्रध्दा या शब्दाचा अर्थ faith असा नसून Religious faith असा दिला आहे. Belief in devine revelation म्हणजे श्रध्दा होय. श्रध्दा ही कालसापेक्ष, व्यक्तीसापेक्ष व धर्मसापेक्ष असते.⁶ न्या. रानडे यांच्या मते श्रध्दा म्हणजे भावनेचे कृतीशील, मूल्यात्मक रूप किंवा उत्कटपणे कृतीशील झालेली विवेकशक्ती होय. तर अंधश्रध्दा म्हणजे कार्यकारणभावाचा अभाव किंवा अज्ञान, शोषण आणि अनैतिकतेचा प्रभाव होय.⁷ श्रध्दा आणि अंधश्रध्देबद्दल आणखी एक विचार असा आहे की, उपलब्ध वस्तुस्थितीला ज्ञानाच्या आणि अनुभवाच्या साहाय्याने प्रश्न विचारल्यानंतर जी टिकते त्याला विश्वास किंवा श्रध्दा म्हणतात. जी टिकत नाही तिला अंधश्रध्दा म्हणतात.⁸

श्रध्दा आणि अंधश्रध्दा कशा आकारास येतात:

वरील विवेचनावरून एक गोष्ट स्पष्ट आहे की, श्रध्दा आणि अंधश्रध्दा यांचे स्वरूप क्लिष्ट, गुंतागुंतीचे असते. मग श्रध्दा आणि अंधश्रध्दा नेमक्या कशा आकारास येतात याचा संदर्भ शोधला असता असे दिसते की, या जगात कोणीही माणूस श्रध्दहीन वा अश्रध्दा नसतो. प्रत्येकजण श्रध्दावान असतो. निसर्गतः लाभलेल्या कुतूहल आणि जिज्ञासा यापोटी माणूस लहानपणापासून सभोवतालच्या जगाबद्दल-जगातील सजीवसृष्टीबद्दल, निर्जीव पदार्थाबद्दल ज्ञान मिळवू लागतो. प्रत्यक्ष जीवन जगण्यातून ते ज्ञान जमवू लागतो हे ज्ञान त्याच्या मेंदूमध्ये संग्रहित होत जाते व या ज्ञानाच्या आधारे त्याच्या व्यक्तिमत्त्वाची घडण होते. या व्यक्तिमत्त्व घडणीच्या विकासक्रमामध्ये माणूस कोणत्याना-कोणत्या जीवनमूल्यविषयक श्रध्दा, निष्ठा मनाशी बाळगून मनाला स्वास्थ्य व सुरक्षितता मिळवू लागतो.⁹ या प्रक्रियेतून श्रध्देचा जन्म होतो. श्रध्देला शोषणाचे रूप प्राप्त झाले की अंधश्रध्दा जन्मास येते.

अंधश्रध्दा निर्मूलनाची आवश्यकता:

समाजाच्या सर्वांगीण उन्नतीसाठी अंधश्रध्दांचे निर्मूलन होणे काळाची गरज आहे. अंधश्रध्द समाज प्रगतीच्या शिखरावर जाऊ शकत नाही. त्यामुळे अंधश्रध्दांना विरोध झालाच पाहिजे. अंधश्रध्दांना विरोध म्हणजे शोषण, अनिष्ट प्रथा, रूढी, कालविसंगत कर्मकांड यातून होणारी दिशाभूल, फसवणूक याला विरोध होय.¹⁰ अंधश्रध्दा निर्मूलनाची एक चतुःसुत्री आहे. 1) शोषण करणा-या, दिशाभूल करणा-या अंधश्रध्दांना विरोध करणे. 2) वैज्ञानिक दृष्टीकोनाचा प्रचार करणे व त्या आधारे विविध घटना तपासणे. 3) धर्माची विधायक कृतीशील चिकित्सा करणे म्हणजे धर्माबाबत काही आकलन व धर्मनिरपेक्षता वेगळा दृष्टीकोन उजविणे 4) व्यापक परिवर्तनाचे भान जागृत करणे सजग करणे.¹¹

सण-उत्सवातील श्रध्दा व अंधश्रध्दा आणि 'अंनिस' ची भूमिका:

महाराष्ट्रातील विविध सण व उत्सवांचा अनुषंगाने केल्या जाणा-या निरर्थक कर्मकांडाच्या विरोधात, पर्यावरणाच्या हानी विरोधात, कालबाह्य प्रथांविरोधात, विषमतवादी घटनांविरोधात अंधश्रध्दा निर्मूलन समितीने आजपर्यंत मोठे जनजागृतीचे काम केले आहे त्यांचा संक्षिप्त आढावा पुढीलप्रमाणे घेता येईल.

1) पशुहत्या विरोधी आंदोलन:

महाराष्ट्रात यात्रा-जत्रांचा हंगाम सुरु झाला की हमखास निदर्शनास येणारी गोष्ट म्हणजे निष्पाप पशुहत्या होय. देवाला अथवा देवीला बोकड किंवा कोंबडे कापून त्यांचा बळी देणे ह्याला परंपरेने सार्वजनिक प्रतिष्ठा प्राप्त झाली आहे. या प्रथेमागचे शोषण व अमानुषपणा यांची सामान्य लोकांना कल्पना येत नाही. महाराष्ट्रात मांढरदेवीची काळूबाई, चिवरीची लक्ष्मीआई, आरेवाडीचा बिरोबा या आणि अशा अन्य ठिकाणी प्रचंड पशुहत्या होते. अशा यात्रा जत्रामधल्या पशुहत्येविरुद्ध जनप्रबोधन करून, प्रसंगी सत्याग्रहाचा अवलंब करून, प्रसंगी तथाकथित धर्मरक्षक संघटनांचा प्रखर विरोध सहन करून मोठ्या चिकाटीने अंधश्रद्धा निर्मूलन समितीने परिवर्तनाचे मोठे काम केले आहे. चिवरी (जि. उस्मानाबाद) आणि आरेवाडी (जि. सांगली) येथील समितीने दिलेला लढा अविस्मरणीय स्वरूपाचा होता. त्याची दखल उच्च न्यायालयाला घ्यावी लागली. नवस फेडण्याच्या नावाने यात्रेत होणा-या पशुहत्येला यासाठी विरोध आहे की हे कर्मकांड म्हणजे गरीबाला गरीब ठेवण्याचे कारस्थान आहे अशी समितीची भूमिका आहे.¹² सण-उत्सवाच्या निमित्ताने केल्या जाणा-या पशुहत्येमुळे अस्वच्छतेचा निर्माण होणारा प्रश्न, आरोग्याचा प्रश्न, एकुण आर्थिक उलाढाल याविषयी समितीने जनजागृतीचे काम केले आहे. डॉ. नरेंद्र दाभोळकरांनी तरुणांशी विशेषतः विद्यार्थ्यांशी संवाद साधून, त्यांना संतपरंपरेची आठवण करून देत विशेषतः गाडगेबाबांचे उदाहरण देत पशुहत्येविरोधी जनसामान्यांचे प्रबोधन केले आहे.¹³ या प्रबोधनामागची भूमिका मूल्यविवेकाधिष्ठित धर्माची शिकवण लोकांना देणे हीच आहे.

2) गणेशोत्सव:

गणेशोत्सव हा महाराष्ट्रातील सर्वात मोठा उत्सव मानला जातो. तब्बल 11 दिवस या उत्सवाच्या निमित्ताने महाराष्ट्रभर एक प्रकारचे चैतन्याचे वातावरण तयार झालेले असते. खरे तर गणपती हा शब्द गण+पती या दोन शब्दांनी मिळून तयार झाला आहे. गण म्हणजे लोकसमूह. लोकांचा नायक अथवा पालककर्ता तो गणपती. गणपतीचे गणेश हे ही एक नाव आहे. गणेश शब्दातील 'ईश' या पदाने देवता असा अर्थ सूचित होतो. तरीही प्राचीन साहित्यात गणपती ही संज्ञा लोकनायक याच अर्थाने योजिलेले आढळते.¹⁴ याविषयी स्वा. वि.दा.सावकरांचे मत ही असेच आहे. ते म्हणतात, गणपती म्हणजे गणांना पति: गण म्हणजे राष्ट्र, त्या राष्ट्राच्या शक्तिचे संघटनेचे जे दैवत ते गणपती. अगदी वैदिक काळापासून भारतीय राष्ट्राची ती गणदेवता आहे.¹⁵ लोकमान्य टिळकांनी सार्वजनिक गणेशोत्सवाची सुरुवात केली. अलिकडच्या काळात गणेशाचे दुग्धप्राशन व गणेशविसर्जनामुळे होणारे प्रदुषण याविषयी अंधश्रद्धा निर्मूलन समितीने घेतलेली भूमिका निश्चितच विवेकवादी ठरते. 21 सप्टेंबर 1995 रोजी देशभरात एका बातमीने खळबळ निर्माण केली. ती बातमी अशी होती की, भगवान शंकर आपल्या कुटुंबियांसह एवढेच नव्हे तर गळ्यातील नाग आणि समोरच्या नंदी यासह दुग्ध प्राशन करू लागले होते. 'अनिसने' या चमत्काराच्या विरोधात भूमिका घेऊन प्रत्यक्ष प्रात्याक्षिकासह गणेशाची मुर्ती दुग्धप्राशन करते हा चमत्कार नसुन त्यामागील पृष्ठीय ताणाची विज्ञान उलगडून दाखविले.¹⁶

गणेशोत्सवाची सांगता ज्या गणेश विसर्जनाने होते त्यासंदर्भात समितीने पर्यावरणाची विशेषतः जलप्रदुषणाची समस्या लक्षात घेऊन समितीच्या कोल्हापूर शाखेने निर्माल्याशिवाय गणेश विसर्जनाची कल्पना पुढे आणली. पुढील काळाने विसर्जित गणपती दान करा, हा उपक्रम हाती घेतला. मुर्ती वाहत्या पाण्यात (नदीत), विहीरीत, कॅनॉलमध्ये किंवा तळ्यामध्ये विसर्जित केल्यामुळे पाण्याचे प्रदुषण होते तसेच पाण्याचे नैसर्गिक स्त्रोत बुजतात. प्लॅस्टर ऑफ पॅरिसच्या मुर्तीतील रासायनिक रंग पाण्यात मिसळतात. त्यामुळे जलप्रदुषण होऊन वेगवेगळ्या आजारांची उत्पत्ती होते अशी भूमिका समितीने घेतली. त्यामुळेच विसर्जित गणपती दान करा ही मोहिम हाती घेण्यात आली व तिला यश ही मिळाले.¹⁷ गणेशदानाला अनेक पर्यायही पुढे आले. उदा. कायमस्वरूपी मुर्ती घरी ठेवणे, गणेशचित्राची पुजा करणे, मुर्तीशेजारी सुपारी ठेवून तिचे विसर्जन करणे दानमुर्तीचे 'गणेशालय' अशा अनेक कल्पना, पुढे आल्या. हिंदु जनजगारण समितीने या सर्व प्रकारांचा प्रचंड

विरोध केला.¹⁸ तरीही समितीची भूमिका लोकांना पटू लागले आहे. उच्च न्यायालयालाही पर्यावरण पूरक गणपती विसर्जन करा असा निर्णय द्यावा लागला.

3) फटाके मुक्त दिवाळी अभियान :

दिवाळी किंवा दिपोत्सव हा हिंदू धर्मियांचा अतिशय महत्वाचा सण होय. खरेतर इडापिडा टळो अन बळीचं राज्य येवो! असा म्हणत भेदाभेद न करता सर्वांना सुखी ठेवणा-या बळीराजचं शांतपणे स्मरण करण्याचा सण. गोडधोड फराळाच्या पदार्थांचे वाटप करणे, आकर्षक दिव्यांची रोषणाई करणे, नवीन वस्त्रे परिधान करण्याचा, एकमेकांना शुभेच्छा देवून आनंद द्विगुणित करण्याचा हा सण. पण दुर्दैवाने अलिकडच्या काळात दिपोत्सवात फटाके फोडण्याच्या प्रथेमुळे प्रदूषणाची समस्या गंभीर बनत चालली आहे. फटाके फोडल्यामुळे कार्बन मोनॉक्साईड, सल्फरडाय ऑक्साईड, मॅग्नेशियम डायऑक्साईड असे घातक विषारी वायु हवेत सोडले जातात. त्यामुळे दमा, खोकला, मज्जासंस्थेचे विकार जडतात. शिवाय फटाके तयार होणा-या कारखान्यात हजारो लहान मुले बालमजूर म्हणून काम करतात. या पार्श्वभूमीवर अंनिसने 'नको फटाक्याची वात-लावू विवेकाची ज्योत' असे म्हणत शाळा-महाविद्यालयातून फटाके-मुक्त दिवाळी अभियान सुरू केले आहे.¹⁹

4) होळीचा सण : कालोचित कृती :

हिंदू धर्मात फाल्गुन पौर्णिमेदिवशी अग्नीची पूजा करण्याची पद्धत आहे. त्यासाठी आपण होळी करतो. परंपरेने आपण जी होळी साजरी करतो त्यात आपण जे काही आचरण करतो ते पाहुन लोकहितवादी गो.ह.देशमुख होळीच्या सणाला, 'मुखपणा' असे संबोधतात.²⁰ होळी करण्यासाठी आपण शेणकुटांचा आणि जळण म्हणून लाकडाचा वापर करतो. त्यासाठी दरवर्षी हजारो टन लाकूड व शेणीचा वापर करतो. होळी पेटविल्यानंतर बोंब मारणे, शिव्या देणे असले प्रकार चालतात. अंनिसने त्याऐवजी 'पर्यावरणीय होळी' ही कल्पना पुढे आणली आहे. होळीचा सण साजरा करताना शेणी, लाकडाचे ओंडके किंवा पुरणपोळी यांची होळी न करता आसपासचा परिसर स्वच्छ करून कोरड्या कच-याची होळी करावी. होळीच्या वेळी दिल्या जाणा-या शिव्यांमुळे स्त्रियांना कमीपणा येतो म्हणून होळीच्या वेळी स्त्री सन्मानाच्या घोषणा द्याव्यात. दुर्गुणांचे पुतळे तयार करून त्यांना भ्रष्टाचार, दहशतवाद अशी नावे देऊन ते पुतळे जाळावेत. विद्यार्थ्यांच्या मदतीने जनजागृती फेरी आयोजित करावी असे नानाविध उपक्रम या निमित्ताने आयोजित केले जातात.²¹ शिक्षण संस्थांनी विशेषतः रयत शिक्षण संस्थेने यासाठी मोठे काम केले. क-हाड तालुक्यातील प्राथमिक शिक्षकांनी व त्यांच्या विद्यार्थ्यांनी 'होळी टाळा-पर्यावरण राखा', 'होळी टाळा-इंधन वाचवा' अशा घोषणा देत प्रभात फे-या काढल्या.²²

5) सण-उत्सवातील अमानुष रूढी परंपरेविरुद्ध आवाज:

अंधश्रद्धा निर्मूलन समितीने सण-उत्सवातील अमानुष रूढी-परंपरा विरुद्धही आवाज उठविला आहे. गावपळण, बगाड, भिंतीवर टक्कर घेणे, देवदासी म्हणून मुलीला देवीचा सोडणे, अशा अंधश्रद्धांच्या विरोधात संवादाचा माध्यमातून, प्रत्यक्ष कृतीच्या माध्यमातून लोकजागृती केली सातारा-पुणे जिल्ह्यात अनेक गावात 'बगाड' म्हणजे एका सारळसोट खांबावरच्या टोकाला बांधलेला छोटा आडवा दांडा आणि त्याला नवस केलेल्यापैकी बांधलेला एखादा व्यक्ती ही अमानुष प्रथा रूढ आहे. बैलगाडीच्या साहाय्याने हे बगाड रानाशेतातून पळवले जाते. तेव्हा हा अमानुष प्रकार रोखण्यासाठी समितीने प्रयत्न केला आहे. नगर जिल्ह्यात गोदातिरावर संवत्सर व कोकमठान खेड्यात आज ही दरवर्षी गोफण गुंड्याचे युध्द खेळले जाते. ज्यात दोन्ही बाजूकडील योद्धे गोफणीतून एकमेकांवर दगडांचा वर्षाव करतात. या अमानुष प्रथेविरुद्ध समितीने आवाज उठविला.²³

निष्कर्ष:

सण व उत्सव हे मानवी संस्कृतीतील अविभाज्य घटक असले तरी सण व उत्सव साजरे करताना जे अनुचित प्रकार घडतात त्यांचे समर्थन कोणासही करता येणार नाही. महाराष्ट्रात अंधश्रद्धा निर्मूलन समिती गेली अनेक वर्षांपासून अशा चुकीच्या, अशास्त्रीय, कर्मकांडाच्या विरोधात संघर्ष करीत आहे. लोकांच्यात वैज्ञानिक

दृष्टिकोन रूजवून, संतपरंपरेचा वारसा त्यांना समजावून सांगून, सण व उत्सवाविषयी कालोचित, न्यायोचित भूमिका घेऊन वर्तमान आणि भविष्यकाळ सुरक्षित ठेवण्याच्या दृष्टिने अंनिसचा हा प्रयत्न निश्चितच व्यापक समाजपरिवर्तनाच्या दृष्टिने महत्वाचा ठरतो. लोकांच्या धार्मिक भावनांचा आदर ठेवून लोकांना विवेकाधिष्ठित, मुल्याधिष्ठित आचरणाकडे वळविणे ही अवघड कामगिरी गेली अनेक वर्षे सातत्याने अंधश्रद्धा निर्मूलन समिती करत आली आहे. सारांश सण व उत्सवामधील अंनिसची भूमिका विवेकवादी व चिकित्सक राहिली आहे.

संदर्भ सुची:

1. डॉ. वाड, विजया (संपा) : मराठी विश्वकोश, खंड-18 वा महाराष्ट्र राज्य मराठी विश्वकोश निर्मिती मंडळ, मुंबई
2. डॉ. वाड, विजया (संपा) : उपरोक्त
3. डॉ. दिक्षित, दुर्गा (संपा) : महाराष्ट्र संस्कृती कोश, डायमंड पब्लिकेशन, पुणे
4. डॉ. वाड, विजया (संपा) : उपरोक्त पान नं. 583
5. दाभोळकर, नरेंद्र : भ्रम आणि निरास, राजहंस प्रकाशन, पुणे
6. प्रा. आर्जे, प.रा. (संपा) : अंधश्रद्धा निर्मूलन वार्तापत्र (वार्षिक 2009)
7. प्रा. आर्जे प. रा. (संपा) : उपरोक्त
8. दाभोळकर नरेंद्र : श्रद्धा-अंधश्रद्धा, राजहंस प्रकाशन, पुणे
9. संत,दि.म. : आस्तिकता नास्तिकता दोन्ही अंधश्रद्धा, ग्रंथाली प्रकाशन, मुंबई
10. दाभोळकर नरेंद्र : विचार तर कराल? राजहंस प्रकाशन, पुणे
11. दाभोळकर नरेंद्र : विवेकाची पताका घेऊ खांद्यावरी, राजहंस प्रकाशन, पुणे, 2013
12. दाभोळकर नरेंद्र : लढे अंधश्रद्धेचे, छाया प्रकाशन, सातारा 1999
13. दाभोळकर नरेंद्र : ठरलं.... डोळस व्हायचं! मनोविकास प्रकाशन, पुणे
14. डॉ. गाडगीळ, स.रा. : लोकायत, लोकवाडमयगृह 2013
15. सावरकर,वि.दा. : विज्ञाननिष्ठ निबंध (समग्र सावरकर खंड 9वा) साकेत प्रकाशन, पुणे
16. दाभोळकर नरेंद्र : तिमिरातुनी तेजाकडे, समग्र अंधश्रद्धा निर्मूलन व पुढे, राजहंस प्रकाशन, पुणे, 2013
17. दाभोळकर नरेंद्र : विवेकाची पताका घेऊ खांद्यावरी, राजहंस प्रकाशन, पुणे, 2013
18. दाभोळकर नरेंद्र : समग्र अंधश्रद्धा निर्मूलन 'अंनिवा' तील निवडक लेख खंड 1, पुस्तक 4 कायदा व चिकित्सा
19. करवीर अनिल : अंधश्रद्धा, निर्मूलन वार्तापत्र लेख फटाकेमुक्त दिवाळी
20. सहस्त्रबुध्दे पु. ग : लोकहितवादींची शतपत्रे, कॉन्टिनेन्टल प्रकाशन, पुणे,
21. दाभोळकर नरेंद्र : समग्र अंधश्रद्धा निर्मूलन 'अंनिवा' तील निवडक लेख खंड 1, पुस्तक 4 कायदा व चिकित्सा
22. दाभोळकर नरेंद्र : विवेकाची पताका घेऊ खांद्यावरी पानं नं. 84
23. दाभोळकर नरेंद्र : विचार तर कराल? राजहंस प्रकाशन पुणे, 2012

त्योहारों का सामाजिक एवं ऐतिहासिक महत्व

तृप्ती आनंदा वडर

बी.ए.IVth सेम (optहिन्दी)

जी.आय.बागेवाडी डीग्री कॉलेज निपाणी

प्रस्तावना

भारतीय संस्कृति आरण्यक है! यह ऋषि-मुनियों के आश्रमों से निकल कर जन सामान्य तक पहुंची है। यही कारण है कि हजारों वर्षों की परम्परा त्योहार तथा उत्सव के रूप में ग्राम, वन तथा गिरी प्रदेशों में आज भी विद्यमान है। इन उत्सवों एवं त्योहारों का महत्व अनन्त काल से रहा है। हरेक संस्कार को उत्सव का रूप देकर उसकी सामाजिक स्वीकार्यता को स्थापित करना भारतीय लोक संस्कृति की सबसे बड़ी विशेषता रही है। हमारे देश में प्रत्येक त्योहार तथा उत्सव का सम्बंध किसी न किसी सामाजिक परम्परा, धार्मिक मान्यता, पौराणिक घटना और ऋतुचक्र के अनुरूप कृषि कार्य से जुड़ा होता है। मानव सभ्यता के प्रारम्भ काल से ही मनुष्य ऐसे क्षणों का सृजन करता रहा है जिसमें वह जीवन के सभी दुःख, कष्ट और तनाव को भुलकर सामूहिक रूप से उत्साह, प्रसन्नता और आनन्द का अनुभव कर सकते हैं।

राष्ट्रीय त्योहार

- गणतंत्र दिवस, स्वातंत्र्य दिवस, गांधी जयंती, अध्यापक दिवस, बाल दिवस यह सब त्योहार राष्ट्रीय पर्व में आते हैं।

धार्मिक त्योहार

- , रामनवमी, ईद, दशहरा, दीपावली, होली, बसंत पंचमी, कृष्ण जन्माष्टमी, रक्षा बंधन भैरवा दुज यह सब त्योहार धार्मिक पर्व में आते हैं

अनुक्रमणिका

- प्रस्तावना
- पारंपारिक महत्व
- सामाजिक महत्व
- ऐतिहासिक महत्व
- दीपावली, दशहरा का महत्व
- उपसंहार

पारंपारिक महत्व

रंग में रंगे हर आयु और वर्ग के लोग फगुआ गाते ढोल की थाप पर थिरकते द्वार-द्वार पर जाकर 'सदा आनंद रहे यह द्वारे' की मंगल कामना व्यक्त करते हैं। वसन्त पंचमी के दिन होलिका दहन की भूमि की पूजा करके अरण्डी (रेंड) का वृक्ष गाड़ दिया जाता है। लगभग महीने भर लकड़ी, कंड़ा तथा अन्य जलावन वहां इकट्ठा किया जाता है। होली के दिन शुभ काल में होलिका का दहन किया जाता है। उसके चतुर्दिक परिक्रमा करते हुए नृत्य किया जाता है। यह नाचगान पूरे दिन भर चलता ही रहता है। पौराणिक कथा के अनुसार दैत्यराज ने अपने पुत्र प्रह्लाद की जीवनलीला समाप्त करके दण्डित करने की इच्छा से अपनी बहन होलिका को आदेश दिया कि वह अपनी गोद में प्रह्लाद को लेकर अग्नि में प्रवेश करे। होलिका ने ऐसा ही किया। उसके पास एक दिव्य चुनरी थी, जिसे ओढ़ने से अग्नि में भस्म न होने का वरदान प्राप्त था। किन्तु भगवान विष्णु की कृपा से प्रह्लाद बच गए, और होलिका अग्नि में जल कर भस्म हो गई। दृष्ट होलिका की मृत्यु पर

नगरवासियों ने उसकी राख को उड़ा कर प्रसन्नता व्यक्त की। आधुनिक युग में राख के प्रतीक के रूप में अबीर-गुलाल उड़ाया जाता है।

सामाजिक महत्व

भारत कृषि प्रधान ग्रामीण देश है। यहां कृषिकर्म एवं मौसम के साथ त्योहार एवं उत्सव का अटूट सम्बन्ध देखा जाता है। रबी और खरीफ फसलों की कटाई के साथ ही वर्ष के सबसे सुखद दो मौसमों-वसन्त और शरद में तो मानो उत्सवों की बहार आ जाती है! वसन्त में वसन्तोत्सव, सरस्वती पूजा, होली, चैत्र नवरात्र व रामनवमी तो शरद में शारदीय नवरात्र, दुर्गा पूजा, दशहरा, दीपावली, करवा चौथ, गोवर्धन पूजा, इत्यादि की रंगत रहती है। ये उत्सव केवल एक अनुष्ठान ही नहीं हैं। अपितु इनके साथ सामाजिक समरसता और नृत्य संगीत का अद्भुत दृश्य भी जुड़ा है। वसन्त ऋतु में चैती होरी, धमार जैसे लोक संगीत तो शारदीय नवरात्र में माता के जगराता के बीच दुर्गापूजा के पण्डालों में गरबाडांडिया और रामलीला की धूम रहती है। दशहरे के मेलों में दूर-दूर से लोग सपरिवार सज-धज करके घूमने जाते हैं। इन मेलों में रिश्तेदारों से भेंट-मुलाकात भी होती है। महिलाओं के लिए मेला बहुत महत्व का होता है। इस अवसर पर वे आवश्यक वस्तुओं की खरीदारी कर लेती हैं। बड़े मेलों में घर-गृहस्थी की सारी वस्तुएं मिल जाती हैं।

ऐतिहासिक महत्व

इन बड़े त्योहारों के साथ ही भारत में पर्व-उत्सवों की एक लम्बी श्रृंखला है। ये पर्वोत्सव और त्योहार समाज की जीवंतता को बनाए रखते हैं। इनसे आपसी सम्बंधों को स्नेहयुक्त और प्रगाढ़ बनाने में सहायता मिलती है। राम नवमी, महाशिवरात्रि, छठपूजा, मकर संक्रान्ति, नाग पंचमी, गंगा दशहरा, भैयादूज, वट सावित्री, करवा चौथ, धन तेरस, पोंगल, ओणम, बिहू न जाने कितने पर्व एवं त्योहार मनाए जाते हैं। इन सबके साथ कोई न कोई हेतु जुड़ा होता है। जीवितपुत्रिका पर्व पर माता अपने पुत्र-पुत्री के चिरायु होने की कामना करती है। ये सारे व्रत परिवार के सदस्यों के बीच आपसी प्रेम, समर्पण और त्याग की भावना को जागृत करते हैं। आधुनिक युग में ढीले पड़ते रिश्तों और सम्बंधों को प्रगाढ़ करते हुए एक नवीन स्फूर्ति और ऊर्जा के संचार करते हैं। भारत की संस्कृति विभिन्नताओं से भरी पड़ी है। 'पग-पग बदले बोली, पग-पग बदले भेष' वाले इस देश में साल भर कोई न कोई उत्सव-व्रत-त्योहार मनाया जाता रहता है। लोक संगीत, नृत्य, नाट्य, लोक कथा, लोक गीत, किस्सा-कहानी, मुहावरा, लोकोक्ति, प्रहसन इत्यादि में भी पर्व एवम् उत्सव तथा उनके पीछे छिपे संस्कारों, मान्यताओं और परम्पराओं की झलक मिलती है। इनके साथ ही प्रतिवर्ष विभिन्न महापुरुषों की जयन्ती और राष्ट्रीय महत्व के दिवस भी पर्वोत्सव की ही भांति मनाए जाते हैं, जो इस बात के प्रतीक हैं कि आज भी उनके आदर्शों की मान्यता समाज में व्याप्त है। पर्वोत्सवों की ही भांति नदियों के संगम, तीर्थस्थलों तथा स्थान विशेष पर साल में लगने वाले मेलों की शोभा और महत्व निराला ही होता है। ग्रामीण और वनवासी क्षेत्रों में इन मेलों के जुटाने के पीछे ऐतिहासिक घटनाएं जुड़ी होती हैं।

दीपावली दशहराका महत्व

जिन त्योहारों का सबसे अधिक बेसब्री से इंतजार किया जाता है, वे हैं दशहरा और दीपावली। दशहरा शब्द की उत्पत्ति 'दश' और 'हरा' के संयोजन से हुई है, जिसका तात्पर्य भगवान श्रीराम द्वारा रावण के दस सिरों को काटने व तत्पश्चात उसकी मृत्यु के साथ ही राक्षस राज के आतंक की समाप्ति से है। यही कारण है कि इस दिन को विजयदशमी अर्थात् अन्याय पर न्याय की विजय के रूप में भी मनाया जाता है। दशहरा से पूर्व शारदीय नवरात्र में मातृरूपिणी चन्द्रघण्टा, कूष्मांडा, स्कन्दमाता, कात्यायनी, कालरात्रि, महागौरी एवं सिद्धिदात्री रूप में माता दुर्गा की लगातार नौ दिनों तक पूजा होती है। पूरा वातावरण शक्ति परम्परा की पूजा से तेजोमय हो जाता है। नवरात्र के बाद दशमी और उसके इक्कीसवें दिन दीपावली मनाई जाती है। दीपावली अर्थात् दीपों की पंक्ति। इसी दिन भगवान राम अपनी भार्या भगवती सीता एवं अनुज लक्ष्मण सहित चौदह वर्ष का वनवास पूरा करके अयोध्या लौटे थे। उस रात्रि कार्तिक मास की अमावस्या थी। उस रात में अयोध्यावासियों

ने उनके स्वागत में अयोध्या को दीपों के प्रकाश से जगमग करके मानो पृथ्वी पर आसमान के तारों को उतार दिया था। तभी से दीपावली का त्योहार मनाने की परम्परा चली आ रही है। इस दिन चित्रकूट में मंदाकिनी में स्नान करके कामदगिरी की परिक्रमा करके दीपदान करने का बड़ा महत्व है। एक पौराणिक मान्यता के अनुसार दीपावली यक्षों का उत्सव है। दीपावली की रात में यक्ष अपने राजा कुबेर के साथ हास-विलास तथा अपनी यक्षणियों के साथ आमोद-प्रमोद करते हैं। आज दीपावली के समय जो स्वादिष्ट पकवान बनाने, रंग-बिरंगी फुलझड़ी करने और मनोरंजन के विविध कार्यक्रम होते हैं, वे यक्षों की ही देन हैं। सभ्यता के विकास के साथ यह त्योहार मानवीय हो गया और धन के देवता कुबेर के स्थान पर धन की देवी लक्ष्मी की पूजा होने लगी। कई जगहों पर आज भी लक्ष्मी के साथ-साथ कुबेर की भी पूजा होती है।

उपसंहार

त्योहारों से हमारे जीवन में परिवर्तन और उल्लास का संचार होता है। त्योहार किसी भी जाति और देश उसके अतीत से संबंध जोड़ने का उत्तम साधन है जीवन में पग पग पर आने वाली बाधाएँ तनाव और पीड़ा त्योहारों के अवसर सभी मानव हर्षसे झुम उठते हैं।

हमारे देश में अनेक त्योहार हैं हर एक त्योहार के अलग अलग इरादे हैं अलग अलग संस्कृति हैं अलग अलग नियम हैं लेकिन मुख्य कारण यह है हम सब त्योहारों के कारण से क्यों ना हम सब मिले और आनंद फैलाएँ, उत्साह पूर्ण वातावरण निर्माण करें।



त्यौहार और लोकसाहित्य

सौ रोहिणी गुरुलिंग खंदारे (धनवडे)

सहायक शिक्षिका

न्यू होराईज़न स्कूल, औरनाल

प्रस्तावना

हमारा भारत देश महान है और इस महान भारत देश की संस्कृति भी महान है। भारत देश संस्कृति प्रधान देश होने के कारण हमारे देश में बहुत सारे त्यौहार मनाए जाते हैं इसलिए भारत देश को त्यौहारों का देश भी माना जाता है। त्यौहार शब्द “ तिथि वार” शब्द का ही विकृत अपभ्रंश है क्योंकि सभी त्यौहार अमुक तिथि और अमुक वार के योगायोग पर ही आधारित होते हैं। त्यौहार मनाने के पीछे महत्वपूर्ण उद्देश्य यह था कि, सभी एक साथ मिलकर खुशीयाँ बाँट सके। जब लोकमान्य तिलक जी ने सार्वजनिक गणेश उत्सव मनाना प्रारंभ कर दिया तब उनका एक ही उद्देश्य था कि, सभी मिल-जुलकर उत्सव मनाएँ और उनमें एकता की भावना बढे। जैन मुनी तरुणसागर महाराज जी कहते हैं कि, मुस्लिम बंधूओं का महत्वपूर्ण त्यौहार है RAMZAN और हिंदू बांधवों का महत्वपूर्ण त्यौहार DIWALI - यहाँ RAMZAN में (राम - हिंदुओं का देवता) आकर बैठा है और DIWALI में ALI (अली - मुस्लिमों का भगवान) आकर बैठा है वे हमें संदेश देते हैं कि, हम सभी एक ही एक साथ मिलजुलकर रहना चाहिए सभी एकसाथ मिलकर त्यौहार मनाए।

लोकसाहित्य लोकसंस्कृति का एक भाग है, उसका एक अंश है। यदि लोकसंस्कृति की उपमा किसी विशाल वटवृक्ष से दी जाए तो लोकसाहित्य में अंतर्भूत मानव भावनाएँ दीर्घकाल से मौलिक धरातल पर विचरण करती हुई चली आ रही है। लोकसाहित्य के अंतर्गत लोककथाओं का विशेष महत्त्व है। हमारे भारतीय त्यौहार भी लोककथाओं से संबंधित हैं। इसलिए त्यौहार और लोकसाहित्य के बीच गहरा संबंध है।

नव वर्ष प्रतिपदा

त्यौहार की क्रमसूची में यह पहला त्यौहार है। साथ ही साथ पर्यावरण के महत्त्व को मंथन करनेवाला त्यौहार है। गुडीपाडवा का पर्व मास की शुक्लप्रतिपदा को मनाया जाता है। जब प्रकृति के प्रांगण में वसंत ऋतु का शुभागम होता है, जब धरती नए - नए कोपलों से सजती है तब नवसंवत्सर का शुभागम माना जाता है। इसी तिथि को भगवान ब्रम्हा ने सृष्टि रचना का शुभारंभ किया था। इसी तिथि को भारतीय काल-गणना-पंचांग गणना का प्रारंभ माना जाता है। नव वर्षपर्व बड़ी शुद्धता से, सुख-शांति से, शक्ति-भक्ति से मनाया जाता है। डायरी लिखने का आरंभ इसी दिन होता है।

लोककथा -

भगवान श्रीरामचंद्रप्रभू के ऐतिहासिक विजय का संदर्भ इस त्यौहार के लिए दिया जाता है। कहा जाता है कि, इसी शुभ दिन पर भगवान राम ने भारत को राक्षसों के अन्याय, अत्याचार तथा चंगुल से मुक्त करने के लिए बालि की हत्या की थी। जिसकी खुशी के रूप में हर घर में गूढी अर्थात् विजय पताका फहराई गई। तब से लेकर आज तक यह नव वर्षचैत्र मास की शुक्लप्रतिपदा को मनाया जाता है। संवत्सर की इस प्रथमाप्रतिपदापर्व का चित्रण भारतीय वाङ्मय में वेद पुराण आदि में उपलब्ध है।

नागपंचमी

श्रावण मास के शुक्लपक्ष की पंचम तिथि को नागपंचमी मनाया जाता है। उस तिथि को नाग पूजा होने के कारण उसे नागपंचमी कहा गया है। इस त्यौहार को देहाती जीवन में महत्वपूर्ण स्थान है। नागपंचमी यह भूतदया का सीख सिखानेवाला त्यौहार है। पशु पंछी पर कृपा करने के लिए मनुष्य को सिखानेवाला यह त्यौहार है।

लोककथा

एक किसान था। वह एक दिन अपने खेत में हल चला रहा था। तब गलती से हल साँप के बिल को लगा और उसके बच्चे मर गये। इसका बदला लेने के लिए साँप ने किसान, उसकी पत्नी तथा उसके बच्चों को डस लिया और वे मर गए। किसान के बेटे की शादी होने के कारण वह ससुराल में थी। जब साँपिन उसे डसने के लिए गयी तब उन्होंने देखा कि किसान बेटे नाग का चित्र निकालकर उसकी पूजा कर रही है। यह देखकर साँपिन खुश हो गई और उन्होंने किसान और उसके परिवार को जीवित कर दिया। इसी लोककथा के आधार पर नागपंचमी त्यौहार के संकेत मानने लगे।

लोकगीत -

जबन गलिया हम कब हूँ ना देखली,
ऊ गलिया देखवलल हो मेरे नाग दुलरुवत
जो मोरा नाग के गेहूँ भीखि दी है,
लाले लाले बेटवा बिअई है हो मोरे नाग दुलरुवा ।
जो मोरा नाग के कोदो भीखि दीहे,
करिया करिया मुसरी बिअई है हो मोरे नाग दुलरुवा ।
जो मोरा नाग का भिखिया ना दीहें
दूनो बेकति जर तईहें हो मोरे नाग दुलरुवा ।

रक्षाबंधन

रक्षाबंधन यह त्यौहार भाई बहन के पवित्र प्रेम का प्रतीक है। रक्षाबंधन श्रावण पौर्णिमा को होता है इसलिए उसे राखी पौर्णिमा भी कहते हैं। इस दिन बहन अपने भाईयों के कलाई पर राखी बाँधती है और भाई अपनी बहन को उसकी रक्षा का वचन देता है इसलिए इस त्यौहार को रक्षाबंधन कहते हैं।

लोककथा -

इतिहास में कृष्ण और द्रौपदी की एक कहानी प्रसिद्ध है। युद्ध के दौरान श्रीकृष्ण की उंगली को चोट लगी थी तब द्रौपदी ने अपनी साड़ी को फाड़कर एक टुकड़ा निकाला और कृष्ण की उंगली पर बाँध दिया था। इसी उपकार के बदले श्रीकृष्ण ने द्रौपदी को किसी भी संकट में द्रौपदी की सहायता करने का वचन दिया था। वह श्रावण मास की पूर्णिमा का दिन था।

सन १९३५ में जब मेवाड़ की रानी कर्णावती पर बहादुरशाह ने आक्रमण किया तब उसने अपने राज्य की रक्षा के लिए मुगल बादशाह हुमायूँ को राखी भेजकर मदद के लिए याचना की। हुमायूँ मुस्लिम होते हुए भी राखी की लाज रखी और बहादुरशाह के विरुद्ध मेवाड़ की तरु से लड़कर कर्णावती और उसके राज्य की रक्षा की।

लोकगीत-

राखी त्यौहार है
हर तरु खुशियों का बौँछार है,
बंधा एक धागे में भाई-बहन का अटूट प्यार है।

गणेशोत्सव

गणेशोत्सव सबसे अधिक भव्य और बड़े पैमाने में महाराष्ट्रराज्य में बड़े धूमधाम से मनाया जाता है। सबसे पहले छत्रपती शिवाजी महाराज जी ने उसकी शुरुआत की थी। गणेश विघ्नों के राजा हैं। विघ्नों से बचाने के लिए विघ्नराज गणेश की पूजा की जाती है।

लोककथा -

एक बार भगवान शिव वन में गए थे। पार्वती स्नान करना चाहती थी। घर की रक्षा के लिए उन्होंने एक प्रहरी का निर्माण किया और उसे उचित आदेश देकर स्नान करने लगी। बाद में शिवजी पधारें। प्रहरी ने उन्हें

रोका क्योंकि पार्वती का आदेश था कि किसी को भी अंदर मत भेजो। अपने ही घर में रोकने के कारण शिवजी क्रोधित हुए और खड्ग से उसका सिर काटा तब तक पार्वती आई। दोनों में झगडा होने लगा। शिवजी उसे पुर्नजीवन दान के लिए तैयार हुए। उन्होंने अपने एक गण को बुलाकर आदेश दिया कि किसी का भी मस्तक काट लाओ जो प्रहरी के धड से जोडा जा सके। गण दौडा और जल्दबाजी में एक हाथी का सिर काट लाया शिवाजी ने वही सिर धड पर रखा और प्रहरी को नवजीवन दिया तथा अपने गण का प्रधान बना दिया। गणेश तब से गणाधिपति है। शिवजी ने आशीर्वाद देते हुऐ कहा था कि, जब भी पृथ्वी पर किसी भी नए और अच्छे कार्य की शुरुआत की जाए तो वहाँ सबसे पहले गणेश जी का नाम लेकर ही उसकी पूजा करेंगे। इसलिए हर एक अच्छे कार्य का प्रारंभ गणेश पूजा से ही किया जाता है।

दशहरा

अश्विनी शुक्ल पक्ष की दशमी तिथि को दशहरा अर्थात विजयादशमी मनाया जाता है। उसके पहले नौ दिन तक भगवती दुर्गा का पूजन तथा एक समय फलाहार का व्रत धारण किया जाता है। नवमी तक नवरात्र मनाया जाता है और दशमी के दिन दशहरा मनाया जाता है। “दशहरा” शब्द की उत्पत्तिसंस्कृत के शब्द “दश” “हर” से हुई है, जिसका शाब्दिकअर्थ है दस बुराईयों से छुटकारा पाना है। दशहरे का पर्वअसत्य पर सत्य एवं बुराई पर अच्छाई का विजय माना जाता है।

लोककथा -

भगवान राम ने विजयादशमी के शुभ मुहुर्त पर ही रावण का वध किया था। लंका विजययात्रा से लौटकर राम ने शिव और शक्ति की स्थापना करके उनकी पूजा अर्चना करने के बाद ही वे मर्यादा पुरुषोत्तम राम बने।

साथ ही साथ शमी (वृक्ष) पूजन का महात्म्यबताते हुए कहा जाता है कि, पांडवों के वनवास काल में अर्जुन के तमाम आयुध वनवास काल के अंत तक शमी वृक्ष में छिपाया गया था। इसी आयुध के बल पर ही अर्जुन वीर बने थे और महाभारत में अभूतपूर्व विजय पाई थी। इसलिए विजयादशमी के दिन शमी का पूजन किया जाता है।

दुर्गा माताजीने इसी दिन महिषासुर राक्षस का वध किया था।

लोकगीत-

खोलो केवडिया, दरस देड अबला
जात्री ढाढ दुआर हो माय
जो मोरी अबला के अक्षत चढावै
सो रे मोतिन फल पावई हो माय।
जो मेरी अबला के सेन्दुरा चढावै,
जनम जनम अहिवात हो माय।
जो मोरी अबला के नरियर चढावै,
सो रे पूत फल पावई हो माय।

दिवाली

कार्तिक कृष्ण अमावस्या को होनेवाली दिपावली हमारे बड त्यौहारों में है। इसे ज्योतिपर्व या प्रकाशउत्सव भी कहा जाता है। इस दिन अमावस्या की अंधेरी रात दीपों और मोमबत्तियों के प्रकाश से जगमगा उठती है। दीपावली का त्यौहार पाँच दिनों का होता है।

१।धनतेरस

कार्तिक मास कृष्णत्रयोदशी को धनतेरस मनाया जाता है। इसी दिन से दिवाली का शुभारंभ होता है।

लोककथा -

राजा हेम को पुत्र हुआ था। बच्चे के छठे पूजन के समय देवी ने साक्षात् रूप में प्रकट होकर बताया कि, यह बालक विवाह के चौथे दिन मर जाएगा और भविष्य में ऐसा ही हुआ। तब महाराज ने इस दुःख को दूर करने के लिए उपाय पूछा उस वक्त यमराज ने धनतेरस के दिन पूजन और दीपदान का विधान बताया और कहा कि उस दिन जो प्राणी व्रत रखेगा उसकी या उसके यहाँ किसी की असामायिक मृत्यु नहीं होगी इसलिए धनतेरस से ही दीपों का पूजन किया जाता है। दीपोंसे हमारी कुटीलता , मलिनता के साथ-साथ तरह-तरह के कीटाणुओं को नष्ट किया जाता है।

२) नरक चतुर्दशी - कार्तिक कृष्ण चतुर्दशी नरकचतुर्दशी के नाम जाना जाता है। यह दिन छोटी दीपावली के रूप में मनाया जाता है।

लोककथा - नरकासुर नामक का एक राक्षस राजा था। वह विष्णु भक्त था लेकिन उसका राज्य अन्यायपूर्ण था। लोगों ने छुटकारा पाने के लिए श्रीकृष्ण ने नरकासुर पर विजय प्राप्त की। इसी चतुर्दशी के दिन श्रीकृष्ण ने नरकासुर से दुनिया को राहत दिलाई थी। नरकासुर द्वारा बंदी बनाए गये सहस्रों राजाओं और रानियों को कारागार से मुक्त किया था। उस दिन राजाओं ने दीपावली मनाई थी।

३) लक्ष्मी पूजन -

दीपावली के अंतर्गत लक्ष्मी पूजन को महत्त्वपूर्ण स्थान दिया गया है। वसंत ऋतू की ऋतूओं का राजा और शरद ऋतू को रानी माना जाता है। शुष्कता में सरसता और अभाव में पूर्णता देखी जाती है इसलिए इन दो ऋतूओं में शक्ति पूजा और लक्ष्मी पूजा का महत्व है। कार्तिक अमावस्या के दिन ही भगवती लक्ष्मी दैत्य भय से विमुक्त होकर कमलांक में विराजती है। जगमगाती दीपमालिकाओं से हमारे अंतर्गत और बहिर्गत अंधकार दूर हो जाते हैं।

४) गोवर्धन पूजा - कार्तिक मास की शुक्ला प्रतिपदा को अन्नकूट पर्व मनाया जाता है। अन्नकूट पर्व के अवसर पर गाय के गोबर से गोवर्धनपर्वत बनाया जाता है इसलिए इस पर्व को गोवर्धन पूजा तथा अन्नकूट पर्व कहा जाता है।

लोककथा - इंद्र की कृपा से वर्षा होती है। इसलिए ब्रज में इंद्र पूजा की तैयारी शुरू थी। तब इस पूजा में विशेष मात्रा में पशु बलि दी जाती थी। जो श्रीकृष्ण को बिल्कुल पसंद नहीं था। उन्होंने पशु बलि का अनौचित्य और गोवर्धन पूजा का महत्त्व बताया। तब लोगों ने इंद्र की पूजा नहीं की। इंद्र क्रोधित हो गए और ब्रज को वर्षा से भिगा दिया तब श्रीकृष्ण ने गोवर्धनपर्वत को एक उंगली पर उठाया और ब्रजवासीयों की रक्षा की। इसी पुण्यस्मरण के लिए गोवर्धन पूजा की रक्षा की जाती है।

५) भैयादूज : कार्तिक शुक्लद्वितीया को भैयादूज पर्व मनाया जाता है।

लोककथा- भगवान सूर्य और संज्ञा से यमराज और यमुना का जन्म हुआ। यमुना की शादी हो गयी। यमुना यमराज के पास आकर सुख-दुःख की बातें करती थी लेकिन भाई कभी बहन के घर नहीं जाता। एक बार यमराज कार्तिक शुक्लद्वितीया के दिन बहन के घर गए। बहन ने खुशी से भाई को तिलक लगाकर आरती उतारी और मीठा व्यंजन खिलाया। भाई बहन की आदर सेवा से खुश होकर बहन को भेंट दिया और बहन को मनमानी वस्तु माँगने के लिए अनुरोध किया। भोली-भाली बहन ने कहा कि, इसी प्रकार हर भाई अपने बहन के घर जाए और उसका आतिथ्य स्वीकार करें तथा उसे भेंट दे इसलिए तब से कार्तिक शुक्लद्वितीया को भैयादूज पर्व मनाया जाता है।

मकर संक्रांत: जनवरी मास में प्रायः 13,14,15 तारीख को जब सूरज राशि परिवर्तन करता है। तब वह मकर में प्रवेश करता है और उसे ही मकर संक्रांत कहते हैं। मकर संक्रांति को दान पर्व भी कहा जाता है। तिल -गुड़ , खिचड़ी, फल एवं राशि अनुसार दान किया जाता है।

लोककथा- हिंदू धर्मशास्त्रों के अनुसार मकर संक्रांत से देवताओं का दिन आरंभ होता है, जो आषाढ मास तक रहता है महाभारत काल में भीष्म जी ने अपना देह त्यागने के लिए मकर संक्रांत का चयन किया था।

इसी दिन भगवान विष्णू ने असुरों का अंत करके युद्ध समाप्ती की घोषणा की थी। उन्होंने सभी असुरों के सिरों को मंदार पर्वत में दबा दिया था इसलिए यह दिन बुराईयों और नकारात्मकता को खत्म करने का दिन भी माना जाता है।

होली : होली शिशिरान्त और वसन्तारंभ का उत्सव है। फाल्गुन शुक्ल पौर्णिमा की रात में होली जलाई जाती है कोष ग्रंथ के अनुसार संस्कृतमें भुने हुए अन्न को “होलका” नाम से पुकारा जाता है। अतः इसी के नाम पर “होलिकोत्सव ” का प्रारंभ मानकर इस पर्व को हम वैदिककालीन कह सकते हैं। होलिकाग्नि वायुमंडल को कीटाणुमुक्त करनेवाली होती है। यह उत्सवस्वास्थ्यरक्षक होता है।

लोककथा :- प्राचीन काल में हिरण्यकश्यप नामक अत्याचारी, दुराचारी और निरंकुश राजा था इसलिए उसका पुत्रप्रल्हाद उनका विरोध करता था। प्रल्हाद परमेश्वर का भक्त था, वह उनकी उपासना करता था। यह देखकर हिरण्यकश्यप आग-बबूला हो जाता था। उसने अपनी बहन होलिका को आदेश दिया कि, प्रल्हाद को लेकर अग्नि में बैठो ताकि प्रल्हाद जलकर भस्म हो जाए। होलिका को वरदान मिला था इसलिए आग उसका कुछ नहीं बिगाड़ सकता। लेकिन प्रल्हाद की परमभक्ति ने प्रल्हाद को बचा लिया। प्रल्हाद की अटल भक्ति भावना की याद में फाल्गुन पूर्णिमा की रात को लोग होलिका दहन करते हैं।

लोकगीत-

सखि होली ने धूम मचाई
महिनवा फागुन का,
देखो झूम-झूम नाचे हैं मनवा
महिनवा फागुन का।

निष्कर्ष :-

हमारी हिंदू संस्कृति महान है। विदेशी संस्कृति हमें सिर्फ Earning और Learning सिखाती है बल्कि हमारी हिंदू संस्कृति Earning और Learning के साथ साथ Leaving भी सिखाती है। हमारे देश में जो भी त्यौहार मनाए जाते हैं। उनमें अनेकता दिखाई देती है। कुछ त्यौहार ऋतू और मौसम के अनुसार मनाए जाते हैं तो कुछ सांस्कृतिक या किसी घटना विशेष से संबंधित हैं। त्यौहार का रूप चाहे बड़ा हो या छोटा लेकिन अवश्य श्रद्धा और विश्वास, नैतिकता और विशुद्धता का परिचायक है। इससे कलुषता और हीनता की भावना समाप्त होती है और सच्चाई आत्मविश्वास की उच्च और श्रेष्ठ भावना का जन्म होता है। हमारे भारत देश में जो कोई त्यौहार उत्सव मनाए जाते हैं वे लोकसाहित्य से संबंधित हैं। हर एक त्यौहार तथा उत्सव उद्देश्य लोककथा से संबंधित हैं इसलिए त्यौहार और लोकसाहित्य के बीच अटूट रिश्ता है।

संदर्भसूची -

- 1) हमारे पर्व और त्यौहार - पं. माधवाचार्य शास्त्री
- 2) हमारे सांस्कृतिक पर्व त्यौहार - डॉ. माहेश्वरीसिंह “महेश”
- 3) डायमंड महाराष्ट्रसंस्कृतिकोश
- 4) होली लोकगीत - शकुंतला बहादुर
- 5) लोकसाहित्य - डॉ. विदया चौहान
- 6) दै. लोकमत - जैनमुनी तरुणसागर महाराजजी के विचार

स्त्रियांमधील कौशल्ये आणि सण-उत्सव

यु. एस. खोत

सहयोगी प्राध्यापक

श्रीमतीआ. रा.पाटील कन्या महाविद्यालय, इचलकरंजी

डॉ. मंजुषा मोळवणे

उपसचिव - महाराष्ट्र राज्य,

महिला आयोग

गोषवारा -

भारत हा कृषीप्रधान देश असून आपल्या देशातील सण-उत्सव साजरे करण्यामागे धार्मिक, सांस्कृतिक, सामाजिक अशी अनेक कारणे आहेत. सणांच्याद्वारे आपल्या रूढी, प्रथा, परंपरा जपल्या जातात. पूर्वीच्या काळी स्त्रिया त्यांच्याजवळ असलेल्या पारंपारिक कौशल्येचा उपयोग सणांच्या वेळी करून कुटुंबात मानसिक समाधानाबरोबरच बंधुभाव निर्माण करीत असत. काळानुरूप सण-उत्सव साजरे करण्यामध्ये बदल होत गेले. आधुनिक तंत्रज्ञानानुरूप कौशल्य प्रशिक्षणाद्वारे स्त्रियांनी योग्य प्रशिक्षण घेवून सण-उत्सवाच्या कालावधीत त्याचा योग्य उपयोग केल्यास त्यांच्या स्वावलंबनाबरोबरच त्यांची उत्पादन क्षमता वाढेल आणि देशाचा विकासदर वाढण्यास मदत होईल.

मुख्य शब्द - कौशल्य, सण, उत्सव

प्रस्तावना -

भारत हा कृषीप्रधान देश असून आपल्या देशाला समृद्ध असा सांस्कृतिक वारसा आपल्या देशाला लाभला आहे. आपल्या देशात विविध सणांच्या माध्यमातून आपल्या रूढी, प्रथा, परंपरा जपल्या जातात. देशात अनेक जाती-धर्माचे लोक राहत असून वेगवेगळे सण उत्साहात साजरे करताना दिसतात. आपल्या देशातील सण-उत्सव साजरे करण्याच्या पद्धतीने जगभरातील लोकांना तसेच आपल्यामधील लहान मुलांना अनेकातून एकतेचे रूप पहायला मिळते. आपले सण हे निसर्गाचे रक्षण करणारे, कृषी संस्कृतीशी नाते सांगणारे असे आहेत. सण उत्सवांचा मूळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राखणे हा आहे.

सण उत्सव साजरे करण्यामागे शैक्षणिक, धार्मिक, सांस्कृतिक, सामाजिक अशी अनेक कारणे ही आहेत. पूर्वी दळणवळणाची साधने कमी होती, त्यामुळे लोकांना एकत्र आणण्याकरिता एकमेकांना भेटण्याकरिता किंवा मुलींना माहेरी जाणेकरिता हे एक कारण असे. सर्वजण एकत्र येऊन अनेक गोडधोड पदार्थ बनवत असत. सुख, दुःखे समजून घेत. यामागे आपल्या परंपरा, रुचिपालट, लोकांना एकत्र येण्याचे निमित्त ही कारणे असली तरी भारतीय सणांकडे विचारपूर्वक पाहिले असता प्रत्येक सण हा निसर्गातील बदलाशी संबंधित आहेत. आपल्या सणांची रचनाही ऋतूमानानुसार दिसून येते आपले शारीरिक आरोग्य चांगले ठेवण्याच्या दृष्टीने ऋतूमानानुसार आहारात करावयाच्या बदलाकरीताही सणांची मदत होते. कारण, शरीराचे आरोग्य हे आहारावरच अवलंबून असते.

भारतातील प्रमुख सण -

१) गुढीपाडवा - गुढीपाडव्यापासून नूतन शालिवाहन शक वर्षाचा प्रारंभ होतो या दिवशी गुढी उभारून नवीन वर्षाचे स्वागत करण्यात येते. यावेळी हवेतील गारवा कमी झालेला असतो व उन्हाळ्याला प्रारंभ होतो. उन्हाळा सुखद जावा, आरोग्य चांगले राहावे म्हणून कडुलिंबाच्या कोवळ्या पानात हरभऱ्याची डाळ, ओवा, मीठ, गूळ घालून तयार केलेला प्रसाद घरातील सर्वांना दिला जातो व भरपूर पेय पदार्थांचा उदा. सरबते, पन्हे यांचा आहारात वापर करण्यास सुरुवात केली जाते.

२) नागपंचमी - श्रावण महिन्यातील पहिला सण म्हणजे नागपंचमी. स्त्रिया व मुलींचा आवडता सण नटून-थटून या दिवशी नागाची पूजा करण्याबरोबर वेगवेगळे खेळ स्त्रिया आवडीने खेळतात. श्रावण महिन्यात लाहया तसेच भाजलेल्या पदार्थांचा आहारात वापर जास्त केला जातो.

- ३) गणेश चतुर्थी - भाद्रपद मध्ये येणारा मोठा सण म्हणजे गणेश चतुर्थी हा सण ही खूप उत्साहाने आणि आनंदाने सर्वच थरातील लोकांमध्ये साजरा केला जातो. गणपतीच्या पाच दिवसांच्या काळात घरोघरी मोदक, खीर यासारख्या गोड पदार्थांबरोबर या ऋतुत येणाऱ्या वेगवेगळ्या पालेभाज्यांचा आहारात समावेश केला जातो.
- ४) दसरा - अश्विन महिन्यात येणाऱ्या दसऱ्याच्या अगोदर नऊ दिवस नवरात्र उत्सव साजरा केला जातो. नवदूर्गाची पूजा केली जाते यावेळी बरेचजण उपवास करतात. बऱ्याच ठिकाणी गर्भा नृत्याचे आयोजन केले जाते.
- ५) दिवाळी - दिवाळी हा सण दीपावली म्हणून सुद्धा प्रसिद्ध आहे. घरोघरी दिवे लावले जातात. आकाश कंदील, तोरण लावू उत्साहाने सण साजरा केला जातो. दिवाळीच्या चार दिवसात रोज गोड पदार्थ बनविले जातात. तसेच लाडू, करंज्या, चकली, अनारसे, चिवडा असे फराळांचे पदार्थ बनविले जातात. कारण, यावेळी सुरू होणाऱ्या थंडी करिता या आहाराची गरज असते. ज्याद्वारे जास्तीचा उष्मांक मिळण्यास मदत होते.
- ६) मकर संक्रांत - १४ जानेवारीला येणाऱ्या मकर संक्रांतीला खूपच महत्त्व आहे. मकर संक्रांतीपासून उत्तरायणाला सुरुवात होते. या दिवशी तिळगूळाच्या पदार्थांचा आहारात समावेश केला जातो. तसेच या काळात बाजारी व वेगवेगळ्या भाज्यांचा आहारात समावेश केला जातो. ज्यांच्याद्वारे खनिजे व जीवनसत्वांचा पुरवठा होण्यास मदत होते.

भारतात वरील सणांबरोबर वर्षभरात रामनवमी, रक्षाबंधन, बैलपोळा, महावीर जयंती, मोहरम, ईद, नाताळ हे सर्व सण आपल्या धर्म पंथानुसार साजरे केले जातात. त्याचबरोबर स्वातंत्र्य दिन, प्रजासत्ताक दिन राष्ट्रीय सण साजरे केले जातात.

पूर्वीचे सण व उत्सव -

पूर्वी सण-उत्सव साजरे करताना प्रत्येक सणानुसार कुटुंबातील लोक तसेच आजूबाजूचे शेजारीपाजारी एकत्र येत. आपापल्या कौशल्याचा वापर करून प्रत्येक गोष्ट आनंदात तयार करित अगदी दिवाळीचा फराळ करताना, करंजी, लाडू, चकली बनविण्यासही एकमेकांच्या घरी जात आणि आनंदात एकमेकांच्या सहवासात स्वच्छ, सुंदर, पौष्टिक पदार्थ घरोघरी बनविले जात. हे बनविताना ज्या गृहिणीला जो पदार्थ चांगला बनविता येतो. ती पुढाकाराने तो बनवत असे इतर गृहिणी तिला मदत करित तसेच तिच्याकडून शिकून घेत असत. घरातील वडीलधाऱ्या गृहिणी त्यांना मार्गदर्शन करित त्यामुळे सण उत्सवामध्ये गृहिणींना आपल्या कौशल्याचा उपयोग करण्याबरोबरच एकमेकांच्या सहवास लाभत असे. एक प्रकारचा मानसिक आधारही मिळत असे. एकमेकांना स्वतः तयार केलेल्या पदार्थांची, वस्तूंची देवाणघेवाण करित असत. हे करताना त्यांच्यामध्ये असलेल्या कौशल्याचा पुरेपूर उपयोग केला जात असे. त्यावेळी त्यांना त्यांच्या कौशल्याद्वारे आर्थिक प्राप्ती होत नसली तरी मानसिक समाधान मिळत असे तसेच आत्मविश्वासात वाढ होत असे आणि त्या निरपेक्ष भावनेने, उत्साहाने एकमेकांना मदत करित असत आणि स्वतः बनविलेल्या पदार्थाद्वारे कुटुंबाचे आरोग्य चांगले ठेवण्यासाठी आरोग्यपूर्ण जगण्याकरिता मदत करित आणि आपण शिकलेली परंपरागत कौशल्ये आपल्या मुली-सूनांनी आत्मसात करण्यास मदत करित. यामध्ये नाती अधिक दृढ होऊन आचार-विचारांची देवाणघेवाण होत असे. तसेच एकमेकांमधील भेदभाव विसरून समृद्ध जीवन जगण्या बरोबरच बंधुभाव व राष्ट्रीय एकात्मता निर्माण होण्यास मदत होत असे.

आजचे सण-उत्सव -

हजारो वर्षांपूर्वी निर्माण झालेले सण-उत्सव साजरे करण्यामागचे मूळ उद्देश खूप महान आणि उदात्त होते. बदलत्या काळानुसार त्यामध्ये बदल होत गेले. आज सण-उत्सव साजरे करण्याच्या उद्देशामध्ये आणि पद्धतीमध्ये खूप बदल झालेला दिसून येतो. यावर प्रसारमाध्यमे, स्पर्धा, अर्थकारण यांचा परिणाम होताना दिसून येतो.

सण साजरे करणे म्हणजे भरपूर खरेदी करणे, एकमेकांना भेटवस्तू देणे. त्याचबरोबर उत्सवामध्ये बाजारीकरण आले आहे. वेगवेगळे सेल, डीस्काऊंट त्यामध्ये भर घालीत आहे. बऱ्याच गृहिणी आपले कौशल्य वापरण्याऐवजी या जाहिरातीला बळी पडत आहेत आणि सण समारंभाकरिता स्वतः तयार केलेले पदार्थ, वस्तू वापरण्याऐवजी बाजारात मिळणाऱ्या तयार वस्तू घेण्याकडे त्यांचे कल वाढत आहे. त्यामुळे बऱ्याच वेळी कुटुंबाच्या आरोग्य व स्वास्थ्यावरही त्याचा परिणाम होताना दिसत आहे. सण उत्सवाचा मूळ उद्देश म्हणजे निसर्गातील उपयोगी असणाऱ्या गोष्टींचा पूजेमध्ये समावेश करून त्यांच्याबद्दल कृतज्ञता व्यक्त करणे जसे पाने, फुले, फळे पण हा बाजूला पडून तिथे थर्माकोल, कृत्रिम वस्तू येत आहेत. सणांच्या माध्यमातून स्त्रियांचा कौशल्य विकास -

कौशल्य विकास उद्योजकता धोरण २०१५ नुसार भारतात ४.६९, युनायटेड किंग्डममध्ये ६८, जर्मनीमध्ये ७५, जपानमध्ये ८०, दक्षिण कोरियामध्ये ९५ टक्के लोकसंख्या कौशल्याधिष्ठित आहे. २०२२ पर्यंत भारत हा जगातील सर्वात तरुण देशापैकी एक असेल जास्तीतजास्त उत्पादन क्षमता असलेले मनुष्यबळ भारताकडे असेल पण ते प्रशिक्षित आणि कुशल मनुष्यबळ असणे अत्यंत आवश्यक आहे.

महिलांना आर्थिकदृष्ट्या सक्षम बनवण्याकरिता त्यांच्या आत्मविश्वासात वाढ होण्याकरिता त्यांची निर्णयक्षमता वाढवण्याकरिता आणि त्या विकासाच्या मुख्य प्रवाहात येण्याकरिता त्यांनी वेगवेगळी कौशल्य आत्मसात केली पाहिजेत. या करिता सरकारी तसेच खाजगी पातळीवर वेगवेगळे प्रयत्न सुरू आहेत. भारतातील तरुण वयोगटातील उमेदवारांना विविध क्षेत्रांमध्ये बदलत्या आधुनिक तंत्रज्ञानानुरूप कौशल्य प्रशिक्षणाद्वारे उत्पादनक्षम बनविण्याच्या दृष्टीने “कौशल्यविकास” या कार्यक्रमास राष्ट्रीय प्राधान्या मध्ये राष्ट्रीय कौशल्य विकास कार्यक्रम सुरू करण्यात आला. या कार्यक्रमांतर्गत महाराष्ट्रशासनाच्या कौशल्य विकास योजनेनुसार २०२२ पर्यंत ४.५ कोटी कुशल मनुष्यबळाची निर्मिती करण्याचे उद्दीष्ट ठरविण्यात आले आहे आणि त्या दृष्टीने प्रयत्नही सुरू आहेत.

सण उत्सवाच्या माध्यमातून कौशल्य विकासाला चालना मिळू शकते. आपल्याकडे असलेल्या कौशल्याचा उपयोग करून वेगवेगळ्या सणांकरिता आवश्यक असलेल्या वस्तू निर्माण करून स्वतःकरिता स्वतःच्या कुटुंबाकरिता उपयोग करता येतो. आपल्या कुटुंबातील व्यक्तींना समाधान देण्याबरोबरच चांगले आरोग्यही देण्यास मदत करता येते. जसेकुकीचे कौशल्य संपादन केलेल्या स्त्रिया वेगवेगळ्या सणानुसार आपल्या कुटुंबाला वेगवेगळे पदार्थ बनवून देऊन कुटुंबियांच्या आहारात स्वच्छ, सात्विक, पौष्टिक अशा पदार्थांचा समावेश करू शकतात. ज्याद्वारे कुटुंबातील व्यक्तींना स्वतः बनविलेल्या फराळाच्या माध्यमातून प्रेम, वात्सल्याबरोबरच स्वास्थ्य आणि चांगली पौष्टिकता कुटुंबाला मिळू शकते. तसेच आपल्या चांगल्या कौशल्याचा उपयोग करून शक्य असल्यास स्वतः तसेच इतरांची मदत घेऊन चांगले पदार्थ तयार करून स्वास्थ्यवर्धक पौष्टिक पदार्थ आपल्या माहितीतील लोकांमध्ये विक्री करून त्याद्वारे अर्थार्जन करू शकतात. वेगवेगळ्या सणांच्या वेळी जसे पाडव्याच्या वेळेस साखरेच्या माळांबरोबर वेगवेगळी टिकाऊ सरबते, पन्हे इत्यादी श्रावण महिन्यात लाह्या, राजगिन्याचे लाडू, लाही पीठ, भाजण्या तर गणेश चतुर्थीला मोदक आणि फराळांचे पदार्थ तसेच दसरा-दिवाळीला वेगवेगळे फराळांचे पदार्थ तयार करून तसेच ज्यांना तयार पिठे हवे आहेत, त्यांना त्याप्रमाणे पुरवठा करू शकतात. संक्रांतीला तिळगूळ, तिळाच्या वड्या, गूळपोळी यासारखे पदार्थ बनवून मागणीप्रमाणे पुरवठा करून आपल्या कौशल्याचा उपयोग करू शकतात.

ज्वेलरी मेकिंगचे कौशल्य आत्मसात केलेल्या स्त्रिया सण समारंभानुसार वेगवेगळ्या प्रकारच्या ज्वेलरी तयार करून त्याची विक्री करू शकतात. राखी पौर्णिमेकरिता वेगवेगळ्या राख्या बनवून त्यांची विक्री करत आहेत. गणपतीच्या वेळी वेगवेगळ्या माळा व दागिणे बनविणे याकरिता आपल्या कौशल्याचा उपयोग करू शकतात.

चांगले शिवण कौशल्य असणाऱ्या स्त्रियांनी स्वतःचे कपडे स्वतः शिवणे त्याबरोबरच इतरांना त्यांच्या आवडीप्रमाणे चांगले व वेळेत कपडे तयार करून दिल्यास दोघांनाही मानसिक समाधान तर मिळेलच त्याचबरोबर त्यांचे उत्पन्न वाढण्यास, मदत होईल. सण उत्सवाच्या काळात वेगवेगळ्या शिवण कौशल्याची मागणी आणखी वाढत असते. त्यानुसार वेगवेगळे वस्त्र तयार करून त्याचा पुरवठा करता येतो. उदा. देव पूजेकरिता लागणारे वस्त्रे, आसन व इतर वस्त्रे इत्यादींचा पुरवठा करता येईल.

ब्युटी पार्लरचे कौशल्य आत्मसात केलेल्या मुली व स्त्रिया स्वतःचे सौंदर्य खुलविण्याबरोबर इतरांचे सौंदर्य खुलविण्यास आकर्षक बनविण्यास त्यांना सजविण्यास मदत करतात. आजकाल प्रत्येक सण समारंभाच्या वेळी सर्वच ब्युटी पार्लरमध्ये भरपूर गर्दी दिसून येते अगदी क्लीनअप पासून ब्लिचिंग, फेसीयल करिता मागणी दिसून येते. सण समारंभाच्या कालावधीत हे कौशल्य आत्मसात केलेल्या स्त्रीयांचे चांगले अर्थार्जन होताना दिसून येते. सर्वसाधारणपणे सर्वच व्यावसायात सणांच्या काळात ३० ते ३५ टक्के इतकी अधिक वाढ होते.

निष्कर्ष -

भारत हा समृद्ध असा सांस्कृतिक वारसा असलेला देश असून भारतात वेगवेगळे सण व उत्सव सर्व जाती-धर्मातील लोक मोठ्या उत्साहाने साजरे करतात. पूर्वीच्या काळी स्त्रिया सण-उत्सवाच्या वेळी आपल्या पारंपारिक कौशल्याचा वापर करून कुटुंबामध्ये मानसिक समाधानाबरोबर बंधुभाव, एकात्मता, जवळीक निर्माण करीत. बदलत्या काळाप्रमाणे तसेच शहरीकरणामुळे सण-उत्सव साजरे करण्यामध्ये बदल होत गेले. सर्वसाधारणपणे सर्वच व्यावसायात सणांच्या काळात ३० ते ३५ टक्के इतकी अधिक वाढ होते. सध्याच्या काळात सणांच्या माध्यमातून स्त्रियांच्या कौशल्य विकासाचा चालना मिळू शकते. आधुनिक तंत्रज्ञानानुरूप कौशल्य प्रशिक्षणाद्वारे स्त्रियांनी योग्य प्रशिक्षण घेवून सण-उत्सवाच्या कालावधीत त्याचा योग्य उपयोग केल्यास त्यांच्या स्वावलंबनाबरोबरच त्यांची उत्पादन क्षमता वाढेल आणि देशाचा विकासदर वाढण्यास मदत होईल.

संदर्भ -

- 1) <http://mr.vikaspedia.in/social>
- 2) National Skill Development Corporation (NSDC) 2012.
- 3) District wise skill gap study for the State of Maharashtra (2012-2017)



प्रवासवर्णन : परदेशातील सण-उत्सवांचे चित्रण**प्रा. वैशाली श्रीकांत गुंजेकर**

भोगावती महाविद्यालय, कुरुकली

मानवी जीवनातील सण-उत्सव हे सांस्कृतिक चैतन्याचे प्रतीक आहे. माणसांना एकत्र बांधून ठेवणे भावनिक एकोपा व एकात्मता साधण्याचे काम सण-उत्सव करत असतात. प्रत्येक समाजातल्या सांस्कृतिक जीवनात सण-उत्सवांना अनन्यसाधारण महत्त्व आहे. सण-उत्सवातून त्या समाजातील रूढी, प्रथा, परंपरांचा परिचय होत असतो. सण-उत्सव साजरे करणे मानवाची सहज प्रवृत्ती असून त्यातून व्यक्त होणारा आनंद मानवी जीवनाला स्फूर्ती देणारा ठरतो. सण-उत्सवातून दैवीकल्पना, पौराणिक कथा-कल्पना, विशिष्ट देवतांचे अधिष्ठान, भक्तिभाव, श्रद्धा, पूजा व्रत, वैकल्य, नैवेद्य इत्यादींमुळे सण-उत्सवांना धार्मिकता प्राप्त होत असते. परदेशातील सण-उत्सवातून तेथील वैविध्यपूर्ण असलेल्या धार्मिकतेचा आणि संस्कृतीचा अभ्यास करणे आवश्यक आहे.

‘प्रवासवर्णन’ या वाङ्मय प्रकारातून लेखक अनेक कारणाने देशा-परदेशात प्रवास करत असतो. पाहिलेल्या, अनुभवलेल्या अनेक गोष्टींची वर्णने मांडत असतो. ज्या प्रदेशाला लेखक भेट देतो तेथील समाजजीवनातील अनेक बारकावे सूक्ष्मनिरीक्षणातून व आलेल्या अनुभवातून संस्कृतीविषयकतेचे विचार प्रवासवर्णनातून मांडत असतो. प्रदेशातील वास्तव्यात अनेक सण-उत्सव साजरे होत असताना आलेल्या अनुभवांची वर्णने प्रवासवर्णनात नमूद केलेली आहेत कोणत्याही प्रदेशातील सण-उत्सवांची माहिती घेण्यासाठी तेथे वास्तव्य करणे गरजेचे असते. या वास्तव्यातून सण-उत्सवातील रूढी, प्रथा, परंपरा अनुभवता येतात. अनेक प्रवासी लेखकांनी भेटी दिलेल्या प्रदेशातील सण-उत्सवांमध्ये सामील होऊन आस्वाद घेतलेला आहे. हा आस्वाद घेताना आपल्या देशातील सण-उत्सवांची तुलनाही लेखक करताना दिसतात.

प्रभाकर पाध्येना जपानमधील संस्कृतीत कोकण ओतप्रोत भरल्याचा भास होतो. ‘तोकोनामा’ प्रवासवर्णनातील ‘किनोमियाची जत्रा’ या भागातून जपानमधील ‘किनोमियाच्या’ जत्रेच्या दंतकथेपासून ते उत्सव साजरा करण्यापर्यंतचा इतिवृत्तांत मांडलेला आहे. या जत्रेतल्या पक्वान्नामधील काळे पांढरे तीळ टाकून केलेला लाल भात प्रभाकर पाध्येना कोकणी संस्कृतीची आठवण करून देतो. जपानी मंदिरात देवांच्या मूर्त्या नसल्याचा प्रत्यय प्रभाकर पाध्येना किनोमियाच्या जत्रेत आला. तेथे आरसा, सशाच्या प्रतिमा आणि साके ऐवढेच तेथील देव्हान्यामध्ये पहावयास मिळाले. या प्रतिकांविषयीचा उलगडा जपानी मित्र पासीन करून देतो. आरसा हे आत्म्याचे प्रतीक आहे. ससा हा जपानी कोल्ह्यासारखा दिसतो. कोल्हा हा किनोमियाचा आवडता प्राणी आहे, तर ‘साके’ हे जपानी पेय आहे. जपानी मंदिरातल्या प्रतीकातून त्यांच्या धार्मिक घटकांची नव्याने ओळख होते.

जपानमधील चंद्रोत्सवाचा आस्वाद प्रभाकर पाध्ये घेतात. जपानी चंद्रोत्सव म्हणजे शरद ऋतूमधील चंद्रदर्शनाचा समारंभ होय. या जपानी चंद्रोत्सवाची तुलना कोजागिरी पौर्णिमेशी करतात. दोन देशातील सण-उत्सवातल्या साम्यत्वाविषयीचे वर्णन प्रभाकर पाध्ये करतात. ‘जी शक्ती मला पाश्चात्यांच्या सणांत त्यांच्या ख्रिस्मसमध्ये, ईस्टरमध्ये अगर ऑल सोल्समध्ये कधी आढळली नाही. ऑल सोल्सच्या रात्री चर्चच्या आवारांत मेणबत्यांची आरास पाहूनही अगर मिलानच्या ड्युओमोमध्ये लाल फुलांची पूजा पाहूनही जो माझा भारतीय आत्मा जागृत झाला नाही तो जागृत करण्याची शक्ति जपानच्या चंद्रोत्सवात कशी आली? मन आश्चर्याने भारून जाते, लगेच जपानविषयीची आपुलकी त्यात मिसळते. काही काळ आंत, अंतरंगात कसले तरी अबोध समाधान पसरत आहे असे वाटते..... नि मग जरा वेळाने जाणवते की भारतीय संस्कृति आणि जपानी संस्कृति त्यांच्यात कसले तरी जिवाळ्याचे नाते आहे, कसल्या तरी नाजूक धाग्याने दोघांचे सांस्कृतिक जीवन एकत्र बांधलेले आहे. हे कसले नाते आहे हे ध्यानांत यायला फार वेळ लागत नाही. ”¹ प्रवासी लेखक अनेक देशांतील

सण-उत्सवांमध्ये आपली संस्कृती पाहत असताना काही सण-उत्सवांतून आपल्या संस्कृतीचे बीज सापडत असल्याचे प्रभाकर पाध्येच्या वक्तव्यातून जाणवून येते.

मानवी जीवनातले सगळे सण-उत्सव हे निसर्गाशी संबंधित असतात. 'रंग अमेरिकेचे' या प्रवासवर्णनातून मृणालिनी जोगळेकर अमेरिकन समाजजीवनातल्या जत्रा, उत्सवाला विशेष महत्त्व असल्याचे सांगतात. अमेरिकेत लहान-लहान गावातून चेरी फेस्टिव्हल, पुन्स फेस्टिव्हल, मश्रूम फेस्टिव्हल असे उत्सव भरविले जातात. मृणालिनी जोगळेकर 'गिलराय' या गावातील गार्लिक फेस्टिव्हलचे वर्णन करतात. ह्या उत्सवामुळे गावाचे नाव लौकिक होते. त्याचबरोबर गावाला आर्थिक फायदाही होत असल्याचे त्या सांगतात. 'गिलराय' गावातील 'गार्लिक फेस्टिव्हल' पाहून त्यांना कोकणातल्या गावांचे उत्सव, गावजेवण त्यातील लोकांच्या उत्कट सहभागाची आठवण त्यांना झाली. त्यावर त्या म्हणतात, 'शेवटी ग्रामसंस्कृती सर्वत्र सारखीच असते म्हणायचं का?' असा प्रश्न त्यांना पडतो. सण-उत्सवातून संस्कृतीचा वारसा जपणाऱ्या मानवी जीवनाचे दर्शन सहजतेने घडते. प्रवासी लेखक हा वारसा समाजातील प्रत्येक घटकातून अनुभवत असल्याचा प्रत्यय मृणालिनी जोगळेकरांच्या प्रश्नातून उमगतो.

'जावे त्यांच्या देशा' या प्रवासवर्णनातून व्हेनिस शहरातील 'नौकामहोत्सव' पाहण्यासाठी देशोदेशीचे प्रवासी येत असल्याचे पु.ल. देशपांडे सांगतात. या महोत्सवासाठी देशोदेशीची माणसे एकत्र येतात. परंतु कुठेही गोंधळ अथवा चेंगराचेंगरी आढळली नाही. इटालियन संस्कृतीतल्या सण-उत्सवांचे महत्त्व सांगताना पु. ल. म्हणतात, 'कॅथलिक पंथात सण-उत्सवच काय पण रविवारची प्रार्थनादेखील सोहळ्यासारखी साजरी करण्याकडे प्रवृत्ती, त्यांच्या धर्मनिष्ठेला ह्या सोहळ्यांनी खूप साहाय्य केले आहे. सणांमुळे माणसे वारंवार एकत्र येतात. शिवाय इटालियन संस्कृतीत पौर्वात्य संस्कृतीतली उत्सवप्रियता आणि तिच्या अनुषंगाने येणारी खालीखुशाली भरपूर मिसळली आहे. त्या मानाने प्रॉटेस्टंट, मेथॉडिस्ट वगैरे ख्रिस्ती पंथातील धार्मिक व्यवहार अलंकारहीन असतात. इटलीतली भव्य प्रार्थनामंदिर आणि तिथली ती डोळे दिपवणारी शिल्पकला सूर्यकिरणांत काचेवर उजळून दिसणारी चित्रकला, प्रस्तरचित्र, पूजास्थानांची ती मनोहर सजावट आणि ते समृद्ध प्रार्थनासंगीत ह्या साऱ्या मुख्यतः पंचेन्द्रित्यांन दुखवीत-सुखवीत मनाच उन्नयन करणाऱ्या गोष्टी, फास्टिंग इतकेच फीस्टिंगला ह्या धर्मपंथात महत्त्व. त्यातूनच एक आनंदशोध सुरू होतो. जीवन कळकट न राहता शोभिवंत होते. स्वर्गनरक, पाप-पुण्य किंवा देवसैतान ह्या द्वंद्वात हिंदकळणाऱ्या धर्मकल्पनांचे मला कौतुक नाही. नव्हे असलाच तर तिटकारा आहे. परंतु ह्या धर्मातून निर्माण होणाऱ्या सण-उत्सवांनी मात्र जीवनाला खूप रंग आणला आहे हे नाकारून चालणार नाही. असल्या ह्या उत्सवी जीवनाचा युरोपाततरी इटलीमध्येच सर्वोत्कर्ष आढळतो. व्हेनिसमधला हा नौकांचा महोत्सव तसा हौसेमौजेचा असला तरी त्यालाही काही तरी धार्मिक अधिष्ठान आहे."² इटालियन देशातील सण-उत्सवातून मानवी मनाला मिळणाऱ्या आनंदाला खूप महत्त्व दिल्याचे दिसून येते. धार्मिक अधिष्ठानातूनही मानवी जीवनाचे उदात्तीकरण झाले पाहिजे. असा इटालियन लोकांचा दृष्टिकोन अनुभवास येतो.

'पूर्वरंग' प्रवासवर्णनातून पु. ल. बाली बेटातील सण उत्सवातील धार्मिकतेवर असणाऱ्या अंधश्रद्धेचा पगडा मोठ्या प्रमाणात असल्याचे मांडतात. जत्रा आणि उत्सव हे अनिष्ट देवतांची मिजास बिघडू नये म्हणून केलेली उपासना असल्याचे पु. ल. म्हणतात. त्यांच्या मताशी मी सहमत आहे. आजही अनेक जत्रा-उत्सवातून प्राण्यांचे बळी देण्याची प्रथा देशा-परदेशात असल्याचे दिसून येते. आपल्या देशातील तांत्रिकांचे खूळ ह्याच कल्पनेवर पोसत असल्याचे ते म्हणतात. पु. ल. बाली बेटातील वास्तव्यात 'मंगवी' खेड्यातल्या जत्रेचा आस्वाद घेतात. बालीतील जत्रा पाहून त्यांना गोव्यातील कवळ्याची 'शांतादुर्गेची जत्रा' किंवा 'रामनाथाचा उत्सव' पहायला आल्याचा भास त्यांना झाल्याचे ते वर्णन करतात.

'जत्रेतल्या दुकानांची मांडणावळ, त्या दुकानांपुढली पोरेबाळे त्यांना अंगाखांद्यावर घेऊन हिंडणारी आईबापे देवापुढे 'निवेद' ठेवताना दाटलेला भक्तिभाव आणि एकूण 'रे अर्जुना' लायटिचो बंदोबस्त जालो की नाय

रे? की मेल्या हयसरच रवलस इड्यो फुकीत.' च्या चालीवरच्या बाली भाषेतल्या गावकर पुढाऱ्याच्या गर्जना, एखाद्या म्हातारीने आपल्या सुनेला 'गो शेंवत्याsss' च्या सुरावर घातलेली साद हे सारे ऐकून आणि पाहून नारळीपोफळीखाली फुललेली ती जत्रा भारतापासून हजारो मैल दूर भरली आहे की कधीकाळी प्रलयात कोकणातलाच एखादा तुकडा वाहत वाहत येऊन इथे या पॅसिफिक समुद्रात अडकून राहिलाय ते मला कळेना."³ जत्रेचा आस्वाद घेताना तेथील कितीतरी गोष्टींची तुलना ते भारतीय सण-उत्सव, भाषा, संस्कृतीवरील प्रेम आणि जिवाळ्यांशी करताना दिसतात. 'तीर्थ' या शब्दाला बाली बेटात काय म्हणतात ही जिज्ञासा पु. ल. व्यक्त करतात. बाली भाषेत पाण्याला 'तोय' म्हणतात, तर 'तीर्थ' शब्दाला तीर्थच म्हणतात. भारतीय व बाली बेटातील भाषेतील काही शब्दांमध्ये साम्य असल्याचे दिसते.

'मंगवी' जत्रेतल्या स्त्रिया ह्या गोव्यातील श्रीमंत ख्रिस्ती भाटकरांच्या बायकांसारखा पोषाख परीधान करून ताफ्याताफ्यांनी चालल्या होत्या. त्यांचा रंगीबेरंगी पोषाख, फळाफुलांनी सजलेल्या टोपल्या, लाल, पिवळ्या किरमिजी फुलांनी शृंगारलेल्या टोपल्या व त्यात रंगसंगती साधून रचलेला नैवेद्य, केळी, बाबूंची पाने, माडांची चुडते, हिरव्याशेंदरी असलेले, नारळाची तोरणे, नक्षत्रमाळांनी नटलेले रस्ते आणि पोरांपासून थोरांपर्यंत साऱ्याच्या चेहऱ्यावर ओसांडून वाहणारा उत्साह पाहून पु. ल. ही त्या गर्दीत वाजणाऱ्या ढोलाच्या तालावर 'देवा तुझी सोहोण्याची जेहेजुरी' म्हणून लागले. मंगवीच्या देवळातल्या परिसरातले वातावरण इतके कोकणी होते की त्यांना पेंडशांच्या गारंबीतल व्याघ्रेश्वराचा परिसर आठवला. पळीतून तीर्थ शिंपडीत टुणटुण पळणारा एखादा भिंकभट पु. ल. ना विचारतोय, 'काय हो मुंबयवाले एकटेच आलात की सहकुटुंब' असे त्यांना वाटायला लागले. परदेशातील उत्सवांमध्ये रंगून गेलेल्या पु. ल. च्या व्यक्तिमत्त्वातून प्रवासी लेखक परदेशातील सण-उत्सवांमध्ये किती एकरूप होतात याची प्रचीती येते.

बाली बेटातील 'बेसाखी' यात्रेच्या उत्सवाचा आस्वादही पु. ल. नी घेतलेला आहे. बेसाखीची यात्रा ही बाली हिंदूच्या आयुष्यात घडलीच पाहिजे. या यात्रेमुळे आधिव्याधींचा नाश होतो असा दृढ विश्वास बालीकरांचा आहे. बेसाखीचे मंदिर हे बालीकरांसाठी काशीक्षेत्र आहे. या यात्रेचे स्वरूप पु. ल. ना आळंदीची पालखी पंढरपूरला जावे तशा बालीतल्या चारशे पालखा बेसाखीच्या यात्रेला जात असल्याचे वाटते. ह्या काळात साऱ्या बेटावर ब्रम्हा-विष्णू-महेश त्यांचा उदोउदो चाललेला असतो. पंढरपूर यात्रा करून आल्यावर 'मावंते' घालण्याची भारतीत्यांची पद्धत आहे, तर बाली बेटातील लोक यात्रेतच 'मावंते' घालतात. 'मावंते' आणि 'मावंते' या दोन्ही कृतीत त्यांना साम्य वाटले. भारतीय व परदेशातील तीर्थयात्रेतल्या कृतार्थ भावाची पूर्तता येथे झाल्याचे दिसून येते. देवाला नमस्कार करणारी जोडपे, त्या जोडप्यांना आर्शिवाद देणारे भटजी, यात्रेतली दुकाने, भजन-हरिनामाचा गजर करणाऱ्या दिंड्या आशा कितीतरी गोष्टी पु. ल. ना भारतीय यात्रेसारखा वाटल्या. आपण बालीत आहोत की कोकणातल्या 'रवळनाथाच्या' किंवा 'सदाशिवगडच्या म्हाम्हयच्या' जत्रेतून हिंडतोय असा संभ्रम झाला. तेथील एकाच गोष्टीत त्यांना अभाव जाणवला तो म्हणजे बाली बेटातील सुवासिनी स्त्रियांच्या कपाळावर कुंकू नव्हते. त्यामुळे ह्या जत्रेला वांद्राच्या मोतवालीच्या ख्रिस्ती 'फॅस्ता' ची कळा आल्याची नोंद पु. ल. करतात. परदेशात गेलेल्या लेखकामध्ये आपल्या देशातील सण-उत्सव, संस्कृतीविषयी असणारे प्रेम, आपुलकी, आत्मियता पु. ल. च्या वर्णनातून उत्तमरित्या अनुभवता येते. त्याचबरोबर दोन देशातील संस्कृतीतल्या अभावात्मक भेदावरही भाष्य करताना दिसतात.

'चिन एक अपूर्व अनुभव' मध्ये गंगाधर गाडगीळ चीनमधल्या एका विशिष्ट पौर्णिमेला 'हॉ गजौ शहरात चंद्रदर्शनाचा उत्सव करत असल्याचे वर्णन केले आहे. 'जपान जसा दिसला' मध्ये रविंद केळकर, 'पितरांच्या स्मरणाचा' श्राद्ध विधीविषयकतेची माहिती देतात. अमेरिकेत वास्तव्य करणारे भारतीय लोक आपले सण-उत्सव आर्वजून साजरे करत असल्याचे गिरिजा कीर 'पश्चिमगंधा' मध्ये नोंदवितात. मीना देशपांडे भारतातून लंडनमध्ये वास्तव्य करणाऱ्या बनारसे आजी भारतातले सगळे सण उत्सव लंडनमध्ये उत्साहाने साजरे करत असल्याचे 'पश्चिमगंध' मधून मांडतात. पु. ल. देशपांडे बनारसे आजीच्या घरी जाऊन देवदर्शन केल्याचे 'अपूर्वाई' मध्ये

नमूद केलेले आहे. 'नाताळ' या सणाचा आस्वाद पु. ल. नी जर्मनीतल्या पाच-सहा कुटुंबासमवेत घेतल्याचे नोंदविलेले आहे. अनेक प्रवासलेखकांनी देशा-परदेशातील सण-उत्सवांमध्ये सहभागी होऊन तेथील रूढी, प्रथा, परंपरा त्यांच्याविषयीची माहिती प्रवासवर्णनातून मांडताना आपल्या देशातील सण-उत्सवाविषयी असणारा आत्माविष्कार व्यक्त केलेला आहे.

समारोप

मानवी जीवनात सण-उत्सवाना अनन्यसाधारण महत्त्व आहे. मानवी मनाला आनंद, स्फूर्ती देणारे माध्यम म्हणजे सण-उत्सव होय. परदेशातील सण-उत्सवातून तेथील प्रथा, परंपरा, श्रद्धा अनुभवता येतात. प्रवासी लेखक सण उत्सवांचा आस्वाद घेऊन तेथील अनेक बारकावे सूक्ष्मनिरीक्षणातून मांडत असताना अनेक धार्मिक घटकांची नव्याने ओळख होते. आपल्या देशातील सण-उत्सव, संस्कृतीतील साम्य परदेशातल्या सण-उत्सवात शोधण्याचे काम प्रवासी लेखक करतात त्यातून त्यांना आपल्या संस्कृतीचे बीज सापडत असल्याचे दिसून येते. परदेशातल्या सण-उत्सवातून धार्मिकतेबरोबर मानवी जीवनातल्या उदात्तीकरणावर भर असल्याचे दिसते. त्याचबरोबर संस्कृतीचे जतन करणारी जीवनमूल्ये परदेशातील सण-उत्सवातून पहावयास मिळतात. सण-उत्सवातून मानव आणि निसर्ग त्यांचे अद्वितीय नाते मनाला स्पर्शून जाते. आर्थिकतेच्या दृष्टिनेही सण-उत्सवाकडे बघण्याचा उदात्त हेतू प्रवासवर्णनातून पहावयास मिळतो. माहित नसलेल्या अनेक सण-उत्सवांची माहिती प्रवासवर्णनातून अभ्यासता येईल. भारतीय सण आणि परदेशी सण त्यांची तुलना करून दोन संस्कृतीच्या सण-उत्सवातून कोण-कोणते भाव अभिव्यक्त होतात याची नोंद घेता येईल.

संदर्भ :

- 1) पाध्ये, प्रभाकर - तोकोनोमा, पॉप्युलर प्रकाशन, मुंबई, पहिली आवृत्ती 1961, पृ. 126
- 2) देशपांडे, पु. ल. - जावे त्यांच्या देशा : श्रीविद्या प्रकाशन, पुणे, पाचवी आवृत्ती 1992, पृ. 13
- 3) देशपांडे पु. ल. - पूर्वरंग श्रीविद्या प्रकाशन, पुणे, चौदावी आवृत्ती 2012, पृ. 100, 101



सण उत्सवातील खाद्यसंस्कृती व पोषण शास्त्र

Vaishnavi Patil

आपल्या भारतीय संस्कृतीत प्राचीन काळापासून सणांना फार महत्त्व दिले आहे. सण साजरे करण्याचे अनेक हेतू आहेत जसे की एकोपा नात्यांची जपणूक आनंद इ. प्रत्येक समाजात खाद्य संस्कृती व परंपरा यांना फार महत्त्व असते. ह्या परंपरा त्या समाजाला त्यांच्या पूर्वजांसोबत घट्ट बांधून ठेवतात अन् त्याच सोबत सणासुदीमध्ये खाद्यपदार्थांना देखील तेवढेच महत्त्व दिले आहे. आजही आपल्या भारतीय समाजात खाद्यसंस्कृती उत्तम पणे टिकून आहे. भारताच्या नैसर्गिक, भौगोलिक रचनेनुसार त्याचबरोबर होणाऱ्या हवामान बदलानुसार शरीराला आवश्यक असणारे अन्नघटक सणासुदीला केल्या जाणाऱ्या पदार्थांमधून शरीराला कसे मिळतील याचा पुरेपूर विचार करूनच आपली खाद्यसंस्कृती घडली आहे. निसर्ग, धर्म आणि आरोग्य हे भारतीय परंपरेचे त्रिसूत्र आहे.

आपला भारत देश विविधतेने नटलेला आहे. त्यामध्ये अनेक भाषा, अनेक परंपरा, अनेक खाद्यसंस्कृती विविध प्रकारे एकमेकांशी जोडले गेले आहेत. आपल्या देशात प्रत्येक भागात धर्मानुसार सणाचे जसे वेगळे महत्त्व आहे, तसेच यावेळी होणाऱ्या निसर्गातील बदलांना अनुसरून त्या सणाला खाद्यपदार्थ बनवले जातात. जसे की महाराष्ट्रात हिंदू, मुस्लिम, जैन, सिख, बौद्ध, क्रिश्चन, इत्यादी. धर्माचे लोक राहतात. त्यांच्या धर्मानुसार ते सण साजरे करतात.

उदाहरणार्थ, महाराष्ट्राच्या संस्कृती हिंदू वर्षाची सुरुवात चैत्र महिन्यापासून होते. यादरम्यान वसंत ऋतु प्रारंभ झालेला असतो झाडांना नवी पालवी फुटायला सुरुवात झालेली असते आणि या दरम्यानच गुढीपाडवा हा प्रथम सण येतो. कडुलिंबाची पाने आरोग्यासाठी हितकारक असल्यामुळे त्याला गुळासोबत प्रसाद म्हणून घेतले जाते. कडुलिंबामध्ये आयुर्वेदिक गुणधर्मही असतात व ते कडू, विपाकी, शीतवीर्य, लघु, मंदाग्निकर-खोकला, ज्वर, अरुची, कृमी, कफ, कुष्ठ नाशक म्हणून वापरले जाते. होळीनंतर वातावरणात उष्णता वाढायला लागते. या वातावरणात बदलाच्या काळात त्वचेचे विकार, पोटाचे विकार, सर्दी-पडशांसारखे विकार फोफावण्याची शक्यता असते. अशावेळी शरीराची रोगप्रतिकारक शक्ती वाढवण्यासाठी व पुढील काळात शरीर निरोगी राखण्यासाठी नववर्षाची सुरुवात कडुलिंबाच्या सेवनाने करतात.

तसेच या दिवसात उन्हाळा सुरू झाल्यामुळे सणाच्या संस्कृतीमध्ये थंड प्रकृती असलेले 'श्रीखंड' करण्याची प्रथा आहे. गुढीपाडव्याला श्रीखंड पुरीचा बेत हमखास असतोच. यानंतर उन्हाळ्यात येणारा सण म्हणजे 'अक्षय तृतीया'. या दिवसात उन्हाळ्यातील रानमेवा खाण्यासाठी तयार झालेला असतो. तो म्हणजे 'फळांचा राजा आंबा'. आपल्या पूर्वजांना पुरणपोळी व आंबराचे जेवण देऊन मातीच्या कर्कामध्ये पिण्यासाठी पाणी देण्याची प्रथा आहे. खान्देशामध्ये आखादी हा महत्त्वाचा सण असून या दिवशी खाद्य पदार्थ म्हणून मांडे आंबरास बनवण्याची पद्धत आहे. अतिशय सराईतपणे महिला हातावर मांडे तयार करून मातीच्या भांड्यावर भाजतात. त्यामुळे मांड्याची चव काही औरच असते.

या नंतर ग्रीष्म ऋतू संपून वर्षा ऋतूला सुरुवात झालेली असते पावसाळ्यात आपली पचनशक्ती मंदावलेली असते. अशावेळी अरबटचरबट खाण्यापेक्षा सात्विक आहार घेणे महत्त्वाचे असते. या दिवसात उपास केल्यामुळे पचन संस्थेला आराम मिळतो. आपली खाद्य संस्कृती तशी वातावरणाला अनुकूल अशीच आहे. पावसाळ्याची सुरुवात झाली की श्रावण महिन्यालाही सुरुवात होते. श्रावण महिन्यापासूनच सणाची रेलचल चालू होते. यात प्रथम येणारा सण 'नागपंचमी'. नागपंचमीच्या आदल्या दिवशी भावाचा उपास केला जातो. या उपासाच्या दिवशी पचायला हलक्या अशा ज्वारीच्या लाह्या व लाहीपीठ वापरून त्याचे अनेक खाद्यपदार्थ बनवून खाण्याची पद्धत आहे. ज्वारीत (फायबर) तंतुमय पदार्थ सर्वाधिक असल्याने ज्वारी पचनासाठी उत्तम आहे.

ज्वारीमध्ये असलेल्या नियासीनमुळे रक्तातील कॉलेस्ट्रॉलची पातळी कमी होण्यास मदत होते. शिवाय यात फायटो केमिकल्स असल्याने हृदयरोगही टाळता येतो. ज्वारीत असलेल्या पोटॅशियम, मॅग्नेशियम आणि खनिजांमुळे रक्तदाब नियंत्रणात राहतो. लाल पेशी वाढण्यास मदत होते नागपंचमीच्या दिवशी बरेच लोक तवा वापरत नाहीत. त्यामुळे या दिवशी उकडलेले खाद्य पदार्थ करतात. या पाठोपाठ येणाऱ्या रक्षाबंधन किंवा नारळी पौर्णिमेला खाद्यपदार्थ म्हणून 'नारळी भाताचा' वापर केला जातो. नारळात अनेक ओषधी गुण आहेत. शरीराचा दाह, उष्णता कमी करण्यासाठी ओले खोबरे खावे. रक्त पडल्यास साखर खोबरे खावे रक्त पडावयाचे थांबते. खोकल्यातून रक्त आल्यास मनुक्याबरोबर खोबरे खावे. ओले खोबरे खाल्ल्यास जास्त तहान लागत नाही. नारळाचे दूध बळ वाढविते. पाणी लघवी साफ करते, तूप अर्धागावर उपयोगी आहे. तेल केसांची निगा राखते, चोथा सूज उतरवतो तर चोथा जाळून मधातून घेतल्यास उलटी, उचकी थांबते. इतकेच काय तर करवंटीदेखील उगाळून वा पेटवून तव्यावर ठेवल्यास त्याचे जे तेल येते त्याने खरूज नायट्यासारखे त्वचारोगही बरे होतात. नारळाच्या झाडाच्या फांद्या व खोडापासून अनेक उपयोगी वस्तू तयार होतात. नारळी भाताची जिभेवरची चव संपते ना संपते तोच कृष्णाष्टमी हा कृष्ण जन्म सोहळा साजरा केला जातो. या दिवशी उपास करून दुसऱ्या दिवशी खाद्यपदार्थ म्हणून गोपाळकाला हा पदार्थ बनवतात. यामध्ये पोहे, पेरू, लिंबाचे लोणचे, कुरमुरे, दाळे, शेंगदाणे, हिरवी मिरची, दही, साखर, मीठ, कोंथिबीर असे अनेक जिन्नस एकत्र करून गोपाळकाला केला जातो. अतिशय स्वादिष्ट व शरीराला पोषक असा हा खाद्यपदार्थ या सणाला खाण्यास मिळतो. शारीरिक दाह कमी करण्यासाठी दही गुणकारी असते.

श्रावण महिन्याची सुरवातच सणांची उधळण करणारी असते. नागपंचमी, नारळी पौर्णिमा, रक्षाबंधन, गोकुळाष्टमी या सणांबरोबरच सरत्या श्रावणात पिठोरी अमावस्येला संपूर्ण महाराष्ट्रात साजरा केला जातो तो सण म्हणजे 'पोळा.' या सणाला "बैलपोळा" असेही म्हणतात.

फक्त मानवासाठीच नाही तर वर्षभर शेतात कष्ट करणाऱ्या बैल व दूध देणाऱ्या गाईसाठीही आपल्या संस्कृतीमध्ये सणाचे आयोजन केलेले आहे. या दिवशी पुरणपोळी हा खास पदार्थ बनवून या प्राण्यांना खऊ घातला जातो. या प्राण्यांच्या प्रति प्रेम व्यक्त केले जाते. पुरणपोळी वर भरपूर तूप व त्या बरोबर दूध घेण्याची पद्धत आहे. यामुळे पुरणपोळी पचण्यास मदत होते. चण्याच्या डाळीमध्ये झिंक, कॅल्शियम, प्रथिने, फोलेट घटक मुबलक असतात. यामुळे शरीराला उर्जा मिळते. भरपूर प्रमाणात तंतु आणि खनिजे असतात. अन्नपचनासाठी तंतुची मदत होते. त्याचबरोबर कार्डिओव्हॅस्कुलर आजारांचा धोका कमी होतो, रक्तातील साखरेचे प्रमाण कमी होते. वजन कमी करण्यास मदत होते आणि कोलन कॅन्सरचा धोका कमी होतो. तसंच पोट भरलेले राहते. त्यात असलेल्या मॅग्नेशियम, फॉस्फरस आणि कॅल्शियम हे हाडांसाठी आणि हृदयाच्या आरोग्यासाठी महत्त्वाचे असतात. साजूक तूपामध्ये रेटिनॉल व बेटाकेरोटीन हे घटक आहेत हे पौष्टिक घटक डोळ्यांच्या आणि त्वचेच्या आरोग्यासाठी उत्तम समजले जातात. २०१० मध्ये झालेल्या एका संशोधनानुसार साजूक तूप हे रक्तातील सर्वात वाईट कोलेस्टेरॉल कमी करते. तसेच, चांगले कोलेस्टेरॉल वाढवते.

आपल्याकडे सणाच्या आदल्या दिवशी बहुतेक वेळा उपवास असतो. कारण पोटाला विश्रांती मिळणे खूप गरजेचे असते. हरतालिकेचा कडकडीत उपास केल्यानंतर दहा दिवस गणपतीच्या सणामध्ये अनेक वेगवेगळ्या खाद्यपदार्थांची मेजवानी असते. यावेळी प्रामुख्याने बनवला जाणारा खाद्य पदार्थ म्हणजे 'उकडीचे मोदक'. मोदक हा तांदूळ, खोबरं, गूळ यांच्या मिश्रणाने बनवलेला असतो. यावर तूपाची धार असते. त्यामुळे मोदकाचा ग्लायसिमिक इंडेक्स कमी असतो. उकडीच्या मोदकाचे प्रमाणात सेवन केल्यास रक्तातील साखरेच्या पातळीमध्ये चढ - उतार होण्याचा धोका कमी असतो. उकडीच्या मोदकामध्ये कोलेस्टेरॉल कमी प्रमाणात असते. बद्धकोष्ठतेसारख्या समस्यांचा त्रास कमी करण्यास उकडीचे मोदक फायदेशीर आहेत. मोदकातील पुरणामध्ये तूप असते. यामुळे आतड्यांजवळील घातक, टाकाऊ घटक बाहेर टाकण्यास मदत होते. या दहा दिवसांमध्ये

सप्तमीला 'ज्येष्ठ गौरी' घरी येतात. अष्टमीला महापूजा व महाभोजन असते. यात अनेक खाद्यपदार्थांची मेजवानी असते शिवाय फराळाचे विविध पदार्थ बनवले जातात.

अनंत चतुर्थीला गणपती विसर्जन केले जाते. त्यानंतर पितृपक्ष सुरु होतो आपल्या पूर्वजांच्या प्रती कृतज्ञता व्यक्त करून त्यांना भोजन दिले जाते. यामध्येही अनेक पदार्थ बनवले जातात. खास करून खीर, आळूच्या वड्या, उडदाचे वडे, तळलेले पदार्थ असतात. हे सर्व पचायला जड असल्यामुळे पितरांना जेऊ घातल्यावर रात्री परत जेवण करत नाहीत. यामागे उद्देश हाच आहे की रात्री पोटाला आराम मिळावा.

सप्टेंबर महिना सुरु झाला की पाऊस कमी होऊन हळूहळू थंडीची चाहूल लागते अशा वातावरणात नवरात्र उत्सवाला सुरुवात होते. या दिवसात उपास करून नवरात्र देवीची उपासना केली जाते. या काळात अनेक उपासाचे खाद्यपदार्थ बनवले जातात. शेवटी देवीला पुरणपोळीचा नैवेद्य केला जातो. दसऱ्याला घाटावरील भागात वाळुकफळे बनवली जातात. यामध्ये हळदी च्या पानावरती वाळुक, गुळ, मीठ, तांदळाचे पीठ मिश्रण करून वाफवले जातात. हळदीच्या पानांमुळे शरीरात रोग प्रतिकारशक्ती वाढते ज्यामुळे विष बाहेर टाकले जातात. यकृत निर्विष झाल्यामुळे रक्ताभिसरण सुधारते. यकृताचे संसर्गजन्य रोगांपासून संरक्षण झाल्यामुळे यकृत निरोगी राहण्यास मदत होते. यानंतर शरद ऋतूला सुरुवात होऊन बहुतेकांना पित्ताचा त्रास सुरु झालेला असतो त्यामुळे पित्तशमनासाठी आपल्या खाद्य संस्कृतीमध्ये कोजागिरीला खसखस, सुकामेवा घालून आटवलेले दूध रात्री चंद्रप्रकाशात शीतल करून पिण्याची पद्धत आहे. अनेक खाद्यपदार्थांबरोबरच असे पेय प्यायल्याने आपल्या शरीराला फायदा होतो. पित्त कमी करण्यासाठी आणखी एक जिन्नस म्हणजे साळीच्या लाह्या व धणे. साळीच्या लाह्यांमध्ये साखरेचे प्रमाण अत्यल्प असते. त्या पचायलाही हलक्या असतात. लक्ष्मीपूजनाच्या दिवशी या दोन्हीचा प्रसाद म्हणून वापर केला जातो. दिवाळीच्या दिवसात वातावरणातील बदलामुळे प्रदीप्त झालेला जठराग्नीचा उपयोग आरोग्य व शक्ती वाढवण्यासाठी करून घेता यावा म्हणून शरीराला पोषक असे खाद्यपदार्थ दिवाळीला केले जातात. जसे की लाडू, करंज्या, चिवडा, चखली शंकरपाळी बनवली जाते. तांदूळ, सर्व प्रकारच्या डाळी, बेसन, तीळ, साखर, खसखस, वेगवेगळे सुकामेव्याचे पदार्थ, शेंगदाणे, डाळ्या असे सगळ्या प्रकारचे मूळ घटक वापरून अनेकविध चवीढवीचे पदार्थ दिवाळीसाठी केले जातात.

वास्तविक तळलेले पदार्थ पचायला जड होतात; पण हिवाळ्यात तीक्ष्ण झालेल्या अग्नीला अशी पौष्टिक पदार्थांची आहुती दिली तरच तब्येत उत्तम राहाते, नाहीतर मग हा अग्नी शरीरात साठवून ठेवलेल्या मेदाचं, चरबीचं पचन करतो आणि वजन कमी होऊ शकतं. दिवाळीत सकाळच्या वेळी फराळ करण्यामागे हेच शास्त्र आहे. त्या ऋतूमध्ये पचायला व शरीराला पोषक असे पदार्थ आपल्या खाद्य संस्कृती मध्ये सणावाराला बनवले जातात. त्यामुळे आपल्या शरीराला ऊर्जा मिळते.

महाराष्ट्रामध्ये संक्रांतीच्या आदल्या दिवशी भोगी साजरी केली जाते. भोगीच्या दिवशी मिश्र भाजी केली जाते, तिला 'मिश्रभाजी किंवा शेंगसोळा भाजी' म्हणतात. या दिवसात थंडी असते. निसर्गाचा हा सृजन सोहळा साजरा करण्यासाठी आपल्या खाद्य संस्कृतीत मिश्रभाजी बरोबर तीळ लावलेली बाजरीची भाकरी केली जाते. थंडीमध्ये बाजरीची भाकरी शरीराला एनर्जी मिळण्यासाठी मदत करते. त्यानंतर येणारा सण म्हणजे 'मकर संक्रांत'. संक्रांत म्हटलं की तिळगूळाच्या लाडूची आठवण येते. तीळ व गूळ हे गुणाने उष्ण पदार्थ असल्याने उन्हाळा सुरु होण्यापूर्वी खाणे योग्य असल्या कारणाने संक्रांतीला याचे विविध खाद्यपदार्थ बनवतात आपले पूर्वज अतिशय हुशार होते. यानंतर येतो तो सण होळी. होळी वसंत ऋतु मध्ये साजरा केला जाणारा एक महत्वाचा सण आहे. थंडीची तीव्रता कमी होऊन उन्हाळ्याची सुरुवात होते. ह्या सणाला पुरणपोळीचा नैवेद्य दाखवला जातो. पूर्वजांनी या सणाच्या निमित्ताने आपल्या शरीराला पोषक व वातावरणाला पूरक असे खाद्यपदार्थ त्या त्या सणाला बनवून खाण्याचे महत्त्व अप्रत्यक्षपणे सांगितले आहे.

वारसा गौरी गणेश उत्सवाचा

डॉ. राजश्री दिलीप निकम

कृष्णा महाविद्यालय, रेठरे बुद्रुक

भारतीय संस्कृती मध्ये प्राचीन काळापासून अनेक परंपरा सण उत्सव देवदेवतांचे पूजन केले जाते. त्या द्वारे प्राचीन वारसा जपण्याचे कार्य केले जाते. मोठ्या उत्साहाने साजरा केलेल्या जाणा-या या सणांचा संदर्भ प्राचीन काळापासून अनेक साहित्यात येतो. तसेच ग्रामीण भागांत हा सण साजरा करताना जे खेळ खेळले जातात जी गीते गायली जातात त्यातून समाजाच्या अनेक परंपरा जीवन परंपरा, नाती, याचे चित्रण होत असते. प्रस्तुत शोध निबंधात या सणांचा थोडक्यात आढावा घेतला आहे.

उद्दिष्टे -

- 1) प्राचीन प्रथा परंपरांचा अभ्यास करणे.
- 2) अनेक साहित्यांमधील त्याचा आढावा घेणे.
- 3) ग्रामीण समाजजीवनाचा आढावा घेणे.
- 4) सणादरम्यान गायलेल्या गीतांचा खेळांचा आढावा घेणे.
- 5) शास्त्रीय दृष्टीकोन व पर्यावरणाच्या दृष्टीकोनातून ह्या सणाचा आढावा घेणे.

पौराणिक धर्म परंपरा - पौराणिक काळात नवनवीन देवता अस्तित्वात आल्या. यज्ञाऐवजी नवनवीन देवतांची पूजा अर्चा होऊ लागली. तीर्थयात्रा, दानधर्म, देवांचे सण, उत्सव देवदेवतांचे उपवास इत्यादी परंपरा रुढ झाल्या. सामान्य लोकांमध्ये एक धार्मिक विचार समाजात रुढ होता. त्यात यक्ष, नाग, मातृदेवता, या संप्रदायाचा समावेश होता. त्याची उपासना केली जात असे.¹

गणेश चतुर्थी - भाद्रपद शुद्ध चतुर्थीपासून दशमीपर्यंत गणेशोत्सव साजरा केला जातो.भारतात अगदी प्राचीन काळापासून देशाच्या संस्कृतीला आणि इतिहासात बौद्धिक ज्ञानाच्या व सात्वीक परंपरांच्या बळावर चैतन्य बहाल केले आहे. यातून भारतीयांच्या मनावर याचे प्रतिबिंब दिसते. विद्येची बुद्धीमत्ता देवता श्री गणेश होय. गणपतीच्या देवीप्रवासातील काही महत्वाचे संदर्भ बौद्ध शिल्पकृती मध्ये गजमुखी यक्ष पहायला मिळते. आठव्या शतकानंतर गणपतीचे आणि गाणपत्य या त्यांच्या स्वतंत्र संप्रदायांचे प्राविण्य दिसते.² गाहासत्वसई ग्रंथामध्ये गणपती उमा गौरी देवांचे उल्लेख आले आहेत. तीन ते सहा या शतकात सौरपंथ आणि शाक्तपंथ आढळतात. तांत्रिक कल्पनांचा वैदिक संस्कृतीवर परिणाम होवून त्यातून शाक्तपंथ निर्माण झाला. मातृदेवता शाक्त उपासनेची प्रधान देवता होती. शक्तीला शिवपत्नीचे रूप देवून पुराणांनी शैवशाक्त समन्वय साधला.³ गणपतीच्या काही मुर्ती इ.स. पहिल्या दुसऱ्या शतकातील कुषाण काळातीलही आहेत. गुप्तकाळात गणेशमुर्ती मंदिरास बसवायला सुरुवात झाली. भूमरा देवगड येथे अशा मुर्ती दिसून येतात अफगाणिस्थानमध्ये दोन गणेश प्रतिमा मिळाल्या व त्या 10 व्या शतकात गाणपत्य पंथ अस्तित्वात येवून शिव व विष्णु बरोबरीचे स्थान प्राप्त झाले. याच काळात गणेशपुराण आणि मुदंगलपुराण याची रचना केली ⁴ सुमारे 1820 वर्षांपूर्वी प्राचीन भारतातील रहिवाशांनी सागरी मार्गाने व्यापारानिमित्त आग्नेय आशियात प्रवेश केला. अफगाणस्थानात काबूल तसेच गार्विज जेथे तीन प्राचीन गणेशमुर्ती सापडल्या.⁵ गुप्तोत्तर काळात तांत्रिक पंथाचा उगम झाला. त्यात गणेशमुर्ती निर्माण झाल्या. सुखकर्ता दुःखहर्ता देवाला पुढे अग्रपुजेचा मान मिळाला शक्तीदेवता मानल्याने मध्ययुगीन काळात किल्ले बांधणी करताना सर्वत्र गणपतीची स्थापना केली. या लोकप्रिय देवतेची चीन, जपान थायलंड इंडोनेशिया कंबोडिया येथे मुर्ती मिळाल्या प्रत्येकाला तो आपला सखा वाटतो आणि म्हणून त्याला बाप्पा ही म्हणतात. अभिधान चिंतामणी या हेमचंद्र लिखित जैन ग्रंथात गणेशासाठी हेरंब गणविघ्नेश विनायक इत्यादी नावाचे उल्लेख सापडतात. इ.स. 1412 मध्ये लिहिलेल्या आचार दिनकर या ग्रंथात गणेशाचा संदर्भ सापडतो.⁶ पेशवे काळात सवाई माधवरावांच्या कालखंडापासून शनिवारवाड्यातील गणेशमहालात फार भव्य स्वरूपात गणेशोत्सव

साजरा करण्यात येऊ लागला. दशमीला गणपतीची भव्य मिरवणूक काढण्यात येऊन विधीपूर्वक नदीत विसर्जन केले जाई.

कोकणातील गणेशोत्सव - कोकणातील सर्वात मोठा सण म्हणजे गोरी-गणपती होय. या सणात सर्वजण एकत्र येवून गणपतीची प्रतिष्ठापना करतात. विविध पाने फुले फळे बांधली जातात. पाच भाज्या व मोदकांचा नैवेद्य दाखवला जातो. या उत्सवादरम्यान बाहेरगावी असणारे सर्वजण गावी आल्याने येरवी शांत असणा-या वाड्या वस्त्या गजबजू लागतात.

गौरी पूजन - गणपतीच्या आगमनानंतर काही दिवसातच गौरीचे आगमन होते. गौरीचे विविध रूपे सांगितली जातात. तिच्या आगमनाने उत्साह वाढला जातो.

शाक्त संप्रदाय - शैवधर्मातील पाशुपत कापालिक पंथाचा शाक्त संप्रदायाशी संबंध होता. महालक्ष्मी व इतर देवी संप्रदायाच्या केंद्रस्थानी होत्या.⁷ शाक्त संप्रदायाचे उपास्य दैवत सामान्य लोक शक्तीला आईच्या रुपात मातृभावात पूजा उपसना करत ताम्रयुगात तीला लोकमाता संबोधले सिंधू संस्कृती मातृसत्तक होती. शिवपत्नी आदिशक्तीची विविध काळातील विविध रूपे पौराणिक साहित्यातून आली आहेत. उमा गौरी अंबिका ही क्षात्री रूप एकच आहेत. शक्तीदेवतेचे स्थान सर्वोच्च आहे. आदिशक्तीचे एक रूप दासायणी म्हणजे पार्वतीने अपमानित झाल्यामुळे दक्ष प्रजापतीने आरंभलेल्या महायज्ञाच्या अग्निकुंडात प्रवेश केला. ही बातमी शंकराला समजताच शंकराने प्रलय माजवून पार्वतीचे कलेवर उचलून घेतले. विमनस्क अवस्थेत तो तिन्ही लोकात संचार करू लागला. त्याला भानावर आणण्यासाठी विष्णुने सुदर्शन चक्राने पार्वतीच्या कलेवरचे अनेक तुकडे केले ते पृथ्वीवर जेथे पडले तेथे शक्तीपीठे निर्माण झाली.⁸

गौरी प्रतिष्ठापना - गणपतीनंतर तीन दिवसांनी गौरी प्रतिष्ठापना केली जाते. देशावरील गौरी सजावटी गौरी साडी नेसवून विविध आभूषणे घालून बसविल्या जातात. भाजी-भाकरी, पुरण पोळीचा नैवेद्य दाखविला जातो. कोकणातील गौरी निसर्गाचे नाते सांगतात. खंड्याच्या गौरी पूजल्या जातात फळे रानभाज्या याच्या नैवेद्य केला जातो. नैवेद्यातील भाज्या, पाने, पत्री सर्व औषधी गुणधर्माची असतात.

लोककला - सर्वसामान्य लोकानी उत्स्फूर्तपणे केलेला कलाविष्कार म्हणजे लोककला होय. या उत्सवा दरम्यान नृत्य, संगीत, भजन, गायन हे कलाविष्कार सादर केले जातात. लोकगीते कुणी एकाने रचलेली नसतात. समुहातून त्याची निर्मिती होत असते. पिढ्यानपिढ्या ती रचली गेलेली असतात. लोककला सामान्य लोकांच्या दैनंदिन जीवनाशी निगडित असतात. त्यातून प्रकट होणारे लोकजीवनाचे भावसौंदर्य लोकतत्त्व प्रकट होते. ते एकापिढीकडून दुसऱ्यापिढीकडे जात असते.⁹ अशाच काही गौरी सणावेळी गायलेल्या गीतांचा आढावा पुढीलप्रमाणे-

पांढरी ग जाई कातरल पान
आमची गौराई नेसली पिवळा पितांबर ॥
साखळ्याच्या नादी गौराई आमची खेळू दे
ठेवा ग हंडापाणी गौराई आमची न्हावू दे
करा ग भाजी भाकरी गौराई आमची जेवू दे
द्राक्षाच्या वेला गौराई आमची झोपू दे
कराड कोल्हापूरच्या गौरी आल्या त्या माहेरी
तीच्या साखळ्याचा नाद येतो दुहेरी ॥

वरील गाण्यातून माहेरी आलेल्या गौरीचे वर्णन केले आहे. गौराईच्या सणानिमित्त अनेक स्त्रीया माहेरी येतात. माहेरचा पाहुणचार घेतात. सासरहून माहेरी आल्यानंतर तिचे कोडकौतुक केले जाते अशा या माहेरवाशीन गौरीच्या सणामध्ये नवीन साडी परिधान करतात. विविध आभूषणे घालून उत्सहाने मैत्रीणी बरोबर झिम्मा फुगडी सारखे खेळ खेळतात. त्यावेळी तीचे मन आनंदी उत्साही असते. जरी माहेर असली तरी तिचा पती

शंकराची आठवण ती विसरत नाही म्हणून अनेक गाण्यत शंकराचाही उल्लेख येतो. गणपतीचे आगमन तिच्या अगोदर होते. अनेक गीतातून-

गणोबा आला गौराई का नाही
साखळ्या लेली मागून येती
साखळ्या जोडण्या सोनार कोणता
तुझ्या माहेरचा माझा माहेरचा विठू पंढरीचा
घोडा जेजुरीचा असा उल्लेख येतो

एकूण अशा अनेक गीतातून स्त्रीजीवनाचे चित्रण व्यक्त होत असते.¹⁰

उत्सवाचे बदलते स्वरूप -

अलीकडे समाजात हा उत्सव साजरा करताना त्याचे स्वरूप बदलेले दिसते. प्रचंड खर्च होतो. पैसा यानिमित्ताने गोळा केला जातो. त्याला वेगळे वळण लागते. प्रत्येक गल्लीत गणपती बसवतात. डी.जे सारख्या तंत्रज्ञानाचा वापर केला जातो. त्यामुळे ध्वनी प्रदूषण होते. निर्माल्य नदीत टाकले जाते. अनेक रंगीत मूर्तीचे रंग पाण्यात मिसळल्याने जलप्रदूषणाला हातभार लावला जातो.

निष्कर्ष -

1. प्राचीन काळापासून गणपतीच्या उल्लेख अनेक साहित्यातून येतो. ही देवता प्राचीन असून तीचा प्रवास भारताबाहेर ही दिसते.
2. या उत्सवात वातावरण आनंदी व उत्साही दिसते.
3. ग्रामीण भागातील लोकांना दैनंदिन कामे पार पाडून त्यातून थोडी विश्रांती व विरंगुळा मिळतो.
4. धावपळीच्या शहरी जीवनातून सर्वजण गावी येतात एकमेकांच्या भेटी, जिव्हाळा निर्माण होतो.
5. अलीकडे पारंपारिक स्वरूप दूर होवून वेगळे स्वरूप निर्माण झाल्याचे दिसते खर्च वाढलेला दिसतो. तो कामी करून नैसर्गिक संकटात सापडलेल्यांना मदत करणे गरजेचे आहे.
6. पर्यावरण पूरक गोष्टींचा वापर करणे गरजेचे आहे.

एकूणच गणपती ही कृपाळू दयाळू देवता असून संकटनाशक व बुद्धिदेवता आहे. पारंपारिक पद्धतीने मातीची गणेशमूर्ती आणून बागेत विसर्जन केल्याने जलप्रदूषण थांबेल. निर्माल्यापासून कंपोस्ट खत तयार होईल. ध्वनीप्रदूषण न करता पारंपारिक वाद्यांचा वापर केला तर आपली प्राचीन संस्कृती जतन करता येईल. त्याचे पावित्र्य राखले तर पुढील पिढीला आपल्या संस्कृतीचे जतन करण्याचा वारसा मिळेल.

संदर्भ

- 1) डॉ. अत्रे शुभांगना - महाराष्ट्र संस्कृती डायमंड पब्लिकेशन, पुणे, 2008 पान नं. 15-16
- 2) लोकप्रभा 6 सप्टेंबर 2019 पान नं. 9
- 3) दडकर जया (संपादक) मराठी वाङ्मयकोश, भटकळ फाऊंडेशन मुंबई 1998 पान 46
- 4) लोकप्रभा 6 सप्टेंबर 2019 पान 14
- 5) लोकप्रभा पान नं. 16
- 6) लोकप्रभा पान नं.20
- 7) डॉ. अत्रे शुभांगना महाराष्ट्र संस्कृती डायमंड पब्लिकेशन, पुणे, 2008 पान नं. 31
- 8) पाटील वैशाली - महाराष्ट्रातील शक्तीपीठे एक अभ्यास, पीएचडी प्रबंध डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ औरंगाबाद 2018 पान नं. 150
- 9) डॉ. अत्रे शुभांगना - उपरोक्त पान नं. 95
- 10) शिंदे आशा यांनी गायलेली गीणे दि. 10 जाने 2020

सण उत्सव अंधश्रद्धा

प्रा. विनोद आखाडे

राजर्षी छत्रपती शाहू कॉलेज, कोल्हापूर.

प्रस्तावना

प्राचीन काळापासून भारत हा कृषिप्रधान देश आहे त्यामुळे सण उत्सवाची रचना शेतीच्या वेळापत्रकाप्रमाणे निसर्ग हवामान त्या मध्ये येणारी फळे फुले व पिके यांचा विचार करून करण्यात आली. सण उत्सवाचा मुळ उद्देश शरीराचे व मनाचे आरोग्य चांगले राहणे हा आहे.

सण उत्सवाच्या माध्यमातून दररोजच्या जीवनातून थोडीशी उस्त मिळावी, नातेवाईकांच्या भेटी गाठी व्हाव्यात, एकमेकांच्या सुख-दुखात सामील होता यावे. पोरानापासून थोरापर्यंत आपसातील हेवे दावे विसरून आनंद घ्यावा या हेतूने सण उत्सव साजरे करण्यात येऊ लागले.

आपल्या प्रत्येक सणाला एखादी पौराणिक कथा आख्यायिका अभिजनवाद्यांनी जोडल्या त्यांच्या समाजाचे हीत जपण्यासाठी , खरा हेतू लपवून ठेवला व त्यांनी सांगितलेल्या कथा खऱ्या मानून आम्ही सण उत्सव साजरे करू लागलो.

कृषिप्रधान संस्कृती कमी होऊन ऐतखाऊंची संस्कृती उदयास येऊ लागली या संस्कृतीने कष्टकरी प्रजेला दैववादाची भीती घालून कर्मकांडात अडकवून ठेवले ,अंधश्रद्धेला खतपाणी घातले. अशा काही सण उत्सवातील अंधश्रद्धांचा आढावा या शोध निबंधात घेणार आहोत.

उद्दिष्टे

- 1 सण उत्सवांच्या पाठीमागील अंधश्रद्धांचा अभ्यास करणे
- 2 अंधश्रद्धांचा समाजमनावर होणाऱ्या दुष्परिणामाचा अभ्यास करणे
- 3 अंधश्रद्धा दूर करण्यासाठी उपाय सुचविणे
- 4 अंधश्रद्धांना पायबंद घालण्यासाठी जनजागृती करणे

गृहीतके

- 1 सण उत्सवांच्या माध्यमातून अंधश्रद्धांना खतपाणी मिळत आहे.
- 2 अंधश्रद्धा जोपासल्या मुळे ध्वनीप्रदूषण ,पाणीप्रदूषण,वृक्षतोड या समस्यांना सामोरे जावे लागत आहे

अभ्यास पद्धती

प्रस्तुत शोध निबंधासाठी विविध पुस्तके, संशोधन लेख, वार्षिक अंक, मासिके साप्ताहिक, इंटरनेट, दैनिक वृत्तपत्र यांचा आधार घेऊन तयार करण्यात आला आहे.

संशोधनाचे महत्व

सण उत्सवाचा मुळ उद्देश बाजूला राहून समाजात ज्या अंधश्रद्धा जोपासल्या जात आहे त्यामुळे ध्वनीप्रदूषण ,पाणीप्रदूषण,वृक्षतोड यासारख्या समस्या निर्माण होत आहेत विज्ञानवादी दृष्टीकोन रुजविणे कर्मकांडाला फाटा देणे विषयी जनजागृती करणे ही काळाची गरज बनली आहे

दिवाळी,होळी,पितृपंधरवडा,वटपौर्णिमा या सण उत्सवातील काही अंधश्रद्धादिवाळीच्या वेळी घुबडाचा बळी दिला जातो. कारण घुबड लक्ष्मी या देवीचे वाहन आहे. त्याचा बळी दिला तर आपले वैभव कायमस्वरूपी टिकून राहील ही खुळी कल्पना आहे. पण यामुळे मात्र अन्नसाखळीतील वरच्या स्तरातील हा पक्षी भक्ष्य आणि भक्षक यांच्यात संतुलन राखण्यात मोठी भूमिका बजावतो. हे आपण सोयीस्कररित्या विसरत चाललो आहोत.

दिवाळीत लहान थोर आपण सर्वजण फटके वाजवतो त्यामुळे ध्वनीप्रदूषण तर होतेच पण फाटक्यांमधला कार्बन मोनाऑक्साइड विषारी वायू हवेत पसरतो त्यामुळे ओझोनचा थर पातळ होतो याचे गंभीर परिणाम सर्व

मानव जातीवर होत आहेत. होळीच्या दिवशी जे रंग वापरले जातात ते रंग त्यातील रसायनामुळे डोळ्यांना इजा होते कातडीचे आजार होण्याची शक्यता असते.या रंगामुळे पाणीप्रदूषण होते

याच सणाला ग्रामीण भागात धुलीवंदन म्हणून लोक मद्यधुंद होतात एकमेकांना अर्वाच्य बोलतात यमून व्यसनाधिनता वाढते. यामुळे सामाजिक स्वास्थ्य बिघडते.तसेच होळीसाठी जो लाकूड फाटा वापरला जातो त्यामुळे मोठ्या प्रमाणात वृक्षतोड होते

पितृपंधरवाड्यात स्वर्गातल्या आई वडिलांना नैवद्य दाखविणे ही अंधश्रद्धा जोपासली जात आहे त्यासंदर्भात संत तुकाराम आपल्या अभंगात म्हणतात,

“ भुके नाही अन्न मेल्यावरी पिंडदान
हे तो चाळवा चाळवी केले आपणाची जेवी “

माणूस जिवंत असताना त्याला खाऊ पिऊ घाला भूकेलेल्यांना अन्न द्या मेल्यावर नैवद्य दाखविणे व त्यासाठी बनविलेले आपणच खाणे ही शुध्द फसवणूक आहे

सण उत्सव साजरे करताना व्रतवैकल्ये पाळण्याचा अट्टाहास केला जातो.विशिष्ट पध्दतीचे सोवाळे नेसायलापाहिजे, पूजेसाठी ब्राम्हणच असला पाहिजे ?(पुण्यातील खोले प्रकरण)

सणसमारंभात स्त्रियांना स्थान देत असताना ती सवाष्ण असली पाहिजे ? या सगळ्या सणसमारंभात ती ऋतुमती नसावी ? ते पुढे ढकलण्यासाठी तिने गोळ्या खाण्याची धडपड का करावी ? या सर्वांमुळे स्त्रियांना मानिसक दुष्परिणामांना सामोरे जावे लागते.

समारोप

आजच्या विज्ञानवादी युगात सणसमारंभाच्या निमित्ताने पूर्वापार चालत आलेली परंपरा म्हणून काही अंधश्रद्धा जोपासल्या जात आहेत. त्यामुळे समाजामध्ये पर्यावरणाची हानी तर होतेच त्याचबरोबर समाजासमजामध्ये धार्मिक तेढ निर्माण होते. आजच्या युगात समाजाला पुढे घेऊन जाण्यासाठी अशा प्रकारच्या रूढी, प्रथा, परंपरा याविषयी जनजागृती घडवून आणणे आवश्यक आहे भारतीय संस्कृतीत सणसमारंभाला विशेष महत्त्व आहे परंतु अलीकडील काळात यातील नैसर्गिक व पर्यावरणवादी दृष्टीकोन बाजूला जाताना दिसत आहे

संदर्भ

- 1) विद्रोही तुकाराम - आ.ह.साळुंखे
- 2) तुळशीचे लग्न - आ.ह.साळुंखे
- 3) साधना साप्ताहिक
- 4) लोकराज्य
- 5) मुल निवासी नायक

भारतीय सण त्या मागील वैज्ञानिक कारण

प्रा. अजितकुमार भिमराव पाटील

एम ए, बी एड, एम एड, सी.पी.सी.टी.

पत्ता : म. न. पा. राजर्षी शाहू विद्यामंदिर शाळा क्र. ११ कसबा बावडा, कोल्हापूर

प्रस्तावना

१. भारताला एक सांस्कृतिक व संस्कृती आहे. म्हणून भारत व भारतातील सणांचे जग अनुकरण करत आहे. भारतात ३६५ सण साजरे केले जायचे. सणांची सुरुवात समाजातील भेदभाव विसरून त्याला एकसंघ करण्यासाठी झाली. दुसऱ्या बाजूला सण हे धार्मिक श्रद्धांतील विविधता आणि जगण्यातील उत्साहाच्या प्रदर्शनाचे एक साधन होते. धार्मिक श्रद्धा ही सापेक्ष कल्पना असली तरी त्यातून जगण्यातील आव्हानांना सामोरे जाण्याचे सामर्थ्य या सणामध्ये दिसून येते आहे. भारतातील सणांचे विभाजन ढोबळ मानाने राष्ट्रीय/राजकीय, धार्मिक आणि हंगामी असे करता येईल. आणि प्रत्येक सणाच्या साजरे करण्याच्या खास अशा पद्धतीमुळे आपल्या सांस्कृतिक वारशाला एक वेगळीच झळाळी प्राप्त झाली आहे. प्रत्येक सणाला आपला स्वतःचा असा इतिहास व महत्त्व आहे. मी स्वतः विभक्त कुटुंबात वाढलेली असेल तरी माझ्या आजी-आजोबांच्या जाणकार 'टिप्पणी' खाली सर्व सणांच्या पौराणिक पैलूंची माहिती मला झाली. त्याचबरोबर त्यांचा वर्तमानातील संदर्भसुद्धा समजावून घेता आला. जुन्या काळात सणांच्या साजरीकरणात, धार्मिक मिरवणुका, उपवास, जत्रा, आत्मपरीक्षण, सणाच्या विषयाला धरून सादर केलेल्या संगीत नृत्य-नाटिकांबरोबरच एकमेकाला भेटून केलेली सद्विचारांची देवाण-घेवाण असायची आजकालच्या पिढीसाठी मात्र सणाचे महत्त्व, पुराणाची सद्यस्थितीशी सांगड घालून दिव्यांचे, रंगांचे, गोडाधोडाच्या विशिष्ट पदार्थांचे, पूजेचे किंवा त्या वेळी गायलेल्या गीतांचे संदर्भ जाणून घेण्याऐवजी सुट्टी, खरेदी, मिळालेल्या भेटवस्तू इतपतच उरले आहे.

व्यापारीकरणामुळे सण साजरा करण्याच्या पद्धतीबरोबर त्या मागचा उद्देशच 'सुधारला' गेल्याची जाणीव होते. आज पैसा आणि सामाजिक पत यांना अवास्तव महत्त्व प्राप्त झाले आहे आणि ते सहज मिळवण्याचे मार्ग व्यापारीकरणाने लोकांना उपलब्ध करून दिले आहेत. सणासुदीचे दिवस म्हणजे अशा संधीसाठी व्यापाऱ्यांसाठी एक पर्वणीच ठरतात. या काळात सर्वसाधारणपणे ५० टक्के अधिक व्यवसाय होतो असे जाणकारांचे मत आहे.

२. बाजार पेठांतील उलाढाल -

सणासुदीच्या दिवसाच्या काही आठवडे आधीच व्यापारीवर्गाची ज्योत तयारी सुरू होते. नवनव्या मालांच्या व आकर्षक सवलतींच्या जाहिरातींचा मोठमोठ्या फलकांद्वारे, वर्तमानपत्रांतून व दूरदर्शनच्या माध्यमांतून भडीमार केला जातो. त्याचा सूरही असा असतो की, 'जणूकाही या वस्तू विकत घेणे म्हणजेच सण साजरा करणे आहे!' आणि अशा आकर्षणांना बळी पडणे हेच शेवटी व्यापारीकरणाला प्रोत्साहित करत असते. वाहनांना पार्किंग करायला जागा शिल्लक राहत नाही. गौरी-गणपतीच्या सजावटीसाठी वापरल्या जाणाऱ्या मखरांनी भरून जाते.

अत्यंत आकर्षक पद्धतीने बनवल्या गेलेल्या मखरांकडे पाहता मनोमन त्या कलाकारांच्या कल्पकतेचे दर्शन होते. पण दुसऱ्या बाजूला या उत्सवांतून समाजात एकी निर्माण करण्याचा लोकमान्यांचा टिळक उद्देश कधीच लोप पावल्याची जाणीवही होत होती. दुर्दैवाने या उत्सवाचे स्वरूप आता फारच खाजगी पातळीवर आले आहे. आणि तो 'चढाओढी' ने साजरा करण्याकडे सगळ्यांचा कल असतो. मूलतः, सणांचे स्वरूप सर्वसमावेशक, ना-नफा तत्त्वावर, पुराणमतवादाना नाकारत समाजाच्या गरजांचे नव्या संदर्भाशी जुळवून घेण्याचे होते. पण त्याच्या आजच्या रूपाचे, आर्थिक, मानसिक, पर्यावरणीय, सांस्कृतिक, राजकीय आणि व्यावसायिक पातळीवर सकारात्मक व नकारात्मक असे परिणाम झालेले आहेत. माझी खात्री आहे की आपण सर्वांनाच आपल्या जिवलगंगांच्या गरजा/मागण्या पुरवणे ही आपली जबाबदारी वाटते. पण, त्या सोबतच साजऱ्या केल्या जाणाऱ्या सणांची पार्श्वभूमी समजावून त्याचा वर्तमानातील संदर्भ समजावून देणे हीसुद्धा आपलीच जबाबदारी आहे. आजच्या संयुक्तराष्ट्रांच्या जमान्यात स्काईप, वायबर आणि व्हॉट्सअपमुळे सणांच्या साजरे करण्याला प्रदर्शनीयता आली आहे. त्यामुळे 'सणांमागील सांस्कृतिक महत्त्वाची जागा फक्त व्यापारी लोकप्रियता घेईल की काय?' अशी भीती वाटते!

३. संस्कृती रक्षण व संवर्धन - आपले सारे सण हे निसर्गाचे रक्षण करणारे, कृषी संस्कृतीशी नाते सांगणारे आहेत. ईश्वराची पूजा भीतीपोटी करण्यापेक्षा श्रद्धेने करावी आणि निसर्गरक्षणाच्या मूळ उद्देशाचे जतनदेखील करावे, हेच आधुनिक व्रत ठरेल. भारतीय संस्कृतीमध्ये सण-उत्सव साजरे करण्याची परंपरा फार प्राचीन काळापासून चालत आलेली आहे. आपले सण-उत्सव ज्या पंचांगामध्ये देण्यात येतात त्याविषयी आपण प्रथम माहिती करून घेऊया. तिथी, वार, नक्षात्र, योग आणि करण या पाच विषयांची माहिती यामध्ये देण्यात येते म्हणून याला पंचांग म्हणतात.

पंचांग म्हणजे काय -

१. तिथी : पृथ्वीच्या केंद्रातून सूर्य आणि चंद्र यांच्यामधील अशात्मक अंतराला तिथी म्हणतात. सूर्य आणि चंद्र यांच्यात बारा अंश अंतर झाले की एक तिथी होते. प्रतिपदा, द्वितीया, तृतीया, चतुर्थी, पंचमी, षष्ठी, सप्तमी, अष्टमी, नवमी, दशमी, एकादशी, द्वादशी, त्रयोदशी, चतुर्दशी,

पौर्णिमा आणि अमावास्या अशी तिथींची नावे आहेत. शुक्ल प्रतिपदेपासून पौर्णिमेपर्यंतच्या पंधरा तिथींना शुक्लपक्ष म्हणतात. कृष्ण प्रतिपदेपासून अमावास्यापर्यंतच्या पंधरा तिथींना कृष्णपक्ष म्हणतात. सूर्योदयाच्या वेळची तिथी पंचांगात दिलेली असते. प्रत्येक तिथीसमाप्तीचे वेळ भारतात वेळ भारतीय प्रमाण दिलेली असते. इसवी सन पूर्व १५०० वर्षांपासून आपल्या देशात तिथी प्रचारात आहेत.

२. वार : पाश्चात्य पद्धतीप्रमाणे मध्यरात्री बारा वाजल्यानंतर वार बदलतो. परंतु भारतीय पद्धतीप्रमाणे एका सूर्योदयापासून लगतच्या दिवशीच्या सूर्योदयापर्यंत एक वार असतो. रविवार, सोमवार, मंगळवार, बुधवार, गुरुवार, शुक्रवार, शनिवार अशी वारांची नावे आहेत. भारतात इसवी सन पूर्व १००० वर्षांपासून वार प्रचारात आलेले आहेत.
३. नक्षत्र : सूर्याच्या भासमान मार्गाचे म्हणजेच क्रांतिवृत्ताचे २७ समान भाग केले म्हणजे प्रत्येक भागास नक्षत्र म्हणतात. अश्विनी, भरणी, कृत्तिका, रोहिणी, मृग, आर्द्रा, पुनर्वसू, पुष्य, आश्लेषा, मघा, पूर्वा फाल्गुनी, उत्तरा फाल्गुनी, हस्त, चित्रा, स्वाती, विशाखा, अनुराधा, ज्येष्ठा, मूळ, पूर्वाषाढा, उत्तराषाढा, श्रवण, धनिष्ठा, शततारका, पूर्वा भाद्रपदा, उत्तरा, भाद्रपदा, रेवती अशी नक्षत्रांची नावे आहेत. चंद्र सूर्योदयाच्या वेळी ज्या नक्षत्रात असतो ते नाव पंचांगात दिलेले असते. चंद्र किती वाजेपर्यंत त्या नक्षत्रात आहे ते भारतीय प्रमाणवेळेत दिलेले असते. एकूण २७ नक्षत्रे आहेत. चंद्र किती वाजेपर्यंत त्या नक्षत्रात आहे ते भारतीय प्रमाणवेळेत दिलेले असते. एकूण २७ नक्षत्रे आहेत. दसवी सन पूर्व १५०० वर्षांपासून पंचांगात नक्षत्रांचा वापर सुरू झाला.
४. योग : क्रांतिवृत्तावरील आरंभ स्थापनापासून सूर्य-चंद्र जितक्या अंतरावर असतील, त्यांची बेरीज म्हणजे योग होय. १३ अंश २० कलांच्या बेरेजेचा एक योग होतो. एकूण सत्तावीस योग आहेत. त्यांची नावे अशी आहेत. विष्कंभ, प्रीती, आयुष्मान, सौभाग्य, शोभन, अतिगंड, सुकर्मा, धृती, शूल, गंड, वृद्धी, ध्रुव, व्याघात, हर्षण, वज्र, सिद्धी, व्यतिपात, वरियान, परीघ, शिव, सिद्ध, साध्य, शुभ, शुक्ल, ब्रह्मा, ऐंद्र, वैधृती, सूर्योदयाच्या वेळी जो योग असतो त्याचे नाव पंचांगात देण्यात येते. तसेच त्याच्या समाप्तीची वेळ दिलेली असते. पंचांगात योग देण्याची पद्धत उशिरा म्हणजे इसवी सन ७०० नंतरच सुरू झाली.
५. करण : अर्धी तिथी म्हणजे एक करण होय. चंद्र-सूर्याच्या भोगांमध्ये सहा अंश अंतर झाले की एक करण होते. करणांची नावे अशी आहेत. बव, बालव, कौलव, ततिल, गरज, वणिज, विष्टी पंचांगात पूर्वी सूर्योदयकालीन करण दिले जात असे. सध्या तिथीसमाप्तीची वेळ तिथीच्या रकान्यात प्रमाण वेळेत देत असल्यामुळे तिथीच्या पूर्वार्धाचे करण पंचांगात समाप्तीसह दिलेले असते. यावरून आपणास कळून येईल की पूर्वी आत्ताच्या सारखे पाच अंगांचे पंचांग नव्हते. ते एकांग, द्वंग, त्र्यंग, चतुरंग स्वरूपात होते.
४. पंचांगांचा इतिहास : पंचांगाचे गणित ज्या ग्रंथावरून केले जाते त्याला करणग्रंथ म्हणतात. पूर्वी सूर्यसिद्धांत या ग्रंथावरून पंचांगे तयार केली जात. सन १५२० मध्ये सूर्यसिद्धांतावरून केलेले गणित आणि प्रत्यक्ष आकाश यात फरक पडल्याचे महाराष्ट्रातील नांदगाव येथे राहणारे गणेश दैवज्ञ यांच्या लक्षात आले. त्यांनी ग्रहलाघव हा त्या काळी अचूक गणित देणारा करणग्रंथ लिहिला. अनेक पंचांगाकत्रे ग्रहलाघव ग्रंथावरून पंचांगे तयार करू लागले. सन १९२० मध्ये पुन्हा ग्रहलाघव ग्रंथावरून केलेले पंचांग आणि प्रत्यक्ष आकाश यात फरक पडू लागला. लोकमान्य बाळ गंगाधर टिळक यांच्या ही गोष्ट लक्षात आली. सन १९२० मध्ये त्यांनी 'केसरी' वृत्तपत्रात एक जाहिरात दिली- 'जो कोणी ग्रहलाघव ग्रंथावर संस्कार करून अचूक गणिताचा करणग्रंथ तयार करील, त्याला मी एक हजार रुपये बक्षीस देईन!' नागपूरचे डॉ. केशव लक्ष्मण दफ्तरी यांनी 'करणकल्पलता' हा दृक् गणिताचा करणग्रंथ १९२३ मध्ये लिहिला. अनेक पंचांगाकत्रे या करणग्रंथावरून पंचांगे तयार करू लागले. त्यामुळे जसे पंचांगात आहे तसे आकाशात दिसू लागले. सध्या आम्ही पंचांगाकत्रे संगणकाच्या साहाय्याने पंचांगे तयार करतो, त्यामुळे पंचांगाचे गणित अधिक सूक्ष्म झाले आहे. पूर्वी हस्तलिखित पंचांगे तयार केली जात. पहिले छापील पंचांग १६ मार्च १८४१ रोजी गणपत कृष्णाजी पाटील यांनी प्रसिद्ध केले आणि त्याचे गणित रघुमाजी देवजी मुळे यांनी तयार केले होते. पंचांगातील सण-उत्सवांचे दिवस ठरविण्यासाठी निर्णयसिंधू, धर्मसिंधू, पुरुषार्थ चिंतामणी, मुहूर्तमेढ इत्यादी ग्रंथांचा उपयोग केला जातो.
५. सण-उत्सवांचा उद्देश : प्राचीन कालापासून भारत हा शेतीप्रधान देश आहे. त्यामुळे सण-उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे तयार करण्यात आली आहे. सण-उत्सवांचा मूळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य विशेषतः आहारावर अवलंबून असते. ऋतूप्रमाणे आहारात बदल केला, की आरोग्य चांगले राहण्यास मदत होते. म्हणून शास्त्रकारांनी ऋतूप्रमाणे सणांची रचना केलेली आहे. श्रावण महिन्यात शेतीची बरीचशी कामे झालेली असतात. बाहेर मुसळधार पाऊस पडत असतो. अशा वेळी बरीच माणसे घरातच राहतात. शरीराचे चलनचलन कमी होते. अशा वेळी शरीराला हलक्या आहाराची जास्त गरज असते. म्हणून श्रावण महिन्यात जास्त उपवास करण्यास सांगण्यात आले आहे. पचनास जड असा मांसाहार करू नये, असे सांगण्यात आले आहे. पोटात गॅसेस होऊ नयेत यासाठी कांदा, लसूण खाऊ नका, असे सांगण्यात आले आहे. शेतात धान्य चांगले पिकावे यासाठी पृथ्वी, आप, तेज, वायू आणि आकाश या पंचमहाशक्तींची उपासना करण्यास सांगण्यात आले आहे. उपवास, उपासना, धार्मिक ग्रंथांचे वाचन करण्यास सांगण्यात आले आहे. जेव्हा शरीराला तेल-तुपाची गरज असते, भूक जास्त लागते असा दिवाळीसारखा सण हिवाळ्यात येत असतो. ज्या वेळी तिळाच्या पदार्थांची शरीराला आवश्यकता असते असा मकरसंक्रांतीचा सण थंडीमध्ये येत असतो.

ठरावीक सण ठरावीक ऋतूमध्ये येणे आवश्यक असते; पण हे घडणार ? कारण आपले सण हे चंद्रावर अवलंबून असतात आणि ऋतू हे सूर्यावर अवलंबून असतात. ठरावीक सण ठरावीक ऋतूत यावेत यासाठी आपल्या पंचांगात चंद्र-सौर पद्धतीचा मेळ घेतलेला आहे. यासाठी एकनियम तयार करण्यात आला आहे. मीन राशीत सूर्य असताना ज्या चंद्र महिन्याचा प्रारंभ होतो त्याला चत्र म्हणतात. मेष राशीत सूर्य

असताना ज्या चांद्र महिन्याचा प्रारंभ होतो त्याला वैशाख म्हणतात. सूर्य वृषभेत असताना ज्येष्ठ, मिथुनेत असताना आषाढ, कर्केत असताना श्रावण, सिंहेत असताना भाद्रपद, कन्येत असताना आश्विन, तुळेत असताना कार्तिक, वृश्चिकेत असताना मार्गशीर्ष, धनू राशीत असताना पौष, मकर राशीत सूर्य असताना दोन चांद्र महिन्यांचा प्रारंभ होतो. अशा वेळी पहिला तो अधिकमास समजला जातो आणि दुसरा तो निजमास मानला जातो. अशा रीतीने ऋतू आणि सण यांची सांगड राहण्यास मदत होते. त्यामुळे उपवासाचा श्रावण महिना पावसाळ्यातच येतो आणि तेल-तुपाचे पदार्थ खावयाची दिवाळी थंडीमध्ये येते. पंचांगात चांद्र-सौर पद्धतीचा मेळ घातला गेला असल्यामुळे हे शक्य होते.

६. **उत्सव व आरोग्य** - उत्सव हे मनाचे आरोग्य जपत असतात. उत्सव साजरे करीत असताना आप्तेष्ट-मित्र एकत्र येतात. गावाच्या उत्सवात तर गावातील ससर्व आबालवृद्ध स्त्री-पुरुष एकत्र येत असतात. उत्सवांमुळे एकमेकांच्या भेटीगाठी होत असतात. उत्सवांमुळे सहकाराची व समानतेची भावना निर्माण होते. नवीन चांगल्या विचारांचा प्रचार उत्सवात करणे सहज शक्य होते. एखाद्या सार्वजनिक कामासाठी पसा गोळा करणे शक्य होते. सर्वांनी एकत्र येऊन मोठे काम करता येऊ शकते. या उत्सवांतून मोठी सार्वजनिक कामे केली जाऊ शकतात. उत्सवांमधूनच नेतृत्व निर्माण होऊ शकते. कार्यक्रमे निर्माण होऊ शकतात. म्हणूनच लोकमान्य टिळक आणि महात्मा फुले यांनी स्वराज्यप्राप्तीसाठी आणि राष्ट्रीय भावना निर्माण व्हावी यासाठी सार्वजनिक उत्सवांची प्रथा सुरू केली. उत्सवात सहभागी झाल्याने होणाऱ्या आनंदाप्राप्तीबरोबरच माणसे आपल्या जीवनातील दुःख, चिंता विसरून जातात उत्सवातून कला सादर करूनच कलावंत मोठे होतात. उत्सवांमुळे हजारो हातांनाही काम मिळते. राष्ट्रपुरुषांच्या जयंती उत्सवांमुळे राष्ट्रभिमान जागृत होण्यास मदत मिळते.
७. **निसर्गाशी नाते!** : भाद्रपद महिन्यात शेतात धान्य तयार होत असते. म्हणून भाद्रपद शुक्ल चतुर्थीला पृथ्वीविषयी कृतज्ञता व्यक्त करण्यासाठी पार्थिव गणेशपूजन करण्यास सांगण्यात आले आहे. या दिवशी मातीचीच गणेश पूर्ती पूजावयाची असते. त्यानंतर येतो भाद्रपद कृष्ण पक्ष! पितरांचे स्मरण करण्याचे दिवस! ज्यांनी आपणास जन्म दिला, शिक्षण दिले, चांगले संस्कार दिले, घर-शेतजमीन ठेवली अशा पितरांविषयी नवीन धान्य घरात येण्यापूर्वी कृतज्ञता व्यक्त करण्याचे दिवस! त्यानंतर येते नवरात्र! हा निर्मितीशक्तीचा, आदिशक्तीचा उत्सव असतो. आश्विन महिन्यात शेतात तयार झालेले नवीन धान्य घरात आणले जाते म्हणून निर्मितीशक्तीविषयी कृतज्ञता व्यक्त केली जाते. नवरात्र हे नऊ दिवसांचे असते. कारण नऊ या ब्रह्मसंख्येचा आणि निर्मितीशक्तीचा संबंध आहे. जमिनीत धान्य रुजत घातल्यानंतर नऊ दिवसांनी अंकुरते. गर्भधारणा झाल्यापासून नऊ महिने नऊ दिवसांनी मूल जन्माला येते. सर्व अंकांमध्ये नऊ हा अंक सर्वात मोठा आहे. निर्मितीशक्ती उपासनेच्या नवरात्रानंतर सीमोल्लंघनाचा विजयादशमी - दसरा हा सण येतो. विजयादशमीपर्यंत शेतातील धान्य घरात आणल्यानंतर पूर्वी लो स्वारीला घराबाहेर पडत असत. हे सर्व झाल्यावर सर्व घरे धनधान्यांनी भरलेली असत. त्यानंतर प्रकाशाचा उत्सव दिवाळीचा सण येतो. अशा रीतीने सणांची रचना शेतीच्या कामांप्रमाणे करणत आलेले आहे. सण-उत्सवांमध्ये मानवाला सुंदर-आनंदमय जीवन जगण्यासाठी निसर्गातील ज्या ज्या गोष्टी उपयोगी पडतात. त्या सर्व गोष्टींचा पूजेमध्ये समावेश करून कृतज्ञता व्यक्त केली जाते. नद्या, वृक्ष, फुले, फळे, प्राणी, पक्षी अशा कितीतरी गोष्टी सांगता येतील.
८. **ईश्वराचे मूळ रूप** : ईश्वर म्हणजे चराचरात असलेले चतन्य! सजीवातून कोणती शक्ती निघून गेली म्हणजे निर्जीवता येते ती शक्ती म्हणजेच ईश्वर! पृथ्वी, आप, तेज, वायू आणि आकाश यांचा कोप झाला तर केवढा अनर्थ ओढवतो हे मानवाच्या लक्षात आले. त्यांची अवकृपा होऊ नये यासाठी प्रार्थना निर्माण झाल्या. त्यांना यज्ञाद्वारे प्रसन्न करून घेण्याची प्रथा सुरू झाली. निराकार, निर्गुण शक्तीची उपासना करणे सामान्य माणसाला शक्य होणार नाही म्हणून सगुण साकार ईश्वराची उपासना करण्यात येऊ लागली. पाप-पुण्याची व्याख्या महर्षी व्यास आणि संत तुकारामांनी अगदी सोप्या भाषेत सांगितली. इतरांना पीडा देणे म्हणजे पाप आणि इतरांना मदत करणे म्हणजे पुण्य! स्वतःचे कर्तव्य कर्म हेच यज्ञकर्म, हीच ईश्वरपूजा असे भगवान श्रीकृष्णाने सांगितले, दीन-दुबळ्यांची सेवा हीच ईश्वरपूजा! निसर्गाला जपणे हीच ईश्वरपूजा! माणसाने माणसांशी आणि निसर्गाशी माणसासारखे वागणे हाच खरा धर्म आहे.
९. **आजचे सण-उत्सव** : वाढती असुरक्षितता, वाढती महागाई, प्रत्येक क्षेत्रातील जीवघेणी स्पर्धा, अंधश्रद्धा, बदललेली जीवनशैली, इंग्रजीतून शिक्षण, मॉल संस्कृती, विभक्त कुटुंब पद्धती, पाश्चात्य संस्कृतीचा परिणाम, पशाला आलेले वेगळे महत्त्व आणि कमी श्रमात मोठे यश मिळविण्याची इच्छा यामुळे वैयक्तिक सण-उत्सव साजरे करण्याच्या उद्देशामध्ये आणि पद्धतीमध्ये खूप बदल झाला. तसेच वाढती लोकसंख्या, उत्सवात वापर करण्यासाठीची आधुनिक साधने, उत्सवातील अर्थकारण, राजकीय हस्तक्षेप, वाढती जीवघेणी स्पर्धा, प्रसारमाध्यमांचा प्रभाव आणि नियंत्रणाचा अभाव यामुळे सार्वजनिक उत्सव साजरे करण्याचा उद्देश व पद्धतीमध्येही खूप बदल झाला. अर्थात हे बदल चांगले-वाईट दोन्हीही प्रकारचे आहेत असे म्हणता येईल.
१०. **आधुनिक व्रते** : श्रावणात अनेक व्रते करण्यास सांगण्यात आली आहेत. परंतु आधुनिक काळातील श्रावणात आता वेगळी व्रते करण्याची जरूरी आहे. सोमवारी टी.व्ही. बंद मंगळवारी मोबाइल फोन बंद, बुधवारी फेसबुक बंद, गुरुवारी व्हॉट्सअप बंद ठेवायचे. शुक्रवारी पंधरा मिनिटे तरी ध्यानस्थ बसायचे, शनिवारी घरातील सर्वांनी एकत्र बसून गप्पा मारण्याचा, खेळ खेळायचे. रविवारी कुटुंबातील सर्वांनी एकत्रपणे निसर्गात भटकंती करायची. निसर्ग दर्शन घ्यायचे. तुम्हाला ही व्रते कठीण वाटतील. आज काही माणसे या साधनांच्या खूप आहारी गेली आहेत. घरात एकत्र राहणारी माणसे मनाने एकमेकांपासून दूर जात आहेत. काही घरे तर मुकी झाली आहेत. कोणी कोणाशी बोलत नाही. एकमेकांशी बोलायला घरात कुणाला वेळच मिळत नाही. म्हणून श्रावणातली ही आधुनिक व्रते पुढच्या नव्वे तर याच जन्मात फलप्राप्ती करून देणारी आहेत. श्रावण पौर्णिमेला येणारा रक्षाबंधनाचा बण या गर्दी धावपळीच्या जगात बहीण-भावाचे नाते टिकवून ठेवणारा आहे.

भारताला मोठा सागरकिनारा लाभलेला आहे. समुद्रमाग्रे चालणारा व्यापार आणि कोळी बांधवांचे जीवन हे सागरावर अवलंबून आहे. पावसाळ्यात रौद्ररूप धारण करणारा समुद्र श्रावण पौर्णिमेपासून शांत होऊ लागतो. म्हणून त्याला नारळ अर्पण करून पौर्णिमेच्या दिवशी त्याला रक्षणासाठी प्रार्थना केली जाते.

११. वैज्ञानिक दृष्टिकोन : आश्विन महिन्यात शेतातील धान्य घरात येते. त्यामुळे या महिन्याला वैभवसंपन्न म्हणतात. या महिन्यात निर्मिती शक्तीचा-आदिशक्तीचा उत्सव नवरात्र साजरा केला जातो. श्रीमहालक्ष्मी, श्रीसरस्वती आणि श्रीमहाकाली या देवतांचा हा उत्सव असतो. प्रत्यक्षात आपण देवघरातील किंवा मंदिरातील देवीची मोठी भक्ती करतो. परंतु घरात वावरणाऱ्या देवीकडे दुर्लक्ष करतो. काही ठिकाणी तर घरात जन्मू इच्छणाऱ्या देवीला जन्म नाकारला जातो. हे योग्य नाही. घरातील स्त्री ही महालक्ष्मी असावी. घरातील आर्थिक व्यवहार हाताळण्याचे तिला प्रशिक्षण द्यावे. ती समर्थ असावी. ती सरस्वती असावी म्हणजे ती सुशिक्षित असावी. त्यामुळे मुलांवर चांगले संस्कार घडविण्यास ती समर्थ होते. ती महाकाली असावी. म्हणजे ती आरोग्यसंपन्न असावी. स्वसंरक्षण करण्यास ती समर्थ असावी. विजयादशमीला आपट्याची पाने 'सोने' म्हणून देण्याची पद्धत आहे. विचार करा की दसरा जवळ आला की आपट्याची झाडे किती दुःखात असतील? तसेच कौत्स्याने खऱ्या सुवर्णमुद्रा वाटल्या. आपट्याच्या झाडाची पाने नव्हे! आधुनिक काळात मोबाइलवरून आपण एकमेकाला शुभेच्छा देऊ शकतो. या दिवशी सीमोल्लंघन करण्यास सांगण्यात आले आहे. आपल्यालाही सीमोल्लंघन करावयाचे आहे, अहंकारातून नम्रतेकडे, आळसाकडून उद्योगशीलतेकडे, अंधश्रद्धेकडून वैज्ञानिक दृष्टिकोनाकडे, अस्वच्छतेकडून स्वच्छतेकडे, अज्ञानाकडून ज्ञानाकडे! हे करणे आपल्याच हातात आहे.

सारांश :

दिवाळीचा उत्सव हा प्रकाशाचा उत्सव! जनजागृतीमुळे ध्वनिप्रदूषण करणाऱ्या फटाक्यांचे प्रमाण मागील काही वर्षे कमी झाले आहे. आपण आनंदित राहताना इतरांच्या जीवनात आनंद निर्माण करण्यासाठी आपले जीवन असते. सध्या बरेच लोक पितृपक्ष आणि दिवाळीत गरजूंना आर्थिक मदत करीत असतात. ही आनंदाची गोष्ट आहे. पूजा आपल्यात चांगला बदल व्हावा यासाठी करावयाची असते. ईश्वराची पूजा भीतीने करू नका. श्रद्धेने करा. तो शिक्षा करीत नसतो. तो सर्वांवर प्रेमच करतो. आपले सण-उत्सव हे निसर्गाचे रक्षण करण्यासाठी आहेत.

निसर्गाचे भक्षण करण्यासाठी नाहीत. त्यामुळे सण-उत्सव साजरे करीत असतांना ध्वनिप्रदूषण, जलप्रदूषण, वायुप्रदूषण आणि अंधश्रद्धेचे प्रदूषण होणार नाही याची काळजी प्रत्येकाने घ्यावयास हवी आहे. आपल्याला आपली मुले सण-उत्सवांसंबंधी जेव्हा प्रश्न विचारतात तेव्हा त्यांना वैज्ञानिक दृष्टिकोनातूनच उत्तर द्यावयास हवे आहे. प्रत्येक सण-उत्सवामागचा कार्यकारणभाव समजून घ्यावयास हवा आहे. पुढची पिढी ही चमत्कारांवर विश्वास ठेवणारी नाही. ती निसर्गनियमांवरच विश्वास ठेवणारी आहे. म्हणूनच सण-उत्सव साजरे करीत असताना पर्यावरणाचे भान ठेवण्याची खरी गरज आहे. आज आपणच आपली भारतीय संस्कृतीचे संवर्धन केले पाहिजे तरच भारत एक जगातीक आदर्श राष्ट्र म्हणून संपन्न राहणार आहे.

संदर्भ - ग्रंथसूची

१. आचारी प्रफुल्ल, नवरात्री-घटस्थापना, इ बुक प्रकाशन सप्टेंबर २०१९ प्रथमावृत्ती.
२. दांडेकर सुयोग, रूचकर पथ्यकट, सुकृत प्रकाशन, पुणे सप्टेंबर २०१३.
३. खाडिलकर मंगला, ही आपलीच माणसं, ग्रंथाली प्रकाशन, २००५.
४. चेंदवणकर सदानंद, भारतीय सण, निर्णय सागर प्रकाशन, १९६६.
५. देव सदाशिव, कोश वाडःमय विचार आणि व्यवहार, सपर्ण प्रकाशन, पुणे २००२.

विज्ञान, कृषी जीवन व ग्रामीण विकास

प्रा. सौ. लक्ष्मी विष्णु भंडारे

संस्थामाता सुशिलादेवी साळुंखे

महिला शिक्षणशास्त्र महाविद्यालय, तासगाव.

प्रस्तावना :

परिवर्तन हा निसर्गाचा नियम आहे. मानवाने प्राचीनकाळामध्ये चाकाचा शोध लावला आणि हळूहळू मानवाच्या प्रगतीची चाके फिरू लागली इतकी प्रगती विज्ञान तंत्रज्ञानाने केली. प्राचीनकाळामध्ये आपल्या पूर्वजांनी कल्पनासुद्धा केली नसेल एवढी प्रगती आपण विज्ञान तंत्रज्ञानाच्या जोरावर केली आहे. मानवाने अनेक प्रकारची संशोधन करून निष्कर्ष काढले आहेत. आपल्या तंत्रज्ञानाच्या विकासांमुळे आपल्या आर्थिक, सामाजिक, शैक्षणिक विकास होत आहे. विज्ञान तंत्रज्ञानामुळे समाजाचा बघण्याचा दृष्टीकोन बदलत आहे. आपला पूर्वीचा संघर्ष म्हणजे खाण्यापिण्यासाठी होता आपल्याला वणवण भटकावे लागत असे पण विज्ञानामुळे कृषिक्षेत्रामध्ये प्रगती होऊन मानवाच्या मूलभूत गरजा अन्न, वस्त्र व निवारा पूर्ण झाल्या ही विज्ञान झेप म्हणजेच मानवी जातीच्या विकासाचे साधन मानले तर चाकाच्या शोधापासून ते हवेत उडणाऱ्या विमानापर्यंत आहे. विज्ञानामुळेच निल आर्मस्ट्रॉंग चंद्रावर पोहचू शकला. विज्ञानामुळेच दळण-वळण, व्यापार, वीज, रेल्वे यासारख्या असंख्य गोष्टींचा शोध लागला. म्हणून विज्ञान हे मानवी जीवनाशिवाय पूर्ण होत नाही. मानवाचे जीवन हे संपूर्णतः विज्ञानावर अवलंबून आहे.

उद्दिष्टे :

- १) भारतीय ग्रामीण जीवन माहिती होण्यासाठी.
- २) भारतीय संस्कृतीची ओळख होण्यासाठी.
- ३) भारतीय संस्कृती व विज्ञानाची ओळख होण्यासाठी.

विज्ञान म्हणजे सूक्ष्मातला सूक्ष्म ज्ञान आजचा तुमचा आमचा काळ विज्ञानाचा आहे. विज्ञान म्हणजे सूक्ष्मातला सूक्ष्म ज्ञान हा विज्ञानाचा पाया आहे. नुसत्या ज्ञानाचा नाहीतर भौतिकाच्या विशेष ज्ञानाचा आहे. हाकाळ अखंड आहे. त्याला अदिही नाही अंतही नाही. म्हणूनच रविंद्रनाथ टागोर म्हणतात, फुलापासून दिलेल्या सुवासाची दिलेल्या रंगाची देव मागणी करतो. कोकीळेपासून दिलेल्या कुहूकुहू ची तो अपेक्षा व्यक्त करतो. वृक्षापासूनही फळाची अपेक्षा करतो. परंतु मानवाच्या बाबतीत देवाचा नियम वेगळा आहे. परमेश्वराने माणसाला मुद्दामच अंधार दिला आहे आणि तो या अंधारातून प्रकाश प्रकट करा असेतो सांगतो.

भारतीय विज्ञानाचा विकास :

सर्व सृष्टीत मानवप्राणी थोर आहेही थोरवी हीच मानवता सिध्द करून दाखवायला हवी. कारण विज्ञान हे माणसाला देवापासून श्रद्धेपासून दूर नेते असा आरोप केला जातो. मानवाच्या दृष्टीने विज्ञानात बुद्धी इतकीच हदयालाही भारून टाकायची शक्ती आहे. विज्ञानाचा सखोल अभ्यास शेवटी बुद्धीचा विकास करतो. आध्यात्मिक उंची वाढवतो आणि स्वतःची नव्याने ओळख पटवून देतो. संस्कृत भाषेत एकसुंदर सुभाषित आहेत म्हणजे, विज्ञान हा मानवाला मिळालेला एक प्रभावी डोळा आहे. त्याचा उपयोग न करणारेच आंधळे व दुबळे आहेत. पण याचा उपयोग करणारा माणूस सर्व प्राण्यात आपल्या बुद्धीच्या जोरावर विज्ञानाच्या किमयेने श्रेष्ठ ठरला आहे. पण या विज्ञानाच्या मुळातूनच शोध घ्यायचा असेल तर त्यासाठी आपल्या भारतीय संस्कृतीने पुराणातून सांगितलेल्या विज्ञानाचा आधार घेणे गरजेचे आहे. जे विज्ञान आपल्या पुरातन धर्म ग्रंथात मांडलेले आहेत तेच विज्ञानाचा आज आपल्याला येताना दिसत आहे.

- १) वैज्ञानिक, आध्यात्मिक, सांस्कृतिक भव्य दिव्य वारसाबद्दल गौरवोद्गार काढताना सुद्धा त्यांना पुराणाच्याच आधाराने रहावे लागते. भारताच्या सामाजिक जीवनात युगानुयुगे आपले स्थान आढळणारे टिकून आहे. भारताच्या सामाजिक जीवनात युगानुयुगे आपले स्थान आढळ ठेवणारे श्रीराम व श्रीकृष्णाने व्यवहारवाद शिकवला तर रामाने राष्ट्राच्या कल्याणासाठी राजकर्त्यात किंचित देखील कसूर करू नयेत्यासाठी वैयक्तिक सुखाचा होम करावा लागला तरी चालेल हेच शिकविले श्रीरामश्रीकृष्णाच्या पोथ्या पुराणातून जे उल्लेख येतात त्यातले बरेचसे आज नव्याने संशोधित होऊन जगासमोर येत आहेत.
- २) रामायणातून आपल्याला त्या काळच्या यांत्रिक आणि वैज्ञानिक प्रगतीचे उल्लेख जिथे जिथे येतात ते वाचले की थक्क व्हायला होतं. काशीखंडात दिवोदास राजाने आपल्या राज्यातून अंधाराला नाहिसे केले होते. गावागावाला छोटे सूर्य दिले होते. हे वाचताना अतिशयोक्तीचे वाटते पण आज या घटकेला सौर उर्जा ही नुसती कल्पनाच राहिलेली नाही. तर सूर्याची उष्णता व प्रकाश साठवून ठेवता

येतो व गरजेच्या वेळी तो उपयोगात आणता येतो. याचा अनुभव आपण घेतच आहोत पण ह्या तंत्राचा शोध लावला तो दिवोदास राजानेतसेच ज्योतिष शास्त्राला आवश्यक असणारेगणित,ग्रह, तारे त्यांच्या कक्षा आणि मानवी जीवनावर होणारेत्याचे परिणाम जाणणारे लोकही रामजन्माच्याकाळीहोते.

- ३) पाच सहा पिढ्यापूर्वी तीन पिढ्यांनी अविश्रांत श्रम करूनगंगेचा प्रवाह उलटा फिरवून संपूर्ण भारत वर्षाला पुण्यपावन क्षेत्रतीर्थक्षेत्र बनविले पण आज यांत्रिक नव्हे संगणक युग असताना सुध्दा प्रगत स्थापत्य शास्त्राचा आधार घेवून सर्व नद्या एकमेकींना जोडण्याचा प्रकल्प कुणीचहाती घेतला नाही.
- ४) पर्यावरण म्हणजे मानवाच्या सभोवतालची परिस्थिती किंवा सजीवांना वस्ती स्थानाभोवती प्रत्यक्ष किंवा अप्रत्यक्ष रित्या परिणामकरणाच्या घटकांचे भूजैविक दृश्य, पर्यावरण वने, पर्वत, सरोवर, झाडे, जल यांचा मनुष्याच्या जीवनावर परिणामहोत असतो. पृथ्वी हागृहच फक्त पर्यावरण आढळणारा आहे. त्यामुळे मनुष्य, प्राणीसृष्टी यांच्या जीवनाचे संरक्षणहोते. जीवन व्यतीत करणाऱ्या ऋषीमुनीची आपल्या वंशजासाठी अगोदरच वराहपुराणात लिहून ठेवले आहे. जो पर्यंत या भूतलावर पर्वत वने, सरोवर आहेत. तोपर्यंत मुले, भावी पिढ्यासुखाने जगतील.
- ५) आजचीही विमान विद्या रामायणपूर्व कालापासून आहे. हे पुराणात आढळतात अशा विमानात पेट्रोलऐवजी इंधन म्हणून पारा वापरला जात आहे अशा पुष्कळ विमानाची क्षमता ३५० माणसे बसण्याची होती. ह्या विमानाने अगस्तीच्या आश्रमातून भारद्वाज आश्रमापर्यंतचा प्रवास रामासह सर्व मंडळींनी तीन तासांच्या आत पुराकेलेलाहोता. म्हणजे गुरुत्वाकर्षण गती व हवेचा दाब या सर्वांचे ज्ञान त्या काळच्या लोकांनाहोते. आजच्या कंकार्ड या जातीच्या विमानासारखेच पुष्पकहे विमान असावे असा संशोधकांचा अंदाज आहे. मॅक्सिकोच्या एकागृहेत अशा तऱ्हेच्या विमानांचे पुरातन अवशेष सापडलेले आहेत.
- ६) कणादऋषींनी आपल्या योगसामर्थ्यानेसूक्ष्म दृष्टीने मिळवून कोणत्याही यंत्राच्या सहाय्याशिवाय अणूचा शोध लावला. कणानीच पदार्थ बनतो आणि हाकण पंचमहाभूतांपासून बनतो. हेत्यांचे मत आज सिध्द झाल्याचे दिसते. पण त्याकाळीत्यांची चेष्टाच झाली व त्यातूनकणादहे नाव त्यांना चिकटले.
- ७) आपण विष्णूला अनंत कोटी ब्रम्हांडनायक म्हणतो ह्याचाच अर्थ ब्रम्हांड एक नसून अनंत आहेत आणि पृथ्वी अंडाकृती आहे. हा शोधही प्रथम भारतीयांनीच लावला आपणही आज दुसऱ्या गृहावर अंतराळयानाने जातो. माणसांची ये-जा सुरू आहे.
- ८) भारतीय संस्कृतीत असलेले विज्ञान एकेकाळी भारतातील लोकग्रामीण जीवनात सकाळच्या वेळी स्त्रियांना जात्यावर दळण दळावे लागे तेव्हाच न्याहारीच्या भाकरी होत. आता खेड्यापाड्यातही वीज गेली आहेत्यामुळे माणसाने धान्य दळण्याच्या गिरण्याकाढल्या आहेतहेसुध्दा विज्ञानच आहे. मात्र शहरात राहणाऱ्या स्त्रियांना आपल्या स्वयंपाक घरात अनेकगृहपयोगीसाधनांची साथ मिळते. त्यामुळे तिचे श्रम कमी झालेत व वेळेची बचतही झाली आहे. हीचगृहिणी आपले वेगळे कर्तृत्व दाखवू शकतेहे सर्व विज्ञानामुळे शक्य झाले आहे.
- ९) मानवाने आपली आयुर्मर्यादा वाढवली. वनस्पतीवर संशोधन केले एका वनस्पतीची जनुके दुसऱ्या वनस्पतीत जोडू लागला आहे. ते फक्त विज्ञानामुळे याच मानवाचे जीवन केवळ विज्ञानावर अवलंबून आहे.
- १०) आजचे युगहे विज्ञानाचे युग आहे. विज्ञानाने दिलेल्या गोष्टी मानवाला दिल्या पण या विज्ञानाचा वापर करणाऱ्या मानवाच्या कृतीवर विवेकशील नियंत्रण न राहिल्यास जगाचा संहार अटळ आहे. कारण काडीपेटीनेही समई लावता येते आणि एखाद्याचे घरही जाळता येते म्हणून केवळ विज्ञान युक्त प्रगतीही देशाला घातकठरू शकते म्हणून संस्कृतीशील वैज्ञानिक दृष्टी महत्त्वाची ठरते. ही दृष्टी जोपासण्याचे काम आपल्या भारतीय संस्कृतीनेकेले आहे.

भारतीय संस्कृतीतीलसणांचे विज्ञान :

- १) प्राचीन भारतीय संस्कृती एक आहे भारतीय संस्कृती. ही प्राचीनसंस्कृतीपैकी एक आहे तिच्या प्राचीन व विविधतेसाठी ती प्रसिध्द आहे. या संस्कृतीचा उदयसिंधू नदीच्या खोऱ्यात झाला. हीसंस्कृती प्रथमतः सर्वगुणसंपन्न नव्हती पण नंतर हिनेहे सर्व गुण प्राप्त करून घेतले. संस्कृतीने व्यक्तीचा मानसिकतरसंस्काराने शारिरीक विकास होतो. भारतीय संस्कृतीच्या विविध चालीरितीरिवाज या वैज्ञानिक दृष्टीकोनातून आहेत.
- २) उठल्या उठल्या सकाळीपाणी प्याल्याने पोटसाफ होते हे विज्ञान आहे.
- ३) दात घासण्यासाठी नवीन ब्रश वापरतो ब्रश शिवाय दात घासत नाही पण पूर्वी बाभळीच्या सालीचा आणि लिंबाच्याकाडीचा उपयोग करत नाही. ही बाभूळ सर्व भागातून मिळते पैसे पडत नाहीत.
- ४) सकाळी सूर्यनमस्कार व योगासने घालतो याचा फायदा डोळे निरोगी राहतात व योगासनामुळे शरीर लवचिक, मनावर नियंत्रण, मन एकाग्र बनते. समर्थ रामदास स्वामी बारा हजार सूर्यनमस्कार घालीत आणि स्वामी विवेकानंद हे एकाग्रतेचे उदाहरण आहे.

- ५) जेवताना मंत्रपठण केल्यामुळे जंतू आपल्या मुखध्वनीद्वारे मरतात ही पूर्वी प्रथा होती.
- ६) ताटाभोवती पाणी शिंपडणे मगच अन्न ग्रहण करणे ही अंधश्रद्धा नसून या पदार्थाच्या वासामुळे डास, मुंगी, माशी आकर्षित होऊ नयेत म्हणून पाणी शिंपडतात.
- ७) प्रार्थना म्हणताना हात जोडले जातात कारण ॲक्स्यु प्रेशर पॉईंट दाबले जातात त्यामुळे रक्तप्रवाह सुरक्षित चालतो.
- ८) योगाभ्यासात दररोज ४०० टाळ्या वाजविल्या पाहिजेत. हृदयविकार कधीही होत नाही.
- ९) खाली वाकून थोर व्यक्तींना नमस्कार करणे म्हणजे मेंदूला रक्त पुरवठा होतो त्यामुळे नमस्कार केला जात होता.
- १०) मंदिराचे दरवाजे लहान केलेले असतात कारण, कोणीही कितीही महान मोठा असला तरीहीतो नम्रपणेखाली वाकला पाहिजे अशासाठी लहान असत यातून नम्रपणा शिकविला जातो.
- ११) भारतीय संस्कृतीतील सणसुद्धा संस्कार करतात. गुढीपाडव्याला गुढी उभारून राम वनवासातून परतल्यानंतर आनंद व्यक्त करतात पण त्याचबरोबर आरोग्यदायी कडुलिंबाला पालवी फुटून येते त्याचा पाला खाल्ला जातोतो याच दिवशी.
- १२) श्रीरामनवमी सण साजरा करतो त्यावेळी सुंठवडा वाटला जातो. सुंठही पचनास आणि भूक वाढविण्यास मदत करते.
- १३) अक्षय्यतृतीयेला आंबा खाण्यास सुरुवात करतात त्यामुळे थंडावा मिळतो.
- १४) वटपोर्णिमेदिवशी सावित्रीने यमाकडून सत्यवानाला परत आणलेते वडाचे झाड. वडाच्या झाडाखाली ऑक्सिजन भरपूर असतो.
- १५) वर्षभर श्रम करून थकलेल्या बैलाची पुजा केली जाते.
- १६) आषाढी एकादशीला उपवास करतो तर पचनसंस्थेला आराम मिळावा म्हणून.
- १७) श्रावण महिन्याला सणांचा राजा म्हणतात. याच महिन्यात सणांची रेलचेलसुरू असते. नागाची पूजा करतो पर्यायाने निसर्गाचीसुद्धा पूजा करतो. यामुळे निसर्गातील परिसंस्थांचे रक्षण करतो.
- १८) कांदा, लसूण पचनास जड असतात म्हणून चार्तुमासातत वर्ज्य करतात.
- १९) नारळी पोर्णिमेला सागराची पूजा करतात.कारण सागर आपल्याला वर्षभर भरभरून देतो.
- २०) थंडीच्या दिवसात स्निग्ध पदार्थांची आवश्यकता असते म्हणून स्निग्ध पदार्थ खातो. आपल्या शरीरात स्निग्धता वाढून त्वचेचे संरक्षण व्हावे.
- २१) घटस्थापना या दिवशी शेतकरी काळी माती पत्रावळीत भरून घेतो त्यात नवीन धान्य टाकतो त्यातून मातीच्या प्रतीची पाहणी केली जाते.
- २२) होळी पोर्णिमासाजरी करतो या सणामुळे मानवाने आपले दुर्गुण जाळावेत व सदगुण व्हावे.

संस्कृती म्हटले की आपल्या संस्कृतीचे संस्कार पौराणिक संदर्भ आपल्या संस्कृतीचे धडे शिकवले जात होते. ज्या भूमीमध्ये भारतीय संस्कृती महान आहे त्या भूमीमध्ये भारतीय संस्कृती किती महान आहे हे पटवून दिले जात होते. या संस्कृतीचे पालनपोषण, संस्कृतीच्या संस्काराचे आदर्श घेऊन वाटचाल करणारी माणसं आपल्सया समाजामध्ये होती . पण आज प्रसारमाध्यमाचे अतिक्रमण व जागतिकीकरणाच्या खुल्या धोरणामुळे कोणतीही संस्कृती येते.

संदर्भ ग्रंथसूची:

- १) सानेगुरुजी - भारतीय संस्कृती
- २) जयंत नारळीकर - विज्ञानाचीगुरूड झेप
- ३) www.paryawaran.com
- ४) www.yoga.com
- ५) www.health.com
- ६) तरूण भारत वर्तमानपत्र.

सिंधुदुर्ग जिल्ह्याची सांस्कृतिक परंपरा – एक अभ्यास

श्री. डी.के. डाके

सहाय्यक प्राध्यापक

गोपाळ कृष्ण गोखले कॉलेज, कोल्हापूर.

प्रस्तावना

सिंधुदुर्ग जिल्हा म्हणजे पूर्वीचा दक्षिण कोकणचा भाग रत्नागिरी जिल्ह्याचे आचरा नदीने दोनभाग केले आहेत. आचरा नदीच्या दक्षिणेकडील संस्कृती ही गोवा संस्कृतीचा एक भाग म्हणावा लागेल. भाषिकदृष्ट्या देवगडच्या दक्षिणेस ज्यात कणकवली, मालवण, कुडाळ, वेंगुर्ले, सावंतवाडी हे तालुके यांचा समावेश होतो तोच आजचा सिंधुदुर्ग जिल्हा होय.

या जिल्ह्याची सांस्कृतिक परंपरा गोवा संस्कृतीशी जवळीक करणारी पण रत्नागिरी रायगड जिल्ह्याहून सर्वस्वी वेगळी आहे. या भागातील श्री रवळनाथ , माऊली , सातेरी , वेतोबा ही देवस्थान इतरत्र सापडत नाहीत. या भागास एक वेगळी 'तरंग' संस्कृती नांदत होती.

तरंग म्हणजे देवस्थानास एक विशेष प्रकारचे उपकरण होय. वेळूच्या जाडीइतक्या लाकडी दांड्याच्या एका टोकाला लुगडे गुंडाळून भला मोठा बोंगा करतात. रवळनाथ , भूतनाथ , वेताळ, भैरव इत्यादी देवाच्या व सातेरी , माऊलीसारख्या भूमी देवतांच्या देवळात ही तरंगे असतात. दसरा, शिमगा , जत्रा अशावेळी ती बाहेर काढून गुरव किंवा भगत खांदयावर घेतात. ही तरंगे जत्रेत व गावच्या पंचक्रोशीत फिरून परत मंदिरात येतात. तरंगाचा संचार ही प्रथा सिंधुदुर्ग जिल्ह्याचे खास वैशिष्ट्य म्हणावे लागेल.

कुलाचार आणि कुलधर्म –

या जिल्ह्यातील सर्व जातीच्या घरांतून कुलधर्म व कुलाचार पाळण्याची प्रवृत्ती कायम आहे. वार्षिक श्राध्द व महालय, आमात्र, कुलदेवतेच्या जत्रेच्या दिवशी वा एखाद्या ठराविक तिथीस देवकारे वाढणे (देवकार्यानिमित्त संतर्पण) अमावस्येला व श्राध्दपक्षाला काकबली या गोष्टी अनेक घरांतून दिसतात. कुलधर्म व कुलाचाराची परंपरा राखण्यात स्त्रियांचा वाटा अधिक आहे. जो आचार सासूने पाळला. आज्ञेसासूने पाळला तो आपणही पाळला पाहिजे ही धारणा सुशिक्षित महिलांतही दिसून येते. उदा. प्रथमच आपल्या घरी आलेल्या सुवासिनी स्त्रीची खणानारळाने ओटी भरण्याची प्रथा सिंधुदुर्गमधील पांढरपेशा घरातून आजही पाळली जाते.

कोणत्याही कार्यास हात घालताना देवाचा कौल (याला प्रसाद घेणे म्हणतात) लावण्याची प्रथा आहे. विशिष्ट विवाहसंबंध जोडावा का ? आजारी माणसाला बरा करण्यासाठी काय करावे ? धंद्याकरीता कर्ज घ्यावे की घेवू नये ? कोर्टाच्या कामात कोणत्या वकीलाची मदत घ्यावी ? अशासारखे प्रश्न देवाला विचारण्यात येतात व ती ती कामे करून द्यावी म्हणून देवाला साकडे घालण्यात येते या कामी यश यावे म्हणून 'पितरांचे कुलसंबंधित देवदेवतांचे , मूळ पुरुषांचे एकमत एकचित्त करावे ' म्हणून देवाला साकडे विनविले जाते त्यासाठी नवस केले जातत. एखाद्या क्षुद्र दैवताचा किंवा वाठारी , निरंकार , देवाचार यांचा 'रागरोष' कुटुंबावर झाला असल्यास त्यास रोट कोंबडा कबूल करून संतुष्ट केले जाते. सात्विक देवतांच्या बाबतीत हा प्रकार वर्ज्य असून पवमान, रूद्राची आवर्तने, एकादशणी किंवा फार तर शांती अशा तडजोडीवर भागते.

ही कौलाची पद्धत वेगवेगळ्या देवस्थानात वेगवेगळ्या प्रकारची आहे. काही देवस्थानातून दगडी पूजामूर्तीला करमलीच्या झाडाची पाने किंवा 'पिटकुळी' चे कळे याचे प्रसाद लावतात. इतर काही ठिकाणी चौकावरील मूर्तीला किंवा खांबाला लावतात. कोठे पानांकळयाऐवजी उकडे तांदूळ वापरतात. डावी उजवीकडील पाने गळतील तसा प्रसाद घेणारा भटजी किंवा गुरव देवाच्या बोलण्याचा अर्थ विशद करून सांगतो.

लोकभ्रम व शुभाशुभ कल्पना

प्रसादाप्रमाणेच शुभकार्याच्या प्रारंभाला भटजीकडून शुभ वेळा पाहण्याची प्रथा बहुधा सर्व जातीत आहे. शुभमुहूर्त, शुभवार, शुभ तिथी , तसेच अशुभवार तिथी, नक्षत्र या गोष्टींवर सर्वसामान्य लोकांची श्रद्धा आहे. भात पेरणे, कापणी करणे, घराचा पाया खणणे, गृहप्रवेश करणे, बाराव्या दिवशी बारसे करायचे राहिले तर इतरवेळी मुलाचे नामकरण करणे यासाठी शुभ वेळ पाहिली जाते. चतुर्दशी वा अमावस्येला मुलाचा जन्म झाला तर ते मूल अशुभलक्षणी समजले जाते. मृत्यु अशुभ नक्षत्रावर घडला तर काही काळ राहते, घर सोडून इतरत्र राहायचा सल्ला भटजीकडून दिला जातो.

हरवलेली वा चोरीला गेलेली वस्तू केव्हा व कोठे सापडेल ती कोठल्या दिशेला आहे वगैरे गोष्टी 'आसा काढून ' सांगणा-या तसेच भूतबाधा झाली तर त्याचे निवारण करून 'झाडाला' मोकळे करणा-या 'घाडया'कडे (पंचाक्ष-याकडे) जनसामान्यांची गर्दी होते जनावर डसले, विषबाधा झाली तर डॉक्टरकडे न जाता झाडा घालणा-याकडे जाणारे लोक गोव्यात सर्वत्र पसरले आहेत.

चतुर्थीचा चंद्र पाहू नये, त्यामुळे चोरीचा आळ येतो सणाच्या दुस-या म्हणजे 'करीच्या' दिवशी काम करू नये. नागपंचमीच्या दिवशी जमीन खणू नये, नाग हा ब्राह्मणवर्णीय असल्यामुळे व विशिष्ट वाठाराचा रक्षणकर्ता असल्यामुळे त्याला मारू नये, मारलाच तर त्याला जाळू नये. पुरून टाकावा, माणूस रात्रीच्यावेळी चकव्यात सापडला तर त्याला देवचार वाट दाखवून घरी आणून सोडतो. काही विशिष्ट देवतांत 'सासाय' असते(देवस्थान जागृत असते) देवचाराची कृपा झाली तो भाकेला सापडला तर संसाराची भरभराट होते असे काही लोकभ्रम अजूनही समाजाच्या खालच्या थरात प्रचलित आहेत.

सिंधुदुर्ग जिल्ह्यात जत्रोत्सव हा सर्वश्रेष्ठ उत्सव मानला जातो. विविध देवस्थानातून कार्तिक महिन्यापासून जत्रा सुरु होतात तर याच कालावधीत अनेक मंदिरातून 'काले' होतात. काही देवस्थानातून सप्ताह नावाचा उत्सव साजरा होतो.

गा-हाणे

तरंग, अवसर व कौल प्रसाद हे देवस्थानातील प्रकार खास करून दक्षिण कोकण व गोमंतकाची वैशिष्ट्ये आहेत तसेच आणखी एक वैशिष्ट्य म्हणजे सामुदायिक गा-हाणे म्हणजे सर्वांनी देवासमोर उभे राहून देवाची स्तुती करून त्याला राजी करावयाचे व त्याचेकडून आशीर्वाद घ्यावयाचे आणि पुढील कामगिरीला सुरुवात करावयाची !

रवळनाथ देवस्थानात साधारणपणे खालील प्रकारे गा-हाणे घालतात. हे गा-हाणे पुजारी किंवा एखादा वृद्ध व अनुभवी (जाणता) महाजन घालतो. पद्धत अशी की त्यांनी शब्द उच्चारवयाचे व इतरांनी प्रत्येक शब्दसमूहाच्या शेवटी होय 'सायबा' असा घोष करून आपण गा-हाण्याशी (विनंतीशी) सहमत असल्याचे दर्शवावयाचे)

जयदेवा स्वामी समर्था ! तू देव रवळनाथ ! तुझ्या पंचायतनाची महामाय सातेरी ! तू महादेव ! तू रवळनाथ ! त्याचप्रमाणे तू मायेचा रामपुरुष ! तू वाटेपुरुष ! तू स्तपुरुष ! तू मुळपुरुष ! तू मूळ संमंथ ! त्याचप्रमाणे तू मायेचा पुरुष ! तू मांडवीचा पुरुष ! देवीचा ब्राम्हण ! त्याचप्रमाणे तू आकारी, निराकारी, नित्कारी पुरुष ! तू गौड बंगाली ! जल्मी पुरुष ! तसेच तू सट-फट ! सटवी ! तू परमार ! तुझ्या पंचायतनाचे एक चित्त, एकमत कर ! आज ची पर्वणी ! तुला देवा निशाण काठीवर हाक मारलेली आहे ! त्याप्रमाणे तू देव निर्मोकळा निशाणकाठीवर राजी होऊन पुढे --- पर्वणीची जी कामे करावयाची आहेत, ती तू देव पुढे सरून करून दे व जी कोण महाजन मंडळी जमली आहे त्यांचे कल्याण कर !

यानंतर जमलेली मंडळी मोठयाने 'होय सायबा' असा घोष करून देवावर शोरा टाकतात.

संदर्भ ग्रंथ —

१. देवी कोश - प्रभु देसाई खंड १ ते ४
२. भारतीय संस्कृती कोश खंड १ ते १० पं. महादेवशास्त्री जोशी
३. रवळनाथ व देवदेवस्की — पु. रा. बेहरे
४. देवी भागवत — प्रा. भागवत.
५. बदलापूर — डॉ. ना. गो. चाफेकर
६. कल्याण शक्ति अंक.

होळी व मोहरम या सणांमधील श्रद्धा आणि अंधश्रद्धा

श्री. महादेव ज. जाधव

सहाय्यक प्राध्यापक मराठी विभाग
विठ्ठलराव पाटील महाविद्यालय कळे,

प्रस्तावना :-

भारतीय संस्कृतीमध्ये सणांना अनन्यसाधारण महत्त्व आहे. फार प्राचीन काळापासून आपल्या परंपरेमध्ये सण उत्सव साजरे केले जातात. ज्या काळात कुठलेही मनोरंजनाची साधने उपलब्ध नव्हती त्या काळात मनोरंजनासाठी सण, तसेच लोकसहभागासाठी सण-उत्सव, याचबरोबर धर्मपरंपरा म्हणून सण उत्सव साजरी करण्यामागची उद्दिष्टे होती पण आजच्या माहिती तंत्रज्ञानाच्या युगामध्ये पूर्वीची दोन उद्दिष्टे राहिली नसताना आपला धर्मपरंपरा म्हणून आपण सण उत्सव साजरे करताना दिसतो. भारतामध्ये हिंदू, मुस्लिम, ख्रिश्चन, शिख, जैन, बौद्ध, पारशी इत्यादी धर्मांचे सण, उत्सव साजरे होताना दिसतात. यामध्ये हिंदू धर्मांमध्ये - नागपंचमी, नारळीपौर्णिमा, गोकुळ अष्टमी, नवरात्र उत्सव, हरतालिका, बैलपोळा, मंगळागौर, गुढी पाडवा, महाशिवरात्री, मकर संक्रांत, अक्षय्य तृतीया, दिवाळी, होळी, गणेश उत्सव, मुस्लिम धर्मांमध्ये मोहरम, रमजान ईद, ईद-ए-मिलाद, शिख धर्मांमध्ये - गुरूनानक जयंती - जैन धर्मांमध्ये महावीर जयंती, बौद्ध धर्मांमध्ये - बुद्ध पौर्णिमा, फारशी धर्मांमध्ये - फरवर्दिन, ख्रिश्चन धर्मांमध्ये - नाताळ हे सण उत्सव साजरे केले जातात. या सर्व सणांचे स्वरूप पहाताना आपल्या लक्षात येते की, यामधील बहुतेक सण ज्या काळात निर्माण झाले तेच संदर्भ घेवून आजही संपन्न होतात. ते आजच्या काळाला संदर्भहीन किंवा असंगत वाटतात. बहुतेक सणांच्या मागे श्रद्धा हा महत्त्वपूर्ण घटक असलेला दिसतो. पण कालसापेक्ष या श्रद्धांचे अंधश्रद्धेमध्ये परिवर्तन झालेले दिसते. अशा सणांमधील तथ्य शोधण्यासाठी म्हणजेच श्रद्धा व अंधश्रद्धा यांचा शोध घेणे ही एक महत्वाची गरज होवून बसली आहे. या निबंधाच्या निमित्ताने हिंदू धर्मातील होळी व मुस्लिम धर्मातील मोहरम या दोन सणांमधील श्रद्धा व अंधश्रद्धा शोधणे हा उद्देश आहे. यामध्ये श्रद्धा अंधश्रद्धा यांची संकल्पना स्पष्ट करून होळी व मोहरमचे स्वरूप समजावून घेणे व यामधील श्रद्धा व अंधश्रद्धा शोधणे हे या निबंधाचे टप्पे आहेत.

शोधनिबंध विषयाचे निवडीमागील भूमिका -

एकूणच सण उत्सव यामधील श्रद्धा व अंधश्रद्धा या संदर्भातील अभ्यास अल्पस्वरूपाचा आहे. त्यातही होळी व मोहरम यांच्या श्रद्धा व अंधश्रद्धा अशा स्वरूपाचा विशेष अभ्यास झालेला दिसत नाही. म्हणून या शोध निबंधातून या सणाविषयी नवीन माहिती उपलब्ध होईल असे वाटते.

शोधनिबंधाची व्याप्ती व मर्यादा -

प्रस्तुत शोधनिबंधाचे शिर्षक हे "होळी आणि मोहरम" या सणांमधील श्रद्धा व अंधश्रद्धा असे आहेत. यामध्ये हिंदू धर्मातील एक प्रातनिधिक एक सण म्हणून होळी व मुस्लिम धर्मातील मोहरम. या दोन सणांमधील श्रद्धा व अंधश्रद्धा शोधणे ही व्याप्ती आहे.

या अभ्यासामध्ये फक्त दोन सणांमधील श्रद्धा व अंधश्रद्धा पहाणे एवढीच विषयाची मर्यादा आहे.

शोधनिबंधाची उद्दिष्टे -

- होळी व मोहरम या सणांचे स्वरूप समजावून घेणे.
- होळी व मोहरम या सणांमधील श्रद्धांचा परामर्श घेणे.
- होळी व मोहरम या सणांमधील अंधश्रद्धेची चिकित्सा करणे.

गृहितके -

- होळी व मोहरम या सणांमधून अनेक श्रद्धा प्रकट झालेली दिसतात.
- या सणांमधून अघोरी अशा अंधश्रद्धा निर्माण झालेल्या दिसतात.

विषय विवेचन -

श्रद्धा म्हणजे काय ?

श्रद्धा हा शब्दव्यवहारात अनेक अर्थाने वापरला जातो. उदा. माझी आई - वडिलांवर, बाबांवर, महाराजांच्यावर, कुलदैवतांवर, धर्मावर, चमत्कारावर, सिध्दीवर, मंत्रसामर्थ्यावर श्रद्धा आहे. तसेच या देशाच्या घटनेवर, समतेच्या विचारावर श्रद्धा आहे. श्रद्धा हा शब्द विश्वास, निष्ठा, डोळस या अर्थाने वापरला जातो. डॉ. नरेंद्र दाभोळकर श्रद्धेविषयी म्हणतात की, "उपलब्ध वस्तूस्थितीला ज्ञानाच्या व अनुभवाच्या सहाय्याने प्रश्न विचारल्यानंतर जी टिकते तिला विश्वास किंवा श्रद्धा म्हणतात."

श्रद्धेच्या तीन कसोट्या आहेत.

१. सत्याची.
२. अहिंसेची.
३. कृतिशिलता.
४. मुल्यविवेक उन्नतीची.

या चार कसोट्यांवर श्रद्धा तपासून घेवू शकतो.

अंधश्रद्धा म्हणजे काय ?

डॉ. नरेंद्र दाभोळकर यांनी उपलब्ध वस्तुस्थितीला ज्ञानाच्या आणि अनुभवाच्या सहाय्याने प्रश्न विचारल्यानंतर जी टिकते तिला श्रद्धा म्हणतात व जी टिकत नाही ती अंधश्रद्धा असे म्हटले आहे. उदा. डॉक्टरांवर श्रद्धा असते पण बरेच वेळा जावूनसुद्धा गुण येत नाही तरी त्याच डॉक्टरकडे मला गुण येतो म्हणून वारंवार जाणे म्हणजे एकप्रकारची अंधश्रद्धाच होय.

अंधश्रद्धा खालीलप्रकारच्या असतात.

१. अज्ञानावर आधारित अंधश्रद्धा - उदा. देवीचा रोग याविषयीची अंधश्रद्धा.
२. अमानुष अंधश्रद्धा - उदा. देवदासी प्रथा याविषयीची अंधश्रद्धा.
३. स्पृश्य आणि अस्पृश्य ही अंधश्रद्धा - उदा. स्पर्शबंदी, रोटिबंदी, बेटीबंदी याविषयीची अंधश्रद्धा.

अंधश्रद्धेचा आधार घेणे व आहारी जाणे यामध्ये फरक आहे. उदा . गंभीर स्वरूपाचे आजारात घरातील व्यक्ती रूग्ण बनली पण डॉक्टर उपाय सुरू आहेत. पण रूग्ण बरा होणेबद्दल डॉक्टर निःशंकता नाही. डॉक्टरचे सर्व उपाय चालू ठेवतो. परंतु त्याचबरोबर देवाचा अंगारा लावतो. बाबांचे पाणी देतो. मांत्रिकाचा ताईत लावत असू अशा गोष्टीयोग्य नाहीत पण ही गोष्ट समजून घेण्यासारखी आहे. येथे अंधश्रद्धेचा आधार घेतलेला दिसतो. पण यामुळे रस्ता ओलांडताना, साहेबांच्या खोलीत जाताना, कपाळाला अंगारा लावणेयाचा अर्थ तुम्ही अंधश्रद्धेच्या आहारी गेला आहात.

होळी सणांचे स्वरूप -

हिंदू लोकांमध्ये होळी हा सण साजरा केला जातो. संस्कृत भाषेत याला होलिका किंवा फाल्गुनोत्सव असे नांव आहे. प्राकृतात याला होळी किंवा शिमगा म्हणतात. होळी नाव अग्निप्रदिप्त करितात त्या कर्मावरून पडले आहे. होळीचे मुख्य कार्य असे की, गोवऱ्या जळ्याची रास करून आग लावतात. होळी बहुदा घराचा दरवाजासमोर किंवा चव्हाट्यावर करण्याची चाल आहे. ज्या घरात जो वडिल (मोठा) असतो तो होळी पेटवतो. आळीतील लोक एकत्र येवून होळी पेटवतात. गावातील पाटील हा गावातील होळी पेटवतो. होळी पेटवणे, कर्मांग, देवतेस होळी देणे, हे काम गावातील पाटलांचे असल्यामुळे पाटीलकीवर दावा सांगून तंटे निर्माण होतात. कर्नाटक प्रांतात होळीस बकरे दिले जाते तर दक्षिण प्रांतात पोळी, पैसा, खोबरे वाहतात. पोळी व पैसा परत घेत नाहीत पण खोबरे मात्र तात्काळ काढून घेतात व प्रसाद म्हणून ग्रहण करतात. जेणेकरून दुःख, पिडा नाहीशी व्हावी. होळीची राख कपाळी लावतात. कोणी आजारी असल्यास त्याच्या प्रकृतीस आराम मिळावा म्हणून त्याच्याही कपाळी लावतात. त्यानंतर लोक शंखध्वनी करणे, बोंबलने, बिभिस्त बोलणे, शिऱ्या देणे हे करीत असतात. होळी दरवर्षी फाल्गुन शुद्ध पौर्णिमेस असते. काही प्रदेशांमध्ये होळी एक दिवस तर काही प्रदेशांमध्ये होळी शुद्ध पौर्णिमेपासून वद्य पंचमी पर्यंत सहा दिवस साजरी करतात. ज्या दिवशी होळी पेटवतात तो होळीचा दिवस त्याच्या पुढचे चार दिवस (सध्या एक दिवस) धुलवडीचा दिवस, शेवटी रंगपंचमीचा असतो. होळीच्या पूर्वी एक महिना एरंडाचे झाडउपटून होळीच्या जागी रोवतात. जेणेकरून पुढे होळी येणार याची सूचना करतात. होळीच्या पहिल्या दिवशी होळी पेटवतात. दुसऱ्या दिवशी माती, राख यामध्ये लोक खेळतात. एकमेकांवरती टाकून आपली वस्त्रे व शरीर कीळस येण्याजोगे मळवितात. व चार दिवस चालून पाचव्या दिवशी रंग खेळतात.

होळीचे मुळ पद्यपुराणात लिहिले आहे की, श्रीकृष्ण व धर्मराज यांचा संवाद झाला की, होळी का साजरी करतात. तेव्हा श्रीकृष्ण म्हणतात की कृतयुगाच्या ठायी धुंडा नामक राक्षसी होती. ती बालकांस व लोकांस पिडा करीत तेव्हा त्या लोकांनी सुर्यकुलोत्पन्न, राजा राज्य करीत असतात त्यास कळविले नंतर त्या राजाने आपला कुळगुरू वशिष्ठ ऋषी या प्रत प्रश्न केला की, ही राक्षसी कोणत्या युक्तीने नाश पावेल ? तेव्हा वशिष्ठ म्हणाले की, राजा, पूर्वी मळीन नामे एक राक्षसी होती तिची ही कन्या आहे. तिने तपश्चर्या व दृढभक्तीने शिवाची आराधना केली तेव्हा सदाशिव प्रसन्न होवून वर माग म्हटले असता तिने मागितले की, मला मृत्यू नसावा त्या काही शिवानी वर दिला की, तुजला कोणी रात्री व दिवसा मारू शकणार नाही. आणि शस्त्रेही तुझा घात करण्यास असमर्थ होणार नाही. परंतु लहान बालके तुझा वध करतील तेव्हापासून मुलास शत्रू मानून ती पिडा करू लागली. तिचा वध करण्यास वशिष्ठांनी युक्ती योजिली की, फाल्गुन शुद्ध पौर्णिमेच्या दिवशी एक मोठी होळी करून तिच्यामध्ये या राक्षसीची एक प्रतिमा टाकावी आणि जळकी लाकडे हातात घेवून मोठा ध्वनी करावा आणि बिभस्त भाषांनी तिची निंदा करून मुलांनी तिचा पाठलाग करावा म्हणजे ती व्याकूळ होवून प्राण त्यागील मग वशिष्ठांच्या

युक्तिप्रमाणे त्यांनी केले तेव्हा ती पिडा टळली. कृष्ण म्हणतात की, होळी तेव्हापासून प्रचारात पडली आणि त्याप्रमाणे वर्षास केले असता सुख प्राप्त होते असे होळीचे मुळ स्वरूप सांगितले जाते.

होळी व श्रद्धा -

श्रद्धेच्या व्याख्येप्रमाणे सणाला ज्ञानाच्या व अनुभवाच्या आधारे प्रश्न विचारला की, होळी का साजरी करावी. तर उत्तर मिळते की, पूर्वी घडलेल्या कथेची स्मृती म्हणून ती साजरी करावी. ही झाली श्रद्धा पण आपल्या जीवनात अमंगल काही घडू नये यासाठी हा होळीचा सण साजरा केला जातो. हा झाला अंधश्रद्धेचा आधार होय.

होळी व अंधश्रद्धा - ज्ञानाच्या व अनुभवाच्या आधारे प्रश्न विचारल्यानंतर जी टिकत नाही ती अंधश्रद्धा -

१. मोठमोठ्याने बोंबलणे, शंखध्वनी करणे, किंचाळणे ही अंधश्रद्धा आहे.
२. आजही मळीन कपडे घालणे ही सुद्धा अंधश्रद्धाच आहे.
३. अर्वाच भाषेत शिव्या देणे, बिभित्स भाषेत बोलणे ही अंधश्रद्धाच आहे.
४. अंगावर माती शेंदूर, हेंदर, रेंदा, शेण उडविणे ही अंधश्रद्धाच आहे.
५. धुळवडीदिवशी बोकड कापणे, एरंडाचे झाड जाळणे, शेणी चोरी करून शेणी जाळणे यातून इतरांचे शोषण करणे, ही अंधश्रद्धाच आहे.
६. होळीच्या राखेने रूग्ण बरा होतो म्हणून कोणतेही उपाय न करता, कपाळाला राख लावणे ही अंधश्रद्धाच होय.

मोहरमचे स्वरूप -

मोहरम हा सण मोहरम महिन्याच्या पहिल्या दिवशी सुरू होतो व दहा दिवस चालतो. या दिवशी पंजा बसविला जातो. म्हणजे ती प्रतिकात्मक प्रतिकृती असते त्यानंतर नऊ दिवस तेथे नमाज पठण केले जाते. नवव्या रात्री "कत्तल रात्र" असते. त्या दिवशी वेगवेगळे खेळ केले जातात. यामध्ये निखऱ्यावरून चालणे, अंगावर रक्त काढणे असे प्रकार केले जातात. त्यानंतर दहाव्या दिवशी ताबुत विसर्जन केले जाते. दफनविधी होतो.

मोहरम सण साजरा करण्यामागील कथ कोणती किंवा तो का साजरा केला जातो याविषयी अख्यायिका आहे की, महंमद पैगंबर याचे नातू (मुलगीचा मुलगा) इमाम हुसेन ही इस्लाम (चांगले विचारांचा) प्रसार करत होते. त्यावेळेस समाजामध्ये वाईट विचारांचा प्रसार करणारे लोक होते. त्यांचा कामधंदा बुडाले कारण इस्लामचा प्रसार होण्याअगोदर त्यांना ह्या जनतेतून ते मिळत होते. पण इमाम हुसेन यांनी इस्लामचा प्रसार केला व अल्ला (ईश्वर) एकच आहे. अशी ईश्वरी शक्ती कोणत्याही वस्तुमध्ये किंवा व्यक्तीमध्ये नाही असे इस्लामने शिकविले अशा विचारांच्या विरुद्ध लोकांनी काही लोकांना खुदा (ईश्वर) माना असे म्हणत होते. लोकांना मुर्ख बनवत होते तेव्हा अशा प्रगत विचारांमुळे यांचा फसवेगिरीचा व्यवसाय बुडाला. हे वाईट विचारांचे लोक राहत होते त्या ठिकाणाला करबला म्हणतात. येथील लोकांना वाईट लोकांनी उत्तेजीत केले व तेथील लोकांनी इमाम हुसेनला अनेकदा पत्रे लिहिली. तुम्ही या व आमचे भले करा. पत्र वाचल्यानंतर इमाम हुसेन यांनी करबला येथे जाण्याचे ठरविले. चांगले विचार करणाऱ्या लोकांनी तिथे जावू नये कारण तेथील लोक धोकेबाज आहेत असा सल्ला दिला. पण त्यांनी सांगितले की, जर मला पत्र आले असेल तर मला गेले पाहिजे, म्हणून ते आपली बहिण, पत्नी, मुले, भाचे असे एकूण ७२ जण करबलाच्या दिशेने गेले. तिथे पोहचताच तेथील बादशाह होता त्याने रस्त्यामध्येच त्यांना अडविले. तेव्हा त्यांना समजले की, धोका करून आम्हांस बोलावले आहे. त्यानंतर त्यांना "हातो पे बैध करे" (शरणागती पत्करणे) असा निरोप (शर्थ) यजिद यांनी ठेविला. शरणागती पत्कारा अन्यथा युद्ध करा अशा परिस्थितीमध्ये युद्धाची कोणतीच तयारी नव्हती तरीही शरणागती पत्करणे म्हणजे दारू पिणे, मुली नाचवणे, वाईट कामे करणे असे होते म्हणून त्यांनी हातोपे बैध करण्यास नकार दिला. यजिद ने त्यांच्यावर पहारा लावून त्यांचे पिण्याचे पाणी रोखले. यामुळे सहा महिने वय असणाऱ्या मुलगासाठी (अली अजगर) पाणी मागण्यासाठी गेले असता, तेथील एकाने तीर लावला व अजगरचा गळा चिरून इमाम हुसेनच्या जवळून गेला. असे करून एक एक करून इमाम हुसेन यांचे सगळे साथी मारले गेले. दहा दिवसात ती करबला येथील इमाम हुसेनची सर्व वस्ती उजाडली गेली व दहाव्या दिवशी इमाम हुसेन शहिद झाले. त्यावेळी त्यांचा छळ करून मारीले नमाज ही पठण करून नाही दिले. त्यांचे डोके धडापासून वेगळे केले गेले.

या करबला या ठिकाणी धोक्याचे वाईट विचारांच्या लोकांनी चांगले विचारांच्या लोकांना मारले पण चांगले विचार झुकत नसतात असा आदर्श निर्माण केला.

मोहरम व श्रद्धा - इमाम हुसेन यांच्या चांगल्या (इस्लाम) विचारांचा प्रसार करताना धोक्याने झालेला अमानुष छळ व मृत्यू हा अमानवी होता. हे कृत्य अतिशय निंदनीय आहे म्हणून त्याचा विरोध करणे व इमाम हुसेन व त्यांचे कुटुंबियांच्या स्मृती जिवंत ठेवण्यासाठी मोहरम साजरा करणे ही श्रद्धा मान्य करण्यासारखी आहे.

मोहरम व अंधश्रद्धा -

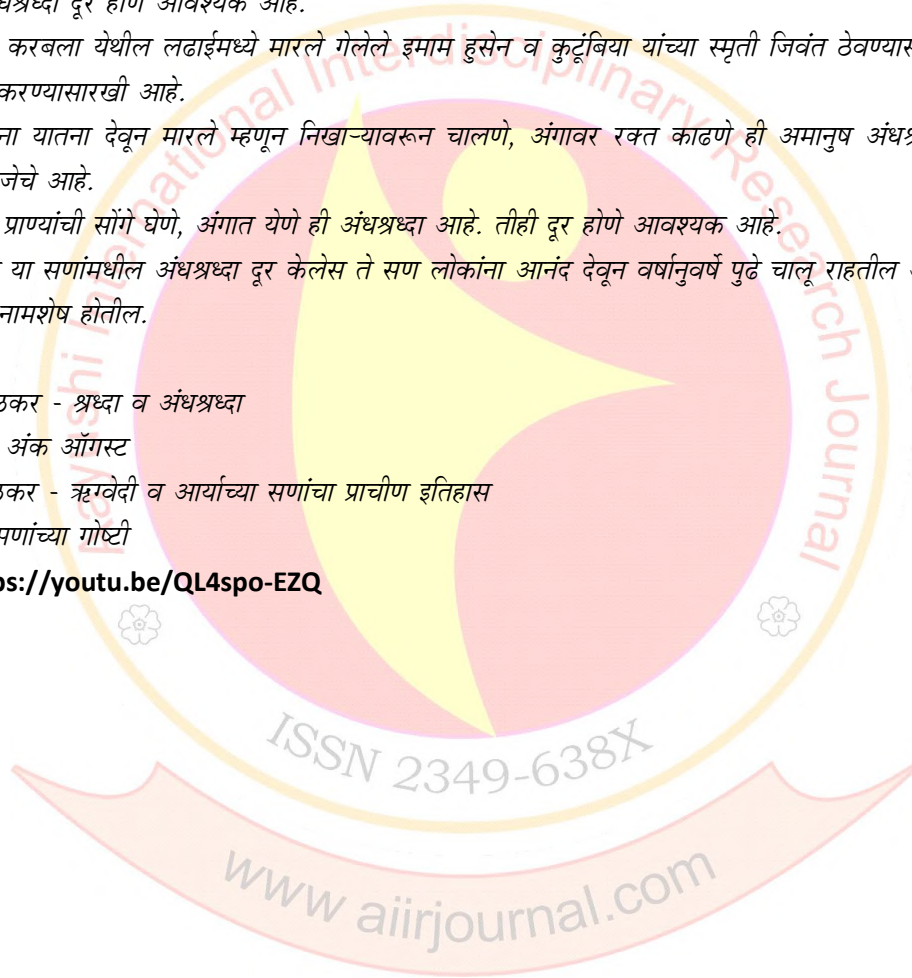
१. इस्लाम धर्मामध्ये मुर्तीपुजा मान्य नसताना तेथे प्रतिकात्मक मुर्ती तयार करणे व त्याची पुजा करणे ही अंधश्रद्धाच आहे.
२. इमाम हुसेनला यातना देवून मारले म्हणून शिया पंथीय लोक निखाऱ्यावरून चालणे, अंगावरून रक्त काढणे ही अमानवीय कृत्य अंधश्रद्धाच आहे.
३. पीर नाचवताना अंगात येणे, प्राण्यांची सोंगे घेणे ही सुद्धा अंधश्रद्धाच आहे.

निष्कर्ष -

१. मानसांच्या जीवनात अमंगल कार्य घडू नये म्हणून होळीचा सण साजरा करणे ही श्रद्धा असली तरी ती अंधश्रद्धेचा आधार घेताना दिसतो.
२. होळी सणामध्ये बोंबलणे, शंख ध्वनी करणे, किंचाळणे, अर्वाच्च भाषेत शिव्या देणे, बिभत्स भाषेत बोलणे या अंधश्रद्धा आहेत व त्या दूर करून सुद्धा चांगला सण साजरा करता येवू शकतो.
३. अंगावर माती, शेंदूर, हेंदूर, रेंदा, शेण हे उडविणे तसेच बोकड कापणे, शेणी जाळणे, रूग्ण बरा होण्यासाठी कपाळावर राख लावणे याही अंधश्रद्धा दूर होणे आवश्यक आहे.
४. मोहरम हा सण करबला येथील लढाईमध्ये मारले गेलेले इमाम हुसेन व कुटूंबिया यांच्या स्मृती जिवंत ठेवण्यासाठी केला जातो. ही श्रद्धा मान्य करण्यासारखी आहे.
५. इमाम हुसेन यांना यातना देवून मारले म्हणून निखाऱ्यावरून चालणे, अंगावर रक्त काढणे ही अमानुष अंधश्रद्धा आहे. ती दूर होणे अत्यंत गरजेचे आहे.
६. पीर नाचवताना प्राण्यांची सोंगे घेणे, अंगात येणे ही अंधश्रद्धा आहे. तीही दूर होणे आवश्यक आहे.
७. होळी व मोहरम या सणांमधील अंधश्रद्धा दूर केलेस ते सण लोकांना आनंद देवून वर्षानुवर्षे पुढे चालू राहतील अन्यथा काळाच्या ओघात हे सण नामशेष होतील.

संदर्भग्रंथ -

१. डॉ. नरेंद्र दाभोळकर - श्रद्धा व अंधश्रद्धा
२. ज्ञानोदय १८५२ अंक ऑगस्ट
३. डॉ. तारा भवाळकर - ऋग्वेदी व आर्यांच्या सणांचा प्राचीण इतिहास
४. माधुरी भिडे - सणांच्या गोष्टी
५. इंटरनेट - <https://youtu.be/QL4spo-EZQ>



हिंदू धर्मातील सण व उत्सव यातील स्त्रियांचे स्थान

सौ. सविता नामदेव नांदवडेकर

सहा. शिक्षिका

विठ्ठल पाटील माध्यमिक विद्यालय. व ज्युनि. कॉलेज
कळे., ता. पन्हाळा. जि. कोल्हापूर.

प्रस्तावना -

भारतीय संस्कृतीमध्ये सण व उत्सव साजरे करण्याची परंपरा फार प्राचीन काळापासून चालत आलेली आहे. आपले सारे जण हे निसर्गाचे रक्षण करणारे कृषी संस्कृतीशी नाते सांगणारे आहेत. सण असो वा समारंभ सर्वजण उत्साहाने सहभागी होतात. भारतीय संस्कृती खरं तर सण व उत्सवावर टिकून आहे. प्रत्येक सण हा वेगवेगळ्या संस्कृतीचे प्रतिक आहे. ७०० वर्षांपूर्वी महाराष्ट्रात देवगिरीच्या यादव राजाची सत्ता होती. यादववांच्या मुत्सददी कारभारी थोर स्थापत्यशास्त्र मोडी लिपीचा प्रवर्तक हेमाद्री तथा हेमांडपंत याने त्यावेळी चतुर्वर्ग चिंतामणी नावाचा एक ग्रंथ पाच खंडातून लिहिला. वर्षातील तीनशे पासष्ट दिवसात कोणते सण साजरे करावेत, कोणत्या व्रताचे पालन करावे हे सांगणारा ग्रंथ लिहिला यावरून त्यावेळच्या समाजजीवनाचे दर्शन घडते. भारत हा विविधतेने नटलेला देश आहे. वेगवेगळे पंथ, धर्म जात, भाषा विचारही वेगवेगळे आहेत. त्यामुळे भारतीय संस्कृती जरी एकात्म असली तरी येथील सणउत्सव साजरे करण्यातही विविधता आहे.

भारतामध्ये साजरे केले जाणारे सण व उत्सव, हिंदू धर्मांमध्ये गुढीपाडवा, रामनवमी, हनुमान जयंती, अक्षयतृतीया, नागपंचमी, नारळी पौर्णिमा, बैलपोळा, गणेश चतुर्थी, रक्षाबंधन, घटस्थापना, दसरा, दिपावली, मकर संक्रांत, महाशिवरात्री, होळी, रंगपंचमी, इत्यादी याबरोबरच बौद्ध धर्मात बुद्ध जयंती, लोसर, जैनधर्मात वर्षप्रतिपदा, ज्ञानपंचमी, मेरू त्रयोदशी, महावीर जयंती, सिंधी, धर्मांमध्ये चेनी चांद, चालिहो, तिडारी इत्यादी शिख धर्मांमध्ये गुरुनानक जयंती, वैशाखी, होला, मोहल्ला, मुस्लिम धर्मांमध्ये मोहरम, मिलाद उन नवी शाब ए मेरज, शाब ए -वरात, रमजान ईद, बकरी ईद इत्यादी तसेच ख्रिश्चन धर्मात नाताळ गुडफ्रायडे, ईस्टर संडे इत्यादी सण साजरे केले जातात.

सण साजरे करण्यामध्ये परंपरागत रूढी, चालिरिती जशा महत्वाच्या भाग घेतात तसेच अध्यात्मिक सामाजिक सर्वच बाजूंनी सण महत्वाचे आहेत. भारतीय सणांचे खगोलीय महत्त्वही अभ्यास करण्यासारखे आहे. पृथ्वीला येणा-या वेगवेगळ्या सहा गती आहेत या गतीवर सण अवलंबून असतात. उदा. संक्रांत. हा सण पृथ्वीचा उत्तरायण दिवस म्हणून साजरा केला जातो. चंद्रतिथीवर सण अवलंबून असतात. कोणत्याही मातीत रूजू फुलणा-या लोकजीवनाला घडवण्यात विविक्षित संस्कृतीच रंगरूप प्राप्त करून देण्यात सण उत्सवाच अस्तित्व महत्वाचं ठरतं. माणसांना जवळ आणण्याच एकत्र बांधून ठेवण्याचे भावनिक एकोप्याबरोबर एकात्मता साधण्याचं मौलिक सांस्कृतिक कार्य, सण, उत्सव करत असतात. भारतीय सणांचा बारकाईने अभ्यास केला तर असे लक्षात येते की ऋतू आम्ही सण यांची पध्दतशीर सांगड घातली गेली आहे.

उत्सव हे मनाचे आरोग्य जपत असतात उत्सव साजरे करीत असताना आपलेष्ट मित्र एकत्र येतात. गावाच्या उत्सवात तर गावातील सर्व आबालवृद्ध स्त्री पुरुष एकत्र येत असतात. उत्सवामुळे सहकाराची व समानतेची भावना निर्माण होते.

सण व उत्सवामध्ये स्त्रियांचे स्थान काय आहे हा विषय काही उदा. देऊन मला स्पष्ट करावे वाटते.

भारतीय हिंदू सणांचे महत्त्व

१) गुढीपाडवा - (चैत्र शु.१) चैत्र शुद्ध प्रतिपदेच्या म्हणजेच वसंत ऋतूच्या पहिल्या दिवसाला हा सण साजरा करतात या दिवशी महाराष्ट्रात लोक घराघराच्या प्रवेशद्वारी उंचावर गुढी उभा करतात. गुढी उभारताना गुढीला चाफयाची माळ, फुलाची माळ, साखरेची माळ, कडुनिंब व वस्त्र किंवा कापड बांधून गुढी घरोघरी उभा केली जाते आणि संध्याकाळी गुढीला गोड नैवेद्य दाखवून गुढी उतरली जाते. या दिवशी नविनवस्तू खरेदी केली जाते. स्त्रिया गोडधोड पोळीचा नैवेद्यामध्ये पांढरा भात, बटाट्याची भाजी, भजी व सालपापड कुरडई तळलेली आणि कडुनिंबांमध्ये हरभरा डाळ घालून हिंग, जिरे, मीठ, बारीक करून त्यांची चटणी बनवितात. आणि प्रसाद म्हणून नैवेद्यामध्ये कडुनिंबांची चटणी अवश्य घालतात. अशाप्रकारे अशाप्रकारे कडुनिंबाचा विशेषत्वाने जेवणामध्ये समावेश केला जातो.

२) रामनवमी - भगवान रामांच्या जन्माचा आनंद साजरा करण्यासाठी हा सण साजरा केला जातो. रामनवमीच्या अगोदर नऊ दिवसापासून उत्सव सुरु होतो. चैत्र महिन्याच्या नवव्या दिवशी हा सण येतो.

३) हनुमान जयंती - अधिन वद्य चतुर्दशीला हनुमान जन्मतिथी साजरी करतात. महाराष्ट्रात चैत्र पौर्णिमेला साजरी होते.

४) अक्षय तृतीया - हिंदू दिनदर्शिकेप्रमाणे वैशाख शुद्ध तृतीया यादिवशी अक्षय तृतीया येते. अक्षय तृतीया साडेतीन मुहूर्तापैकी एक शुभमुहूर्त समजला जातो. कालविवेक या ग्रंथामध्ये यादिवशी व्रत करण्याचे महत्त्व विशद केले आहे. यादिवशी भगवान व्यास यांनी महाभारत ग्रंथची रचना करायला प्रारंभ केला त्यांना लेखनिक म्हणून गणपतीने कार्य केले. अशी आख्यायिका प्रचलित आहे. शास्त्रामध्ये या दिवसापासून सत्ययुगाचा प्रारंभ मानला जातो.

५) आषाढी एकादशी - ही एकादशी मनोकामना पूर्ण करणारी एकादशी आहे. आषाढी एकादशी व्रतात सर्व देवदेवतांचे तेज एकवटलेले असते. आषाढ महिन्यात शुक्ल पक्षातील एकादशीला देवशयनी किंवा आषाढी एकादशी म्हणतात.

६) **नागपंचमी** — श्रावण महिन्यातील पहिला आणि महत्वाचा सण म्हणजे नागपंचमी नाग या प्राण्याबद्दल आदर व पूज्य भावना समाजात रूजविण्यासाठी हा सण पाळला जाण्याची परंपरा आहे या दिवशी नागदेवाची पूजा करून त्याचा प्रसन्न करण्याची प्रथा आहे. वेदकाळापासून चालत आलेला हा सण अत्यंत महत्वाचा मानला जातो. यादिवशी स्त्रिया नविन वस्त्रे नेसून अलंकार घालून नागदेवतेची पूजा करतात. स्त्रिया पाटावर नागाचे चित्र काढून त्याला हळदी कुंकू दुर्वा आघाडा ,बेल वाहतात. दूध,लाहया यांचा नैवेद्य दाखवतात. गुळ व उकडीची दिंड करून नैवेद्य दाखवतात.

७) **नारळी पौर्णिमा** — श्रावण पौर्णिमेचा हा सण साजरा केला जातो समुद्रकाठी रहाणा-या व प्रामुख्याने मासेमारी करणा-या कोळी लोकांचा हा महत्वाचा सण आहे. पावसाळ्यात समुद्र प्रचंड खवळलेला असतो. बोटी जहाजांची वर्दळ या काळात बंद असते. समुद्राचा कोप होवू नये जहाजे, नोका सुरक्षित रहाव्यात. समुद्र शांत होण्यासाठी कोष्टी बांधव या दिवशी समुद्राची पूजा करतात.पूजेसाठी सोन्याचा अथवा नारळ अर्पण करतात.

८) **श्रीकृष्णजन्माष्टमी** - भगवान श्रीकृष्णांचा जन्मदिवस रात्री १२.०० वाजता मोठ्या उत्साहाने साजरा केला जातो. भाद्रपद महिन्याच्या कृष्ण पक्षामध्ये हा सण येतो. यादिवशी मंदिराची सजावट केली जाते. दिवसभर व्रत केले जाते. श्रीकृष्णाचा पाळणा हलविला जातो आणि विविध कार्यक्रमांचे आयोजन केले जाते. विविध प्रकारचे खेळ खेळले जातात.

९) **पोळा** — बैलपोळा किंवा पोळा हा श्रावण अमावस्या या तिथीला साजरा करण्यात येणारा बैलाचा सण आहे. बैलाप्रती कृतज्ञता व्यक्त करण्या येणारा हा सण ज्यांच्याकडे शेती नाही ते मातीच्या बैलांची पूजा करतात. भारतासारख्या शेतीप्रधान देशात व तेथील शेतक-यांत या सणाला विशेष महत्व आहे. या सणाला सर्जाराजा चा सणही म्हणतात. यादिवशी बैलांना रंगवून सजवून त्यांना गोड पक्वान्न देतात. त्यांना त्यादिवशी कामापासून आराम मिळतो. त्यांना आंधोळ घालून त्यांचा खांदा तुपाने शेकतात.धुंगूराच्या माळा बांधतात. शिंगे रंगवतात. छान गोड धोड पोळ्या खायला घालतात.

१०) **गणेश चतुर्थी** — हिंदू धर्मशास्त्रानुसार भाद्रपद शुल्क चतुर्थीला गणेश चतुर्थीला साजरी केली जाते. गणपती बाप्पाचा जन्मदिवस म्हणून गणेश चतुर्थी साजरी केली जाते. गणेश चतुर्थीच्या दिवशी श्रीगणेशाचे आगमन होते आणि सुरुवात होते ती गणेशोत्साहाच्या पर्वाला मुर्ती घरी किंवा सार्वजनिक मंडळाच्या मंडपात आणली जाते. आणि गणेशाचे पूजन करून दररोज आरती व गोड नैवेद्य अर्पण केला जातो.तसेच गणेश उत्सवाचा कार्यक्रम हा मंडळामध्ये दहा दिवस चालतो आणि लोक आपल्या घरी सहा दिवस गणेश मुर्ती बसवितात. हा सण अनंत चतुर्थदशीला संपतो.

११) **घटस्थापना** — शारदीय नवरात्रोत्सव हा हिंदू धर्मशास्त्रानुसार एक उत्सव तसेच देवीशी संबंधित व्रत आहे . हिंदू धर्मात देवीची विशेष आराधना वर्षातून दोनवेळा केली जाते. वार्षिक नवरात्रात चैत्र शुद्ध प्रतिपदा ते चैत्र शुद्ध नवमीपर्यंत व शारदीय नवरात्रात अश्विन शुद्ध नवमीपर्यंत देवीची उपासना घरोघरी केली जाते. शारदीय नवरात्र हे शाक्तपंथीय मानले जाते. शारदीय म्हणण्याचे कारण इतकेच की हे शरद ऋतूच्या प्रारंभी येते. भारतामध्ये सर्वत्र हया नवरात्रामध्ये प्रत्येकाच्या रुढी परंपरेनुसार , किंवा कुलाचाराप्रमाणे कमी अधिक स्वरूपात देवीची पूजा केली जाते. अश्विन महिन्यात घटामध्ये देवीची स्थापना करून नंदादीप प्रज्वलित करून आदिमायेची नऊ दिवस मनोभावे पूजा करणे म्हणजेच घटस्थापना किंवा नवरात्रोत्सव .

१२) **दसरा** - विजयादशमी म्हणजेच अश्विन शुद्ध दशमी हा दिवस दसरा म्हणून साजरा केला जातो. ज्यादिवशी देवाचे घट स्थापन केले जातात त्यादिवशी विविध देवदेवतांना नारळ ठेवून आणि खाऊंच्या पानांवर देव बसवून पूजा करून घट बसविला जातो आणि दररोज एक एक माळ घटाला बांधली जाते. आणि नवव्या दिवशी देव उठतेवेळी सर्व देवदेवतांची पूजा करून त्यांना फुले वाहून पूजा करून त्यादिवशी आपट्याची पाने देवाला वाहतात. तसेच प्रत्येक घरोघरी किंवा तेथील गाव माळावर आपट्याची पाने पूजनांसाठी श्री. छत्रपतींना मान असतो. त्यादिवशी आपट्याची पानांची पूजा केली जाते.

१३) **दिवाळी** — दिवाळी हा महाराष्ट्रातील अत्यंत महत्वाचा सण मानला जातो. हा सण दरवर्षी ऑक्टोबर किंवा नोव्हेंबर महिन्यात येतो. या सणासाठी प्रत्येक घराघरांमध्ये साफसफाई करून, घर सुशोभित करून प्रत्येकाच्या इमारतीला आकाश कंदील लावला जातो आणि घराच्या दरवाजाला फुलांची माळ बांधली जाते.दरामध्ये सडा रांगोळी काढून त्यावर पणती लावली जाते. प्रत्येक ठिकाणी पणत्यांची माळ लावली जाते. आणि श्रीलक्ष्मीदेवीची पूजा मांडून ऊस बांधून केली जाते आणि लक्ष्मीचे आवाहनाकरीता सहस्र नामावली म्हटली जाते. आणि लक्ष्मीच्या मुर्तीस अभिषेक घालून फुल अर्पण करून लक्ष्मीची पूजा केली जाते. आणि पैशांची पूजा केली जाते.त्यादिवशी लक्ष्मीपुजन केली जाते आणि

दिवाळीच्या दिवशी प्रत्येक घरांत गोड धोड फराळ करतात उदा. रव्याचे लाडू , चकली, चिवडा, शंकरपाळी, करंजी, अनारस इत्यादी पदार्थ देवाला अर्पण केले जातात. घरातील प्रत्येकाला नविन कपडे घालून आपल्या पै पाहुण्यांना फराळ याच दिवसापासून पुढे भाऊबीजपर्यंत दिला जातो.

अशा प्रकारचे दिवाळीची पाच दिवस गोड गोड पक्वान्न बनवून देवाला अर्पण केले जाते.

१४) **कोजागिरी पौर्णिमा** —आश्विन पौर्णिमा ही कोजागिरी पौर्णिमा किंवा शरद पौर्णिमा म्हणून साजरी केली जाते. यादिवशी चंद्र पृथ्वीच्या सर्वात जवळ असतो. यादिवशी स्त्रिया दिवसभर उपवास करून रात्री श्रीलक्ष्मीची पूजा करतात आणि उपवास सोडतात यादिवशी दूध आटवून साखर घालून पिले जाते. पावसाळयानंतर प्रसन्न अशा शरद ऋतूतील ही पौर्णिमा असल्यामुळे तिला उत्सवाचे महत्व मानले आहे.

उत्सव हे मनाचे आरोग्य जपत असतात. उत्सव साजरे करीत असताना आप्तेष्ट एकत्र येतात सण व उत्सवामुळे सहकाराची व समानतेची भावना निर्माण होते.नविन विचारांचा प्रचार उत्सवात करणे सहज शक्य होते. एखादया सार्वजनिक कामासाठी पैसा गोळा करणे

शक्य होते .उत्सवात कामासाठी झल्यानेहोणा-या आनंदप्राप्तीबरोबरच माणसे आपल्या जीवनातील चिंता दुःख विसरून जातात. सण आणि शरीरस्वास्थ्य यांच्याही घनिष्ट संबंध आहे. गुढीपाडवा वसंत ऋतूत येतो. म्हणजे तापमानात वाढ होते. साहजिकच शरीरातून साखर आणि पाणी कमी होते, अंगावर पुरळ उठतात. गुढीला बांधलेल्या साखरेच्या गाठी खण, कडूनिंब नैवेद्य म्हणून खाणं हा आरोग्याशी जवळचा संबंध दर्शवितो त्यानंतर अक्षय तृतीया हा सण यतो या दिवसात कैरीचे पन्हे वाळयाचे सरबत प्यायले जाते.

सण व उत्सवामध्ये आबालवृद्धांबरोबरच स्त्रियांचा सहभाग असतो पण स्त्रियांचे स्थान व त्यांची भूमिका काय आहे मांडण्यासाठी काही सण उदाहरणादाखल घेवून मांडण्याचा प्रयत्न केलेला आहे.

हिंदू धर्मातील सण व उत्सवात स्त्रीयांचे स्थान -

- १) **संक्रांत सण** - संक्रांतीचा सण हा विशेषतः स्त्रियांचा सण मानला जातो. यादिवशी पाच खणांची पुजा करतेवेळी त्यामध्ये ऊस , तीळगुळ, सुपारी,खारीक, खोबरे हळकुंड घालून या पाच खणांची पूजा केली जाते. आणि हिरवे वस्त्र घालून लोटक्यांची पूजा केली जाते. आणि गोड नैवेद्य दाखवून नारळ वाढविला जातो. असा हा पारंपारीक सण प्रत्येक घराघरांमध्ये साजरा केला जातो.

यामध्ये एक गोष्ट प्रकर्षाने जाणवते हळदी कुंकू करायचं स्त्रियांनी आणि समाजातलं स्थान बळकट होणार ते पुरुषांचं. इथे स्त्रियांना दुय्यम स्थानआहे हे लक्षात येते. आणखी दुसरी गोष्ट हळदी कुंकूवाच्या सणात फक्त सौभाग्यवतीला मान असतो. काही भारतीय संस्कारामध्ये किंवा कर्मकांडामध्ये सौभाग्यवती म्हणून स्त्री चा मान आहे. ही सौभाग्यवती आणि अपत्यवती असणं अपत्यवती असणं आवश्यक आहे. स्त्री सौभाग्यवती आणि अपत्यवती असण्याचे जे काही रूढ निकष आहेत त्याच तिचं अस्तित्व महत्वाचं नाही तिचं अस्तित्व दुस-याच्या स्वाधीन आहे. तिला नवरा असला पाहिजे तो जिवंत असला पाहिजे. त्याच्यापासून मूल असलं पाहिजे हे हळदीकुंकू परंपरेचे निकष आहेत.

हळदीकुंकू ऐवजी तीळगुळ समारंभ झाला पाहिजे. आपल्या संस्कृतीतील सगळंच वाईट नाही पण अशा काही रूढींना आपण भेद दिला पाहिजे.

- २) **गणेशोत्सव सण** -

महाराष्ट्राच्या परंपरेमध्ये मानाचा तुरा असणारा हा गणेशोत्सव सण आहे. या सणाचा उत्साह म्हणजे आकाशला गवसणी घालणारा असतो. मोठ्या संख्येने गणेशभक्त हा सण मोठ्या उत्साहात साजरा केला जातो. या सणांमध्ये स्त्रीयांची भूमिका जर बघितली तर पहिल्या दिवशी गणेशाचे आगमन होते. सणासाठी घर साफ सफाई करण्यापासून गणेशाला नैवेद्य करण्यापर्यंतचे सगळे काम स्त्रीया उत्साहाने करतात.पण गणपतीची मुर्ती आणण्याचा किंवा प्रतिष्ठापना करण्याचा मान पुरुषांचा असतो. नैवेद्य दाखविण्याचा पहिला मान घरातील पुरुषांचा असतो. या दिवशी स्त्रिया स्वतःच्या मुलाचा उपवास धरतात. म्हणजे उपवास स्त्रियांनीच केला पाहिजे अशी आपली परंपरा सांगते.

गौरी आवाहन दिवशी गौरी घरी आणल्या जातात. स्त्रीया सकाळी पहाटे उठून रांगोळी, सडा, मार्जन करून कामाला लागतात.गौरीचे डहाळे आणून त्याची व्यवस्था केली जाते. सकाळपासून गौरीच्या नैवेद्याची तयारी केली जाते. पण याही दिवशी स्त्रीया लेकीचा उपवास करतात.याचा अर्थ पुरुषप्रधान संस्कृतीमध्ये सर्वच जाचक गोष्टी स्त्रियांवर लादल्या गेल्या आहेत. गौरी पूजनादिवशी गौरीला वस्त्र परिधान करून पोळ्याचा गोड नैवेद्य केला जातो. यादिवशी शंकराचे आगमन होते. पण स्त्रीया त्या दिवशी पतीचा उपवास करतात. एकंदरीत स्त्रीयांना सणामध्ये गौण स्थान दिसून येते.

- ३) **दिपावली** - दिपावली या सणांमध्ये सुद्धा प्रत्येक दिवसाचे एक महत्त्व आहे. दिवाळीच्या सणासाठी स्त्रिया पंधरा दिवस अगोदर गोडधोड पदार्थाची तयारी करतात. बाजार करणे, दळण आणणे,साफसफाई करणे व पदार्थ बनविणे यामध्ये स्त्रियांचा मोठा सहभाग असतो.

वसुबारस - या दिवशी प्रत्येक घरामध्ये गायीची पूजा करून गाईला नैवेद्य दिला जातो. वसुबारस हा दिवाळीचा पहिला दिवस मानला जातो. वसुबारस याचा अर्थ वसू म्हणजे देवता किंवाधन यासाठी असलेली बारस म्हणजे द्वादशी होय. भारतीय संस्कृतीमध्ये गाईला देवता म्हणतात. शेतकरी वर्ग गाईला आपले धनसंपत्ती मानतात या दिवशी स्त्रिया गायीचे पूजन करतात . वासरावी पूजा करतात.त्यांना पोळीचा गोडधोड नैवेद्य देवून पूजा करतात. घरी मुलाबाळांना पुरुषांना गोडधोड खायला देतात व स्वतः मात्र उपवास करतात.

अश्विन वद्य त्रयोदशीला धनत्रयोदशी म्हणतात .सुख,समृद्ध व समाधानी जीवनाची इच्छा या सणाच्या माध्यमातून व्यक्त केली जाते पूर्वीच्या काळी मानवाला अपमृत्युचे भय अधिक होते यम ही मृत्युची देवता आहे तिची आपल्यावर अवकृपा होवू नये म्हणून त्याच्या नांवे यादिवशी स्त्रिया दक्षिणेकडे तोंड करून दिवा लावतात व कुटुंबाच्या सुखाची प्रार्थना करतात.

हा दिवाळीचा दुसरा दिवस अश्विन वद्य चतुर्दशीला नरक चतुर्दशी हे नांव आहे. श्रीमत् भागवत पुराणात अशी एक कथा आहे की या दिवशी श्रीकृष्णाने नरकासूर या राक्षसाचा वध केला व त्याच्या बंदीवासात असलेल्या सोळा हजार कुमारिकांना बंदमुक्त केले मरतेसमयी नरकासुराने श्रीकृष्णाकडे एक वर मागितला. आजच्या तिथीला जो मंगल स्नान करील त्याला नरकाची पीडा होवू नये याची स्मृती म्हणूनया दिवशी सुर्योदयापूर्वी पहाटे स्त्रिया घारातील आपल्या पतीला व मुलांबाळांना सुगंधी तेल लावून उठणे, आंधोळ घालतात. पण स्त्रियांना मात्र आंधोळ घालणारी उठणे लावणारी व्यक्ती कोणीही नसते स्त्री फक्त दिवस उजाडल्यापासून कुटुंबाची काळजी घेण्यात व्यस्त असते. याचदिवशी स्त्रिया पुरुषांना कुंकूमतिलक

लावून ओवाळतात. स्त्रिला कधी ओवाळलं जात नाही. अश्विन वद्य अमावस्येच्या रात्री लक्ष्मीपूजन असते. स्त्रिया फराळाचे गोडधोड पदार्थ कुटुंबातील सदस्यांना दररोज देत असतात लक्ष्मीपूजन दिवशी पहाटे उठून रांगोळी सडा मार्चन करून स्त्रीया स्वयंपाक बनवतात. सणाचे दिवस असल्यामुळे स्त्रियांचे उपवास व्रत कैवल्ये सुरुच राहतात. इतरांना मात्र भरपेट खायला घालतात. लक्ष्मीपूजनाचा दिवस म्हणजे सर्वात महत्वाचा दिवस. यादिवशी अष्टरत्न लक्ष्मीची पूजा केली जाते. यादिवशी धनलक्ष्मीची पूजा करतात. स्त्रिया सायंकाळच्या वेळेला पूजेची तयारी करतात. झेंडूची फुले, माळा सोबत धने गुळ, नानाविध प्रकारचे नैवेद्य करतात.सुंदरशी पूजा मांडली जाते. यावेळी सुध्दा पूजा झाली की धनाची पूजा ओवाळायचा प्रथम मान पुरुषांना असतो.पुरुषांनी पूजा ओवाळून श्रीफळ वाढवले जाते. व मग स्त्रियांना ओवाळण्याचा मान मिळतो. प्रत्येक ठिकाणी बारकाईने अभ्यास केला तर स्त्रियांच्या बहुमोल वाटयाच स्थान व स्त्रीचा सन्मान हा सुध्दा दुय्यम दर्जाचाच असतो.

यालाच पाडवा असे म्हणतात. यादिवशी सुध्दा स्त्रिया अभ्यंगस्नान घालतात. गोडधोड खायला देतात व आपल्या पतीला त्याच्या चांगल्या आयुष्यासाठी ओवाळतात. पण आजपर्यंत कधीही पुरुषांनी स्त्रियांना ओवाळले आहे किंवा पुरुषांनी स्त्रीयांसाठी उपवास केला आहे.

एकंदरीत भारतीय सणांचा अभ्यास केला असता. प्रामुख्याने एक गोष्ट आपल्याला मान्य करावी लागते ती म्हणजे सणामध्ये स्त्रियांना दुय्यम स्थान दिले जाते. सण हे भेदाभेद नसणारा हवा. महिलांचे मेळावे घेऊन त्यांना प्राधान्य दिले जावे. आणखी एक महत्वाचा मुद्दा सणांमुळे लोकांची मानसिक अवस्था आणि मूल्यव्यवस्था बदलून गेली आहे. त्यामुळे सगळीकडे बाह्य आवरणामधील अस्थिरता आहे. त्यामुळे जुनी मुल्ये देखाव्याच्या स्वरूपात जाणवतात. हळदीकुंकवाच्या नावाखाली राजकीय प्रचारासाठी स्त्रियांचा वापर केला जातो. काही ठिकाणी स्त्रियांना मंदिर प्रवेशासाठी बंदी आहे.

निष्कर्ष :

- १) भारतीय सण व उत्सव यामधून स्त्रीयांना नवीन काही शिकण्याची, पाहण्याची संधी मिळते.
- २) सण व उत्सवांना या स्त्रिया परंपरा व अंधश्रद्धा या दृष्टिकोनातून साजरे करतात.
- ३) सण उत्सव साजरे करताना पर्यावरणाची काळजी घेतली जाते.
- ४) सण व उत्सवामधून मानवी मनाचे मनोरंजन व लोकशिक्षण होते.
- ५) सण व उत्सवामध्ये स्त्रीयांना फार कष्ट करावे लागते.
- ६) स्त्रियांना सण व उत्सवामध्ये गौण स्थान आहे.
- ७) सर्व ठिकाणी स्त्रीचे स्थान दुय्यम असून स्त्रीयांमध्ये काळानुसार स्त्री पुरुष संबंधामध्ये किंवा सण उत्सव यामध्ये स्त्रीयांचा सहभाग तुलनेने कमी होत आहे.

संदर्भ :

- १) जोशी (संपा) पं. महादेवशास्त्री, भारतीय संस्कृति कोश, सहावा खंड, पृष्ठ ७४९
- २) भिडे माधुरी, सणांच्या गोष्टी (पृष्ठ ३२)
- ३) ऋग्वेदी, आर्यांच्या सणांचा प्राचीन इतिहास (पृष्ठ २८३)
- ४) फाटक इंदुमदी, आपले सण
- ५) www.wikipedia

भारतीय सण-उत्सवातील रोजगारसंधी

श्रीमती स्मिता रावसाहेब पुजारी

सहाय्यक प्राध्यापक

कॉमर्स विभाग,

राजर्षी छत्रपती शाहू कॉलेज, कोल्हापूर

प्रस्तावना-

भारत हा बहुविध जातीधर्मियांनी नटलेला देश आहे. सर्व जगातील धर्म भारतात कोणत्या ना कोणत्या भागात आढळतात. हिंदू, बौद्ध, जैन, शीख, इस्लाम, ख्रिस्ती आदी धर्मांचा विकास भारतातच घडून आला. तसेच सामाजिक चालीरीती, सण - समारंभामध्ये राज्यानुसार विविधता आढळते.

भारताची लोकसंख्येची विभागणी खालीलप्रमाणे दिसते.

धर्म	हिंदू	इस्लाम/मुस्लिम	ख्रिश्चन	बौद्ध	जैन	शीख	इतर
लोकसंख्या %	८२.६	११.३५	२.४३	०.७१	०.४८	१.९६	०.०३
धर्मग्रंथ	भगवद्गीता	कुराण	बायबल	त्रिपिटक	आगम	गुरुग्रंथ साहिब	
प्रभाव	हिंदू-देवता	पैगंबर	येशू ख्रिस्त	गौतम बुद्ध	भगवान महावीर	गुरुनानक	

अशा विविधतेने नटलेल्या भारतीय सणसमारंभातील रोजगारनिर्मिती हा अभ्यासाचा विषय आहे.

उद्देश-

१. भारतीय सण-उत्सवांची माहिती घेणे.
२. निवडक सणसमारंभातील रोजगार संधीचे निरीक्षण नोंदविणे.
३. शैक्षणिक संकुलातील सणसमारंभातील रोजगाराच्या संधी अभ्यासणे.
४. सण समारंभातील समस्या व उपाययोजनांचा परामर्श घेणे.

गोषवारा -

भारत हे बहुधर्मीय सण समारंभाचे प्रेक्षणीय संग्रहालय आहे. भारतीय संस्कृतीत सण समारंभांना सामाजिक, अध्यात्मिक भावनिक अधिष्ठान आहे. तसेच आर्थिक महत्त्वही आहे. गुढीपाडव्यापासून अक्षय तृतीयेपर्यंत विविध सणात मोठया प्रमाणात वस्तू व सेवांच्या खरेदी विक्रीतून आर्थिक उलाढाल होते व त्यातून रोजगारनिर्मिती होते. विविध जयंत्या, जत्रा, वैयक्तिक समारंभ व राष्ट्रीय सणामुळे मोठी उलाढाल होऊन देशाच्या संपत्तीत भर पडते. शैक्षणिक संकुलामध्ये मोठया प्रमाणावर स्नेहसंमेलन, पदवीदान समारंभ रोजगार निर्मिती करतात. त्यामुळे युवापिढीच्या कौशल्य विकासाला आर्थिक पाठबळ लाभते.

➤ दिवाळी :-

दिवाळी म्हणजे सणांचा राजा. संपूर्ण भारताचा हा एक महत्वाचा सण आहे. गरीब असो वा श्रीमंत, शिक्षित असो वा अशिक्षित, ग्रामीण असो वा नागरी सर्वच या सणाच्या आनंदात सहभागी होतात. शाळेला, सरकारी कचेऱ्यांना, चाकरमान्यांना सुटया मिळतात. सासुरवाशिणी माहेरी येतात. नवे कपडे, नव्या वस्तू, नवीन गोडधोड, मेवामिठाई, फटाके, फुलबाजे, खेळाची धामधूम, हास्यविनोद, मित्रांच्या गाठीभेटीमुळे सारे वातावरण भरून गेलेले असते.

अश्विन महिन्यातील शेवटचे तीन व कार्तिक महिन्यातील आरंभीचे दोन दिवस असे या सणातील पाच दिवस अनेक कार्यक्रमांनी फुलून गेलेले असतात.

दिवाळीचा सणातील पहिला दिवस म्हणजे धनत्रयोदशी याला धनतेरस असेही म्हणतात. या दिवशी उत्तर प्रदेशातील लोक तांब्यापितळेची भांडी विकत घेतात. लहान मुले विटा, माती, धान्याच्या गोणीवर माती लेपून किल्ले तयार करतात. या दिवशी संध्याकाळी लोक धनाची व आयुर्वेदिक औषधाची पूजा करतात धन्वंतरी देवीचे फोटो पूजन करतात.

दिवाळीचा दुसरा दिवस म्हणजे नरकचतुर्दशी या दिवशी सर्वजण पहाटे उठतात व अंगाला उटणे, सुवासिक तेल लावून आंगोळ करतात जो उशिरा उठेल तो नरकात जातो अशी कल्पना आहे.

दिवाळी सणाचा तिसरा दिवस लक्ष्मीपूजनाचा असतो. यादिवशी अमावस्या असते. लक्ष्मीपूजनाच्या दिवशी व्यापारी, अडत बाजारवाले, दुकानदार हे लक्ष्मीच्या प्रतिमेची पूजा करतात. दुकानात लक्ष्मीचा फोटो असणारी जमाखर्चाची वही व वजनमापांची पूजा केली जाते. नैवेद्य म्हणून साळीच्या लाहया व बत्तासे दिले जातात. व्यावसायिक इष्ट मित्रांना व्यवसायबंधूंना चहा व पानसुपारीसाठी तर घरोघरी सुवासिनींना हळदी-कुंकवासाठी बोलावून त्यांना लाहया, बत्तासे, इ प्रसाद म्हणून देण्यात येतो.

चौथा दिवस बलिप्रतिपदा या नावाने ओळखला जातो. कार्तिक शुद्ध प्रतिपदेचा हा दिवस होय यालाच दिवाळी पाडवा असेही म्हणतात. हा दिवस एकूण वर्षातील साडेतीन मुहूर्तांपैकी एक शुभमुहूर्त मानला जातो. या दिवशी लोक हौसेने नवीन सोन्याचे दागिने, इलेक्ट्रॉनिक वस्तूंची खरेदी करतात.

दिवाळीच्या सणातील पाचवा आणि शेवटचा दिवस म्हणजे भाऊबीज होय, बहीण-भावाच्या प्रेमाचा मंगल दिवस यालाच यमद्वितीया असेही म्हणतात. यादिवशी बहिण भावाला मंगलस्नान घालते. पाट-रांगोळ्यांचा थाट करते. गोडधोड खाऊ करते सर्व भावंडे मिळून मिसळून अंगतपंगत करून जेवतात.

रोजगारसंधी

- मातीचे दिवे, विद्युत दिवे, लाइटिंगच्या माळा बनविणारे कारागीर व व्यापा-यांना उपलब्ध होणारी बाजारपेठ
- चिवडा, चकली, अनारसे, करंजी, लाडू, शंकरपाळी अशा दिवाळीच्या खमंग फराळरूपी खादयपदार्थांचे स्टॉल्स, त्यातून सुगरणी, गृहिणी, आचारी व विक्रेत्यांना प्राप्त होणारा रोजगार
- बांबू, पत्रे वा प्लास्टिकचे छप्पर मारण्यासाठी होणारी साहित्याची मागणी, त्यांचा होणारा व्यापार
- बहुरंगी, बहुदंगी कागदापासून, कवायलपासून, प्लास्टिकपासून बनणा-या आकाश कंदिलाचे स्टॉल्स व त्यातून मतिमंदाच्या शाळेतील मुलांना दिला जाणारा व्यावसायिक कौशल्याचा व रोजगाराचा आर्थिक हातभार
- मोती साबण, उटणे, उत्तर, सुगंधी तेलाचे उत्पादन व विक्रीतून निर्माण होणारी व्यवसाय संधी
- पांढ-या व रंगीत रांगोळ्या तयार करण्याचा व्यवसाय, सुट्टी व छोटी पाकीटे भरून किरकोळ स्वरूपात विकणा-या फेरीवाल्यांच्या व्यवसाय
- फटाकड्यांच्या उदयोग व स्टॉलधारकांना व्यापारसंधी
- लक्ष्मीपूजनासाठी लागणा-या साहित्याची बाजारपेठ उदा. लक्ष्मीची प्रतिमा, हिशोब पुस्तके, हळदी-कुंकू, फुले, पूजेचे साहित्य
- झेंडूंची फुले, हार व गज-यांचा व्यापार
- पारंपारिक व फॅशनेबल रेडिमेड कपड्यांचा व शिलाईचा व्यापार
- मुलींना कपड्यांबरोबरच मॅचिंगचे नेलपेंट, बांगड्या, केसातील पिना, कर्णफुले, गळ्यातील हार, नवीन चपलांचा व्यवसाय
- फेशीयल, ब्लीच, आयब्रो केशरचना, मेहंदीसाठीही ब्युटीपार्लरचा व्यवसायव सहाय्यकाद्वारे घरगुती सेवा
- दिवाळी पाडव्याला सोन्याची खरेदी, गाडी खरेदी, फर्निचर इलेक्ट्रॉनिक वस्तूंची कोटयावधीच्या उलाढालीची बाजारपेठ व व्यवसाय संधी

➤ गौरीगणपती –

भाद्रपद शुद्ध चतुर्थीच्या दिवशी गणपतीचे आगमन होते. यादिवशी घरी व चौका-चौकात तरुण मंडळे गणपती बसवितात. कुंभाराकडून किंवा स्टॉलमधून बाप्पांची मूर्ती आणून त्याची प्रतिष्ठापना केली जाते. सकाळ,संध्याकाळ आरतीची वेळ फक्त घरामध्ये नाही तर संपूर्ण वातावरणामध्ये भक्ती निर्माण करते. परंपरेप्रमाणे दीड दिवस, पाच दिवस, सात दिवस तर कुठे दहा दिवस गणेशाची पूजा केली जाते. पेशव्यांच्या काळात हा उत्सव गणेश चतुर्थीपासून दशमीपर्यंत साजरा केला जात असे.

गणपती बरोबरच गौरीचा सण जोडून येतो. भाद्रपदात ज्या दिवशी जेष्ठ नक्षत्र उगवते त्यादिवशी घरघर गौरीची पूजा करतात अनेकांच्या घरी मुखवट्याची गवर असते. मानेपासून वरच्या भागाची मूर्ती असते. एखादया लोखंडी पट्ट्याच्या आडणीवर किंवा तेरडयाच्या झाडांच्या जुडीवर हे मुखवटे घट्ट बसवितात. त्याला साडी, खण नेसवितात. बाजूस कापडी हात बसवितात कमरपट्टा, नाकात नथ, बिंदी, भैरव जुबे तोड व कानातील अलंकारानी सुशोभित झालेल्या लक्ष्मीचे सुंदर ध्यान मोहक दिसते. विविध प्रकारची खेळणी,घोडा, वेगवेगळ्या आकारातील मेवामिठाई, सुगंधी द्रव्ये, सुवासिक पुष्पे यांच्या मदतीने गौरीपुढे आरास करतात. पहिल्या दिवशी गौरी येतात, दुस-या दिवशी त्या घरातील बालगोपाळाबरोबर जेवतात व तिस-या दिवशी जातातअसे मानले जाते. यादिवशी घरघर गोडधोड करतात. सुवासिनींना बोलावून हळदीकुंकवाचा कार्यक्रम साजरा करतात. आग्रहाने जेवू घालतात. नवविहितेची खणानारळाने ओटी भरतात.

ज्यांच्या घरी गौरीची आरास मांडली जाते,तिथे आसपासच्या ओळखीच्या सख्या एकत्र जमून झिम्माफुगडी खेळतात. नाचून, गाऊन गौरी जागवतात. सरतेशेवटी गणपती सोबतच गौरीचे विसर्जन केले जाते.

रोजगारसंधी-

- नानाविधरूपी गणपती बाप्पांच्या व गणोबाच्या मूर्ती घडविणा-या कुंभारांना सहकुटूंब रोजगारनिर्मिती व त्यांना रंग देणा-या पेंटर्सना रोजगार संधी व स्टॉल्सधारकांनाव्यवसाय संधी
- मंडपासाठी, स्टॉल उभारण्यासाठी लागणा-या बांबू, पत्रेइ. व्यवसायाची संधी

- पूजेचे साहित्य, ताट, कापूस, कापसाच्या तयार वाती, कापसांचे हार बनवणा-या व्यवसायास संधी
- प्रत्येक गणेशमूर्तीस फुलांचा हार वा कृत्रीम हार बनविणा-यासाठी रोजगारसंधी
- गौरीचे मुखवटे बनविणा-या कारागिरांना संधी
- लोहाराकडे लोखंडी पट्ट्यांच्या आडणीच्याव्यवसायसंधी
- गौरीच्या मुखवटयाऐवजी गुलाबी फुलरूपी गौरी, शुभ्रपुष्प वर्णी शंकरोबांचे, चाफ्याच्या पानांसह जुडे करून, दुर्वा, आगाडा विक्री वाढवणारा व्यवसाय
- डेकोरेशनसाठी लाकडी, थर्माकाल किंवा घरगुती कल्पनांनी निर्मित मंदीर कलाकृती विक्रीचा व्यवसाय
- ठिकठिकाणी मंडळाकडून देखाव्यासाठी लागणा-या साहित्याची खरेदी करण्यासाठी किंवा भाड्याने घेण्यासाठी उपलब्ध बाजारपेठेची संधी उदा. मुकूट पेहेराव, ड्रेपरी फेटे इ.
- मंडळाच्या महाप्रसादासाठी वर्गणी मागणा-या मंडळाची पावती पुस्तके छापणा-या प्रिटींगप्रेसचा व्यवसाय
- होम, पूजन, मंत्रपूजन यासाठी ब्राम्हण भटजींना मिळणारा रोजगार, पानसुपारी, उदबती, कापूर, नारळ विक्रीची बाजारपेठ वृद्धी
- पारंपारिक झांजपथक व लेझीमपथकातील मुला-मुलींना मुंबईला झांजपथक प्रदर्शनाद्वारे मिळणारा रोजगार

➤ मकरसंक्रांत-

संक्रांत म्हणजे संक्रमण. सूर्याच्या एका राशीतून दुस-या राशीत जाण्याच्या क्रियेस संक्रमण म्हणतात. सूर्य मकर राशीत आला की मकर संक्रांत होते या दिवसानंतर सूर्य विषुवृत्ताच्या उत्तरेकडे सरकू लागतो व दिवस पंचांगाप्रमाणे १४ जानेवारीस संक्रांत असते.

संक्रांत हा स्त्रियांचा-विशेषतः नवीन लग्न झालेल्या मुलींचा सजण्याचा सण. यादिवशी गूळ-खोब-याचा नैवेद्य दाखवतात. संध्याकाळी सुवासिनींना हळदी-कुंकवासाठी बोलावितात. मातीच्या मडक्यात भुईमूग, गाजर, ऊसाचे तुकडे, शेंगा, पैसा, सुपारी इ. सुपात ठेवून त्याची पूजा करतात. सुवासिनी सुगडे देतात. भेटकार्डे व शुभेच्छा पाठवतात. कोल्हापूरमध्ये स्थित पंढरपूर, सोलापूरवासीय लाखेचे चुडे खरेदी करतात व ऊस, साखर, बोर, गाजराच्या ताटामधून चुड्याचे वाण दान करतात. नव्याने लग्न झालेल्या मुलीला हलव्याचे दागिने घालून सजवतात. जावयास भेटवस्तू देतात. १ ते ५ वर्षे वयातील मुलांना बोरनहान घालतात बोर चॉकलेट, चिरमु-यांनी स्नान घालून ते वाटतात व दीर्घायूची कामना करतात.

रोजगारसंधी –

- संक्रांतीमध्ये तिळगूळ, तिळगूळाच्या वडया, वेगळे तीळ, गूळ, त्यांची चौकोनी बरफी, गोल रेवडी याद्वारे तिळाची बाजारपेठ व व्यापारवाढीस संधी
- लहान मुले व महिलांसाठी तिळाचे दागिने करणा-या कारागिरांस रोजगारसंधी
- लाखेचे चुडे बनवणा-या बाजारपेठेस वाव व व्यापारसंधी
- बोरनहान वा संक्रांतीमध्ये गाजर, बोर, शेंगा, मिक्स भाज्यांच्या उत्पादनास व विक्रीवृद्धीची संधी
- मातीचे मडकी बनवणा-या कारागिरांना व विक्रेत्यांना संधी
- संक्रांतीस नोकरदार महिलाकडून काळ्या रंगाच्या साडीस मागणी व बाजारपेठ संधी
- नवीन साडीबरोबर ड्रेस व ब्लाऊज शिवणा-या, पिको-फॉल करणा-या लहान व्यावसायिकांना संधी

➤ गुढीपाडवा-

शिशिर ऋतूबरोबर कडाक्याची थंडी संपते. वसंत सरसावतो चैत्र शुद्ध प्रतिपदा म्हणजे मराठी वर्षाची सुरवात, गुढीपाडव्याचा मंगल सण भारतात भव्य राजवाडा असो वा सामान्य झोपडी या दिवशी घरासमोर गुढी उभारलेलीच असते. एक सरळ उंच साधी किंवा वेताची काठी घेतात. त्याच्या वरच्या टोकाला चांदीचे, तांब्याचे किंवा पितळेचे आधुनिक भारतात स्टीलचे भांडे पालथे घालून बांधतात. एक नवीन सुंदरसे रेशमी वस्त्र/ किंवा चोळखण, कडुनिंबाचे डहाळे, साखरेच्या गाठीची किंवा खोब-याच्या वाटीची माळ त्याला घालतात हीच गुढी होय. गुढीला गंध-फुले वाहून पूजा करतात, स्वतंत्र गूळ खोब-याचा नैवेद्य दाखवतात, घरोघरी पुरणपोळ्या व अन्य गोड-धोड करतात. कडुलिंबाची पाने, मिरे, हिंग, साखर, जिरे, ओवा, चिंच बारीक ठेचून खातात त्यामुळे उत्तम आरोग्य लाभते व बुद्धी तेजस्वी होते.

- गुढीच्या काठ्यांच्या विक्रीची व्यवसायसंधी
- बांबूचा पुरवठा करण्यासाठी वाहनांना व मालकांना रोजगार
- साखरेच्या माळांचे उत्पादन व विक्रीसंधी
- फुलांच्या माळा, चाफ्यांची माळांची बाजारपेठ

➤ **विविध जयंत्या**

शिवजयंतीस मोठ्या उत्साहाने छोटयापासून मोठयापर्यंत ज्योत आणण्यासाठी पहाटेची लगबग सुरु होते. भगवे झेंडे, भगवा टी शर्ट, कपाळास भगवी फीत अष्टगंध व महाराजांच्या फोटोच्या फ्लेक्स इ.साठी बाजारपेठ फुलून जाते. आधीपासून छोटी मंडळे पावती पुस्तके छापून वर्गणी जमवितात व ऐपतीप्रमाणे शिवरायांची मूर्ती आणून पूजा करतात. पताका लावतात यात छोटयांचा उत्साह वाखाणण्याजोगा असतो. शिवरायांवरील पोवाडे निबंध स्पर्धा, वक्तृत्व स्पर्धा इतिहास जागा करतात.

आंबेडकर जयंतीस निळे झेंडे, निळी फीत, निळ, निळया-पांढ-या साडया, ड्रेसची मागणी वाढते वर्गणीतून जमा रक्कम मिरवणूकीमध्ये ऑर्केस्ट्रा, प्रतिमा मिरवणूकीसाठी ट्रक व्यवस्था करण्यासाठी वापरली जाते. गौतम बुद्ध जयंतीस पांढरी साडी, ड्रेस, मेणबत्ती, फुले यांची मागणी वाढते.

भारतामध्ये जसे सण, जयंत्या उत्साहाने साजरे करतात तसेच २६ जानेवारी हा प्रजासत्ताक दिन व १५ ऑगस्ट हा स्वातंत्र्यदिनही तरुणांचे देशप्रेम जागवतो. भारतीयांचा तिरंगी झेंडा, कागदी व प्लॅस्टिकचे झेंडे, क्लचची बाजारपेठ रोजगार निर्मिती करते. देशभक्तीवर गीतांच्या कॅसेटस, सीडीज, जिलेबीचे स्टॉल्स, शाळा, महाविद्यालयीन शिक्षकाकडून पांढ-या साडया व ड्रेसची मागणी वाढवते.

➤ **जत्रा —**

विविध ग्रामीण यात्रा, टेंबलाईची जत्रा, वडयावरची आंबील खालील छोटया व्यवसायांच्या विक्रीकक्षा रुंदावतात.

- भेळ, पाणीपूरी, रगडा पॅटीस, नैवेद्य, खणचोळी साडी विक्री केंद्रे देवतांच्या प्रतिमा, मूर्ती, पुस्तके, किचेन्सची निर्मिती व व्यापारकेंद्रे
- आईस्क्रीम, फालूदा, ज्यूसचे स्टॉल
- लहान मुली, महिलासाठी सौंदर्यप्रसाधनांचे स्टॉल
- स्वस्त व मस्त सर्वांना परवडणा-या दरातील कपडयांची विक्री करणारे स्टॉल
- चप्पलचे स्टॉल्स-व्हिडिओ गेम्स, फनी गेम्सचे स्टॉल
- लहान मुला-मुलींसाठी बाहुली, टेडी, मोबाईलसारख्या खेळण्यांचे स्टॉल
- लाकडी व मातीची बैले, पोळपाट-लाटणे, जाते, अशी सुबक, आकर्षक वस्तूनिर्मिती करणारी ग्रामीण रोजगार
- मोबाईल स्क्रीनगार्ड, कव्हर, सेल्फीस्टिकची विक्री केंद्रे

➤ **महोत्सव**

भारतामध्ये व त्यातही कोल्हापूरमध्ये सणउत्सव साजरे करण्याची प्राचीन परंपरा आहे. त्यामध्ये भर म्हणून दसरा महोत्सव, रंकाळा महोत्सव, कोल्हापूर भीमा कृषी प्रदर्शन, पुष्पमहोत्सव यासारख्या कार्यक्रमाद्वारे लोकांना एकत्र बोलावून आनंदोत्सव साजरा केला जातो. महिला बचत गट खादयपदार्थ विक्रीसाठी व हस्तकौशल्याद्वारे निर्मित वस्तूसाठी विक्री केंद्रे उभारली जातात. लाकडी वस्तू, फर्निचर, खादीच्या वस्तू व कालातीत वस्तूंचे दालनप्रदर्शनाद्वारे या विक्री केंद्रास नवीन झळाळी प्राप्त करून देते यात सोलरचे, प्रायव्हेट शाळा व प्रोफेशनल कॉलेजचे माहितीपत्रक वाटले जाते., सेंट्रिय गृह विक्री खतविक्री स्टॉल लावण्यात येत व विविध व्यवसायिकांना बाजारपेठ व बेरोजगारांना रोजगारप्राप्ती होते. कला महोत्सव विविधांगी गायन कला, हास्यकला, अभिनयकला यांची झालर लाभलेला कलाकार अशा महोत्सवातूनच पुढे नावारुपास येतो. त्यामुळे हे महोत्सव म्हणजे हौशी कलाकारांचा हक्काचा प्लॅटफॉर्म आहे रांगोळी, तलावारबाजी, दांडपट्टा यासारख्या कलाकृती डोळयांचे पारणे फेडतात.

➤ **वैयक्तिक समारंभ —**

- लग्न, बारसे डोहाळजेवण, वास्तूशांती, बर्थडे सेलिब्रेशनसाठी सर्व पाहुण्यांना बोलावून घरामध्ये समारंभ करण्याऐवजी 'Event management'कडे लोकांचा कल वाढत आहे. त्यामुळे कौशल्यअसणा-या लोकांना संगीत, मेहंदीचे, साहित्य असणा-याकडे मंडप व्यवस्थेचे, रुचकर जेवण बनवणा-याकडे कॅटरिंगचे, फुलविक्रेत्यांकडे प्लॉवर डेकोरेशनचे काम सोपवून प्रमोशनला वेगळी मुले लावून इव्हेंट मॅनेजर नावाची नवीन रोजगार केंद्रे निर्माण होत आहेत.

❖ **शैक्षणिक संकुलातील सण समारंभातील रोजगारसंधी**

आधुनिक काळात मोठमोठ्या शाळांमध्ये महाविलयामध्ये व विद्यापीठ स्तरावरील ण समारंभाच्या कार्यक्रमांमध्ये विविध रोजगार निर्माण होतात जसे शाळेतील स्नेहसंमेलन असो वा युवा महोत्सव खालील बाबींवर खर्च करून रोजगार निर्माण केला जातो.

औपचारिक आमंत्रणपत्रिका छपाई, जाहिरात

- स्नेहसंमेलनासाठी ग्राऊंड उपलब्ध असल्यास स्टेज व्यवस्था, मंडप नसल्यास भाड्याचा हॉल व समारंभ व्यवस्थापनाची नेमणूक
- नृत्यदिग्दर्शक, व्यावसायिक गायक, मेकअपमन यांची निवड

- संगीतवाद्य , ढोलताशा, डॉल्बी, स्टेरिआ, स्पीकर खरेदी वा भाडेतत्वावर उपलब्धी
- फोटोग्राफी व ऑडिओ, व्हिडिओ रेकॉर्डिंग, सीडीज निर्मिती व विक्रीसाठी व्यवसाय संधी
- पथनाटय, नृत्याविष्कारासाठी आवश्यक वेशभूषा खरेदीची बाजारपेठ यावरूनही फक्त विविध पोषाख मुखवटे, ड्रेपरीसाठी लाखोंची गुंतवणूक करून व्यवसाय सुरू होतो व एका दिवसाला एका ड्रेससाठी १०० रुपये भाडे आकारणारे व्यवसाय वृद्धिगंत होत आहेत. पदवीदान समारंभ, नॅशनल, इंटरनॅशनल सेमिनार यातूनही मंडप व्यवस्था, कटरिंग, सर्टिफिकेट प्रिंटिंग सारख्या उद्योगांना रोजगार मिळतो.

❖ समस्या—

१. २१ व्या शतकामध्ये लोक दिवाळीसारखे सण साजरे करताना स्थानिक बाजारपेठेपेक्षा ऑनलाईन बाजारपेठेतील ऑफर्सना भूलतात व ऑनलाईन फॅशनेबल कपडे खरेदी करतात त्यामुळे स्थानिक बाजारपेठेस फटका बसतो. ऑनलाईनमुळे वेळेवर व आवडीचे मापाचे कपडे न मिळाल्यास सणाचा आनंद घेता येत नाही.
२. गणेशोत्सवाच्या काळात मूर्ती, हारतुरे इ. विसर्जन नदी, विहीरीत केल्यामुळे पाणी दूषित बनते.
३. दसरा, पाडवा, वटपौर्णिमा, मार्गशीर्षातील गुरुवार या दिवशी आपटयाची पाने, कडूनिंब, वडाच्या फांदया, फळा-फुलांचे डहाळे तोडून व्यापारी विक्रीस ठेवतात. त्यामुळे निसर्ग व पर्यावरणाची हानी होते.
४. थोर महापुरुषांची जयंती साजरी करताना त्यांचे शिक्षण व शिकवणीचा विसर पडलेला दिसतो. त्यामुळे सायलेंसर काढून फिरणे, कर्णकर्कश डॉल्बीच्या आवाजावर थिरकणे हे संस्कृतीऐवजी अधोगतीचे द्योतक आहे.
५. भाडे तत्वावर मिळणा-या वस्तू या विशिष्ट व्यावसायिकाना रोजगार देत असल्या तरी कायमची बाजारपेठेतील रोजगारसंधी हिरावून घेत आहेत.

❖ उपाययोजना-

१. ग्राहकांनी ऑनलाईनपेक्षा स्थानिक बाजारपेठेतून खरेदी केल्यास हवी तशी ऐनवेळी खरेदी करून सणांचा आनंद द्विगुणित करता येतो.
२. अनंतचतुर्थीला गणेश मूर्तीचे दान करून जलप्रदूषण टाळता येते.
३. नागरिक जागरूक झाल्यास वडाच्या फांदया, झाडांचे डहाळे तोडले जाणार नाही. व निसर्गाचे विद्रुपीकरण रोखले जाईल.
४. महापुरुषांची जयंती वक्तृत्व स्पर्धा, निबंध स्पर्धा, पथनाटय अशा विधायक उपक्रमाद्वारे साजरी करण्यासाठी शाळा व महाविद्यालयानी पुढाकार घेणे आवश्यक आहे.
५. वंशपरंपरागत कारागिर आपल्या वस्तूंची कायमची बाजारपेठ टिकवून ठेवण्यासाठी ऑनलाईन विक्रीचा मार्ग स्विकारू शकतात.

संदर्भसूची

१. सण वार व्रतवैकल्ये
२. लोकसंस्कृती : स्वरूप आणि विशेष — द.ता.भोसले
३. भारतीय सण आणि समारंभ

कोल्हापूर शहरातील माध्यमिक शाळेमधील इ.१० वी च्या विद्यार्थ्यांना सण व उत्सवांचे धार्मिक, सामाजिक, ऐतिहासिक, सांस्कृतिक महत्त्व विकसन करून त्यांच्या अध्ययनावर होणारी परिणामकारकता अभ्यासणे.

डॉ.सर्जराव पांडुरंग चव्हाण

श्री महाराणी ताराबाई शासकीय

अध्यापक महाविद्यालय, शाहुपूरी,

कोल्हापूर ४१६००१ महाराष्ट्र

संशोधन समस्येची पार्श्वभूमी :-

भारतामध्ये विविध धर्मातील सण व उत्सव मोठ्या उत्साहाने साजरे होतात. ह्या सण व उत्सवांच्या पारंपारिक, ऐतिहासिक, धार्मिक, सांस्कृतिक, सामाजिक, औद्योगिक परिस्थितीशी आणि निसर्गाशी जवळचा संबंध आहे. शिक्षण संस्थामध्ये प्राथमिक ते महाविद्यालयीन स्तरावरील विद्यार्थी सण व उत्सव साजरे करतात. काही सण व उत्सव हे खाद्य पदार्थांशी जोडण्यात आलेले आहेत. कारण हवामानातील, निसर्गातील बदलाप्रमाणे आहारातही काहीवेळी बदल घेणे आवश्यक असते, काही पदार्थ विशिष्ट ऋतूमध्ये खाणे योग्य ठरते. त्यामुळे सणवारांचा उत्सव साजरा करणे हा हेतू असतोच, त्याशिवायही आरोग्य संपन्न जीवन जगणे हे महत्त्वाचे आहे, सण व उत्सवाच्या निमित्ताने कौटुंबिक, धार्मिक, सांस्कृतिक, ऐतिहासिक, सामाजिक, एकत्रिकरण घडते. स्वधर्माबद्दल आदरही वाटू लागतो. सण व उत्सवामधून संस्कृतीचे हस्तांतरण नव्या पिढीकडे होते, नव्या पिढीला आपल्या नितीमुल्यांची, धर्माची ओळख होते. यातूनच संस्कृतीचे संवर्धन होते. विद्यार्थ्यांना वाचन, लेखनातून सण व उत्सवांचे महत्त्व दिले तर त्याचे ज्ञान प्रसारण प्रभावी होऊ शकते.

संशोधन समस्येची गरज :-

भारतीय संस्कृतीमध्ये सण व उत्सवांच्या परंपरांना कालचक्रानुसार होणा-या ऋतूबद्दलचे परिणाम लाभलेले आहेत. सण, उत्सव, व्रते यामध्ये फारसा फरक स्पष्ट नाही, कारण सण हे धार्मिक उत्सव म्हणून साजरे केले जातात. उदा. गुढीपाढवा, दसरा, दीपावली इत्यादी वैयक्तिकरित्या साजरी करतात तेव्हा सण आणि समाजात एकत्रितपणे साजरी करतात तेव्हा उत्सव असतो. सण, धार्मिक उत्सव हे अध्यात्मशास्त्राच्या दृष्टीने शास्त्रापेक्षा रुंदी, परंपरा, निती, नियम असतात. म्हणजे लोक त्याचे अनुकरण करतात प्रत्येक व्यक्ती समाजाच्या परंपरेनुसार सण व उत्सव साजरे केले आहेत. तसेच प्रत्येक विद्यार्थ्याने शालेय व महाविद्यालय स्तरावर सण व उत्सव साजरे करणे आवश्यक आहे. त्यामुळे विद्यार्थ्यांमध्ये चांगला संस्कृती व परंपरेचा विचार होतो, म्हणून विद्यार्थ्यांनी शालेय स्तरावर सण व उत्सवांचे महत्त्व प्राप्त करणे गरजेचे आहे.

संशोधन समस्येचे महत्त्व :- समाजामध्ये विविध धर्म, रुढी, परंपरेनुसार तसेच शालेय व महाविद्यालयीन स्तरावर विद्यार्थी, शिक्षक, पालक कालानुसार विविध सण व उत्सव साजरे करतात. त्यातून प्रत्येक विद्यार्थ्यांमध्ये सण व उत्सवांचे ऐतिहासिक, धार्मिक, पारंपारिक, सांस्कृतिक, सामाजिक, भौगोलिक, शास्त्रीय महत्त्व प्राप्त होते. विद्यार्थ्यांच्या विचारामध्ये एकात्मता दिसून येते. त्यानिमित्ताने कुटुंब, समाज तसेच शालेय व महाविद्यालयामध्ये सर्व विद्यार्थी एकत्र येतात. म्हणूनच सदरचे संशोधन महत्त्वाचे ठरणार आहे.

संशोधन समस्या शीर्षक :-

कोल्हापूर शहरातील माध्यमिक शाळेमधील इ.१० वी च्या विद्यार्थ्यांना सण व उत्सवांचे धार्मिक, सामाजिक, ऐतिहासिक, सांस्कृतिक महत्त्व विकसन करून त्यांच्या अध्ययनावर होणारी परिणामकारकता अभ्यासणे.

संशोधन विषयाची उद्दिष्टे :-

- १) इयत्ता १० वी च्या विद्यार्थ्यांसाठी सण व उत्सवांची निवड करणे.
- २) विद्यार्थ्यांमध्ये सण व उत्सवांचे महत्त्व विकसित करण्यासाठी कार्यपुस्तिकेची निर्मिती करणे.
- ३) विद्यार्थ्यांमध्ये सण व उत्सवांचे महत्त्व विकसित करण्यासाठी कार्यपुस्तिकेची अंमलबजावणी करणे.
- ४) सण व उत्सवांच्या संबंधित कार्यपुस्तिकेचा वापर करून विद्यार्थ्यांच्या अध्ययनावर होणा-या परिणामकारकतेचा तुलनात्मक अभ्यास करणे.

संशोधन विषयाची गृहितके :-

- १) इ.१० वी च्या विद्यार्थ्यांमध्ये सण व उत्सवांचे महत्त्व काही प्रमाणात उपजत असतात.
- २) कार्यपुस्तिकेच्या साहाय्याने सण व उत्सवांबद्दल विद्यार्थ्यांच्या अध्ययनात सुधारणा होते.

संशोधन विषयाची व्याप्ती :-

- १) प्रस्तुत संशोधनाची व्याप्ती महाराष्ट्रातील शालेयस्तर व महाविद्यालयीन पदवी अभ्यासक्रमासाठी आहे.

२) संशोधनाचे निष्कर्ष माध्यमिक स्तरावरील अभ्यासक्रमासाठी लागू पडतील.

संशोधन विषयाची मर्यादा :-

- १) सदर संशोधनात मराठी माध्यमांच्या शाळेचा विचार करण्यात आला आहे.
- २) संशोधनामध्ये गुढीपाडवा, दीपावली, दसरा, श्रीराम नवमी, गुरुपौर्णिमा, महावीर जयंती, गणेश चतुर्थी, नाताळ, रमजान ई, मोहरम, महाशिवरात्री, स्वातंत्र्य दिन, प्रजासत्ताक दिन या सण व उत्सवांपुरते मर्यादित आहे.
- ३) प्रस्तुत संशोधनाचा अभ्यास कोल्हापूर शहरातील विक्रम हायस्कूल, कोल्हापूर मधील ४० विद्यार्थी मर्यादित केले आहे.
- ४) माध्यमिक शाळेतील इ.१० वी चे विद्यार्थी हे शैक्षणिक वर्ष २०१९-२० मधील आहेत.

परिकल्पना :- इयत्ता १० वी मधील विद्यार्थ्यांना सण व उत्सवांचे महत्व विकसनात कार्यपुस्तिकेच्या वापरामुळे कोणताही लक्षणीय फरक दिसून येत नाही.

नमुना निवड :-

- १) संशोधन विषयासाठी महाराष्ट्रातील माध्यमिक शाळेतील इयत्ता १० वी च्या विद्यार्थ्यांची एकूण जनसंख्या.
- २) कोल्हापूर शहरातील इ.१० वी तील विक्रम हायस्कूल, कोल्हापूर मधील ४० विद्यार्थ्यांची यादृच्छिक नमुना निवड पद्धतीमधील लॉटरी पद्धतीनुसार निवड केली आहे.
- ३) कार्यपुस्तिकेसाठी एकूण १३ सण व उत्सवांची यादृच्छिक नमुना निवड पद्धतीमधील लॉटरी पद्धतीचा अवलंब करून निवड केली आहे.
- ४) प्रायोगिक गटासाठी २० व नियंत्रित गटासाठी २० अशी समसमान इ.१० वी मधील विद्यार्थ्यांची निवड केली.

संशोधन पद्धती :- प्रस्तुत संशोधनाचा विषय प्रयोगावर अवलंबून असल्यामुळे पारंपारिक अध्यापन पद्धतीपेक्षा सण व उत्सवांचे महत्व याविषयी कार्यपुस्तिकेचे वापर केल्यास इ.१० वी च्या विद्यार्थ्यांमध्ये कोणता फरक पडतो हे पाहण्यासाठी संशोधनात प्रायोगिक पद्धतीचा वापर केला आहे.

संशोधनाची साधने :- प्रस्तुत संशोधनात प्रायोगिक पद्धती वापर केली आहे. त्यासाठी एकलगत अभिकल्प निवडण्यात आला. संबंधित माहिती संकलित करण्यासाठी पूर्वचाचणी, प्रत्यक्ष कार्यपुस्तिकेचा वापर व अध्यापन, उत्तर चाचणी या साधनांचा वापर केला. चाचणीमध्ये २० प्रश्नार्थक विधाने दिली आहेत.

कार्यपुस्तिका :- सदर संशोधनासाठी प्रायोगिक गटाला कार्यपुस्तिकेचा वापर करण्यात आला. त्यासाठी संशोधनासाठी निवडलेल्या १३ सण व उत्सवांचे पारंपारिक, धार्मिक, सांस्कृतिक, भौगोलिक, शास्त्रीय, सामाजिक महत्व यासाठी लेखन, संबंधित कलर फोटो व स्लाईडचा वापर केला आहे.

संशोधन कार्यपद्धती :-

कोल्हापूर शहरामधील विक्रम हायस्कूल, कोल्हापूर मधील इ.१० वी च्या विद्यार्थ्यांची गुणांकानुसार २०-२० विद्यार्थ्यांचे समतुल्य गट केले. प्रस्तुत संशोधनात प्रायोगिक पद्धतीचा वापर केला. नवीन परिस्थिती निर्माण करून संशोधनामध्ये एखाद्या चलाचा परिणाम शोधणे हा प्रायोगिक पद्धतीचा हेतू आहे, त्याचा परिणाम शोधायचा आहे ते चल सोडून अन्य चले नियंत्रित केली. त्यासाठी समानगट अभिकल्प वापरण्यात आला. सुरवातील प्रायोगिक व नियंत्रित गटासाठी पूर्वचाचणी दिली. नियंत्रित गटाला पारंपारिक अध्यापन केले. तदनंतर दोन्ही गटांसाठी आदर्श उत्तर चाचणी देण्यात आली. चाचणीच्या गुणांकातील फरकावर कार्यपुस्तिकेची परिणामकारकता अभ्यासली.

संकलित माहितीचे विश्लेषण व अर्थनिर्वचन :-

प्रस्तुत संशोधनामध्ये एकलगत अभिकल्पात पूर्व व उत्तर चाचणी अभिकल्प निवडला. संशोधनात संख्याशास्त्रीय पद्धतीमध्ये माहिती विश्लेषणासाठी मध्यमान (M), प्रमाण विचलन (S.D.), आणि टी-परिक्षकेचा वापर केला. ०.०५ सार्थकता स्तरावर परिकल्पनेचा त्याग / स्विकार यावर आधारित संख्याशास्त्रीय पद्धतीचा वापर करून निष्कर्ष मांडले.

कोष्टक

गट	मध्यमान (M)	प्रमाण विचलन (S.D.)	प्राप्तांक (N)	प्राप्त t - मूल्य	नमुना t-मूल्य	शून्य परिकल्पनेचा त्याग / स्विकार
प्रायोगिक गट (कार्यपुस्तिकेचा वापर)	१६.८८	७.२४	२०	३.४६	१.१८	शून्य परिकल्पनेचा त्याग
नियंत्रित गट (पारंपारिक पद्धती)	१२.३२	४.५२	२०			

नमुना t-मूल्य पत्रक हे सांख्यिकीय ग्रंथामध्ये उपलब्ध आहे. त्यानुसार स्वाधिनता मात्रा, ९८ असताना ०.०५ स्तरावर सार्थकता स्तराची किंमत १.९८ आहे.

अर्थनिर्वचन :-

माध्यमिक शाळेतील इ.१० वी मधील विद्यार्थ्यांच्या एकूण १३ सण व उत्सवांचे महत्व याविषयीचे प्राप्त t-मूल्य ३.४६ असून ते नमुना t- मूल्याचा सार्थकता स्तरावर १.९८ पेक्षा जास्त आहे. म्हणजेच इ.१० वी तील विद्यार्थ्यांच्या सण व उत्सवांचे महत्व याविषयीचे कार्यपुस्तिकेच्या वापराचा फरक सार्थक आहे. म्हणून येथे परिकल्पनेचा त्याग करावा लागतो. सांख्यिकीय पद्धतीनुसार विद्यार्थ्यांच्या सण व उत्सवांचे महत्व हे पारंपारिक अध्यापन पद्धतीने केलेल्या अध्यापनाची परिणामकारकता दिसून आली नाही. तर कार्यपुस्तिकेच्या वापरामुळे विद्यार्थ्यांच्या अध्ययनात लक्षणीय फरक आढळून आला. म्हणजेच विद्यार्थ्यांच्या सण व उत्सवांचे महत्व याविषयी कार्यपुस्तिकेमुळे त्यांच्या परिणामकारकता अधिक दिसून आली.

निष्कर्ष :-

- १) कार्यपुस्तिकेमुळे विद्यार्थ्यांनी केलेले सण व उत्सवांचे महत्व या विषयीचे अध्ययन अधिक परिणामकारक आहे.
- २) निवडलेल्या सण व उत्सवांमध्ये कार्यपुस्तिकेच्या साह्याने केलेल्या अध्यापनाची परिणामकारकता ही पारंपारिक अध्ययन पद्धतीपेक्षा जास्त आहे.
- ३) नेहमीपेक्षा कार्यपुस्तिकेद्वारे सण व उत्सवांविषयी अध्यापन केल्यामुळे विद्यार्थ्यांनी लक्षपूर्वक आशयज्ञान आत्मसात केले.
- ४) विद्यार्थ्यांमध्ये सण व उत्सवांचे महत्व कार्यपुस्तिकेमुळे प्राप्त झाल्यामुळे त्यांच्यामध्ये आवड निर्माण झाली.
- ५) सण व उत्सवांचे महत्व सांगितल्यामध्ये विद्यार्थ्यांमध्ये राष्ट्रीय एकात्मता निर्माण झाली.
- ६) विद्यार्थ्यांमध्ये सण व उत्सवांशी संबंधित रुढी, परंपरा, नितीनियम याविषयी कौटुंबिक, सामाजिक, भौगोलिक, सांस्कृतिक, सामाजिक ऐक्य प्राप्त झाले.

शिफारशी :-

- १) शिक्षकांनी महाविद्यालय स्तरावर कार्यपुस्तिकेचा वापर करावा.
- २) कार्यपुस्तिकेचा मोठ्या न्यादर्शनावर राबवून निष्कर्षांचे सामान्यीकरण करावे.
- ३) डी.एड., व बी.एड. कॉलेजमध्ये सण व उत्सवांच्या माहितीसाठी कार्यपुस्तिकेचा वापर करावा.

पुढील संशोधनासाठी विषय :-

प्राथमिक व महाविद्यालयीन स्तरावर सण व उत्सवांचे महत्व यासाठी किंवा कार्यपुस्तिकेचा वापर करून त्यांच्या अध्ययनावर होणा-या परिणामकारकतेचा तुलनात्मक अभ्यास.

संदर्भग्रंथ सुची :-

१. भितांडे वि.रा. (१९९९) :- शैक्षणिक संशोधन पद्धती, नूतन प्रकाशन, पुणे.
२. आठवले कुं.ज. (१९९९) :- सण, धार्मिक, उत्सव, निखील प्रकाशन, गोवा
३. बापट भा.गो. (१९८६) :- शैक्षणिक संशोधन, नूतन प्रकाशन, पुणे
४. उज्वला पुजारी (२०१३) :- आपले सण व उत्सव, तेजस प्रकाशन, कोल्हापूर
५. मुळे रा.श. व उमाठे वि.तु. (१९८७):- शैक्षणिक संशोधनाची मूलतत्वे, महाराष्ट्र विद्यापीठ ग्रंथ निर्मिती मंडळ, पुणे.
६. भारतीय संस्कृती व परंपरा (१९९६):- दहाड प्रकाशन, पुणे

गौरीच्या गाण्यातील संस्कृती

डॉ.सविता अशोक व्हटकर

भोगावती महाविद्यालय, कुरुकली

विभाग-मराठी

मानवी समाजजीवनात आजच्या ग्लोबल युगातही सण समारंभ, उत्सव या अंतर्गत असणाऱ्या सर्व रुढी रिवाजांचे, परंपरांचे जतन केले जाते. हे रुढी, रिवाज परंपरेनुसार चालत आले असले तरी आजच्या विज्ञानयुगात किंवा बदलत्या जीवनपद्धतीनुसार त्यात बदल दिसतात. हे बदल काळाची गरज आहे. बदलती जीवनशैली ही सण, उत्सव परंपरांनाही लागू होतेच. मग त्यातील भाषा, वेशभूषा, पदार्थ, सादरीकरणाची पद्धत, संस्कृतीची देवाण-घेवाण यासारख्या अनेक घटकांचा समावेश होतो. या अनुषंगाने प्रस्तुत निबंधात मी गौरीचा गाण्यातील संस्कृती याची मांडणी करणार आहे. गौरीचा सण हा गणपतीच्या सणातील एक महत्वाचा भाग आहे. गणेशोत्सव हा महाराष्ट्रातील सार्वजनिक स्वरूपाचा सण आहे. गणेशाची पूजा घरगुती स्तरापासून ते मोठमोठ्या राजकीय स्तरापर्यंत साजरा केली जाते. त्याला टिळकांच्या कालखंडाची परंपरा आहे. परंतु याच सणातील 'गौरीचा सण' म्हणून जो महत्वाचा भाग असतो. त्यात मात्र फक्त स्त्रियाच सहभागी असतात. नेहमीप्रमाणे परंपरेचे जतन करणे, संस्कृतीचा ठेवा या पिढीतून दुसऱ्या पिढीकडे देणे यासारखी अनेक कारणे आहेत. तसे पाहता हा एक कुळाचारच मानला जातो. त्यामुळेच या सणाची मक्तेदारी स्त्रीयांकडेच असते. गौरीचा सण हा तीन दिवसाचा असतो. गौरीलाच बोली भाषेत 'गवर' असे म्हणतात. (त्यामुळे बऱ्याचदा या निबंधात गौरी ऐवजी 'गवर' असाही शब्द आल्यास ती या निबंधाची गरज आहे असे जिज्ञासूनी समजून घ्यावे) हा तीन दिवसाचा सण किंवा कुळाचार स्त्रीया व मुली अत्यंत उत्साहाने साजरा करतात. गवर म्हणजे रंगीबेरंगी तेरडा या वनस्पतीची पुजा केली जाते. तर शंकरोबा म्हणजे त्रिशंकु ही वनस्पती होय. या दोन्हीही वनस्पतींचा उपयोग औषधे म्हणून केला जातो. असो (तसे पाहता गणपतीच्या सणाला हराळी, आघाडा, जास्वंदी, मंदारशमी पुजेत असतात. याही वनस्पतींचा उपयोग विविध आजारांचे औषध तयार करण्यासाठी केला जातो. गौरीच्या सणाची सजावट गंगा, गौरी, ज्येष्ठा अशा स्वरूपात असते. काही ठिकाणी कळशीत तेरड्याची व त्रिशंकुची पूजा ही गवर-शंकरोबाची पुजा असते. तर बऱ्याच ठिकाणी मुखवट्यांना साज श्रृंगार करून त्यांची पूजा केली जाते. म्हणजेच या सणाचे बदलले स्वरूप आपल्या लक्षात येते. आता तर गवर-शंकरोबा यांच्या तर प्रतिकृती वेगवेगळ्या 'डिझाईन' मध्ये मिळतात. ही गोष्ट फक्त मूर्तीच्या मुखवट्यांच्या बाबतीत असली तरी या सणाची जी रुढीने चालत परंपरा मात्र आपले स्थान मजबूत करताना दिसले. कारण हा सण साजरा करताना पणजी, आजी, नात व मुलगी अशा चार पिढ्या एकत्र असतात हे मी स्वतः पाहिलेले आहे. या चार पिढ्यातील या सणाबाबतची परंपरा जवळजवळ सारखीच असल्याचे दिसून येते. या सणानिमित्त गायली जाणारी गाणी, खेळले जाणारे खेळ, केले जाणारे पदार्थ, पोशाखे, दागदागिने, देवाण-घेवाण, येणे-जाणे या सर्व गोष्टी जशाच्या तशाच आहेत. या सणानिमित्त केले जाणारे पदार्थ भाजी, भाकरी, काकडी, कडी, वडी, दही-भात यासारखे थंड पदार्थ गौरीच्या पहिल्या दिवशी असतात. तर दुसऱ्या दिवशी शंकरोबा येणार म्हणून पुरण-पोळीच केली जाते. पुरणपोळी म्हणजे पूर्ण अन्न होय. तर तिसऱ्या दिवशी गौरी-शंकरोबाची पाठवणी करताना भिजवलेली हरभरा डाळ, पावसाळी काकडी, दही-भात याची शिदोरी करतात. ती शिदोरी घरच्या व शेजार-पाजारांनी एकत्र बसून सेवण करतात हे पदार्थ पावसाळी वातावरणात होणाऱ्या आजारांपासून संरक्षण करणारे किंवा शरीरांमध्ये रोगप्रतिकारक शक्ती वाढविणारे आहेत. (गणपतीच्या सणातील खीर, मोदक, पंचखादय विविध प्रकारच्या खिरापती हे पदार्थ मेंदूची ताकद वाढविणारे आहेत) अशा या गौरीच्या सणाची जपणूक आजही परंपरेनुसार केली जाते. या सणासाठी किंवा कुलाचारासाठी जी गाणी गायली जातात त्या गीतातील विविधता या विविधतेच्या अंगाने आलेले शब्द व भाषा यांचा विचार प्रस्तुत निबंधात केला जाणार आहे.

गौरीची गाणी ही परंपरेनुसार चालत आलेली आहेत. त्याचा कर्ता अवात्मिक आहे. तरीही थोड्याफार फरकाने गाण्यांच्या चाली, त्यातील शब्द, भाषा यात थोडाफार फरक येताच आहे. ज्यादिवशी गौराईचे आगमन होते त्या दिवशीपासून गौरीच्या खेळाला सुरवात होते. त्यामध्ये गौरीचे कौतुक, तिचे खानपान, दाग-दागिने, या विषयीची गीत येतात त्यामध्ये पहिले गीत येते ते.

श्रावण गेला भाद्रपद आला
प्रेमाचा निरोप पाठव त्याला
आधी बोलवण गणपतीला
खीर मोदकाचा मानही दिला
दुसरे दिवशी उंदीरबीज
दुध घुगऱ्याचा मानही दिला
तिसरे दिवशी गौराई येते
भाजी भाकरीचा मानही घेते

चवथे दिवशी शंकर आले
पोळी पातीचा नैवेद्य केला
सर्वात उत्तम काळा भात (मसाले भात) झाला
पाचवे दिवशी गौराई जाते
दही भाताची शिंदोरी नेते.

या गीतामध्ये गणेशोत्सवाच्या पाचही दिवसांचे व पदार्थांचे वर्णन केलेले आहे. हे पदार्थ श्रावण-भाद्रपद महिन्यातील वातावरणात होणाऱ्या बदलामुळे वेगवेगळ्या प्रकारच्या जीव-जंतूमुळे मानवाची अन्नसाखळी कमकुवत झालेली असते. या पदार्थांच्या सेवनामुळे अन्नसाखळीची ताकत वाढत असते. तसेच हे पदार्थ आरोग्याच्या दृष्टीनेही चांगले असतात.

वरील गीतातून, तीन, चार, पाच या दिवसात गौरीच्या सणांचे महत्त्व लक्षात येते. सासूरवाशीनीला माहेरची ओढ लागते. मग ती सासरच्या अंगणातील पाखरांना माहेरी जायला सांगते.

रुणझुणू च्या पाखरा जारे माझ्या माहेरा....

१) पाखरू सासूरवाशीनीचा निरोप माहेरी पोहचविते आणि मग (लेकीची) गौराईच्या आगमनाची, जिच्या पाहुणचाराची, कौतुकाची तयारी सुरु होते. ती सासरहून माहेरी जायला निघते. जाताना ती सासरच्या दारातील कारल्याच्या मांडवाखाली उभी राहते. त्यावेळी सासरे तिला विचारतात.

कारलीच्या वेलाखाली का गौरी उभी अशी
जोडव्याच जोड पडल काय करू मामंजी
पडलं तर पडू दे गळ्यात माळ असू दे
चल गौरी घराशी...

या गीतातून जोडव्याचे जोड, पैजनाच जोड, झुब्याचं जोड, पाटल्याचं जोड, -- जोड, बाजूबंद जोड, अशा विविध दागिन्यांची नांवे जुळून गीत गायिले जाते.

२) सासरच्या घरातून नेण्यासाठी तिचा बंधू मुराळी असतो. बंधुकडे हट्ट करणे हे बहिणीचा अधिकारच असतो. माहेरच्या वाटेला लागल्यावर ती शांतपणे वाहणाऱ्या पाण्याच्या पाटाच्या कडेला बसते. सोबत असणारी भाऊ भावजय विचारतात.

भाऊ - आगाडा हराळी पाण्यानं तुंबली

गवराई आमची इथं का बसली

भावजय - इथं का बसली, जोडव्यापायी रुसली

भाऊ - जोडव्या देतो भारंभार चल गवरी माहेरी

इथेही प्रत्येक दागिन्यांचा उल्लेख गीतातून केला जातो.

३) मग मजल-दरमजल करत गौराई माहेरी पोहोचते तिचे स्वागतही प्रत्येक घरातील प्रथे परंपरेने होते. आल्यावर तिच्या भाजी-भाकीर दहीभात असे शांत व थंड गुणांचे पदार्थ खाऊ घातले जातात. माहेरच्या सावलीत ती शांत होते आणि मग तिच्या माहेरपणाच्या कौतुकाला पुढील गीतांनी सुरवात होते.

घागर घुमू दे घुमू दे

रामा पावा वाजू दे

साखळ्याच्या नादी जवर माझी खेळू दे

ठेवा हंडा पाणी गवर माझी न्हाऊ दे

पिवळं पितांबर गवर माझी नेसू दे

मोरपंखी चोळी गवर माझी नेसू दे

द्राक्षाच्या बागेत गवर माझी खेळू दे

घागर घुमू दे घुमू दे

रामा पावा वाजू दे

असे प्रत्येक वेळी वेगवेगळे अलंकार व फळबांगाची नांवे घ्यावीत एकूणचस्त्रीयांचे दागिने हे बहुतेक जोडीचेच असतात. दागिने घालणे हे फक्त श्रीमंती घरंदाजपणा किंवा आधुनिकता याचेच प्रतिक नसून प्रत्येक दागिन्यांचे महत्त्व हे शरीरातील प्रत्येक विशिष्ट बिंदूवर अँक्युपेशरचे कार्य करत असते. की जे स्त्रीयांच्या आरोग्याच्या दृष्टीने खूप चांगले असते. दागिनेही सोन्याचे चांदीचे, रुप्याचे, मोत्याचे, पंचधातूचे, पोवळ्याचे अशा विविध धातूतून तयार केलेले असतात. त्याचा उपयोग वर नमूद केल्याप्रमाणे स्त्रीयांच्या आरोग्यासाठी उपयोग होतो.

दुसऱ्या दिवशी गौराई शंकरोबा यांची पूजा-आरास केली जाते. त्यावेळी पुरणावरणाचा स्वयंपाक केला जातो. यावेळी गौरीच्या मुखवट्याला उद्देशून गीत म्हटले जाते.

झाका झकुटा गौरीचा मकुटा
झिम पोरी झिम
कपारीचा झिम
झिम गेला पळून
पोरी आल्या पळून
पळता पळता ठेच लागली
आंबा पिकतो रस गळतो
कोकणचा राजा बाई झिम्मा खेळतो.

या गीतातील आंब्याचे पिकणे रसाचे गळणे इतका मधुरता, इतका गोडवा या गौरीच्या मुखवट्यावर आलेला असतो. तो या गीतातून सादर केला जातो.

गौरीबरोबर तिचा लाडका गणोबा असतोच. गौरीच्या कौतुकात सगळे रममाण झालेले असतात. शंकर बनात असतात. तर एकला गणोबा वनात असतो. तरीही गणोबाला माहित नसावे अशा रितीने गौराईच्या काही सख्या त्याच्यावर नजर ठेऊन असतात. इथेही गणोबाचा वेगवेगळ्या दागिन्यांचे, तसेच गौराईच्या (आईच्या) मायेचे, क्षमाशील वृत्तीचे दर्शन होते ते गीत पुढीलप्रमाणे.

साती शंकर बनाधी, एकला गणोबा वनामधी
गणूच्या आईला सांगून, धाडा, गणून वाळे गमावले
गमावले तर गमवू दे गं, गणूला घरला घेवून ये
अशा रितीने प्रत्येक बाळलेण्याचे वर्णन या गीतात येते.

मुळातच स्त्री ही धरणीची भूमिका बजावत असते. त्यामुळे क्षमा हा तिचा मुळचा गुणधर्म असतो. तिच्या पोटी अमृत असते आणि जर तिचा उद्रेक झाला तर अमृताचा, लाव्हारस होतो म्हणून 'क्षमा' ही नेहमी शंतच ठेवावी- असो.

एकदाचा गणोबा तिच्या समोर येतो. त्याच्या भुकेची जाणीव गौराईला होते ती गणेशासाठी गीत गाते.

इवल इवलंस पाखरु
लाल लाल ग त्याची चोच
गुंजावाणी ग त्याचे डोळे
साता-भातानी बाळ खेळे ग पाखरु माझं.

गणेशाच्या पाचव्या दिवशी गवर शंकरोबा आपल्या घरी जायला निघतात त्यावेळी तिला ववसा दिला जातो. त्या वंशासाठी सुपारी, खारीक, नारळ, बदाम, हळकुंडे, झेंडूची फुले, पावसाळी काकडी, भिजली हरभऱ्याची डाळ ववसा म्हणून दिला जातो. गौरीच्या वंशाला एवढं-तेवढे कसे चालेल त्यासाठी प्रत्येक वंशाला वस्तूची बनेच्या-बने पाहिजेत. मग या बनाला पाणी घालायला पाहिजे मग. साऱ्याजणी मिळून माळीदादांना हाळी घालतात. माळी दादालाही साऱ्याजणींच्या हळीचा प्रश्न पडतो ही प्रश्नोत्तरे पुढील पहायला मिळतात.

साऱ्याजणी - उठ उठ माळी दादा, बैल जुप न्हाटाला

बैल जुप न्हाटाला, पाणी जाऊ दे पाटाला

माळीदादा - एवढं पाणी कशाला

साऱ्याजणी - सुपारीच्या वनाला

माळीदादा - एवढ्या सुपाऱ्या कशाला

साऱ्याजणी - गवराईच्या ओवशाला

साऱ्याजणी - गवराईचा वसा फुलांना दरवळला

फुलांनी दरवळला, उदांनी घमघमला

अशा रितीने प्रत्येक वंशाच्या वस्तूचे नांव जुळून गीत सादर करून दही भाताच्या शिदोरी देऊन गौरीची आनंदाने पाठवणी केली जाते.

अशा प्रकारे गौरीच्या गाण्यातील संस्कृती स्त्रीजीवनाचे विविध पैलू उलगडून दाखविणारी आहे. सासर-माहेराचा दुवा सांधण्याचा प्रयत्न प्रत्येक स्त्री आयुष्यभर करतच असते. सासरी कोणती कमतरता असली तर ती माहेरी सांगू नये. माहेरी कोणत्या गोष्टींची कमतरता असली तर ती सासरी सांगू नये. दोन्ही घरच्या कुळाचा उध्दार करण्यासाठी ती आपल्या परीने सर्वतोपरी प्रयत्न करत असते. यासारख्या अनेक गोष्टींची जाणीव गौरीच्या सणानिमित्ताने गौरीच्या गीतातून होतच राहते.

हिंदी आदिवासी केंद्रित उपन्यासों में चित्रित पर्व, उत्सव तथा त्यौहार

डॉ. अपर्णा कुचेकर

अध्यक्ष, हिंदी विभाग

शंकरराव मोहिते महाविद्यालय, अकलूज

तहसिल - मालशिरस

जिला - सोलापूर (महाराष्ट्र) (भारत)

विविधता में एकता होनेवाले हमारे भारत देश में अनेक विदेशी आक्रमणों के बावजूद यहाँ के मूल निवासियों ने अपनी सांस्कृतिक धरोहर को बनाये रखा है। राजा से लेकर रंक तक सभी को सम्मान देनेवाले इस देश की धार्मिक, सांस्कृतिक विरासत आत्मा है। आदिवासी, दलित, किसान, मजदूर सभी इस लोकसंस्कृति का अहं हिस्सा है। गिरीकंदरों, जंगलों, वनों में समुह बनाकर रहनेवाले आदिवासियों ने अपनी सांस्कृतिक विरासत को धर्म एवं श्रद्धा का आधार बनाकर बनाए रखा है।

संस्कृतिका प्रतीक होनेवाले त्यौहार उत्सव और आनंद के पर्व होने हैं। त्यौहार मनष्य के सिर्फ मनोरंजन के साधन ही नहीं बल्कि सामुहिकता के इतिहास के दस्तावेज भी होते हैं। अधिकतर आदिवासी होली, दिवाली जैसे त्यौहार धूम-धाम से मनाते हैं। फिर भी हर एक आदिवासी समुदाय के अपने-अपने अलग अलग त्यौहार है जो इनकी धार्मिकता तथा सांस्कृतिकता की विशेष पहचान है। भारत में गौड, कोरवा, मुण्डा, औराँव, आमली, संथाल, पहारिया, कोरकू आदि जैसी कई आदिम जनजातियाँ हैं। इन आदिवासियों की सांस्कृतिक धरोहर को हिंदी के आदिवासी केंद्रित उपन्यासों में विस्तार से चित्रित किया है। इन उपन्यासों में चित्रित पर्व, उत्सव तथा त्यौहारों का हम निम्न रूप में विवेचन कर सकते हैं।

कब तक पुकारूँ - रांगेय राघव

रांगेय राघव द्वारा लिखित 'कब तक पुकारूँ' में राजस्थान के 'वैर' ग्राम में बसे करनट समाज का सांस्कृतिक परिवेश चित्रित हुआ है। ये करनट हिंदुओं के देवी देवताओं में विश्वास कर मंदिरों में जाकर बोल-कबूल करते हैं। इनमें अत्यधिक मात्रा में अंधविश्वास है जिसके कारण इनका जीवन अंधःकारमय है।

सूरज किरण की छाँव - राजेंद्र अवस्थी

प्रस्तुत उपन्यास में गौंड समाज के धार्मिक संस्कार और पर्वों का समायोजन चित्रित किया गया है। गौंड आदिवासी नारायण देव की पूजा करते हैं। उसकी आराधना के लिये सूअर की बलि चढ़ाने की प्रथा है, जिस समय औरतें नाचती गाती हैं। चुड़ैलों को भगाने के लिए मंत्रोच्चार किये जाते हैं। माघ के महिने में ठंढहार, चैत के महिने में चाबरी, विवाह के समय महिलाओं का डमकट, आदि जैसे, नृत्यों का उल्लेख उपन्यास में आया है। माडिया ढोल, मादर आदि वाद्यों के सहारे ये नृत्य करते हैं। वर्षा ऋतू में गाये गये गीत का वर्णन इस प्रकार किया गया है-

“धूमडि रहे चार खूंट कार चादर,

धूमडि रहे।

कौन पटि गरजै, कौन पार धुमड,

कौन पटि बुदला चुहाय।”¹

जंगल के फूल - राजेंद्र अवस्थी

गौंड आदिवासी समाज की सामाजिक और धार्मिक व्यवस्था को संचालित करने के लिए परमेश्वर स्वरूप 'गायता' एक प्रतिष्ठित व्यक्ति होता है। इस उपन्यास में हिरमे का गायता का यह पद दिया गया है। वही घोटुल का लिडर भी है। गौंड आदिवासियों में विवाह संबंधी लामसेन, दूध लौटाना, तम्बाखू माँगना, तम्बाकू नहीं बाँटना, कंधी माँगना, चावलों का मिलना तथा बाँस सुराही आदि प्रथा प्रचलित है। बस्तर जिले के इन गौंड आदिवासियों में 'घोटुल गीत' का अपना विशेष महत्व है। शादी, स्वागत, शिकार, कन्या विदाई के गीत भी इनकी सांस्कृतिक धरोहर है। इनके जनजीवन से ज्यादा आकर्षक इनके नृत्य होते हैं। इनके नृत्य अक्सर अजीब होते हैं। इनके नृत्य पर टिप्पण करते हुए रामदरथ मिश्र कहते हैं - “पेट का जुगाड़ कर लेने के बाद तो छककर लांदा पीना और मस्ती में नाचना-गाना यही उनकी जिंदगी है। कोई पर्व या त्यौहार हो या किसी अतिथि का आगमन, किसी देवता की पूजा हो या किसी का ब्याह, हर आयोजन की परिणति नृत्य और गीतों से ही होती है।”²

गौंड आदिवासियों का शायद ही कोई महिना हो जो उत्सव या पर्व के बिना हो। कभी देवता का त्यौहार, कभी बारिश के लिए कभी अच्छी फसल की तो कभी नयी फसल की खुशी में, उत्सव मनाया जाता है। हर पर्व-उत्सव में पक्षियों की या जानवरों की बलि देना, नाचना-गाना होता ही है। जंगल के फूल में कोरता पाण्डुम, कारा मरेगा, कारा पाण्डुम, दीवारी आदि जैसे त्यौहारों का वर्णन किया है। साथ ही

लाडूकाज पर्व में नारायण देव की पूजा करते हैं। इसके अलावा उनके आंगा देव, करदंगल देव, बरियापेन देव, दंतेश्वरी देवी, शीतला माता, गोदना माता, मावली माता और पूर्वजों की पूजा, आराधना ये आदिवासी करते हैं।

धार - संजीव

धार उपन्यास में संथाल आदिवासियों का बड़ा देव मारांबुरू का उल्लेख है जिसकी बड़ी श्रद्धा से पूजा की जाती है। जीवन के हर क्षण वे उसे याद करते हैं। इसके अलावा बधना देवी, कालीमाई, हनुमान, सर्वमंगला देवी आदि देवी-देवताओं की आराधना करते हैं। बाँसगडा के आदिवासी अपने धार्मिक पर्व, उत्सव पूरे जोश और उल्लास के साथ मनाते हैं। जन्म, मृत्यु, फसल प्राप्त होनेपर, ऋतू के अनुसार उत्सव मनाते हैं। उत्सव के भोजन में मांस और शराब अनिवार्य होता है। उपन्यास के पात्र शर्माबाबू मंगर को संथाल आदिवासियों के बारे में बताते हैं कि “सौतालों की यह परम्परा है, वे भोज-उत्सव में बछड़े का मांस उसी तरह खाते हैं जैसे हम दिक्क लोग बकरे का मांस। यह दिक्कियों का भोज नहीं है, सौतालों का भोज है।”³

उत्सवों के भोज के अलावा श्राद्ध भोज भी संथालों में महत्वपूर्ण माना जाता है, जिसमें बीस-पच्चीस गावों के लोग इकट्ठा होते हैं। अपने अपने घर से अलग-अलग सामग्री लाकर एक स्थान पर पकाकर खाते हैं।

पार - वीरेंद्र जैन

इस उपन्यास में लडैई चंदेई (चंदेरी) के आसपास जंगलों में बसनेवाले आदिवासी समाज का चित्रण किया गया है। यह उपन्यास जीरोन खेरा के आदिवासियों को केंद्र में रखकर लिखा गया है। खेरे के शादी की उम्र के (डोर बाँधने की उम्र के) मौढी-मौढा (लडकी-लडका) को पवित्र स्थान गौंड बाबा की देहरी पर उपस्थित कर ब्याह कराना, रास-रंग, ढोल बजाना, अंतमें फेरी फिरवा देना यह ब्याह की रस्म है। इस ब्याह के संबंध में वीरेंद्र जैन वर्णन करते हैं- “दुनिया की तरफ से ‘हाँ’होते ही मुखिया ने गौंड बब्बा के थान पर मढ़वा गढ़वा दिया। खेरे में बीसों बार ढोल पिटवा दिया। ढोल के संग साथ डोर बाँधने की उम्र पाई चार मौढियन की फेरी फिरवा दी। दिन तय कर दिया। पूरे चाँद की रात डोर बाँधाई की रस्म होगी”⁴

अल्मा कबूतरी - मैत्रेयी पुष्पा

अल्मा कबूतरी उपन्यास में कबूतरा जनजाति के उत्सव पर्व तथा त्यौहारों का वर्णन प्राप्त होता है। ये अपने आप को रानी पद्मिनी, इलकारी बाई तथा राणा प्रताप की संतान मानते हैं जिनका मुख्य व्यवसाय चोरी है। कबूतरा जाति का ग्राम देवता वीर देवता है। बेरके पवित्र पेड़ की छाँह में उसका स्थापना कर, उसकी पूजा की जाती है। लिपी हुई कबूतरी पर बेर के पत्तों, पान का पत्ता, गुड़ और बकरी का खून चढ़ाया जाता है और रोटी और चूरमा तथा लाल कपड़ा और मद और तेल रखकर पूजा पूरी की जाती है। बिमार व्यक्ति के लिए इसी देवता को पशु बलि या शराब पिलाना कबूल जाता है।

रूप्यों का लालच, कुछ सुविधाएँ, आदि के सहारे आदिवासियों को इसाई धर्म की दीक्षा दी जाती है। कबूतरा आदिवासियों में होनेवाले त्यौहारों के संबंध में प्रो. बी. के. कलासवा ने लिखा है- “आदिवासी कबूतरा जाति घुमक्कड़ होती है। गाँव-गाँव भटकती किसी के खेत में बसती, वहाँ आसपास के खेत-खलिहानों में काम करके अपनी जिंदगी गुजार लेती है। बार-त्यौहारों के अवसर पर वे लोग मजदूरी, शिकार, चोरी, डकैती आदि में रचे-पचे ताक लगाते रहते हैं।”⁵

भूखे रहने के बावजूद भी वे हँसते हुए त्यौहार मनाते हैं। समुह नृत्य में ढोल बजाने वाले पुरुष को घेरा बनाकर सभी नृत्य करते हैं। प्रश्न-उत्तर, ठिठोली आदि रूपों में नृत्य और गीत रातभर चलते हैं। शादी के अवसर पर अलग गीत और मृत्यु के समय करुण मरसिये गाये जाते हैं।

जंगल के आसपास- राकेश वत्स

इस उपन्यास के दमकडी वासी आदिवासी करियाल पर्व को धूमधाम से मनाते हैं। शेर का मुखौटा पहनकर नृत्य तथा तीन दिन तक चलनेवाले इस पर्व में नाच गाना चलता है। ओझा जादू-टोना मंत्र तंत्र पर भी विश्वास इनमें दिखाई देता है।

शालवानों का द्वीप - शानी

इस उपन्यास में अबूझमाड पहाड़ी तराई में स्थित ओरछा गांव के गोंडों का जीवन चित्रित किया गया है। इनके विवाह में घोडुल और काकसार पर्व का महत्व है। लमसेना खटाना, मोलाहिना आदि जैसी प्रथाएँ इनमें दिखाई देती हैं। इनमें सगोत्र विवाह पर पाबंदी है और एग देसीना विवाह में लडका लडकी को सीधे अपने घर ले जाता है। सभी पर्व, उत्सव त्यौहारों में नाचगान, नशापान तथा खिंचातानी भी होती है। मृतक के संस्कार के समय उसके पास खिलौने, शाल, चटाई, वस्त्र रखे जाते हैं। इनका पुनर्जन्म पर विश्वास है। इनमें अंधविश्वास की मात्रा अधिक है। शीतला माता के प्रकाश से बचने के लिए मांस खाना बंद करना, बाघ से बचने के लिए पेनलस्किताल देवता की पूजा करना, अच्छी फसल के लिए, बिमारी दूर करने के लिए सामूहिक भोज दिया जाता है। रजस्वला नारी को लाल साड़ी पहनायी जाती है और उसे देखना पाप माना जाता है। प्रस्तुत उपन्यास का लेखक शानी ने इस अबूझमाड की १८ महिने यात्रा की और अनुभूत सत्य को साकार किया है।

जाने कितनी आँखे - राजेंद्र अवस्थी

प्रस्तुत उपन्यास में बुंदेल खंड के बीजाडंडी गाँव के आदिवासियों का वर्णन है। ये अहीर, प्रथा का निर्वहन करते हैं। भोला अहीर दीवाली पर छाटूर प्रथा निभाकर सीतला माता को प्रसन्न करवाने की इच्छा रखता है। लड़की को सारी पहनाते समय कहारों का गीत गायन महत्वपूर्ण माना जाता है। बीजाडंडी में एक चबूतरा है जहाँ युवक-युवती शंख बजाकर मस्ती में नाचते-गाते हैं। शंख बजने से गाँव का दुःख दूर भाग जाता है, ऐसी धारणा है। ये कारस देव की स्थापना करके देवी का मेला आयोजित करते हैं। किसी पर देवता का संचार होता है जिसके सामने सारी मुसीबतें बताई जाती हैं। देवता को नारियल अर्पित करने की प्रथा है। सावन में सौर गीत, चंद्रमा के प्रार्थना गीत, जगन्नाथ के प्रसंशा गीत, बछेडा गीत, टेसू पर्व के गीत गाये जाते हैं। विधवा का मुँह न देखना, नजर लगना, नागादेवता की जड़ी रखने से बाघ का हमला नहीं होता आदि जैसे अंधविश्वास इनमें दिखाई देते हैं। टेसू पर्व में सयानी लड़की जिसे चाहती है, उस प्रेमी का टेसू बनाया जाता है, घर-घर जाकर दान मँगाया जाता है।

साँप और सीढ़ी - शानी

कस्तुरी गाँव के हलबा, बुनकर जनजाति का वर्णन इस उपन्यास में किया गया है। इस गाँव में विवाह के समय हल्दी, कीचड़, गोबर का खेल होता है। तालाब के पानी में दीप छिपाना, दुल्हे का उसे ढूँढना, सात तीरों में घर तालाब का अंतर काटना या दुल्हन को पीठ पर ले आना आदि जैसी प्रथाएँ इनमें दिखाई देती हैं। साँप के काटने पर झाड़-फूँक करना, जादू-टोना में इनका विश्वास है और फूलों माता किसी के घर से रात के समय जाएँ वहाँ का बच्चा मर जाता है यह अंधविश्वास भी दिखाई देता है।

शैलूष - डॉ. शिवप्रसादसिंह

रेवती पुर के नटों का संघर्ष प्रस्तुत उपन्यास में दिखाई देता है। नट नवरात्र पर्व को धूमधाम से मनाते हैं। अज्ञान के कारण ये बलि प्रथा, ओझा, दुवा आदि पर विश्वास करते हैं। कालाचावल, सेंदूर, महुए की शराब, कडुआ तेल, मुर्गे की बलि आदि से भूत की पूजा कर बिमारी हटाने का काम किया जाता है।

वनवासी - गुरुदत्त

असम की पहाड़ी की तलहटी में होनेवाले लुमडिम गाँव की कहानी है। यहाँ नागा जाति के लोग बसते हैं। इनमें लड़की का सयानी होना पंडित की घोषणा पर निर्भर होता है। बिन्दू नामक लड़की से छोटी लड़की को पंडित ने सयानी घोषित किया मगर बिन्दू को नहीं। तीन साल बीत जाते हैं। जबतक पंडित नहीं कहेगा, तब तक ब्याह नहीं होगा, इस तरह की अंधश्रद्धा इनमें है।

निष्कर्ष -

निष्कर्षतः कहा जा सकता है कि आदिवासियों में अपनी सांस्कृतिक धरोहर को पर्व, उत्सव, त्यौहारों के माध्यम से जीवंत रखा है। इनका मनोरंजन, सामुहिकता का दस्तावेज त्यौहार है। देवताओं की पूजा, नृत्य, नशापान, बलिप्रथा, भोज, आदि के साथ अपनी संस्कृति की रक्षा ये आदिम करते हैं। इनमें अत्यधिक मात्रा में अंधश्रद्धा दिखाई देती है। कई तरह की प्रथाओं का निर्वाह भी इनमें किया जाता है जो उनका अलग वजूद सामने लाती है। डॉ. भरत सगरे ने ठीक ही लिखा है- “आदिवासी जनजातियाँ अपनी सांस्कृतिक विरासत की रक्षा कर रही हैं। उनकी विरासत अपनी अलग पहचान बनाती है। त्यौहार, उत्सव-पर्व, लोकगीत, विवाह और मृतकसंस्कार में सामुहिकता है। घोटुल, गुदना आदिवासियों की अनोखी झाँकी है। अंधविश्वास के पीछे अज्ञात भय की मात्रा अधिक है।”

ये जंगल के दावेदार आदिवासी भारतीय संस्कृति का अहं हिस्सा है। आज विदेशी संपर्क, इसाईकरण, नागरिकता का अंतर्भाव, भौतिक संसाधन, संचार साधनों के कारण इनकी संस्कृति में बदलाव आने लगा है लेकिन आमूलचूल परिवर्तन के लिए अभी भी इंतजार ही करना पड़ेगा।

संदर्भ संकेत

1. सूरज किरण की छाँव - राजेंद्र अवस्थी - पृष्ठ १६२-१६३
2. जंगल के फूल - राजेंद्र अवस्थी - पृष्ठ ३४
3. धार- संजीव - पृष्ठ ५४
4. पार- वीरेंद्र जैन - पृष्ठ ५४
5. हिंदी में आदिवासी केंद्रित उपन्यासों का समीक्षात्मक अध्ययन - प्रो. बी.के. कलासवा- पृष्ठ २२५
6. हिंदी के आंचलिक उपन्यासों में आदिवासी जनजीवन - डॉ. भरत सगरे - पृष्ठ ३९

प्रेमचंदके 'गोदान' उपन्यास में कृषक संस्कृति

प्रा. डॉ. मोहन सावंत

मा.श्री.अण्णासाहेब डांगे महाविद्यालय हातकणंगले

साहित्य समाज का आईना है। साहित्य में समाज का किसीनकिसी रूप में चित्रण दृष्ट-त्थो होता ही है। हमारा भारत देश विविध प्रकारके धर्म, जाति, रुढ़ि परंपरा तथा संस्कृतियों से भरा हुआ है। विश्व में भारत की संस्कृति सबसे प्राचीनतम संस्कृति है। इन सभी संस्कृतियों में से एक कृषक संस्कृति है। इस कृषक संस्कृतिका विविध साहित्यिकोंने विविध भाषाओं में चित्रण किया है। अतः हिंदी साहित्य इससे कैसे अछुता रह सकता है। प्रेमचंद एक अत्यंत संवेदनशील साहित्यकार थे स्वयं किसान परिवार में जन्म लेनेके कारण उनकी लगभग सभी रचनाओं में भारतके किसान, मजदूर तथा गरीब जनताका बखुबी से वर्णन किया है। प्रस्तुत शोध आलेख में मैंने प्रेमचंदके 'गोदान' उपन्यास में चित्रित कृषक संस्कृतिके बारे में अपने विचार व्यक्त किए हैं।

'गोदान' में चित्रित कृषक संस्कृति –

प्रेमचंदके साहित्य में कृषक संस्कृति एवं ग्रामीण जीवनका बड़ा व्यापक चित्रण किया है। प्रेमचंद स्वयं देहात में रहने वाले किसान थे। किसानोंके बीच रहते उनके सुख दुख होने के कारण उनकी साहित्यकृतियों में देहाती संस्कृती काव्या आधुनिक हिंदी साहित्य जगतके मुर्धन्य साहित्यकार मुंशी प्रेमचंदजीने अपने सर्वश्रेष्ठ उपन्यास 'गोदान' में भारतीय ग्राम जीवन एवं कृषि संस्कृतिका यथार्थ और हृदयस्पर्शी वर्णन किया है। इसलिए 'गोदान' को कृषि संस्कृतिका महाकाव्य कहा जाता है। 'गोदान' में ग्राम संस्कृतिके साथ ही शहर की संस्कृतिका वर्णन करते हुए इनदो संस्कृतियों में होनेवाली विषमता को भी अंकितकिया है। 'गोदान' में भारतीय ग्राम के अनेक - मुखी जीवनका दिग्दर्शन कराया है। इसमें कृषि संस्कृतिका जितने विस्तार से वर्णन हुआ है, वह हिंदी में अन्यत्रदुर्लभ है।¹

'गोदान' उपन्यास में ग्राम और शहर दोनोंका यथार्थ वर्णनकिया है। ५५ पात्रोंको आधार बनाकर लिखा हुआ यह उपन्यास होरी केइर्दगीर्द ही बुना हुआकिसानके लिए अपनी खेती और जानवर जान से भी ज्यादा प्यारे होते हैं। वह हर हाल में उनकी रक्षाकरना चाहता है गोदान उपन्यासके शिर्षक में ही प्रेमचंदने यह बात स्पष्ट की है कि यह उपन्यास किसानके जीवन में गाय के महत्व को स्पष्ट करता है। इस उपन्यास का नायक होरी आजन्म गाय की लालसा मन में पालता है। वह अपने घरके द्वार पर गाय का होना शुभ लक्षण और घर का गौरव मानता है। होरी के लिए गाय केवल भक्ति और श्रद्धाका विषय नहीं तो वह सजीव संपत्ति है। जानवर से बच्चोंकी तरह प्रेमकरनेवाले कितनेसारे किसान आज भी हम भारतीय कृषक संस्कृति में देखते हैं। उपन्यासके अंत में होरी कहता है कि गाय की लालसा मन में ही रह गयी। वास्तविक रूप से गाय के साथ साथ अपनी भूमि की लालसा भी वह मन में रखते हुए ही मजदूरके रूप में ही प्राणत्यागता है। शोषण और अन्याय सहन करनेकी गरीब किसान तथा मजदूर वर्ग की विवशता पाठको को झकझोरकर रखती है।

प्रेमचंदनेगाँव में जमींदार गरीब किसान तथा मजदूरोंका किस प्रकार शोषण करते हैं इसका सुंदर वर्णन किया है। गोदानका जमींदार धर्म, कर्म और भक्तिकी बातें करता है स्वयं दुखी होने की बात करता है। पर गरीब किसान और मजदूरोंका शोषण करता है। गोबर उसका पर्दापाश करते हुए होरी से कहता है - "तोफिर अपना इलाका हमें क्यों नहीं दे देते हम अपने खेत, हल-कुदाल सब उन्हें देनेको तैयार हैं करेंगे बदला यह सब धूर्तता है निरी मोटर मरदी जिसे दुख होता है वह दर्जनों मोटरों नहीं रखता, महलों में नहीं रहता, हलवा - पूरी नहीं खाता औरननाच रंग में लिप्त रहता है मजे से राजका सुख भोग रहे हैं, उस परदुखी है।"²

प्रेमचंदने नगर संस्कृतिका वर्णन होरी के बेटे गोबरके माध्यम से किया है। होरी और गोबर दो अलग संस्कृतिका प्रतिनिधित्व करते हैं। होरी अपनी मर्यादाका पालनकरता है परंतु गोबर जीवन में संघर्ष से ही सबकुछ हासिल होता है इस बात पर विश्वास रखता है। गोबर होरी के धर्मात्मा बने रहने की बात पर चीढ़ता है वह कहता है तुम्हारा यही धर्मात्मापनतो तुम्हारी दुर्गति करता है। होरी की पत्नी धनिया भी जमींदारकी खुशामदी करने के तथा उसके तलवे चाटनेके पक्ष में नहीं है। धनियाको यह पूरा विश्वास है कि किसान चाहे कितना भी मन मारकर जिए वह चार पैसे नहीं बचा सकता। भारतीय किसानोंकी आज की दशा भी इससे अलग नहीं है।

प्रेमचंदके इस उपन्यास में भारतीय संस्कृतिमें पली विविध स्त्रियोंकादर्शन होता है। जैसेएक ओर भारतीय परंपराका निर्वाह करनेवाली गोविंदी और तो दुसरी ओर पाश्चात्य संस्कृति में पली मालती और सरोजका वर्णन किया है। एक ओर गाँवके संस्कारों में पली परंतु चंडिका का रूप धारण करनेवाली धनियाका दर्शन होता है तो दुसरी ओर सोमा, रुमा, झुनिया आदि नवयुवतियोंका भी दर्शन होता है। मालती के माध्यम से प्रेमचंदने आदर्शवादको ही प्रकट किया है।

अंत में हम इतना ही कहते हैं कि प्रेमचंदने गोदान उपन्यासके माध्यम से गाँवके शोषित समाज का चित्रणकर उनको भी समाज के मुख्य धरोहर मेंलाकर उन्हें आर्थिक रूप से संपन्नकरनेकी माँग की है। इसके माध्यम से वेएक शोषणहीन समाज की माँग करते हैं। यह उपन्यास आज भी प्रासंगिक है क्योंकि भारतीय कृषक समाज की वर्तमानदशा का लेखाजोखा इसमें मिलता है।

निष्कर्ष –

निष्कर्ष के रूप में हम कह सकते हैं की साहित्य समाज का आयना है। प्रेमचंद हिंदी साहित्य के कथा सम्राट के रूप में मशहूर है । उन्होंने अपने साहित्य भारतीय साहित्यका विराट रूप प्रदर्शित किया है । कृषक संस्कृतिका गोदान उपन्यास में विस्तृत वर्णन किया गया है। किसान जीवनकी वेदना उसकी टूटन तथा उसका क्रोध सभी को प्रेमचंदने यथार्थ रूप में गोदान में अंकित किया गया है । प्रेमचंदने गाँवके संपूर्ण सांस्कृतिक जीवन का उद्घाटन इसमें किया है। प्रेमचंद यह मानते थे की किसान जीवनकी रक्षा होना जरूरी है क्योंकि वही भारतीय जीवनकी आत्मा है ।

संदर्भग्रंथ -

- १) आधुनिक हिंदी उपन्यास साहित्य में संस्कृति - प्रा.के.एम.मायावंशी - पृ.१३
- २) गोदान - प्रेमचंद - पृ.११
- ३) हिंदी के आंचलिक उपन्यास - डॉ.विमलशंकरनागर - पृ.३५
- ४) गोदान - प्रेमचंद - पृ.१५



त्यौहारों के बदलते आयाम

वर्षा लिंगराज कांबळे

शोधछात्रा,

हिंदी विभाग,

शिवाजी विद्यापीठ, कोल्हापूर

भारतीय संस्कृति में त्यौहारों को बड़ा महत्व दिया जाता है। विश्व के अन्य देशों की तुलना में भारत में सर्वाधिक त्यौहार मनाए जाते हैं और धर्म की अगर बात करें तो हिंदु धर्म अन्य धर्मों की तुलना में ज्यादा त्यौहार मनाता है। यह त्यौहार अलग-अलग क्षेत्रों में अलग-अलग पद्धतियों, नामों से भी मनाए जाते हैं। ऋतु, प्रकृति, खेतों की बुआई-कटाई तथा संतों-महात्मों के जन्म आदि विभिन्न कारणों से त्यौहारों को मनाया जाता है।

इन त्यौहारों को जब गहराई से समझे तो दो बातों पर विचार करना स्वाभाविक जान पड़ता है। एक तो यह कि यह त्यौहार लोगों को आपस में बांधे रखता है। व्यस्तता भरे, शुष्क जीवन में उत्साह तथा भाईचारा लाने का कार्य त्यौहारों के माध्यम से होता है। यह रहा इसका एक पहलू लेकिन इसका दुसरा पहलू भी है, जो इन त्यौहारों के साथ अनेक कुप्रथाओं को लेकर आता है। इन त्यौहारों के नाम पर अंधश्रद्धा, कर्मकांड भी सामने आते हैं। इन त्यौहारों में पुरुषों के लिए किए जानेवाले त्यौहार भी हैं जो स्त्रियों द्वारा निभाए जाते हैं, जैसे- 'रक्षाबंधन', 'भाईदुज' जिसमें भाई के लिए बहन उत्साह से यह त्यौहार मनाती है। 'करवा चौथ' यह पति के लिए पत्नी का व्रत जो अपने पति की लंबी उम्र के लिए करती है। उसी तरह 'मंगला गौरी' व्रत भी अखंड सौभाग्य की प्राप्ति के लिए पत्नी द्वारा किया जाता है। 'हड़तालिका' भी कुमारी से लेकर पत्नियां यह व्रत करती हैं। कुमारी अपनी भावी पति के लिए तो पत्नियां अपने पति के लिए यह व्रत करती हैं। उसी तरह 'वट सावित्री' भी पति का जनम-जनम से साथ पाने के लिए विवाहित महिलाएं यह व्रत करती हैं। इन त्यौहारों की पौराणिक कथाएं भी हैं। इन कथाओं को याद कर त्यौहारों को मनाया जाता है; किंतु स्त्रियों के लिए पुरुषों द्वारा किए जाने वाला उत्सव या व्रत शायद ही कहीं देखने को मिले, कहीं ना कहीं यह पितृसत्ताक समाज व्यवस्था, को प्रकाश में लाता है।

जितना कि उपरी तौर पर यह त्यौहार उत्सव और मंगल के कामना के लिए मनाए जाते हैं, उसी तरह इनमें छिपे कुछ ऐसे तथ्य भी हैं जो अनेक कुप्रथाओं को सामने लाता है। इन कुप्रथाओं को त्यौहार की पुर्तता के लिए सहर्ष स्वीकारा भी जाता है। प्रस्तुत शोध पत्र में इन्हीं त्यौहारों का साहित्य की दृष्टि से अध्ययन किया गया है। हमेशा यह कहा जाता है, की साहित्य समाज का दर्पण है, यह सत्य भी है। केवल समाज का ही चित्रण नहीं बल्कि उन संभावनाओं का चित्रण भी होता है जिससे व्यक्ति का उसके व्यवहार, स्थितियां, बदलाव आदि से होनेवाले अपने परिणामों से अवगत कराती हैं। इसी को ध्यान में रखकर इन त्यौहारों का सामाजिक और मानसिक दृष्टि से अध्ययन करने का प्रयास किया है।

प्रस्तुत शोध पत्र में विख्यात साहित्यकार रामदरश मिश्र के उपन्यास, 'पानी के प्राचीर' और 'बीस बरस' में आए त्यौहारों का अध्ययन किया गया है। इन दो उपन्यासों को ही क्यों लिया गया इसका भी कारण है, पहला यह की उनके साहित्य में ग्रामीण तथा शहरी जीवन के अनेक सामाजिक पहलूओं का दर्शन होता है। खासकर "रामदरश मिश्र स्वातंत्र्योत्तर युग के ग्रामीण कथाकार हैं" ¹ और उनके साहित्य में ग्रामीण परिवेश का जहां वर्णन आया है वहां कहीं-ना कहीं प्रकृति और भारतीय तीज त्यौहारों का कम अधिक मात्रा में वर्णन आया है। यह रहा पहला कारण, दूसरा कारण यह कि पानी के प्राचीर रामदरश मिश्र का पहला उपन्यास है तो, 'बीस बरस' यह उनका अंतिम उपन्यास है। इन दोनों उपन्यासों में त्यौहारों का उल्लेख आया है। पहले उपन्यास में और अंतिम उपन्यास में आया त्यौहारों में बदलाव साफ-साफ दिखाई देता है। जहां पहला उपन्यास 1961 में प्रकाशित हुआ वहीं 'बीस बरस' यह उपन्यास 1996 में प्रकाशित हुआ। इन पैंतीस वर्ष के अंतराल में समाज में अनेक बदलाव आए। नये पीढ़ी के हाथों में सामाजिक व्यवस्था की डोर आनेसे यह बदलाव स्वाभाविक था। इन बदलावों का त्यौहारों पर पड़नेवाला प्रभाव इन उपन्यासों के माध्यम से स्पष्ट देखा जा सकता है।

पानी के प्राचीर (१९६१)

होली-

लेखक ने होली के वातावरण का वर्णन बड़ा लुभावना किया है। फाल्गुन के पूर्णिमा की रात तथा उस चांदनी रात में नजर आ रहे दूर-दूर के गाँव का उल्लेख है। लोगों में उत्साह है। लड़के कमर हिला-हिलाकर नाच रहे हैं, हँस रहे हैं। नगाडे और करतालों पर होली के गीत गाए जा रहे हैं-

"डिडी डिम्मक डिडी डिम्मक
जल भरि जमुना जी के तीर निहारति बाला
डिडी डिम्मक डिडी डिम्मक"²

लडकों का झूंड सारे गाँव में फेल रहा है, वे होली जलाने के लिए सम्मति मइया जुटा रहे हैं। होली दहन के दिन यह मान्यता है कि होली के दिन सब माफ है। लड़के कुछ भी शरारत कर ले, उन्हें कोई परवाह नहीं है। इसी ही एक शरारत निरबल तेली पर भारी पड़ी। निरबल तेली का गोहरा (उपला) लड़कों ने चुरा लिया, जब निरबल तेली को पता लगा तो वह चिल्लाने लगा और उन पर बड़बड़ाया किंतु उन लड़कों का नेता महेश निरबल तेली को चार बातें सुनाता है और चार लाठी भी मार देता है। निरबल तेली इसका उत्तर दे सकता था, लेकिन महेश गाँव के मुखियाका बेटा है; इस कारण वह कुछ नहीं कर सका। कथा नायक निरू यह सब देख रहा था। वह महेश का विरोध कर कहता है की, "यह हमारा अन्याय है कि हम निरबल तेली की गोहरा भी उजाड़े और उसे मारें भी" ³ किंतु होली के अवसर पर सब कुछ माफ है की धारणा ने उसकी आवाज को दबाया। वह सोचता है कि मैं एक १६-१७ साल का लड़का क्या कर सकता हूँ ? लेकिन वह यह भी सोचता है की वह आज नहीं तो कल इसे जरूर रोकेंगा।

जोरों-जोरों से नगाड़े बज रहे थे, ढोलक और झाल के साथ-साथ लोग गाँव में यहाँ से वहाँ गाँ रहे थे। गाते-गाते वे होली जलाने के जगह आते हैं, इस बिच भद्वे, हेय गाने भी गाए जाते हैं; किंतु इसे कोई नहीं रोक रहा था।

लड़कों की शरारत इस हद तक गीर गई की, गाँव के एक गरीब बूढ़े रामदीन को चारपाई समेत होली में डाल दिया गया और यह दृश्य देख सब हँसने लगे। मुखिया जो उम्र में बड़े हैं वे भी लड़कों के इस हरकत से मुस्कराते हुए रामदीन को वहाँ से निकलने के लिए कहते हैं। इस पर रामदीन कहता है- "मुखिया बाबू किसलिए निकलूँ ? बाल-बच्चों को भगवान ने छीन लिया । जो रही- सही झोपड़ी थी उसे आपके इन राजकुमारों ने उजाड़कर होली मइया में डाल दिया। उससे भी पेट नहीं भरा तो चारपाई सहित मुझे भी डाल दिया। अब इससे बढ़िया चिता कहाँ मिलेगी ? आज आप लोगों को असीस देती हुई मेरी-साँस-साँस उड़ जायेगी" ⁴ होली के तीज त्योहार के नाम पर असंवेदनशीलता, कृता, अमानवीयता का दर्शन इस प्रसंग से होता दिखाई देता है। होली जलाने का समय हो रहा था किंतु रामदीन वहाँ से हटने के लिए तयार नहीं था उसका कथन था - " होली में जो चीज पड़ जाती है उसे वापस नहीं लिया जाता..... मेरे बाहर निकल आने से न मेरा भला होगा न गाँव का" ⁵ आँख मूंद कर त्योहारों में आयी प्रथाओं को देखने का उत्तम उदाहरण है। रामदीन को खिंचकर बाहर निकाला गया और होली जलाई गयी और लोग, 'पहपट' गाने लगे। इस दौरान लोग एक-दूसरों को प्रणाम कर रहे थे। गले मिल रहे थे कुछ के आँखों में आनंद था तो रामदीन के आँखों के सामने उसकी जलती झोपड़ी थी।

उपन्यास में एक जगह वर्णन आया है की गाँव में एक टीला है, जहाँ ब्रम्ह बाबा निवास करते हैं। लड़के होली की गरम-गरम राख को बुझाकर होली में भर उसी टीले की ओर जाते हैं। इन सब लड़कों का प्रमुख मुखिया का लड़का महेश है। पासवाले गाँव के लड़के भी इसी टीले की ओर दौड़ने लगे। गालियाँ देते-देते लड़के वहाँ तक आने लगे। गालियाँ देना एक रस्म थी। महेश ने एक मूठ गरम-गरम राख बरम बाबा के पिण्ड पर फेंक दी। पकड़िहा गाँव के लड़के जब उस स्थान पर आए तो बर्षों से चली आ रही रस्मों को वे निभाने लगे। यह एक पत्थरबाजी की प्रथा है, जिसमें दोनों गाँव के लड़के एक-दूसरे को गालियाँ देते हुए ढेले फेंक कर मारने लगते हैं। निरू उस लड़ाई के बिच में कुदकर कहने लगता है की, "रोको-रोको यह बेकार की लड़ाई। इस तरह तो कोई मर जाएगा" ⁶ लेकिन उसकी किसीने कोई बात नहीं सुनी, किंतु झगडा थम गया क्योंकि एक अंधे उम्र के व्यक्तियों ने अपने-अपने गाँव के लड़कों को शांत किया और वे पिछे हट गए। लड़के गाँव की तरफ भागे और सबको धूल से मलने लगे।

प्रस्तुत उपन्यास में होली के इस त्योहार में एक कबीर नामक प्रथा का भी उल्लेख आया है इस प्रथा में "मन के भीतर संचित जनम-जनम के गंदे उद्गारों को औरतों पर फेंकना" ⁷ प्रमुख है। लड़के घर-घर जाते कबीर गाते, भद्दी-भद्दी गालीयाँ देते और लोगों को धूल से मलते। दोपहर के बाद कुंकूम और रंग खेलते, नया खाते, नया पहनते।

नवरात्रि

नवरात्रि में रात भर नगाड़े बजते हैं। लेखक ने वर्णन किया है की आखरी रात में तो "पेड़ पर, मोड़ पर, हर सुनसान पर भूतों के, देवताओं के चेहरे झाँक रहे हैं। ओझों, सोखों की बन आयी है। रात का पिछला पहर गीत से थरथरा रहा है।" ⁸ रात समाप्त होने के बाद अगले दिन गाँव में एक विराट मेला लगा, जहाँ आस-पास के अनेक गाँव के लोग देवी का दर्शन तथा टोना-टटका, भूत-प्रेत उतारने आते हैं। इससे अंधश्रद्धा को देखा जा सकता है। हर जाति के लोग बड़े उत्साह से मेले में आए हुए हैं। यह दृश्य देख निरू को अविश्वास और फरेब लग रहा था; किंतु वह कर भी क्या सकता था। गेंदा अन्य औरतों की तरह मेले के इस वातावरण का फायदा उठाकर नाहक किसी के उपर खुद पर टोना करने का आरोप लगाती है। जब सुमेश पांडे उसकी पोल खोलते हैं तो वह भय से कांपती है और चूपके से वहाँ से भाग जाती है। इसके साथ-ही-साथ मेले में गुंडागर्दी भी बराबर चलती है, थानेदार इन गुंडों को पकड़कर मारती है, थाने ले जाती है। मेले के वर्णन में अंधश्रद्धा, गुंडागर्दी, फरेब को दर्शाया है।

नागपंचमी

नागपंचमी के त्यौहार पर गाँव के लड़के खेत में चिक्का (खेल का प्रकार) और कबड्डी खेलते हैं। "हर शाम चिक्का का अंत गाली-दोदी और गाली गलौज से होता है।"⁹ इस चैत के महिने में लोग सोच रहे हैं कि इस बार तो फसल आए क्यों की रब्बी में भी फसल अच्छी नहीं आयी। अगर यह फसल भी नहीं हुई तो जीवन कैसे बीतेगा यह चिंता सभी को लगी हुई है। चिंता का विषय गाँव में हो रही जोर-दार बारिश भी है। कई दिनों तक सूरज नहीं दिखा है। इसका नतीजा यह रहा कि गाँव को बाढ़ ने घेर लिया "गाँव के चारों ओर छाती भर पानी घहरा उठा। पानी ही पानी साँप, पशु, पक्षी और मुरदे आदमी बहे जा रहे हैं।"¹⁰ इस बाढ़ ने पूरे गाँव को हिला दिया, खेत बह गये और घर भी उजड़ गए थे, फीर भी नागपंचमी के इस त्यौहार ने गाँव में नयी जान डाली है, उदासी हट गई, लड़के फिर से चिक्का, कबड्डी खेलने लगे, लड़कियाँ उदास तो थी, फिर भी इस त्यौहार के मौके पर गीत गा रही थी। शायद ही कोई ऐसा कारण होता गाँववालों के जीवन में खुशिया लाने का, किंतु त्यौहार एक ऐसा कारण या ऐसा तरीका है, जिससे लोग अपने दुःख भूलाने की कोशिश तो जरूर करते हैं।

समय के साथ त्यौहार में परिवर्तन

'बीस बरस' (1996)

रामदरश मिश्र का अंतिम उपन्यास 'बीस बरस' पानी के प्राचीर की तरह ही एक ग्रामीण परिवेश को उभारता है। लेकिन इन दोनों परिवेशों, उनके उत्सवों, त्यौहारों में आए अंतर को स्पष्ट रूप से देखा जा सकता है। बीस बरस उपन्यास का कथा-नायक दामोदर बीस साल बाद अपने गाँव आता है। वह एक पत्रिका के संपादक एवं लेखक के नाम से सुविख्यात है। दामोदर जब गाँव छोड़कर दिल्ली गया तब की होली उसके मन में बसी हुई थी। मन में बसे उसी होली की कल्पना कर वह गाँव आता है, तो पाता है कि फाल्गुन का कोई उत्साह लोगों में दिखाई नहीं दे रहा, सन्नाटा, छाया हुआ है, लोग खेतों में, अपने दरवाजों पर काम कर रहे हैं। चाय की दुकानों पर चाय के साथ राजनीति पर बातें करने में या लेनदेन की बहसों में व्यस्त हैं। प्रकृति उसी तरह फल-फूल रही है, पक्षियों का चहकना, खेतों का महकना वही है, किंतु लोगों के व्यवहार में साफ फर्क नजर आ रहा है।

आज होली जलाने का दिन है, लेकिन कोई उत्साह नहीं दिखाई देता। बरसों से जिस जगह होली जलाने के लिए सम्मति गाड़ दी जाती थी वह जगह खाली देखकर दामोदर को आश्चर्य होता है, की अब तक सम्मति गाड़ि नहीं, सम्मति बटोरी तक नहीं गई है। जिस जगह सम्मति बटोरी गई थी वह जगह चपरासी के इंजीनियर बेटे की थी तो उसने वह सम्मति उखाड़ कर फेंक दी थी। उसका कथन था की अगर इस जगह होली जलाई जाएगी, तो उसके खेत में होली के लपट से फसल खराब हो सकती है। बरसों से जिस जगह सम्मति गाड़ने की परंपरा थी वह टूटने लगी थी। इस पर गाँव में ही रहने वाले मंजुल का कथन की, "अब परंपरा कौन मानता है उतना ही मानता है जितने से उसे निजी लाभ होता है।"¹¹ इससे गाँव में परंपरा में आए परिवर्तन को देखा जा सकता है।

परंपरा के नाम पर वे अब अपना कोई नुकसान नहीं करना चाहते। पहले किसी व्यक्ति की कोई भी किमती चीज होली में पड़ जाती थी तो वह बाहर नहीं निकालते थे। यहाँ तक की किसी के घर के छप्पर तक को होली में डाल दिया जाता। ऐसे करने पर लड़कों को डांट पड़ती, किंतु डाला हुआ सामान होली से निकाला नहीं जाता था। लेकिन पुराने ख्यालो का वृद्ध व्यक्ति जगदीश को इस परिवर्तन से बड़ा दुःख हुआ। त्यौहारों में आए परिवर्तन से वे असंतुष्ट हैं। वे लड़कों को अपने बाँस की कोठी की बगल में सम्मति गाड़ने को कहते हैं। यह पूछने पर की आपका बाँस जलने की आशंका है, इस पर वे कहते हैं "अरे बाँस थोड़ा जल ही गया तो क्या हो जायेगा? बरस-बरस का त्यौहार क्या, ऐसे ही जायेगा?"¹² वे इन त्यौहारों से आज भी उसी तरह जकड़े हुए हैं जैसे पहले थे। लेकिन नयी पिढी के लोगों को इससे कोई खास मतलब नहीं है।

दामोदर देख रहे थे बीस साल पहले होली जलने के बाद रात भर चौताल गायन होता था, लोग खुब नाचते थे किंतु आजकेवल सिनेमा के गीत गाए जाते हैं, नाच भी विदेशी ढंग का होता है। "शहर से लेकर गाँव तक अब संस्कृतियों का उत्सव ठंडा पड़ गया है। अपने स्वार्थोत्सव और राजनीतिक जोड़-तोड़ में व्यस्त लोगों को अब फुरसत नहीं कि वे सांस्कृतिक उत्सवों में एक साथ मिलकर अपनी ठेठ आदमियत का साक्षात्कार कर सकें। अपने बँटते हुए सुख-दुःख को कुछ समय के लिए एक साथ जोड़ सकें।"¹³

गाँव में बिजली आने की वजह से रात में भी सब तरफ रोशनी है तथा गाँव में टी. व्ही भी आ गया है। अब लोग खुद गाने बजाने के स्थान पर टी. व्ही पर ही होली के नृत्य-गीत देखने लगे हैं। दामोदर याद करता है कि पहले होली के पूर्व पहपट गाया जाता था, नगाड़ा बजता था, यह सब सुनकर गाँव के सब लोग होली दहन के स्थान पर एकत्रित हो जाते थे और फिर होली जलती थी, लोग प्रेम से गले मिलते थे, किंतु वे आज देख रहे हैं कब होली जली, कब बुझी और कब लोग वहाँ से चले गए पता ही नहीं चला। दूसरे दिन सुबह सालों की परंपरा के अनुसार गाँव के तथा उसके पड़ोसी गाँव के छोटे लड़के पत्थरबाजी की प्रथा को निभा रहे थे। एक-दूसरों पर पत्थरों से निशाना साध रहे थे। इस प्रथा को देख दामोदर सोचता है की, "जिसे जीवित होना चाहिए था वह नहीं है और जिसे नहीं होना चाहिए था वह जीवित है।"¹⁴ ऐसे अमानवीय प्रथा का जीवित होना किस तरह के सामाजिक मानसिकता को दर्शाता है यह प्रश्न भी उठ खड़ा होता है। हा इतना हो गया की कबीर जैसी प्रथा बंद हो

गई, जिसमें "घर की बहू बेटियों को मौखिक रूप से नंगा कर देना, उनपर अपने मन की सारी गंदगी बरसाना और उनसे जबानी संभोग करना "

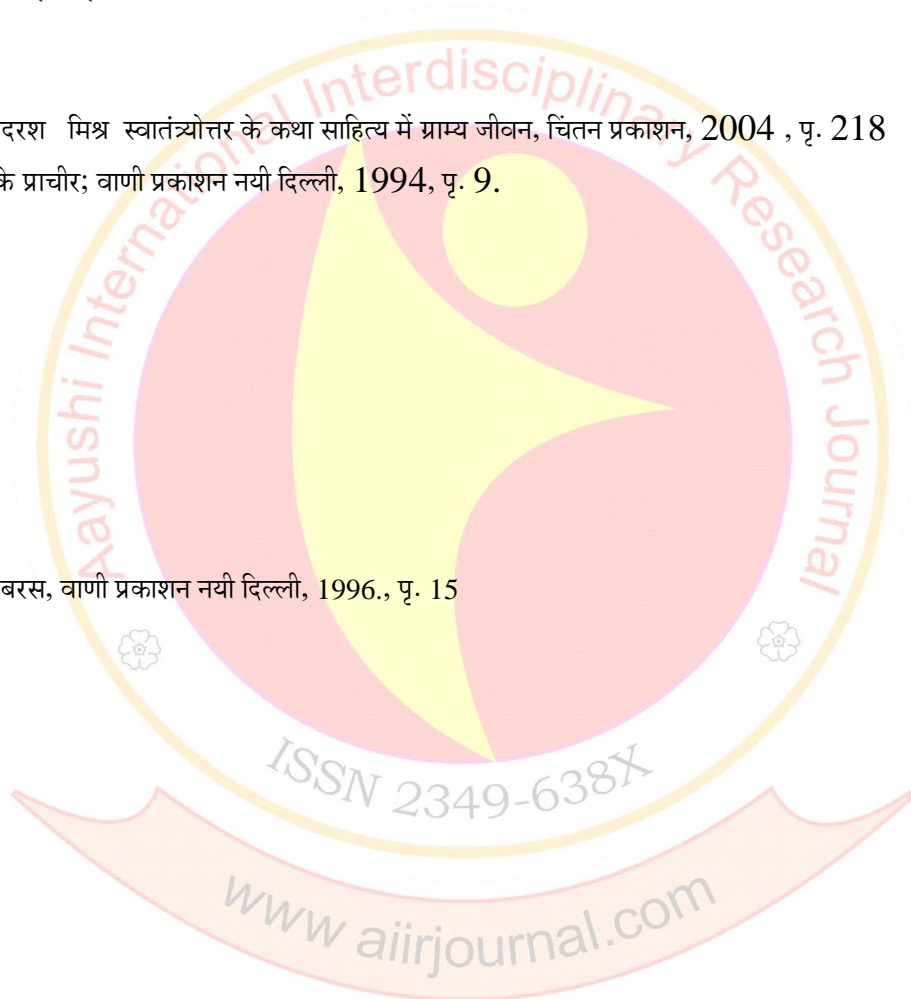
¹⁵संमिलित था, जो समय के चलते बंद हो गया।

होली के अगले दिन लोग अपने-अपने कामों में लग गए। कल होली थी इसकी भी लोगों में खुमारी नहीं थी, जैसे होली का दिन भी बाकी सभी दिनों की तरह से उदासीनता आयी हुई थी। लोग अपने में मग्न है। यह सारी स्थितीया देख दामोदर को यही ख्याल आता की, पहले मेला, बाजार, शादी-ब्याह में कितने उत्साह से लोग भाग लेते, भीड़ ही भीड़ मेले में आती, सब भूल कर लोग खुद गाते-नाचते थे। यह सारा दृष्य दामोदर के मन में बसा हुआ है, किंतु आज उसे वह पहले वाला उत्साह, त्यौहारों में लोगों में दिखाई देनेवाली उमंग नजर नहीं आती।

निष्कर्षतः कहा जा सकता है की, त्यौहार मनुष्य को एक दूसरे से बांधे रखता है। भारतीय परंपरा से अवगत कराता है। त्यौहार के कारण व्यक्ति अपना दुःख भूलाने का प्रयास करता है जैसे कि पानी के प्राचीर में आए बाढ़ से लोग दुःखी है फिर भी त्यौहार के कारण नाच-गा रहे है। लेकिन इसके साथ-ही-साथ त्यौहारों के नाम पर अंधश्रद्धा, अमानवीय तथा असंवेदनशील प्रथायें सामने आती है। वक्त के साथ-साथ त्यौहारों में भी परिवर्तन आ गया है। कुछ प्रथायें खत्म हुई है तो कुछ आज भी जीवित है। आज तिज त्यौहारों पर लोगों में वह पहले जैसा उत्साह, मेल नहीं रहा। गाने बजाने से जो सृजनात्मकता का दर्शन होता था, वह अब खत्म हो गया है और टी.व्ही जैसे माध्यमों के कारण सिर्फ देखने से नाच-गाने की पूर्तता होती है।

संदर्भ सूची

1. डॉ. वी.पी. चौहान, रामदरश मिश्र स्वातंत्र्योत्तर के कथा साहित्य में ग्राम्य जीवन, चिंतन प्रकाशन, 2004 , पृ. 218
2. रामदरश मिश्र, पानी के प्राचीर; वाणी प्रकाशन नयी दिल्ली, 1994, पृ. 9.
3. वही पृ. 10
4. वही पृ. 12
5. वही पृ. 12
6. वही पृ. 16
7. वही पृ. 18
8. वही पृ. 37
9. वही पृ. 102
10. वही पृ. 103
11. रामदरश मिश्र, बीस बरस, वाणी प्रकाशन नयी दिल्ली, 1996., पृ. 15
12. वही पृ. 18
13. वही पृ. 22
14. वही पृ. 25
15. वही पृ. 26



राजपूतों के त्यौहार और उत्सवों का समाजशास्त्रीय अध्ययन

- डॉ. महेंद्रकुमार आ. जाधव

समाजशास्त्र विभाग प्रमुख

नाइट कॉलेज ऑफ आर्ट्स अँड कॉमर्स, कोल्हापूर

प्राक्कथन

किसी भी समाज अथवा देश की संस्कृति को पहचानने के लिए उसके अंतर्गत झाँकना जरूरी होता है। उस समाज के तथा देश के सामाजिक जीवन की ओर ध्यान देना आवश्यक होता है। सामाजिक जीवन का प्रतिबिंब उस समाज के अथवा उस देश के खेल, त्यौहारों और उत्सवों आदि के द्वारा दिखायी देती है। इस दृष्टि से राजपूतों की सामाजिक जीवन की यथायोग्य जानकारी देने हेतु प्रस्तुत शोध निबंध को तैयार किया गया है। उनकी बहुत सी बातें हिंदूओं के त्यौहारों जैसी दिखायी देने के बावजूद भी उनमें एक अलग सी विशेषता दिखायी देती है। राजस्थान, हरियाणा, गुजरात, पंजाब, हिमाचल प्रदेश, जम्मू काश्मीर, उत्तराखंड, बिहार, झारखंड, मध्यप्रदेश और महाराष्ट्र इस राज्यों में राजपूत लोग रहते हैं। राजपूत लोग हिंदी, हरियाणवी, भोजपुरी, गुजराती, मैथिली, मारवाडी, मेवाडी, उर्दू, पंजाबी, डोंगरी और पहाडी ये भाषाएँ बोलते हैं।

उद्देश्य

- 1) राजपूत लोगों में त्यौहार कैसे मनाये जाते हैं इसका अध्ययन करना।
- 2) राजपूत लोगों में उत्सव कैसे मनाये जाते हैं इसका अध्ययन करना।
- 3) त्यौहारों तथा उत्सव के माध्यम से राजपूतों के सामाजिक जीवन का अध्ययन करना।

संशोधन पद्धति

प्रस्तुत संशोधन प्रपत्र तैयार करने के लिए दुय्यम स्रोत (Secondary Source) पद्धति को अपनाया गया है। इसमें जानी लेखकों के ग्रंथों का संदर्भ दिया गया है। आधार लिया गया है।

राजपूत लोग अपने त्यौहार निम्नप्रकार से मनाते हैं।

1) **स्त्रियों का अन्नपूर्णा दर्शन** : पुरुषों की तरह ही स्त्रियाँ पुरुषों से भी अधिक त्यौहार मनाने की इच्छाशक्ती की प्राकृतिक प्रसन्नावस्था में अपने भी त्यौहारों को मनाने की जिज्ञासा रखनेवाली स्त्रियाँ इसी दौरान त्यौहार मनाने की इच्छा रखना यह अत्यंत स्वाभाविक है। स्त्री स्वातंत्र्य प्रिय राजपूत समाज इन चैत्र गौरी के समारोह द्वारा पूरी की है। राजपूतों समाज में कर्पूरगौर तथा शंकर यह पुरुषों के आराध्य हैं तथा गौरी पार्वती स्त्रियोंकि आराध्य देवता है। राजपूतों की देवी गौरी के एक हात में कमल तथा दुसरे हात में शंख धारण किया हुआ होता है। समस्त जीवसृष्टी के जीवन को प्रफुल्लित रखनेवाली होती है। देवी पार्वती के हात में स्थित कमल की तरह हर एक को अपना जीवन सदैव ताजा और रसभरीत विकसित रखना है। ऐसे भाव देवी पार्वती के हात के कमल से सूचित होता है। जीवन के आनंद को लेते समय किसी प्रकार की भौतिक देवी किसी तरह की विपत्ती मनुष्य के जीवन पर आयी तो उसे सदैव लड़ने के लिए तैयार रहना चाहिए ऐसे शंख के द्वारा प्रतीत होता है। शंख से युद्ध की ललकार प्रतीक होता है तथा युद्ध की ख्याती को प्रसारीत करने का द्योतक ऐसे वाद्यों को ध्वनित करता है। किंतु चैत्र महीने में राजपूत स्त्रियाँ जिस गौरी की उपासना करती हैं उसका स्वरूप जीवन-मृत्यु से संबंधित न होकर। जीवसृष्टी में सभी प्राणिमात्रा का पालन-पोषण करनेवाली, जीवों का जीवदान देनेवाली अन्नपूर्णा होती है यह स्पष्ट होता है।

गौरी रूपी अन्नपूर्णा का दर्शन लेने के उद्देश्य से अपने-अपने खेत खलिहान की पैदास, सृष्टि ने परिधान किया हुआ हरा भरा माहौल, हरे भरे वन उपवन, खेत फल फूलों से भरा हुआ खलिहान, सुशोभित हरी-भरी प्रकृति को देखने के लिए ग्रामों की सभी स्त्रियाँ इकट्ठा किसी सुंदर उपवन अथवा वन की ओर प्रस्थान करती हैं। सभी जीवसृष्टि को जीवनदान देनेवाली सृष्टि के भंडार अपनी आँखों में भरकर उसका अवलोकन करती हैं।

विभिन्न रंगों के फूलों की मालाएँ और आभूषणों को बनाकर एक दुसरे को पहनाती है और अत्यंत हर्ष उल्हास से आनंद से पेड़ों पर झूले बाँधकर झोके लेते हुए मधूर गाने गाती है और घंटों उसी उपवन में अपना समय बिताती है। इस प्रकार से झोंकों को आनंद लेकर थकी हुई राजपूत स्त्रियाँ वही पर उपहार करके प्रसन्नमन से अपने घर प्रस्थान करती हैं।

2) गौरीपूजन : गौरीपूजन समारोह में राजपूत स्त्रियाँ गाँव के बाहर के खेतों में से मिट्टी लाती हैं। और उस गौरी की दो प्रतिमा तैयार करती हैं और उसकी प्रतिष्ठापना करती हैं। उसके साथ काली मिट्टी में धान के बीजों को लगाया जाता है। वह बीज जैसे अंकुरित होकर थोड़ा सा बड़ा हो जाता है। उसके बाद राजपूत स्त्रियाँ हात में हात डालकर रद्द-गिर्द उगे हुए पौधों को बीच में रखकर उसके गोल घुमते हुए फेरे ले लेती हैं। उसके बाद नये-नये पौधों को पुरुषों में बाँट लेती हैं। पुरुष उन पौधों को अपने पगड़ी में लगाकर गर्व से और अभिमान से चलते हैं। इस पूरे समारोह में स्त्रियाँ गौरी स्तुति स्त्रोत गाती रहती हैं। गाते समय वह अपने पति के दिर्घायु उसके कल्याण की कामना करती हैं। उससे उनकी उनामय काया प्रदान करके की और सदा सौभाग्यवती रहने की माँग करते हुए प्रार्थना करती हैं। और गौरी से आशिर्वाद लेती हैं।

3) छोटी गौरी, रंभापूजन, अरण्यष्ठी आदी : वैशाख महीने के गुरु होते ही छोटी गौरी का पिछले त्यौहार की तरह जैसे छोटी आवृत्ति की जाती है। महाराष्ट्र की स्त्रियों के वटसावित्री के व्रत की तरह का व्रत वैशाख शुद्ध चतुर्थी के समय मनाती हैं। सदा सुहासन रहने के साथ-साथ वैधव्य न आने की कामना करती हैं। जेष्ठ महीने में अप्सरा की नायिका रंभा की पूजा की जाती है। युद्ध भूमी में हुतात्मा हुए वीरों का स्वागत करके स्वर्गमंडल तक को जानेवाली यही अप्सरा होती ऐसा मानते हुए इस नायिका की पूजा बड़े ही प्रेम और भक्ति भाव से और बड़े ही थाट बाट से किया जाता है। जेष्ठ महीने का दुसरा महत्वपूर्ण त्यौहार होता है। यह त्यौहार भी स्त्रियों का ही त्यौहार होता है। संतती की इच्छा रखनेवाली कामिनीयाँ इस दिन अरण्य में जाकर कुछ विशिष्ट वनस्पति का भक्षण करती हैं।

4) दिपावली : हिंदू समाज के बाकी हिंदूओं की तरह राजपूतों में दिपावली का त्यौहार मनाया जाता है। राजपूतों में दिपावली का त्यौहार अत्यंत महत्वपूर्ण माना जाता है। सामान्यतः बाकी के हिंदूओं की तरह ही वे दिपावली का त्यौहार मनाते हैं। कार्तिक शुद्ध चतुर्दशी में जलयात्रा के समारोह में उदयपुर के राणा अथवा उसके मंत्री, सरदार व आम नागरिक सभी मिलकर जुलूस निकालते हैं और किसी तालाब पर जाकर वरुणदेव की पूजा करते हैं। पानी पर दिए छोड़े जाते हैं। पूरे का पुरा तला उज्ज्वल दीप ज्योती से प्रकाशित दिखायी देता है। भगवान विष्णु अपनी चातुर्मास की निद्रा से जागृत होते हैं ऐसी इतकी मान्यता होती है। दुसरे दिन पूर्णिमा के समय मकर संक्रांति का त्यौहार मनाया जाता है।

राजपूत लोग अपने उत्सव निम्नप्रकार से मनाते हैं :

1) अहेरिया का उत्सव : बसंत ऋतु के आगमन के बाद वृक्षों में नये पत्तों का निर्माण होने लगता है। जाड़ों का मौसम बीत जाने के बाद, वनश्री के साथ सभी जीवसृष्टि जब तरोंताजा दिखायी देती लगती है। उसी समय इस समारोह का आयोजन किया जाता है। बसंत ऋतु को सभी ऋतुओं का राजा कहा जाता है। बसंत के आगमन के शुभ और प्रसन्न काल में उनकी त्यहती मृगया का समारोह रखने का उसका प्रारंभ करने का समारोह मनाने का आयोजन बसंत ऋतु के औचित्य पर किया जाता है। मेवाड़ के राणा सहीत अन्य राजा-महाराजा अपने पुरोहित द्वारा मुहरत देखकर एक अच्छा शुभ दिन तय करते हैं। उस शुभ दिन के अवसर पर अपने परिवारवालों के साथ जंगल में शिकार करने के लिए जले जाते हैं। इस दिन की हुई शिकार को वे मुहरत की शिकार ऐसा संबोधित करते हैं। इस दिन की गयी शिकार शुभ रहेगी या अशुभ यह देखकर ही साल भर की जानेवाली शिकार शुभ रहेगी या अशुभ इसकी मिमांसा करते हैं। आनेवाला साल शिकार के लिए शुभ

रहेगा या अशुभ यह इसी दिन पर निर्भर रहता है। यही कारण होता है कि इस शुभ दिन कि शिकार करते समय पूरी शक्ति और शौर्य के साथ करने की इच्छा रखते हैं। शुभ शिकार होने के लिए प्रयास करते रहते हैं।

अहेरिया समारोह के मुहरत को तय करके सभी राजपूत राजे और निमंत्रित सरदार उनकी सेना को शिकार करने के लिए ले जाते हैं। इस समय व बसंती वर्ण का पोशाख परिधान करते हुए अपने अपने घोड़े पर सवार होते हैं। छोटे-बड़े सभी राजपूत अपने-अपने शस्त्राओं से सुसज्जित होकर सवार होते हुए सवारी करते हैं। हर-एक राजपूतों में अपने साहस और पराक्रम से दुसरो को पीछे रखने की मनीषा होती है। अहेरिया की शिकार का मृग मतलब वराह होता है। वराह की शिकार के बिना दुसरी कोई भी शिकार करना उन्हें पसंद नहीं है। एक बार जब यह जंगल में चली जाती है तो धमासान हो जाता है। और हर कोई सूर्यप्रकाश के जीतना तेज से चमकनेवाले भाले को हात में लेकर तैय्यार हो जाते हैं।

शिकारियों की पूकार को सुनकर सभी वराह बिथरकर दौड़ने लगते हैं। बिथरकर इधर-उधर दौड़नेवाले वराहों के पिठ पर पीछे हर कोई अपने घोड़े जल्द गती में दौड़ाता है। एकबार जब वह किसी वराह का पीछा करना शुरू कर देते हैं तो उसे खत्म किए बिना छोड़ते नहीं हैं। उसके लिए उन्हें किसी भी खायी, हो चहानें हो, नदी नाले बीच में जो भी आए उसे पार करते हुए वे अपने निशान को साधने में जुट जाते हैं। पेड़ पौधे हो या अन्य अडचने उन्हें लांघकर वे वराह की शिकार के लिए दौड़ते रहते हैं। किंतु वराह का खत्म करना उसकी शिकार करना उन्हें मारना यही उनका मकसद रहता है। इस अहेरिया के समारोह के समय बिल्कुल ही उन्मादित होकर पूरे जोश और उल्लास से अपनी मृग का पीछा करते हैं। सैंकड़ों मृग राजपूतों की इस मृगया तृष्णा शिकार हो जाते हैं। पूरे वन में खून और मांस की दलदल दिखायी देने लगती है। अहेरिया के दिन बहुत से मृग भी आक्रमक हो उठते हैं। और पलटकर वार करते हैं। अपनी शिकार करने के लिए आए हों पर तिव्रता से वार करके उन्हें पूरी तरह से जख्मी बना देते हैं। कुछ राजपूत इनके वार से बली पड़ जाते हैं। कई राजपूत जख्मी भी हो जाते हैं। इस पर से शिकार करने के लिए आए हुए राजपूतों पर पलटवार कर खायी में पेड़ झुंड में सुरक्षित जगह का मार्ग ढूँढ़ने लगते हैं। किंतु बहुत से राजपूतों को जख्मी करनेवाले वराहों को छाड़कर कोई जा पाएगा व घोड़े के साथ से सही निशाणा साधते हुए पूरे जोश के साथ तीर चलाते हैं वह वराह के पीठ में से निकलकर जमीन पर पहुँचे बिना नहीं रहता है। एक ही मृग पर प्रहार करते समय गलत निशाना लगने के कारण कभी-कभी एक दुसरे पर घाव लग जाता है। इस अहेरिया के समारोह के समय कभी-कभी कईयों के हात पैर टूट जाते हैं। कईयों की आँखें फूट जाती हैं। कई राजपूत सदा के लिए अपाहिज बन जाते हैं। कुछ राजपूतों की जाने भी इस समारोह के दौरान चली जाती है। फिर भी राजपूत लोक यह परंपरा छोड़ने के लिए तैय्यार नहीं है। आज भी वे यह परंपरा छोड़ने के लिए तैय्यार नहीं हैं। युवा पीढ़ी की भविष्यकाल के शौर्यगाथा की बीज इस समारोह में है। अपने शरीर पर अनासक्त होकर अपने कर्तव्य का पालन करने के लिए वह कोई भी आपत्ति को सहन करने की शिक्षा इस समारोह द्वारा उनका सहजता से मिल जाती है।

अग्निदिव्य पार करके पुरी युवा पीढ़ी इसमें अग्निपरीक्षा देती है। इसीसे उनकी शौर्य गाथा, उनकी सहिष्णुता, निस्वार्थता तथा साहसों का स्वर्ण अत्याधिक उज्ज्वल दिखायी देने लगता है। अपने शरीर पर जख्म रखना यह उनके लिए गौरव की बात होती है।

राजपूत स्त्रियाँ इस अहेरिया के समारोह में भी सम्मिलित होती हैं। इस समय जो युवक सबसे अधिक साहसी तथा शौर्य दिखायी देता है, तथा अद्भूत कर्म करके दिखाता है। राजपूत कुँवारियाँ उनपर प्रेम करने लग जाती हैं। अहेरिया के वन का उद्देश्य ही यही होता है। युवाओं को अधिक साहसी बनाने की पाठशाला साथ ही हिंसा धर्म का पालन करने का पाठ पढ़ाया जाता है। साहसी कृत्यों की वजह से स्त्रियों तथा कुमारिकाओंको प्रभावित करनेवाले युवकों पर आसक्त होकर युवतियों वहीं से अपने प्रेम की शुरुआत करती हैं। इसमें कोई शक नहीं है। अहेरिया समारोह के समय सिर्फ पुरुष ही अपना शौर्य दिखाते हैं ऐसा नहीं बल्कि साहसी युवतियाँ भी अपने युवा होने का शौर्य और ओज दिखाती हैं। साहसी युवतियाँ भी अपने रक्त तेज से और शौर्य से पुरुषों को

प्रभावित करती है। इसी प्रकार समान साहस और समानशील युवक युवतियों में सख्य भाव निर्माण होता है, तथा जन्म जन्मांतर के लिए अपना-अपना बनाना चाहते हैं। उनका एक दुसरे के साथ रिश्ता भी तय किया जाता है।

अहेरिया की शिकार गौरी की मतलब शिवानी की संतुष्टी के लिए की जाती है। वराह की शिकार कर देवी गौरी को वराह भोग बहुत ही प्रिय होता है। वराह का भोग गौरी को प्रिय होने के कारण राजपूतों को भी वराह का प्रसाद अधिक प्रिय है। राजपूत राजा द्वारा अथवा राजपुत्र ने मारे हुअे वराह का मांस पकाया जाता है और उसके बाद गौरी का भोग लगाकर फिर प्रसाद के तौर पर बाँटा जाता है। सभी लोग इस भोजन का टाथेच्छ आस्वाद लेते हैं। दिनभर मृग की शिकार के लिए दौड़ भाग करनेवाले थके हारे वीरों को गौरी का प्रसाद तरोताजा बना देता है। कुछ पल आराम करके श्रम परिहार की गप-शप लडाते हैं और संध्या के समय अपने-अपने घर वापस चले जाते हैं। उसके बाद अहेरिया के समारोह में जिन वीरों ने अपनी वीरता दिखायी हुअी होती है उस उद्भूत शौर्य क गाथाओं को चारों ओर फैल जाती है। वे प्रशंसा के धनी होते हैं। इसी प्रकार अहेरिया समारोह में राजपूतों की धीरता, उनका साहस, उनका शौर्य सदैव रखकर उनको सच्चे योद्धा बनाया जाता है।

2) वसंतोत्सव : सामान्य तौर पर देखा जाय तो हिंदूओं के समारोहों की तरह राजपूतों के होने चाहिए किंतु देशकाल परत्वे एक ही धर्म में अलग-अलग रीतिरिवाज अथवा त्यौहार-उत्सवों का निर्माण होता है। एक हिंदू समाज में राजपूत, बंगाली, महाराष्ट्रीय अथवा गुजराती शाखाओं में उनका एक अलग सा रूप दिखायी देता है। राजपूतों में यह उत्सव इतने होते हैं कि इसके बारे में यह कहावत है कि, 'सात वार और नौ त्यौहार' यह बाते कही जाती हैं। उसकी कुछ विशेषता यहाँ पर प्रस्तुत करने का प्रयास किया गया है। बसंत आगमन के शुभकाल में देश की युवा पीढ़ियों में जुगुप्सा का संचार होने के लिए अहेरिया नाम का उत्सव/समारोह मनाया जाता है। यह समारोह में बाकी समारोह में यह विशेष तौर पर मनाया जाता है। उसी बसंत काल का दूसरा समारोह है वसंतोत्सव।

बसंतोत्सव यह सामान्य हिंदू समाज में है। किंतु राजपूतों में जिस विराट रूप में मनाया जाता है। वह शायद ही अन्य किसी जगह अगर वह मनाया भी जाता होगा तो भी राजपूतों के संपर्क से ही। राजस्थान में यह उत्सव बसंत पंचमी के दिन मनाया जाता है। चालीस दिन तक उनका यह उत्सव शुरू रहता है। राजपूतों में ज्ञानपद का महात्म्य कितना प्रबल होता था लोकतंत्र तत्व किस प्रकार विकसित होता गया यह उनके उत्सवों की ओर देखने से ही उसकी कल्पना आ जाती है। गरीबों के गरीब में से लेकर अमीर से भी अमीर लोग इस समारोह में सम्मिलित होते हैं। सभी प्रकार के लोग इसमें सहभागी होते हैं। 'संगछध्व संवदध्व सं वो मानसिं जानताम' यह वैदिक मंत्र इस उत्सव में चरितार्थ कर दिखाया जाता है। छोटा बड़ा, अमीर-गरीब, ग्रामवासी-नगरवासी, राजा-रंक, धनी-चाकर आदि सभी प्रकार के भेदभाव को भूलाकर सभी एक दुसरो में घुल मिल जाते हैं। अलग-अलग प्रकार की चित्र विचित्र रंगबीरंगी वस्त्र पहनकर घूमना उनको अच्छा लगता है। आनंद, खुशी, चैन, विलास की जीतने भी साधन होते हैं उन सभी चीजों का मनचाहा आनंद ले लेते हैं इस उत्सव में सभी तरह की बाते होती हैं। इस उत्सव में नशीले पदार्थों का भी सेवन किया जाता है। वह बहुत ही आनंद से और स्वच्छंदता से इस उत्सव में प्रवाहित होते हैं। अमीर लोग भी गाँव के आम लोगों के साथ ढोल-ताशे बजाते हुअे टोली टोली बाहर आने लगते हैं। कामदेव के शक्ति की स्तुति सुमने अत्यंत बहारदार गीतों को गाते हुअे राजमार्ग से संभ्रमण करते हैं। उन गीतों के शब्द में गाँवों का वर्णन होते हुअे भी उसमें जो अर्थ निकलता है वह सृष्टि की मनोहारी रूप का भाव उसमें भरा हुआ होता है। बसंत ऋतु के आगमन में नाचना, गाना, खेलना, बहलना आदि स्वच्छंदता के माहौल मय मोदमय विश्व में मदमस्त रहते हैं। बसंतोत्सव के समय राजपूतों में मदमस्तता और स्वच्छंदता छापी रहती है। राजपूतों में हर कोई दुसरे की स्वच्छंदता का और स्वतंत्रता का आदर करते रहते हैं। राजा से लेकर रंक तक सभी तरह के लोग इस महोत्सव में सामील होते हैं। उच्च-नीचता का भाव लुप्त हो जाता है। कभी भी अपनी गुहा को न छोड़नेवाला नगरवासीयों के साथ मिल जुलकर न

रहनेवाला वनवासी भिल्ल, मीर, मोना आदि जंगली जातीयों के लोगों में भी प्रकृति की प्रसन्नता, बसंत चाँद के दर्शन से वे प्रभावित होकर अपनी मर्यादा को त्यागकर विनिर्मुक्त वृत्ति से शहर में आकर इस उत्सव में सम्मिलित होते हैं। चंपा-चमेली की मालाएँ गले में पहनकर और पगड़ी में तुर्रें लगाकर नाचने गाने वालों की टोली में शामिल हो जाते हैं।

3) भानुसप्तमी का उत्सव तथा सूर्य की उपासना : बासंती यह प्रकृति के देवता समझी जाती है। चालीस दिन में सभी प्रकार की उपासना की जाती है। रथसप्तमी के दिन उदयपुर की राणीयाँ उनके सरदारों को लेकर राजमहल से सूर्यमंदिर तक प्रस्थान करती हैं। सूर्यमंदिर तक बहुत बड़ा जुलूस निकलता है। सूर्यदेवता की पूजा अर्जा हो जाने के बाद जुलूस समाप्त हो जाता है। जयपुर के दरबार में आठ घोड़े के रथ बाँधकर जुलूस निकाला जाता है। रथसप्तमी को राजपूत लोग भानुसप्तमी कहते हैं। रघुवंश के आद्य कुलदैवत इस नाते से उदयपुर के लोग लव के वंशज तथा जयपुर के राजे कुश के वंशज होने के बारे में सिद्ध करने की इच्छा रखनेवाले होते हैं। सूर्योपासना का महत्व राजपूतों में बहुत अधिक महत्व होता है। बसंत ऋतु के समय प्राकृतिक सृष्टि आनंदमय दिखायी देती है तो उसी समय अपनी कुलदेवता की उपासना सूर्यवंशी राजा करते हैं। राजपूतों की राजपूत वीरों की सबसे बड़ी अपने संपूर्ण जीवनकाल में यह महत्वाकांक्षा रहती है कि, तरने के पश्चात सूर्य लोग में समा जाना।

‘सूर्यपोल्’ शहर में प्रवेश करने का प्रमुख दरवाजा ‘सूर्यमहाल-राजमहल’ का प्रमुख दिवाणखाना ‘सूर्यगोपुर-राजमहल’ का सबसे ऊँचा गोपुर व्यवहारा में उपयोगी लानेवाली इन विभागों को दिए गए सूर्य के नाम से ही राजपूतों की सूर्योपासना प्रियता की कल्पना आ जाती है। रुधिरप्रियता के कारण राजपूतों के ध्वज का रंग केशरी लाल होता है। सूर्योपासना के कारण बाल उषा के क्षितिज पर उन्मेषित होनेवाले बालखी के प्रतिबिंब को उन्होंने अंकित किया हुआ है। सूर्य की कृपादृष्टि से सृष्टि में प्रफुल्लता आती है। बसंत ऋतु के उत्सव के समय बासंती का मत प्रकृति की देवता का स्वच्छंद पूजन किया जाता है। दूसरी ओर सूर्य की स्फुर्ति अंतर्भूत रहती है।

4) फाग : चालीस दिन के इस उत्सव के अंतर्गत प्रकृति की स्वच्छंद उपासना, सूर्यपूजन इसके साथ-साथ ‘फाग’ का अंतर्भाव होता है। उसका न्यायिक पृथक विवरण करने की आवश्यक होती है। नये बसंत का स्वागत बड़े हर्षोउल्लास के साथ स्वागत करने लगते हैं उसी क्षण फागुन की आहट महसूस होती है। वद्य प्रतिपदा से फागुन के महिने की शुरुआत वे मानते हैं। महाराष्ट्र में फागुन की शुरुआत शुद्ध प्रतिपदा से होती है। किंतु राजस्तान में पंधरा दिन पहले वद्य प्रतिपदा से उनका नया महिना शुरू होता है। महाराष्ट्र के पंचांग के अनुसार माद्य वद्य प्रतिपदा से फागुन की शुरुआत होती है तथा वद्य प्रतिपदा से चैत्र की शुरुआत मानी जाती है। अर्थात् वसंत पंचमी ही महाराष्ट्र के पंचांगानुसार माघ शुद्ध पंचमी में आ जाती है तथा उनके पंचांगानुसार फागुन के शुरुआत होने के दस दिन पहले मतलब चालीस दिन का बसंतोत्सव मनाया जाता है। अर्थात् बसंत पंचमी का स्वागत करनेवाले लोग आठ-दस दिन यह आनंद ले लेते हैं। उसी क्षण फग की शुरुआत होती है। जो उन्हें कई अधिक प्यारा लगता है। यह उनका आनंदीत उत्सव होने के कारण वे और भी अधिक उल्हासित होते हैं। नववसंत आगमनम में नावोन्मेष से वे स्वयं को विकसित दिखायी देते हैं।

फाग के गुरु होते ही गाना बजाना रंगों की लाल गुलालों की बरसात होती है। जग-जगह पर लोगों के झुंड के झुंड आकर एक दुसरे पर लाल गुलाल बिखरते हैं। रंग बरसते हैं। यह पूरा महिने भर तक चलता है। अलग-अलग रंगों कि पिचकारियों को भर-भरकर एक दुसरे पर रंग डालते रहते हैं। फाल्गुन शुद्ध अष्टमी के दिन विशेष फाग माना जाता है। उस दिन राजपूत राजा अपने अंतःपुरा में जाकर स्वतंत्रता से अपनी राणियाँ उपपत्नीयों के साथ पूरी हर्षोउल्लास और आनंद से स्वच्छंदता से फाग उत्सव मनाया जाता है।

5) पूर्णिमा की होली : अष्टमी के फाग से अधिक पूर्णिमा के समय की जानेवाली होली अत्याधिक मनोवेधक होती है। राज दरबार के ढोल ताशे जोर-जोर से बजने लगते हैं। सभी सरदार अपने अपने पेहराव पहनकर घोड़े

पर सँवार होकर राजमहल के सामने खड़े रहते हैं। हर एक सरदार अपने साथ रंगों की पिचकारी, रंगों से भरे बड़े-बड़े बर्तन और गुलाल के तबक ले जाते हैं। सभी लोगों के इकट्ठे होने के बाद घोड़े पर से स्वार होकर रंग खेले जाते हैं। दूसरे पर रंगों की पिचकारी मारना तथा, पिचकारियों को चुकाना ऐसे खेल खेले जाते हैं। विशेष रूप से उदयपुर में इस होली के दिन घोड़े पर सँवार होकर रंग खेलने का दृश्य बड़ा ही अनोखा और बहारदार होता है। घोड़े पर रंग खेलने के बाद राणाजी के साथ सभी लोग जलसे से घोड़े पर सँवार होकर रंगशाला ओर प्रस्थान करते हैं। यह रंगशाला चारों ओर फैला हुआ विस्तिर्ण दिवाणखाना होता है। उस जगह ठहरकर एक घंटे तक होली के गीत गाये जाते हैं। पूर्व साहसी पुरुषों के स्मृति स्मरण करते हुए गीत गाये जाते हैं। इन गीतों के माहौल में चित्र विचित्र पेहराव डाले हुए विदुषकों की झुंड बीच में आकर फिर से रंगों की बरसात करने लगती है। इसी प्रकार फिर से रंगों का खेल शुरू हो जाता है।

इसी प्रकार रंग खेलने के पश्चात सरदारों को राणाजी की ओर से दावत दी जाती है। और अंत में उन्हें खांडा और नारियल भेंट स्वरूप दिया जाता है। रात के समय सभी जगह पर होली जलाई जाती है। सभी नगरवासी उसके उपर गुलाल आदि फेंककर होली की पूजा करते हैं। और पूरी रातभर उस होली के नजदीक बैठकर गीत गाने लगते हैं।

निष्कर्ष

राजपूतों की पूरी जानकारी के अनुसार यह प्रतीत होता है कि, राजपूत जाती यह बहुत बड़े पैमाने पर उत्सव मनाती है। बार-बार हजार, ग्यारह सौ साल तक परकियों ने आक्रमण होने के बावजूद भी उनके आघात को सहते हुए तथा उनका विरोध करते रहे किंतु फिर भी उन्होंने अपने उत्सव और त्यौहारों को कभी भी अनदेखा नहीं किया। समय के साथ अपनी परिस्थिति पर अपनी लढवय्यी वृत्ति और अपनी शौर्य वृत्ति को उन्होंने सदा बनाये रखा। कई समस्याओं का सामना समस्याओं की जंजाल में हुए राजपूतों ने अपनी परंपरा को बनाए रखा। सामाजिक जीवन में राजपूत दृढमूल, रूढ़िवादी दिखता है किंतु वे प्रत्यक्षतः स्वच्छंदी, विलासी, तगड़ा, आनंदी और उपभोग प्रिय व्यक्ति है ऐसा कहना पड़ेगा। उसके मन की यही विशेषता के कारण उसे विभिन्न तरह के त्यौहार और उत्सवों की चाहत है। और आज तक उन्होंने इस प्रकार धर्म संस्कारों का अच्छे से पालन किया है।

पदटिपणीय

- 1) Col. Todd: Annals and Antiquities of Rajasthan.
- 2) Dr. Balkrishana: Shivaji The great.
- 3) Harwilas Sarada: Hindu Superiority.
- 4) Sir John Woodroffe: Is India Civilised?
- 5) श्री. जगदीशचंद्र गुहिलोनः मारवाड का इतिहास.
- 6) प्रो. इंद्रः मांगल साम्राज्य का इतिहास.
- 7) कुलपती चि. वि. वैद्यः मध्ययुगीन भारत भाग 1, 2 व 3.
- 8) रा. ब. गौरीशंकर ओझाः राजपुताने का इतिहास खंड 1, 2 व 3.

भारतीय सण - उत्सव आणि कृषी व्यवसाय

प्रा. डॉ. अ. जी. मगदूम

प्रमुख, अर्थशास्त्र विभाग,

सदाशिवराव मंडलिक महाविद्यालय

मुरगूड ता. कागल जि. कोल्हापूर

राज्य - महाराष्ट्र (इंडिया)

गोषवारा :-

आपले सर्व सण हे निसर्गाचे रक्षण करणारे कृषी संस्कृतीशी नाते सांगणारे आहेत. ईश्वराची पुजा भितीपोटी करण्यापेक्षा श्रद्धेने करावी आणि निसर्ग रक्षणाच्या मुळ उद्देशाचे जतन देखील करावे. हेच आधुनिक व्रत ठरेल.

भारतीय संस्कृतीमध्ये सण-उत्सव साजरे करण्याची परंपरा फार प्राचिन काळापासून चालत आलेली आहे. आपले सण-उत्सव ज्या पंचांगामध्ये येतात त्यामध्ये तिथी, वार, नक्षत्र, योग आणि करण या पाच विषयांची माहिती यामध्ये देण्यात येते, म्हणून याला पंचांग म्हणतात.

प्राचिन काळापासून भारत हा कृषीप्रधान देश आहे. त्यामुळे सण-उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे करण्यात आली आहे. सण-उत्सवांचा मुळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य आहारावर अवलंबून असते. ऋतूमानाप्रमाणे आहारात बदल केला की आरोग्य चांगले राहण्यास मदत होते. जगातील व विशेषकरून भारतातील सण-उत्सवांचा अभ्यास केल्यास आपल्या असे लक्षात येते की, कोणत्याही प्रदेशातील सण-उत्सव हे तेथील संस्कृतीशी संबंधित असतात. सण-उत्सव हे तेथील संस्कृतीतील बदलाची जाणीव करून देतात. भारतामधील कृषी संस्कृतीत हे पहावयास मिळते. “सहा ऋतूंचे सहा सोहळे, येथे भान रहावे” या मंगेश पाडगावकर यांच्या कवितेतून भारतातील कृषी संस्कृतीचे दर्शन दिसून येते. भारतातील संस्कृतीमध्ये विशेषता कृषी संस्कृतीमध्ये प्रत्येक सण-वार व उत्सव हा शेतकऱ्यांशी व विशेषता शेतीशी निगडित आहे. आणि ते सत्यही आहे. म्हणून सदरच्या शोध निबंधाचा विषय भारतातील सण-उत्सव आणि कृषी व्यवसाय हा आहे व याचा अभ्यास करण्यासाठी जेष्ठ शेतकरी, स्त्रीया, शेतमजूर तसेच शेतीशी संबंधित अनुभवी कर्मचारी यांच्याशी चर्चात्मक आधार घेतला आहे.

प्रस्तावना :-

आपले सर्व सण हे निसर्गाचे रक्षण करणारे कृषी संस्कृतीशी नाते सांगणारे आहेत. ईश्वराची पुजा भितीपोटी करण्यापेक्षा श्रद्धेने करावी आणि निसर्ग रक्षणाच्या मुळ उद्देशाचे जतन देखील करावे. हेच आधुनिक व्रत ठरेल.

भारतीय संस्कृतीमध्ये सण-उत्सव साजरे करण्याची परंपरा फार प्राचिन काळापासून चालत आलेली आहे. आपले सण-उत्सव ज्या पंचांगामध्ये येतात त्यामध्ये तिथी, वार, नक्षत्र, योग आणि करण या पाच विषयांची माहिती यामध्ये देण्यात येते, म्हणून याला पंचांग म्हणतात.

प्राचिन काळापासून भारत हा कृषीप्रधान देश आहे. त्यामुळे सण-उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे करण्यात आली आहे. सण-उत्सवांचा मुळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य आहारावर अवलंबून असते. ऋतूमानाप्रमाणे आहारात बदल केला की आरोग्य चांगले राहण्यास मदत होते. जगातील व विशेषकरून भारतातील सण-उत्सवांचा अभ्यास केल्यास आपल्या असे लक्षात येते की, कोणत्याही प्रदेशातील सण-उत्सव हे तेथील संस्कृतीशी संबंधित असतात. सण-उत्सव हे तेथील संस्कृतीतील बदलाची जाणीव करून देतात. भारतामधील कृषी संस्कृतीत हे पहावयास मिळते. “सहा ऋतूंचे सहा

सोहळे, येथे भान रहावे” या मंगेश पाडगावकर यांच्या कवितेतून भारतातील कृषी संस्कृतीचे दर्शन दिसून येते. भारतातील संस्कृतीमध्ये विशेषता कृषी संस्कृतीमध्ये प्रत्येक सण-वार व उत्सव हा शेतक-यांशी व विशेषता शेतीशी निगडित आहे. आणि ते सत्यही आहे. म्हणून सदरच्या शोध निबंधाचा विषय भारतातील सण-उत्सव आणि कृषी व्यवसाय हा आहे व याचा अभ्यास करण्यासाठी जेष्ठ शेतकरी, स्त्रीया, शेतमजूर तसेच शेतीशी संबंधित अनुभवी कर्मचारी यांच्याशी चर्चात्मक आधार घेतला आहे.

अभ्यास क्षेत्र :-

भारत देशाचे भौगोलिक स्थान अत्यंत महत्वाचे आहे. आशिया खंडात मध्यभागी असणा-या उत्तर गोलार्धात या देशाचे अक्षांश ८ अंश ते ४ ते ३७ अंश ६ उत्तर आणि रेखावंश ६८ अंश ७ ते ९७ अंश २५ पूर्व असे आहे.

भारताची पूर्व-पश्चिम रुंदी असून पूर्वेला म्यानमार हा देश व बंगालचा उपसागर आहे. भारताची दक्षिणोत्तर लांबी अधिक असून दक्षिणेला हिंदी महासागर आणि उत्तरेला हिमालय पर्वत व त्याला लागून चीन हा देश आहे.

भारताला ७५१६.६ किलोमीटर एवढा विस्तृत सागरी किनारा लाभलेला आहे. भारताचे एकूण क्षेत्रफळ ३२,८७,२६३ चौरस किलोमीटर असून ते जगाच्या एकूण क्षेत्रफळापैकी २.४ टक्के आहे. क्षेत्रफळाच्या दृष्टीने भारताचा जगात ७ वा क्रमांक लागतो.

हवामान व पर्जन्यमान या बाबतीत भारतात खूपच विविधता आढळते. नैऋत मान्सून वा-यापासून भारतात बहूतेक पाऊस पडतो. पावसापासून मिळणा-या पाण्याची विषम विभागणी हे वैशिष्ट्य आहे. मेघालयातील मिझोराम येथे सर्वात जास्त (११८७ से.मी.) पाऊस पडतो. तर राजस्थानच्या वाळवंटी प्रदेशात सर्वात कमी (५० से.मी.) पर्जन्यमान आढळते.

भारतात अनेक लहान-मोठ्या नद्या असून त्यातील गंगा आणि ब्रम्हपुत्रा यांचा जगातील लांब नद्यांत समावेश होतो. हिमालय पर्वतातून येणा-या नद्यातून बाराही महिने पाणी वाहते, तर सह्याद्री पर्वतातून येणा-या नद्यातून हंगामी पाणी वाहते.

भारतात जमीनिचेही विविध प्रकार आढळतात. उदा. गाळाची जमीन, वाळवंटी जमीन, काळी जमीन, तांबडी जमीन, जांभी जमीन व पर्वतीय जमीन इत्यादी.

जगातील सर्व देशांत आढळणारी जमीन व हवामान भारतात विविध भागात आढळते.

सन २०११ मध्ये भारताची लोकसंख्या १ अब्ज २१ कोटी इतकी होती. लोकसंख्येच्या दृष्टीने भारताचा जगात दुसरा क्रमांक लागतो. भारतात वाढत्या लोकसंख्येची समस्या ही प्रमुख समस्या आहे. उच्च जननदर व घटता मृत्युदर यामुळे देशातील लोकसंख्या वृद्धीचा दर जास्त आहे.

भारतात कृषी खालील क्षेत्र १४३ दशलक्ष हेक्टर इतके आहे. भारतातील पीक प्रकारात भात, ज्वारी, गहू, बाजरी, मक्का, नाचणी, भूईमूग, सोयाबीन, चवळी, मटकी या अन्नधान्ये पिकांचा समावेश होतो. तर ऊस, कापूस, तंबाखू, रबर, चहा, पानवेल ही व्यापारी व काळीमिरी, दालचिन, आले, जायफळ, वेलदोडे इ. मसाले पिकांचा समावेश होतो. भारतात एकूण अन्नधान्याचे उत्पादन २५० दशलक्ष टन इतके पहावयास मिळते.

उद्देश :-

- १) भारतातील सण-उत्सवांची ऐतिहासिक पार्श्वभूमी समजून घेणे.
- २) भारतातील सण-उत्सव आणि कृषी व्यवसाय यांचा संबंध अभ्यासणे.

संशोधन पद्धती :-

सदर शोध निबंधासाठी प्राथमिक माहितीचा आधार घेतलेला असून, त्यामध्ये निरीक्षण, चर्चा, मुलाखती इत्यादींचा वापर केलेला आहे. तसेच सदरच्या शोध निबंधासाठी दुय्यम साधनांचा आधार घेतला असून. त्यामध्ये

लिखित व प्रकाशीत संदर्भ ग्रंथ, दिवाळी अंक. इ. चा आधार घेतलेला आहे यातूनच सदर शोध निबंधासाठीच्या माहितीचे संकलन करण्यात आले आहे.

स्पष्टीकरण :-

मानवी जीवनाचा व विशेषकरून मानवी विकासाचा अभ्यास केल्यास आपणास कल्पना आहे की, सर्वप्रथम मानव हा रानटी अवस्थेत होता. त्यामुळे सध्याच्या जंगलातील प्राण्याप्रमाणे त्याच्या गरजा ही मर्यादित होत्या. त्याला अन्नासाठी वेगवेगळ्या ठिकाणी भटकावे लागते होते. वेळप्रसंगी दुसऱ्याची शिकार करताना दुसऱ्या प्राण्याकडून त्यांचीही शिकार होत होती. त्यामुळे तो समुदायाने व गुहेचा आसरा घेवून राहात होता शिकार करणे, शिकारीसाठी शस्त्रे, हत्यारे, गोळा करणे. हेच त्याचे काम होते. मात्र मानव आणि इतर प्राणी यामध्ये मुलभूत फरक आहे तो म्हणजे, त्याने आपल्या बुद्धीच्या जोरावर सर्व प्राणी मात्रावर आपले वर्चस्व प्रस्थापित केलेले आहे आणि तो सध्या इतर ग्रह व ता-यावर वर्चस्व मिळविण्याचा प्रयत्न करीत आहे.

शिकार, शेती त्याचबरोबर अग्निचा शोध लागल्यानंतर कच्चे अन्न खाण्याऐवजी तो भाजून अन्नाचे सेवन करू लागला. त्याच्या गरजाही वाढू लागल्या. अन्न-वस्त्र निवारा या बरोबरच त्याला करमणूकीचीही गरज वाढू लागली. करमणूकी बरोबर सनातनवादी व दैववादी प्रवृत्तीमुळे ज्या शेतीवर तो अवलंबून होता व शेतीशी निगडित असणारे अनेक घटकांना तो पवित्र माणून ऋतूमाणाप्रमाणे सण-उत्सव साजरे करू लागला.

आपल्या भारतीय संस्कृतीमधील जवळ-जवळ प्रत्येक सण-उत्सवामध्ये धार्मिक विधीचा समावेश झालेला दिसून येतो. आजकाल या सर्व सणांचा संबंध पौराणिक कथाशी व धर्म विचाराशी जोडलेला आढळतो. ईश्वर प्राप्ती, मोक्ष प्राप्ती, पाप मुक्ती, व गुरु अनुग्रह या घटकांमुळे आपण सणादिवशी शास्त्रीय पद्धतीने विधी करीत असतो. पण नंतर या सर्व गोष्टी सणामध्ये समाविष्ट झालेल्या आहेत. धर्माची भिती दाखविल्या खेरीज, स्वर्ग व नरक यांचा धाक दाखविल्याशिवाय सर्वसामान्य माणूस गोष्टीत सहभागी होत नाही. हे सत्य ओळखून या सणांनाच धार्मिक अधिष्ठान आणि धार्मिक स्वरूप देण्यात आलेले आहे व त्याची अनेक कारणे सांगता येतात समाजावरील आपली पक्कड दृढ करण्यासाठी या सर्व सणांचे स्वरूप धार्मिक करून टाकले आहे. श्रमाशिवाय आपला उदरनिर्वाह व्हावा या हेतूने दानधर्म, पुजा व व्रत-वैकल्प यांना महत्वाचे स्थान दिलेले आहे यातूनच आपले नेतृत्व व महत्त्व कायम राहिल अशी व्यवस्था या सणाच्या माध्यमातूनच कांहीजणांनी करून घेतली आहे आणि ही व्यवस्था बहुतांशी लोक तसे स्विकारत आहेत. आपले सारे सण व सोहळे, उत्तम आरोग्य, चांगले जीवन आणि अरिष्टांचे निवारण इ. गोष्टींची प्राप्ती व्हावी व अशी प्राप्ती झाल्यावर त्या देवदेवतांची कृतज्ञता प्रकट करावी या हेतूनेच निर्माण झालेली आहे. या भौतिक गोष्टींची प्राप्ती होण्यासाठी प्रार्थना करणे, समृद्धी व सर्जनात्मक गोष्टींचे अनुकरण करणे, विधिद्वारे आपल्याला सामर्थ्य निर्माण करून घेतले आहेत. मानवाने केलेल्या प्रार्थना, मोक्ष प्राप्तीसाठी नव्हत्या तर त्या समृद्धीचे वरदान लाभावे म्हणून केल्या होत्या. देवता स्वरूप मानलेल्या निसर्ग शक्तीच्या क्रियांचे अनुकरण केले की, सफलता होते अशी समाजाची धारणा होती. यातूनच विधी, यज्ञ आणि आनंद प्रकट करणारे सामूहिक सोहळे जन्माला आलेले आहेत. यावरूनच आपल्या लक्षात येते की, भारतीय संस्कृतीची सुरुवात कशा पद्धतीने झालेली आहे व त्यामध्ये सण व सोहळे यांची निर्मिती कोणी, कशी व का केली यांची उत्तरे या अभ्यासातून दिसून येतात सण-उत्सवांचा अभ्यास केल्यास त्या सणांच्या निर्मितीचे कारण वेगळे असले तरी, तो शेतकरी साजरे करीत असलेल्या सणांचा आर्थिक विकासाच्या कार्यात मोठे योगदान आहे.

भारतामध्ये चैत्र शुद्ध प्रतिपदेला म्हणजेच भारतीय वर्षाच्या सुरुवातीला नवीन वर्षाचे स्वागत आपण गुढीपाडवा या सणाने करतो. सकाळी मेसकाठीची गुढी उभारून त्या गुढीची पुजा करून नवीन वर्षाला सुरुवात करतो, त्या दिवशी शेती संबंधिच्या मशागतीच्या कामाचा शुभारंभ केला जातो हवामानामधील बदल किंवा हवामानाची परिस्थिती कोणतीही असली तरी, कोणत्याही शेतीच्या मशागतीची सुरुवात चैत्र शुद्ध प्रतिपदेलाच केली जाते. गुढी पाडव्याची अनेक कारणे असली तरी विशेषता प्रभू रामचंद्र आयोध्या नगरीत परतले हे कारण

असले तरी भारतातील शेतकरी याच दिवशी अनेक शेती कामांचा शुभारंभ करतो. या दिवशी घरांच्या दरवाजानां तोरणे ही बांधली जातात व आनंद उत्सव, घरामध्ये मिष्टान्न करून साजरा केला जातो.

तसेच चैत्र गौरीचा सण हाही शेतकरी साजरा करतात. शेतीमधील फळे, फुले, आंबा यांची चैत्र गौरीला आरास केली जाते. कांही ठिकाणी जमिनदाराकडून शेतीत राबणा-या शेतक-याचा सन्मान केला जातो. म्हणून शेती व्यवसायात हा दिन अत्यंत महत्वाचा मानला जातो.

मशागतीची कामे उरखल्यानंतर बैलानां शेतक-यांने कष्टाची कामे करून घेतलेली असतात बैलांच्या कष्टाचे शेतक-याला महत्व समजलेले असते बैलावर श्रद्धा, आपुलकी, माया व त्या बैलावरील त्याचे प्रेम, त्याचप्रमाणे शेतीच्या कार्यातील महत्व ओळखून बैलपोळा हा सण साजरा केला जातो. ज्याच्याकडे बैल असतो ते शेतकरी बैलांची तर कांही शेतकरी बैलाची मातीची प्रतिकृती करून मातीवरील श्रद्धा व बैलावरील प्रेम नुसार त्याची सन्मानाने पुजा करतात तर बैलांची वाजत-गाजत मिरवणूक काढली जाते. गावातील प्रतिष्ठीत व्यक्तीला बैलानुसार सन्मान मिळतो. चांगला बैल असणा-या शेतक-याला समाजात चांगली प्रतिष्ठा मिळते. तर आज वेगवेगळ्या जातीच्या बैलांचे प्रदर्शन पहावयास मिळते व या प्रदेशात असणारी घोडी व इतर प्राण्यांना सन्मान मिळत आहे आणि हेच भारताच्या शेती संस्कृतीचे महत्व मानले जाते.

शेतीत धान्याच्या पेरण्या झालेल्या असतात शेतीतील पिके डोलत असतात. पावसाळ्याचे दिवस असताना श्रावण मास सुरु झालेला असतो. या महिन्यातील प्रत्येक वार एक वेगळा सण म्हणून साजरा करत असतो. या महिन्यातील प्रत्येक सणाला वेगळीच किनार असते. प्रत्येक घरामध्ये महिलांचा आनंदउत्सव सुरु असतो. बैलगाडी, घोडागाडी यातून अनेक देव-देवळांना लोक भेटी देत असतात कारण शेतीच्या कामातून या कालावधीत थोडा विसावा मिळालेला असतो.

भारतातील प्रत्येक सणाला आनंदाची एक वेगळीच किनार असते. नवरात्रीला घट स्थापना हा शेतक-यांचाच महत्वाचा सण आहे शेतामधील माती गोळाकरून देवघरात घटामध्ये घातली जाते. व रब्बीसाठी कोणती पिके घ्यावयाची या एक प्रकारची प्रायोगिक चाचणीच केली जाते. यालाचा एका म्हणी प्रमाणे 'शितावरून भाताची परीक्षा' या म्हणी प्रमाणे प्रात्याक्षिक घेतले जाते.

कोकणात व गोवा राज्यात साजरा होणारा गणेश उत्सव हा शेतीशी व निसर्गाशी जोडलेला आहे. कारण यावेळी गौरी वनस्पतीची पुजा धान्याने भरलेल्या उतरुडीवर उभे केले जात असे व या सणासाठी सोळा प्रकारची धान्ये आणि तेवढ्याच भाज्या यांचा वापर केला जात व तेही सर्व धान्य शेतीतीलच वापरले जात असे. ती पश्चिम महाराष्ट्रात गौरी सणाच्या कालावधीत ऋषीचे एकवात म्हणून स्वतःच्या शेतीतील पारंपारिक पध्दतीने स्वतः मशागत करून घेतलेले धान्य या सणासाठी वापरले जाते. यावरूनच भारतीय शेती व्यवसायात आधुनिकतेचा कितीही वापर झाला तरी पारंपारिक पध्दत सोडलेली नाही. त्यामुळेच जागतिक शेती व्यवसायात भारतीय कृषी व्यवसायाचे वेगळेपण सण-उत्सवातून दिसून येते.

शेतीतील धान्यांचे किटकापासून रक्षण करणा-या सर्पाला सुध्दा भारतीय सण-उत्सवात व कृषी व्यवसायात सन्मानाने स्थान मिळाले आहे. म्हणून सर्पाला शेतक-याचा मित्र समजले जाते. या जीवलगा मित्राबद्दलची कृतज्ञता व्यक्त करण्यासाठी जीवंत नाग सर्प व मातीची प्रतिकृती करून त्याची लाहया व दूध देवून पूजा केली जाते. तर सर्प या सरपटना-या प्राण्याची अनेक मंदिरे उभारली आहेत. ख-या अर्थाने मानव हा अनेक प्राण्यांचे भक्षण करित असताना सुध्दा सध्या अनेक लोक सर्प मित्र बनून वेगवेगळ्या पध्दतीने सर्पांचे रक्षण करत आहेत.

देशातील महत्वाचे ओळखले जाणारे, सण म्हणजे दसरा व दिवाळी या सणाला मुलांबाळांना गोडधोड खाऊ, नविन कपडे घेतली जातात कारण शेतकरी आपल्या घेतलेल्या पिकाच्या मळणी कापणीतून थोडा विसावा मिळालेला असतो. घरामध्ये धान्यांच्या राशी आलेल्या असतात. गोठयामध्ये जनावरांच्या नवीन पिलावळींची वाढ झालेली असते. मुलांना शाळेला सुट्टी असते. याच कालावधीत शेतीच्या दुरुस्तीची कामे केली जातात.

भारतीय सणामध्ये होळी हा सण वेगवेगळ्या प्रांतांमध्ये वेगवेगळ्या पद्धतीने साजरा केला जाणारा सण आहे. होळीची ही परंपरा वैदिक काळापासून आपल्या संस्कृतीशी जोडलेली आहे. कारण होळीच्या कारणानिमित्त अनेक आख्यायिके आहेत. होळी भारतीय संस्कृतीमध्ये कृषी जीवनाची देणगी आहे. आपल्याकडे जेवढे म्हणून सण आहेत त्यांचा संबंध कोणत्यांना-कोणत्या स्वरूपात शेतकऱ्यांच्या सुगीशी व ऋतू परिवर्तनाशी आहे. मकर संक्रात, कोजागिरी पौर्णिमा, रक्षाबंधन, इ. यासारख्या सणांचे शेतीशी कमी अधिक महत्त्व असले तरी होळी सणाचे महत्त्व मोठे आहे. होळी हा सण नवीन अन्नधान्याचा यज्ञ सोहळा असावा असे वाटते कारण शेतकरी नवीन आलेल्या धान्याचा कांही हिस्सा यज्ञाद्वारे अग्निदेवतेला अर्पण करून मगच स्वतः खाण्यास प्रारंभ करतो कारण याच कालावधीत ज्वारी, गहू, हरभरा इ. पिके आलेली असतात आणि त्यामुळे या पिकातील कांही भाग अग्नि देवतेला देवून म्हणजेच त्याचा हुडका करून खाण्यास प्रारंभ केला जातो. जसे दसरा या सणाला ऊस पिक ग्रामदेवतेला अर्पण करून लोक ऊस खाण्यास सुरुवात करतात. होळी मध्ये ग्रामदेवतेसमोर होळी करून नैवदय दिला जातो व होळीतील अग्नि प्रत्येक घरातल्या दरवाजाजवळ किंवा अंगणात ठेवून धान्यात अग्निचा प्राण समाविष्ट केला जातो. म्हणजेच हरभरा या कडधान्याचा हावळा तर ज्वारीचा धान्याचा हुडका यालाच होलक असे म्हणतात. यावरून होळी उत्सव झालेला असावा.

निष्कर्ष :-

भारतातील सण-उत्सव त्यांची निर्मिती व त्यांचा शेतीशी असलेला संबंध यांचा अभ्यास सदरच्या शोध निबंधात घेतलेला आहे. या अभ्यासावरून या निष्कर्षपर्यंत पोहचतो की भारतातील सणांचे महत्त्व अत्यंत महत्त्वाचे आहे. भारतीय संस्कृतीमध्ये सणांना महत्त्वाचे स्थान आहे. भारतातील सणांची निर्मिती ही फार पूर्वीपासून झालेली आहे. भारतातील अनेक सणांच्यावर अनेक काल्पनिक कथा आधारलेल्या आहेत. आणि त्यांचे स्वरूप धार्मिक बनलेले आहे. संपूर्ण समाजावर प्रभुत्व मिळविण्यासाठी सणांचा वापर केला जातो. अनेक सणांनी अनेक लोकांना प्रतिष्ठ मिळवून दिली आहे. स्वतःचा स्वार्थ, उदरनिर्वाह, विना कष्ट जीवन जगण्यासाठी अनेक लोकांनी या सणाचा वापर केला आहे. वैचारिक व सामाजिक बदला बरोबर सणांचे स्वरूप ही बदलत आहे. भारतामध्ये कित्येक वर्षे सणांचे कॅलेडरच तयार झालेले आहे.

संदर्भ ग्रंथ :-

- | | | |
|-------------------------|---|------------------------------|
| १) डॉ. भोसले द. ता. | - | लोकसंस्कृती स्वरूप आणि विशेष |
| २) रुची | - | दिवाळी अंक, २००० |
| ३) सत्याग्रही विचारधारा | - | मार्च, २००२ |
| ४) रणधैर्य | - | दिवाळी अंक, २००० |
| ५) शब्दालय | - | दिवाळी अंक, १९९९ |
| ६) लोकमत | - | दिवाळी अंक, २००१ |
| ७) उत्सव | - | दिवाळी अंक, १९९९ |

‘चैत’ कादंबरीतील सण उत्सवाचे चित्रण

प्रा.डॉ.एकनाथ बाबुराव आळवेकर,

डी.के.ए.एस.सी. कॉलेज, इचलकरंजी

‘चैत’ ही द.तु. पाटील यांची कादंबरी मौज प्रकाशन गृह, मुंबई यांनी २०१८ साली प्रसिध्द केली. ग्रामीण जीवनानुभव मांडणा-या या कादंबरीत कोल्हापूर परिसरातील एका खेडेगावच्या यात्रेसंबंधीचे कथानक येते. यात्रेची पूर्वतयारी ते यात्रेची सांगता या अवकाशामध्ये कादंबरी सामावली आहे. ‘चैत’ या कादंबरीच्या शिर्षकातून ‘यात्रा’, कोल्हापुरी बोलीत ‘महाई’ हा अर्थ अभिप्रेत आहे. चैत्र महिन्यानंतर खेड्यातील यात्रांना सुरुवात होते त्यावरून यात्रेसाठी चैत किंवा ‘महाई’ असे म्हटले जाते.

‘चैत’ कादंबरीत गुढीपाडव्याच्या सणानंतर गावात चैत साजरा होणार असतो. गावसभा होऊन चैताचा दिवस ठरतो. गावातील ग्रामदैवताचा उत्सव चैत म्हणून साजरा होतो. बाळुबाचा चैत रविवारीच होणार असे गावसभा घेऊन ठरविले जाते. चैतासाठी पैशाचे नियोजन करण्यात प्रत्येकजण गुंतलेला असतो. चैत म्हटले की देवासाठी नैवेद्य म्हणून पुरण पोळीचा गोड जेवणाचा दिवस आणि दुसऱ्या दिवशी पै पाहुण्यांसाठी मांसाहारी जेवणाचा बेत असतो. चैतासाठी बकरे, नवी कपडे यावर होणारा प्रमुख खर्च असतो. ‘आजचा दिवस उद्या येत नाही’ असे म्हणून प्रत्येकजण प्रसंगी कर्ज काढून चैत साजरा करण्याच्या तयारीत असतो.

‘चैत’ कादंबरीत रामूनाना, पत्नी हौसाकाकू, मुलगा तानाजी लग्न झालेल्या तीन मुली असे कुटुंब आहे. रामूनाना अल्पभूधारक शेतकरी असून कधी कधी पत्नी-पत्नी रोजगाराला जातात तर तानाजी ऊस हंगामात दुसऱ्याच्या फडात काम करून कुटुंबाला हातभार लावतो. रामूनानासुद्धा चैतासाठी डेअरीतून दीड हजार, तानाजीच्या ऊसतोड कंत्राटदाराकडून एक-दिड हजार, रोजंदारीवरील अॅडव्हान्स, भात विकून मिळालेले पैसे अशी पैशाची जुळवाजुळव करतो.

चैताचा दिवस जवळ देईल तशी सर्वांची शेतातील, घरातील कामे उरकून घेण्याची घाई सुरू होते कपड्यांची खरेदी, दळप, कांडप, चटणी करणे. सणावाराला उधार माल देणारा दुकानदार आणि तिथला ग्राहक हे नाते वर्षानुवर्षे अबाधित असलेले कादंबरीतून पहायला मिळते. हौसाकाकू लेकींना केळीची शिदोरी देऊन यात्रेसाठी बोलावून घेते.

चैताच्या आदल्या दिवशी गावात बकऱ्यांचा बाजार भरतो. प्रत्येक कुटुंब आपल्या पै पाहुण्यांच्या बरेजेवर बकरे खरेदी करतो. दुपारच्यापुढे बकऱ्यांची जागा फिरत्या विक्रेत्यांनी घेतली. दुकानगाळे, पाळणेवाले यांनी मांडामांड केली. चैताचे वातावरण अधिक फुलायला सुरुवात होत असल्याचे चित्र कादंबरीकाराने उभे केले आहे. जागतिकीकरणाचा प्रभाव यात्रेवर झाल्याचे चित्रण केले आहे. चैताला शुभेच्छा देणारे डिजीटल बोर्ड, स्वागत बोर्ड चौकाचौकात, तिकटीवर झळकले, जीप ट्रॅक्टर, कारगाड्या, मोटरसायकली यांतून माणसं यात्रेला येत होती.

रात्रीचे बारा वाजल्यानंतर बकरी कापणे सुरू होते. मीठ घातलेली परात, अगरबत्ती, पाण्याचा तांब्या या वस्तू बकऱ्याबरोबर येऊ लागल्या यातून गावची, प्रथा परंपरा समजते.

नैवेद्य, नारळ घेऊन माणस बाळुबांच्या दर्शनाला जात होती. बैलांचे गाडे निघत होते. प्रत्येक घरात जेवणावळी उठत होत्या. जत्रेनिमित्त पै पाहुण्यांना जेवायला बोलविण्यामुळे त्यांच्या सुखदुःखाच्या गोष्टींची विचारपूस, ऋणानुबंधाची जपणूक ही माणस कशी करतात. हे ध्यानात येते. खेड्यातील हा आपलेपणा, नाती टिकविण्याची क्षमता त्यांच्यातल्या संस्कृती संस्काराचा एक भाग म्हणावा लागेल. आधुनिक काळात नात्यातील बंध अनेक कारणांनी विरळ होत असताना जत्रा, सण, उत्सव, नात्यातील सामूहिक कार्यक्रमांमुळे नात्यांची वीण अधिक घट्ट होताना आढळते.

यात्रेच्या दोन-तीन दिवसातील खास आकर्षण म्हणजे तमाशाचा फड आणि कुस्त्यांचे मैदान. गावातील आणि पाहुणे मंडळी रात्रीच्या तमाशांचा आनंद घ्यायला जातात. तमाशाचा नारळ फोडण्याचा मान सरपंचाचा असतो. दुसरा दिवस शिळ्या चैताचा असतो. चैताच्या दिवशी न आलेले पाहुणे दुसऱ्या दिवशी शिळ्या चैताला येतात. दुपारी कुस्त्यांचा फड असतो. कुस्त्यांच्या फडात मोजकेच पैलवान असतात. आजकाल तालमीत जाणाऱ्या पोरानांची संख्या कमी झालेली आहे. तालमीत आता पत्यांचा डाव चालू झाला होता. खेड्यातल्या या बदलाचे चित्र कादंबरीकाराने रेखाटले आहे. थोडक्यात, चैताच्या निमित्ताने जेवणावळी, तमाशा, पाळणे, खेळणी, कुस्त्या, आईस्क्रिम, कुल्फि यामध्ये आनंद शोधणारी ही गावची माणस असतात.

सण, उत्सव, यात्रा म्हणजे आनंदाची पर्वणी मानणारी ही खेड्यातील माणसं गोतावळ्यात सुख मानतात. यात्रा, सणासुदीचे दिवस म्हणजे माहेरवाशीणीसाठी विरंगुळ्याचे क्षण असतात. ते विरंगुळ्याचे क्षण हौसाकाकूच्या लेकींच्या वाटयाला येतात. सासरचा विसर पडून माहेरात रमणाऱ्या या लेकी स्वतः आनंदी राहून आई-बापालाही आनंदी ठेवतात. हे या यात्रेच्या वातावरणातून पहायला मिळते. एका छोट्या गावातल्या यात्रेच्या वातावरणाने भारलेली ही कादंबरी आहे.

कादंबरीत प्राध्यापक असलेले जनक नावाचे पात्र असून तो थोडा पुरोगामी, आधुनिक विचाराचा आहे. जत्रेसाठी जनककडे आईने पाच हजार रुपये मागितले होते ते पत्नीस न समजता तो आईकडे देतो. चैताच्या निमित्ताने होणारी पैशाची उधळपट्टी त्याला मान्य नसते. जनकचे विचार गावातल्या लोकांना पटत नव्हते. नोकरदार आणि गावातील माणस यांच्यातला वैचारिक संघर्ष कादंबरीत काही प्रसंगातून आलेला आहे. जत्रा, यात्रा, उरूस, सण, उत्सव यांचे ओंगळवाणे स्वरूप, डामडौल करण्यासाठी कर्ज काढणे, बकर कोंबड कापणे, दारू पिणे, श्रद्धा-अंधश्रद्धा या गोष्टींवर भाष्य करणारा जनक कादंबरीत पहायला मिळतो. यात्रेतील डिजीटल बोर्ड, लाईटिंग बघून त्याला

आश्चर्य वाटते. खेडयातल्या लोकांच्या अश्चर्याची आणि गरिबीची त्याला चिंता वाटते. ज्यांनी कर्ज काढून सण करण्याची पध्दत त्याला खटकते. मनोरंजनाची साधन नसल्याच्या काळात चैत ठिक. होता पण आता तो काळ राहिलेला नव्हता असे त्याची म्हणणे असते. यात्रेनिमित्त निघालेला ‘लोकप्रबोधन’ पेपरचा अंक यात्राविशेषांनी भरलेला पाहून त्याला राग येतो. नाव ‘लोकप्रबोधन’ पण जत्राच समर्थन बकऱ्यांच्या कत्तलीचा उदो उदो या गोष्टी त्याच्या मनाला पटत नव्हत्या. जाहिरातींच्या पैशासाठी त्या प्रथांचे वैभवीकरण करणे त्याला पसंत नव्हते.

गावातल्या एस.टी. स्टँडवर दामू मिसाळच्या खोक्याजवळ दारूच्या बाट्यांचा ढिग पडलेला जनकला दिसतो. ‘गावाला प्यायला पाणी जेवढे लागत नाही तेवढी दारू लागलीया’ हा गावचा पराक्रम दामून जनकला सांगितल्यावर यात्रा, लग्न, उत्सव यानिमित्ताने उधळपट्टी करणारा हा ‘खेडयातला समाज कधी सुधारणार’ असा प्रश्न पडतो.

यात्रा संपते हौसाकाकूच्या लेकी आपल्या आपल्या सासरी निघतात. लेकी आल्यामुळे हौसाकाकूला कामातून सवड मिळाली होती. जाताना तिघी लेकींना हातात काकण घालायला सांगते त्यांना चटणी, पापड, सांडगे बांधून देते. लेकींना पोहचवायला हौसाकाकू एस.टी. स्टँडपर्यंत जाते. लेकी गेल्यावर हौसाकाकूला घर सुनसुन वाटत.

‘चैत’ कादंबरीतील प्रत्येक प्रसंग, पात्रे ग्रामीण वातावरणात मुरलेले वाटतात. गुढीपाडवा, त्यादिवशी लिंब, गुळ खाणे, यात्रेची तयारी, यात्रेसाठी पैशांची जुळवाजुळव करणे, माहेरवाशीनींना शिदोरी देणे, बकऱ्यांचा बाजार, खेळणी, पाळणे, कळकट, मळकट कपड्यातील आईस्क्रिम, कुल्फी विक्रेते, बैलांच्या गाड्यांची मिरवणूक, मटणाच्या जेवणाच्या पंक्ती, पाहुण्यांची विचारपूस प्रत्येकाचे गोतावळ्यात रमणे, माहेरवाशीनींचा परतीचा प्रवास. या सर्व बाबी कादंबरीकाराने चित्रमय पध्दतीने रंगविल्या आहेत.

थोडक्यात, ‘चैत’ कादंबरीतील सण-उत्सवांचे चित्रण करणारे कथानक, मोजके प्रसंग पात्रे, कोल्हापुरी बोलीचा प्रभावी वापर, निवेदनातील चिंतनात्मकता अशी कादंबरीची वैशिष्ट्ये आढळतात.

संदर्भ :

१. पाटील द.तु. :- ‘चैत’, मौज प्रकाशनगृह मुंबई, २०१८



माहिती जतन व संवर्धनातील ग्रंथालयांची भूमिका

प्रा. वसंत बजरंग भागवत

ग्रंथपाल

जयवंत महाविद्यालय इचलकरंजी

सारांश :

संस्कृतीचे मानवी जीवनातील महत्त्व अनन्यसाधारण आहे. मानवी जीवनाचा विचार संस्कृतीविना करणे शक्य होत नाही. व्यक्तीचा जन्मच मुळी सांस्कृतिक जगात होत असतो व त्याच्या मृत्युपर्यंत व्यक्ती पूर्णतया संस्कृतीच्या उभ्या आडव्या धाग्यांनी बद्ध झालेली असते. समाजाची धारणा, समाजाचे वेगळेपण संस्कृतीमुळे टिकून राहते. संस्कृतीच्या जिवंतपणावरच समाजाचा जिवंतपणा अवलंबून असतो. त्यामळे सण व उत्सव हे भारतीय संस्कृतीतील एक महत्वाचे घटक आहेत. या सण व उत्सवांच्या माहितीचे स्त्रोत चिरंतर काळासाठी जतन व संवर्धन करण्याची जबाबदारी हि प्रामुख्याने ग्रंथालयांची आहे.

सांकेतिक संबोध: भारतीय संस्कृती, माहितीचे जतन व संवर्धन, ग्रंथालयांची भूमिका

प्रस्तावना :

भारत हा देश शेतीवर अवलंबून असलेला देश आहे. त्यामुळे सण - उत्सव हे शेती व्यवसायाला गृहीत धरून केले जातात. साधारणतः पावसाळ्यामध्ये जमिनीमधील पिकांची रोपण केली जाते व त्या केलेल्या शेतीचे पीक हिवाळ्यामध्ये शेतकरी घेत असतात. त्या पिकांचे उत्पादन मोठ्या प्रमाणात किंवा शेतकऱ्याच्या अपेक्षेप्रमाणे झाल्यास ते शेतकरी आपली खुशी किंवा आनंद व्यक्त करण्यासाठी सण - उत्सव साजरे करू लागले ' मेरे देश कि धरती उगले सोना उगले हिरे मोती' अश्यासारख्या गाण्यामधूनही आनंद व्यक्त केला जातो. त्याप्रमाणे आजही आपणास पहावयास मिळते कि, ग्रामीण भागात यात्रा, जत्रा, माही, उरूस हे साजरे करण्याचा उद्देश हा शेतीतून मिळालेल्या उत्पन्नाचा आनंद व्यक्त करण्यासाठीचाच असतो.

सण उत्सव याद्वारे शरीराचे आणि मनाचे आरोग्य चांगले राहते. लोकांमध्ये खेळीमेळीचे वातावरण तयार होते. शरीराचे आरोग्य विशेषतः आहारावर अवलंबून असते. ऋतूप्रमाणे आहारात बदल केला कि आरोग्य चांगले राहते म्हणून ऋतूप्रमाणे सण उत्सवांची रचना असलेली आपणास पहावयास मिळते.

शेतात चांगले पिक यावे यासाठी पृथ्वी, आप, तेज, वायू आणि आकाश या पंचमहाशक्तींची उपासना करण्यास सांगितले जाते. जेव्हा शरीराला तेल व तूप यांची गरज असते, भूक जास्त लागते तेव्हा दिवाळीसारखा सण हिवाळ्यामध्ये येतो. ज्यावेळी तिळाच्या पदार्थाची शरीराला आवश्यकता असते तेव्हा मकरसंक्रांतीचा सण थंडीच्या दिवसात येत असतो. उत्सव हे मनाचे आरोग्य जपतात. साधारणतः भारतीय सण हे चंद्रावर अवलंबून असतात आणि ऋतू हे सूर्यावर अवलंबून असतात.

उत्सव साजरे करीत असताना आप्तेष्ट, मित्र एकत्र येत असतात. गावोगावी उत्सवामध्ये गावातील सर्व आबालवृद्ध, स्त्री - पुरुष एकत्र येऊन सण - उत्सव साजरे करीत असतात. उत्सवामुळे सहकाराची व समानतेची भावना निर्माण होते. नविन चांगल्या विचारांचा प्रचार उत्सवात करणे त्यानिमित्ताने सार्वजनिक कामे करता येतात. तसेच या सण उत्सवाच्या कार्यक्रमाच्या नियोजनातून नविन नेतृत्व निर्माण होऊ शकते, कार्यकर्ते निर्माण होऊ शकतात. म्हणूनच लोकमान्य टिळक आणि महात्मा फुले यांनी स्वराज्य प्राप्तीसाठी राष्ट्रीय भावना लोकांच्या अंगी निर्माण होण्यासाठी सार्वजनिक उत्सवांची प्रथा सुरू केली. या उत्सवांमुळेच लोक त्यांचे जीवनातील दुःख, चिंता विसरून जातात. तसेच यानिमित्ताने व्यवसाय, उद्योग निर्मितीला चालना मिळत असते.

निर्मिती शक्ती उपासनेच्या नवरात्रानंतर सीमोल्लंघनाचा विजयादशमी दसरा सण येतो. विजयादशमीपर्यंत शेतातील धान्य घरात आणल्यानंतर पूर्वी लोक स्वारीला घराबाहेर पडत असत. हे सर्व झाल्यावर सर्व घरे

धनधान्यांनी भरलेली असत. त्यानंतर प्रकाशाचा अत्सव दिवाळीचा सण. अशारितीने सणांची रचना शेतीच्या कामांप्रमाणे करण्यात आलेली आहे.

माहिती जतन व संवर्धन करणे

अशा सर्व सण उत्सवांची माहिती जतन करण्यासाठी, भारतीय संस्कृतीचे जतन करण्याची जबाबदारी ग्रंथालयावर येऊन पडते. वेळोवेळी जेव्हा वाचकांना सण उत्सवा बाबतची माहिती हवी असते तेव्हा ती उपलब्ध करून देण्याची जबाबदारी हि ग्रंथालयांची असते. सदरची माहिती मग ती विश्वकोशामध्ये, एखाद्या ऐतिहासिक पुस्तकामधून किंवा इतर संदर्भ ग्रंथामधून असू शकते. ग्रंथालये हि माहितीचा स्त्रोत जपणारी निरंतर चालणारी संस्था असते.

माहितीचे जतन व संवर्धन या बाबतीत 'Harrod's librarians' glossary' या संदर्भग्रंथामध्ये माहिती दिलेली आहे ती खालीलप्रमाणे-

Conservation - The use of chemicals and other physical procedures in treatment or storage to ensure the preservation of a document.

Preservation - १. The primary functions of an archive depository to provide adequate facilities for the care, protection and maintenance of the archives of whatever kind.

२. Specific individual and collective measures taken for the repair, restoration, protection and maintenance of the archives.

IFLA या संघटनेने माहिती जतन व संवर्धन या संदर्भात केलेले विवेचन

Preservation - Includes all the managerial and financial consideration including storage and accommodation provisions, staffing levels, policies, techniques and methods involved in preserving library and archive materials and the information contained in them.

Conservation - Denotes those specific policies and practices involved in protecting library and archived materials from deterioration, damage and decay, including the methods and techniques devised by technical staff.

ग्रंथालयांची भूमिका

पूर्वी ग्रंथांचा समावेश जड वस्तू संग्रह म्हणून केला जात असे. त्यामुळे इतर फर्निचर किंवा अन्य वस्तूप्रमाणे त्या साहित्याची जपणूक करणे हे ग्रंथालयाचे कर्तव्य मानले जात होते. पण काही कालावधी नंतर ग्रंथाना जड वस्तू मधून वगळले. ग्रंथालयातील वाचनसाहीत्याचा वापर पुढे हि अनेक पिढ्यांना झाला पाहिजे त्यामुळे त्याची जपणूक केली पाहिजे हा दृष्टीकोन समोर आला.

ग्रंथालय मग ते सार्वजनिक असो कि शैक्षणिक कोणत्याही प्रकारच्या माहितीचा स्त्रोत जपण्याची, जतन करण्याची व त्याचा लाभ किंवा सेवा वाचकांना देण्याची जबाबदारी ग्रंथालयांची असते. त्यामुळे हा माहितीचा स्त्रोत जपण्यासाठी ग्रंथालयांनी घ्यावयाची जबाबदारी खालील प्रमाणे -

१. ग्रंथ किंवा इतर माहितीचा साठा जतन करताना ग्रंथ किंवा इतर माहिती चे साधन एकमेकास घट्ट चिकटवून ठेवू नयेत त्यामुळे माहितीच्या साधनाला हवा लागत नाही. कालांतराने ग्रंथ खराब होतात.
२. हवेतील आद्रतेमुळे पाने एकमेकास चिकटू शकतात.
३. ग्रंथ व अन्य माहितीच्या साधनाच्या कडा मुडपू नयेत. कारण त्यामुळे वाचनसाहित्य मुडपलेल्या ठिकाणापासून फाटण्याची शक्यता असते.
४. वाचनसाहीत्यावर सरळ सूर्यप्रकाश पडू देवू नये त्यामुळे कागद ठिसूळ बनतो.
५. वाचनसाहीत्याची वारंवार तापासणी करावी.
६. वाचनसाहीत्यावर धूळ पडणार नाही, पाणी पडणार नाही याची काळजी घ्यावी.
७. वाचनसाहीत्याला कीड लागणार नाही याची काळजी घ्यावी. अन्यथा सर्वच वाचनसाहित्य खराब होते.
८. लाकडी फर्निचर पेक्षा लोखंडी फर्निचर वापरावे. कारण लाकडी फर्निचरला कीड लागू शकते.

9. ग्रंथालयातील दुर्मिळ साहित्य, जीर्ण पण उपयुक्त वाचनसाहित्य स्वतंत्र दालनात ठेवावेत.
10. ग्रंथालयाची इमारत वातानुकुलीत असेल तर तेथील ग्रंथसंपदा अधिक वर्ष टिकून राहते.
11. वाचनसाहित्य दुर्मिळ असेल तर त्याचे झेरोक्स करून ठेवावे अथवा नविन अत्याधुनिक पद्धतीने त्याचे स्कॅनिंग करून ठेवावे किंवा लामिनेशन करून ठेवावे.
12. ग्रंथ किंवा वाचनसाहित्याचे मुख्य शत्रू हे पाणी, उष्णता, झुरळ, उंदीर, वाळवी, बुरशी, उधई, तसेच वाचकांच्या सवयी इत्यादि आहेत. यापासून वाचनसाहित्याची जपणूक व काळजी घेतली पाहिजे.
13. अत्याधुनिक पद्धतीने वाचन साहित्याचे जतन किंवा संवर्धन डिजिटल फॉर्म मध्ये करून ठेवता येते.

वाचकांची जबाबदारी : वाचकांसाठी ग्रंथालय सेवा पुरवली जाते पण वाचक देखील काही वेळा वाचन साहित्याचे नुकसान करीत असतात. काही वेळा हे कार्य मुद्दाम केले जाते तर काही वेळा अजाणतेपणी ग्रंथावर व वाचन साहित्यावर लिहिणे, रेघा ओढणे, ग्रंथातील चित्रे विद्रूप करणे, ग्रंथाची पाने दुमडणे, ग्रंथ कुठेपर्यंत वाचला हे कळावे म्हणून त्यात पेन्सिल, पेन ठेवणे, वाचन साहित्यावर या डोके ठेवून झोपणे. या व अशा अन्य कारणांमुळे वाचन साहित्याचे आयुष्य कमी होते. ग्रंथालयाचा वापर करणारा मी एकटाच नाही याची जाणीव वाचकांनी बाळगावी लागते व त्याकरिता ग्रंथालयीन कर्मचाऱ्यांची भूमिका काही प्रसंगी कठोरपणाची असावी लागते. तसेच वाचनसाहित्य परत घेताना ते सुस्थितीत आहे का याची खात्री करून घ्यावी लागते काही दोष आढळल्यास संबंधित वाचकास जबाबदार धरावे लागते.

बांधणी : एखादा ग्रंथ विकत घेत असताना त्याचे संरक्षण करणे, आयुष्य वाढवणे आणि अधिकाधिक वाचकांना तो उपलब्ध करून देणे याची जबाबदारी ग्रंथालयावर असते. हि जबाबदारी योग्य रीतीने पार पाडण्यासाठी ग्रंथ किंवा वाचनसाहित्य चांगल्या स्थितीत ठेवावे लागते. ग्रंथाची बांधणी चांगल्या प्रकाराची आहे का हे तपासून ते विकत घेतले पाहिजेत. ग्रंथांच्या कण्याचे कापड, कागद तपासून घेतले पाहिजेत. जेणेकरून वाचन साहित्य चिरकाल टिकून राहू शकते.

निष्कर्ष :

ग्रंथालये हि फक्त ग्रंथांचे अथवा इतर वाचन साहित्य ठेवण्याचे संग्रहालय नसून वाचकांना ज्ञानदान करण्याच्या हेतूने कार्य करणारी संस्था असते. ग्रंथालयातील वाचन साहित्याचा भविष्यात पिढ्यान्पिढ्या उपयोग होण्याच्या दृष्टीकोनातून दखल घेतली पाहिजे. म्हणजेच माहितीच्या साठ्याचे जतन व संवर्धन योग्य पद्धतीने केले गेले पाहिजे. भारतीय संस्कृतीतील सण उत्सव याविषयीची माहितीही संस्कृतीचा वसा जोपासण्याकरिता महत्वाची आहे. त्यामुळे माहितीचे जतन आणि संवर्धन करणे हि ग्रंथालयांची जबाबदारी महत्वाची असते.

संदर्भ :

1. नाडगोंडे, गु.द. (१९८०). सामाजशास्त्राची मुलतत्वे, कॉन्टिनेटल पुणे, ३०.
2. शिंदे, सुखदेव. (२०१५). इतिहास लेखनशास्त्र, एजुकेशन पब्लिशर्स, औरंगाबाद.
3. सातारकर, सु.प्र. (२००१). ग्रंथालय व्यवस्थापन तंत्र व मंत्र, अभय प्रकाशन, नांदेड.
4. पवार, एस.पी. (२००२). ग्रंथालय व माहितीशास्त्र, फडके प्रकाशन, कोल्हापूर.
5. थोरात, लक्ष्मण (२००७). ग्रंथालय माहितीशास्त्र, डायमंड, पुणे.
6. फडके, द.ना. (२०१२). ग्रंथालय संगणकीकरण आणि आधुनिकीकरण, युनिवर्सल, पुणे.
7. राठी, शुभांगी. (१९९८). महाराष्ट्राचा सामाजिक व राजकीय विकास, साहित्यसेवा प्रकाशन, औरंगाबाद.
8. कुलकर्णी, पी.के. खैरनार दिलीप. (२०१३). समाजशास्त्र परिचय, डायमंड, पुणे.
9. गायकवाड, आर. डी., सरदेसाई बी.एन., हनामाने व्ही.एन. इतिहास लेखन पद्धत व ऐतिहासिक स्मारके, फडके, कोल्हापूर.

सण उत्सव व संस्कृतीचे जतन

प्रा. डॉ. नयना श्रीकृष्ण गायकवाड

बाबासाहेब चितळे महाविद्यालय, भिलवडी

गोषवारा

सण-उत्सव हे भारतीय समाज जीवनाचे एक अविभाज्य अंग आहे. दैनंदिन जीवनात पोटापाण्यामागे लागलेला माणूस एका चाकोरीत अडकून पडतो इतर माणसांविषयी ह्यभाव व्यक्त करण्यासाठी त्याला वेळच मिळत नाही. म्हणूनच वर्षातील ठरावीक दिवशी दैनंदिन चाकोरी बाजूला ठेवून आपल्या जिवाभावाच्या माणसांविषयी वाटणारा आदर प्रेम आत्मीयता व्यक्त करण्यासाठी तो सणादिवशी भेटतो या सणांमध्ये कधी धार्मिक, सामाजिक, भावना प्रबळ असतात तर कधी राष्ट्रभावना प्रबळ असतात प्रस्तुत शोधनिबंध वर्णनात्मक पद्धतीने आणि दुय्यम स्त्रोतावर आधारित आहे. या शोधनिबंधात मकरसंक्राती सणाचा अभ्यास केलेला आहे. हा सण तीन दिवसांचा असून मकर राशीत सूर्य जातो त्या दिवसाला मकरसंक्रांत म्हणतात. हा सण पौष महिन्यात (१४ किंवा १५ जानेवारी) येतो. सूर्याचा मकर राशीत प्रवेश झाला की तो एका विशिष्ट गतीने उत्तरेकडे सरकू लागतो याला 'उत्तरायण' म्हणतात या सणाचे भौगोलिक, सांस्कृतिक आरोग्य व आहारविषयक महत्त्व या शोधनिबंधात सांगितले असून रुढी, परंपरा, ज्ञानविषयक निसर्ग, आरोग्य, आहार आणि आयुर्वेद यांनी जखडलेला हा सण आहे. संक्रातीच्या काळात आकाश वेगवेगळ्या रंगांच्या आणि आकाराच्या पतंगांनी सजलेले असते मुंबई, चेन्नई हैद्राबाद, उदयपूर, राजस्थान इत्यादी ठिकाणी 'पतंग महोत्सव' आयोजित केले जातात. गांजा, फिरकी आणि पतंग याची जणू चढा-ओढ सर्वत्र सुरू असते धार्मिक सणांद्वारे व्यक्तीची मानसिक, शारीरिक, आध्यात्मिक व नैतिक उन्नती साधली जाते जीवनातील कर्तव्यांचे त्यागाचे, दानाचे महत्त्व व्यक्तीच्या मनावर रुजते पराक्रमाचे कर्तृत्वाचे पाठ सणांमधून दिले जातात. समाजात चांगली मूल्ये रुजीवली जातात समाजातील भिन्न भिन्न घटकांनी एकत्र येण्याच्या दृष्टीने सण-उत्सव साजरे केले जातात.

१ प्रस्तावना -

सण-उत्सव हा मानवी संस्कृतीचा अविभाज्य भाग बनलेला आहे. संस्कृती आणि संस्कार हे दोन्ही शब्द सम्+कृ म्हणजे चांगले करणे या धातूपासून तयार झालेले आहेत भारत हा सणांचा नि उत्सवांचा देश आहे. भारतातल्या सर्व प्रांतांमध्ये अनेक सण आणि उत्सव वर्षभर उत्साहाने साजरे केले जातात. मोठ्या प्रमाणात साजरे सण-उत्सव हे भारताचे मनोहारी रूप आहे त्या निमित्ताने लोक एकमेकांना प्रेमाने भेटतात. शुभेच्छा देतात. एकमेकांच्या आनंदात सहभागी होतात सणांच्या रंगामध्ये न्हाऊन निघतात. शेकडो वर्षांची परंपरा सर्वच सणांना आहे. सणांमुळे समाजातला बंधुभाव आणि भगिनीभाव वाढतो. सर्व धर्म समभाव वाढवण्यामध्ये सणांचा व उत्सवांचा मोठा वाटा आहे. देशाच्या राष्ट्रीय एकात्मतेचं एक दृश्यरूप म्हणजे हे सण आणि उत्सव आहेत. देशात अधिक एकात्म आनंदी समाज आणि सहीष्णू समाज घडविण्यात सण 'उत्सव महत्वाची भूमिका बजावितात या सणांमध्ये कधी धार्मिक सामाजिक भावना प्रबळ असतात तर कधी राष्ट्रभावना प्रबळ असते धार्मिक सणांद्वारे व्यक्तीची मानसिक, आध्यात्मिक व नैतिक उन्नती साधली जाते. जीवनातील कर्तव्यांचे, त्यागाचे दानाचे महत्त्व व्यक्तीच्या मनावर बिंबवले जाते पराक्रमाचे, कर्तृत्वाचे पाठ दिले जातात चांगली मूल्ये रुजवली जातात.

२ अभ्यासाचे महत्त्व -

मानव हा समाजप्रिय प्राणी आहे इतर माणसांशी असलेले भावनिक नाते हा मानवाच्या जीवनाचा आधार असतो. दैनंदिन जीवनात पोटापाण्यामागे लागलेला माणूस एका चाकोरीत अडकून पडतो. इतर माणसांविषयीचा हृदयभाव व्यक्त करण्यासाठी माणसाला वेळच मिळत नाही. म्हणूनच वर्षातील ठरावीक दिवशी दैनंदिन चाकोरी बाजूला ठेवून आपल्या जिवाभावाच्या माणसांविषयी वाटणाऱ्या सख्यभाव त्यांच्याविषयीची आत्मीयता व्यक्त करण्यासाठी तो त्यांना भेटतो आनंदोत्सव साजरा करतो हेच त्याचे सण आणि उत्सव होत या सणांमध्ये कधी

धार्मिक, सामाजिक भावना प्रबळ असतात तर कधी राष्ट्रभावना प्रबळ असते म्हणून सण - उत्सव हे मानवी समाजाच्या जीवनाचे एक अविभाज्य अंग आहे.

३ अभ्यासाचे गृहीतक - शेकडो वर्षांची परंपरा असलेल्या व मोठ्या प्रमाणावर साजरे होणारे सण-उत्सव हे भारताचं मनोहारी रूप पाहणे.

४ अभ्यासाची उद्दिष्टे -

- १] भारतीय सण - उत्सवाचा अभ्यास करणे.
- २] मकरसंक्रांतीचे भौगोलिक महत्व पाहणे.
- ३] मकरसंक्रांतीचे सांस्कृतिक महत्व अभ्यासणे.
- ४] मकरसंक्रांतीचे आहारातील महत्व जाणणे.
- ५] मकरसंक्रांतील स्त्रियांचा जिवाळा अभ्यासणे.

५ अभ्यासपद्धती - प्रस्तुत शोधनिबंध हा दुय्यमतथ्य संकलनावर आधारित असून यामध्ये वेगवेगळी पुस्तके, मासिके, नियतकालिके, वर्तमानपत्रातील लेख इत्यादींचा आधार घेतला आहे.

६ विश्लेषण

६.१ भारतीय सण-उत्सवाचा अभ्यास - भारतीय सणांचे वैशिष्ट्यच असे आहे, की प्रत्येक सण हा आपापल्या परीने मोठा आणि महत्वाचा आहे. सोबतच आनंदाची, स्नेहाची मनमुराद पखरण करणाराही आहे. सण-उत्सव हा मानवी संस्कृतीचा अविभाज्य भागबनलेला आहे हिंदू सण व उत्सव मराठी महिन्याप्रमाणे शास्त्रशुद्ध पायावर उभे आहेत चैत्र, वैशाख, ज्येष्ठ, आषाढ श्रावण, भाद्रपद, आश्विन. कार्तिक मार्गशीर्ष, पौष माघ व फल्गुन इत्यादी महिन्यात पुढीलप्रमाणे सण व उत्सव येतात.

सण

चैत्र ते आषाढ - गृहीपाडवा (वर्षप्रतिपदा) चैत्रागौरी, अक्षयतृतीया, वटसावित्री, आषाढशुद्ध एकादशी.

श्रावण - नांगपंचमी, राखी पौर्णिमा, मंगलागौरी, पिठोरी अमावस्या बैलपोळा श्रीसत्यनारायणपूजा जिवत्या.

भाद्रपद - हरतालिका, गणेशचतुर्थी, ऋषिपंचमी, अनंतचतुर्दशी.

आश्विन व कार्तिक - नवरात्रोत्सव, ललितापंचमी, महालक्ष्मी, विजयादशमी दिवाळी, नरकचतुर्दशी, लक्ष्मीपूजा बलिप्रतिपदा, भाऊबीज, तुलसीविवाह, वैकुंठचतुर्दशी त्रिपुरीपौर्णिमा.

मार्गशीर्ष ते फाल्गुन - चंपाषळी, मकरसंक्रांत रथसप्तमी, महाशिवरात्र, नव्याची पौर्णिमा, होळी धुलवड, आणि रंगपंचमी इत्यादी.

उत्सव - रामनवमी, हनुमान जयंती, गंगोत्सव गोकुळअष्टमी कोजगुरी पौर्णिमा आणि दत्तजयंती.

१५ ऑगस्ट हा स्वातंत्र्यदिन, २६ जानेवारी हा प्रजसत्ताकदिन हे आपले सर्वात मोठे राष्ट्रीय सण आहेत. या दोन सणांचा उत्सव आसेतुहिमाचल मोठ्या उत्साहाने साजरा होतो.

६.२ मकरसंक्रांतीचे भौगोलिक महत्व पाहणे - मकर संक्रांतीचा सण दरवर्षी १४ जानेवारीला येतो क्वचित १५ जानेवारीलाही संक्रांत येते. १४ जानेवारी रोजी सूर्य मकर राशीत प्रवेश कालगणनेप्रमाणे वर्षभराच्या कालावधीत सूर्य बारा राशींतून भ्रमण करतो म्हणजे सूर्याची बारा संक्रमणे होतात म्हणजेच वर्षात बारा संक्रांती येतात पण 'मकरसंक्रांत' ही त्यातील सर्वात महत्वाची मानली जाते कारण सूर्याचा मकर राशीत प्रवेश झाला की तो एका विशिष्ट गतीने उत्तरेकडे सरकू लागला यालाच 'उत्तरायण' म्हणतात. भारतीयांना उत्तरायणात अधिक प्रकाश, उष्णता यांचा लाभ होतो. सूर्य म्हणजे शक्ती आणि आरोग्य अशीही सांगड घातली आहे त्यामुळे या दिवसाला उत्सवाचा, आनंदाचा दिवस म्हणून महत्व प्राप्त झालेले आहे.

६.३ मकरसंक्रांतीचे संस्कृतीक महत्व अभ्यासणे - सूर्याच्या मकर राशीच्या संक्रमणाचे संक्रांतीच्या स्वरूपात दैवतीकरण ही कालौघात आले आहे. संक्रांत येणे म्हणजे अनर्थ ओढवणे होय. संक्रांत हे एक देवी स्वरूप मानले आहे. लाब ओठ, दीर्घ नाक, एक तोंड, नऊ बाहू असे तिचे स्वरूप मानलेले असून दरवर्षी तिचे वाहन, शस्त्र, वस्त्र अवस्था, अलंकार, भक्षण या गोष्टी वेगवेगळ्या असतात आणि त्या भावी संक्रांतीच्या सूचक मानल्या जातात. संक्रांत ज्या दिशेकडून येथे तिकडे समृद्धी मिळते आणि ज्या दिशेला जाते तिकडे संकटे कोसळतात असे मानले जाते. हा सणाचा जरी दिवस असला तरी त्या दिवशी कोणतीही शुभकार्ये केली जात नाहीत.

६.४ मकरसंक्रांतीचे आहारातील महत्व - मकरसंक्रांत हा सण भोगी, संक्रांत आणि किंक्रांत (करिदिन) अशा तीन दिवसांत विभागलेला आहे. वरून तीळ लावलेली बाजरीची भाकरी, ताजे लोणी, मुगाच्या डाळाची खिचडी, त्यावर तूप, ओले खोबरे कोथिंबीर, पावटा, वांगी, गाजर मटार, घेवडा यांची मिश्र भाजी आणि वांग्याचे भरीत यांचा नैवेद्य दाखवून भोगीच्या दिवशी आहार घेतला जातो आहारशास्त्रानुसार संक्रांतीला खूप महत्व आहे जानेवारी (पौष) महिन्यातील थंडीच्या दिवसांत शरीर कोरडे रखरखीत आणि रुक्ष बनलेले असते. त्वेचेला आणि शरीराला बळ आणि स्निग्ध पौष्टिक आहाराची गरज असते म्हणून अशा प्रकारचा शरीराला बळ आणि स्निग्धता देणारा भरपूर पौष्टिक आहार घेतला जातो. पुढे येणाऱ्या उन्हाळ्याला तोंड देण्यासाठी पुरेसे बळ शरीरात निर्माण व्हावे हा त्या मागचा हेतू आहे.

६.५ मकर संक्रांतीतील स्त्रियांचा जिवाळा अभ्यासणे - संक्रांत हा खासकरून स्त्रियांचा सण आहे. संक्रांतीच्या दिवसापासून रथसप्तमी पर्यंत कोणत्याही एका दिवशी किंवा संक्रांतीदिवशी घरोघरी स्त्रियां हळदीकुंकवाचा समारंभ आयोजित करतात, एकमेकींना भेटतात, एकमेकींची सुख-दुःखे जाणून घेतात, मैत्री वाढवतात, मैत्रीची खूप म्हणून तिळगुळा सोबत एखादे सुवासिक फुल, गजरा आणि उपयोगी भेटवस्तू देतात, मातीची पाच मडकी घेऊन त्यात तळीभुडेमुगाच्या शेंगा, ऊसाचे कांडे, गव्हाच्या लोंब्या बोरे, कापूस हळदी-कुंकू इत्यादी घालून स्त्रिया एकमेकींनावाण देतात. या दिवशी नववधूला हलव्याच्या दागिन्यांनीसजवून तिचे कौतुक करण्यात येते. संक्रांतीच्या तिसऱ्या दिवशी करदिनाला वर्षाच्या आतील मुला - मुलींचे बोरन्हाण केलं जाते या दिवशी मुलांच्या डोक्यावर बोरे, गोळ्या, बिस्किटे चॉकलेटचा वर्षाव केला जातो.

७ निष्कर्ष -

भारतीय सण म्हणजे केवळ रूढी, परंपरा यांना जखडलेले उत्सवी दिवस नाहीत तर ज्ञान विज्ञान, निसर्ग, आरोग्य, आयुर्वेद, आहार यांचा तो एक अपूर्व मेळ असतो म्हणूनच आपले सण ही आपली जीवनशैली आहे. आचार - विचार, संस्कार यांचं ते एक अधिष्ठान आहे. संक्रांतीचे महत्व हे एकमेकाबद्दलचा जिवाळा, स्नेह निर्माण करण्याचे या दिवशी आपल्या नातेवाईकांना, इष्टमित्रांना तिळगूळ शुभेच्छापत्रे, मॅसेज, व्हॉटसपद्वारे शुभेच्छा दिल्या जातात सध्या वृद्धाश्रम अनाथाश्रम, तुरुंगातील कैदी, अंध-अपंग विद्यालये याठिकाणी संक्रांतीनिमित्त तिळगूळवाटपाचे कार्यक्रम करून या घटकांना तुम्ही एकटे नाहीत तर संपूर्ण समाज तुमच्यासोबत आहे असा विश्वास देण्याचा स्तुत्य उपक्रम अनेक सामाजिक संस्था मार्फत राबविला जातो हा सण आबालवृद्धांचा आहे. "तिळगूळ घ्या गोड बोला!"

८ संदर्भ साहित्य

- १ प्रा.सै.माधवी कवी - महिला कल्याण आणि विकास-विद्या प्रकाशन नागपूर
- २ काशिजाथ अनंत जोशी - संपूर्ण चातुर्मास - धार्मिक प्रल्शन संस्था, मुंबई.
- ३ सौ.मृणालिनी अ. देशपांडे - दवीमाहात्म्य प्राकृतसममंजी वेदवाणी प्रकाशन- कोल्हापूर
- ४ अ. रमा मराठे - हरात जागावं - मेहता पान्लिशिंग हाहूस - पुणे
- ५ गौरी कानेरकर - सण - उत्सव - युनिक बुक्स टिळल रोह पुणे.

आजचे सण, समाज आणि पर्यावरण

श्री गणेश दादू गायकवाड

कला व वाणिज्य महाविद्यालय कोयनानगर

“ उत्सवप्रियः खलु मनुष्यः ” असे महाकवी कालिदास यांनी म्हटले आहे आणि ते शंभर टक्के बरोबर आहे. माणूस हा खरोखर उत्सवप्रिय आहे. त्यामुळेच भारतीय संस्कृतीत सण आणि उत्सवांना विशेष महत्व आहे. सण असो किंवा कोणताही समारंभ असो, त्यात सर्वजण उत्साहाने सहभागी होतात. सण, उत्सव, व्रते, समारंभ या स्वरूपात आपला थोर दिर्घकालीन वारसा लाभला आहे. हा वारसा जोपासला आहे, विशेष म्हणजे भारतीय संस्कृती ही आजपर्यंत टिकून आहे, त्याचे सर्वात जास्त श्रेय येथील सण आणि उत्सवांनाच आहे. कारण प्रत्येक सण हा या देशाच्या वेगवेगळ्या संस्कृतीचे प्रतिक आहे.

श्रावण महिना संपला की गणपतीचे वेध लागतात. गणपतीनंतर पितृपक्ष होतो की पाठोपाठ नवरात्र, दसरा, दिवाळी; त्यानंतर काही काळातच मकरसंक्रांत; त्या आधी नवे वर्ष म्हणजे गुढीपाडवा नव्हे; तर ३१ डिसेंबर. मग गुढीपाडवा, होळी वगैरे. वर्षभर साजरीकरणाची काही ना काही निमित्त सुरु असतात. भारतातील वेगवेगळ्या जातिधर्माचे वेगवेगळे सण. सणांचे महत्त्वही वेगवेगळ्या ठिकाणी कमीजास्त असते; किंबहुना ‘होते’ असे म्हणू. गेल्या काही वर्षांत सण साजरा करण्यामध्ये स्थानानुसार, जातिधर्मानुसार असलेले फरक नाहीसे होऊ लागले आहेत. उदाहरणार्थ भावाबहिणीचा सण म्हणून महाराष्ट्रात भाऊबीजेला महत्त्व होते, रक्षाबंधनाचे महत्त्व उत्तर भारतात अधिक. मात्र, हल्ली सरसकट सर्वत्र राखीपौर्णिमा साजरी केली जाते आणि भाऊबीजसुद्धा सारख्याच उत्साहाने सर्वत्र साजरी केली जाते. प्रादेशिक सणांमध्ये पाश्चात्य साजरीकरणांचीही भर पडली आहे, त्यामुळे ३१ डिसेंबर सर्व आर्थिक स्तरांमध्ये, सर्व वयोगटात साजरा होताना दिसतो. खेरीज, मदर्स डे, फादर्स डे इत्यादी असतातच. तेवढीच साजरीकरणाला आणखी काही निमित्त, असा विचार तरुण पिढी करताना दिसते. एकूणात सणसमारंभांचे प्रमाण वाढले आहे असे दिसून येते.

सण-उत्सवांचा उद्देश :

प्राचीन कालापासून भारत हा शेतीप्रधान देश आहे. त्यामुळे सण-उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे तयार करण्यात आली आहे. सण-उत्सवांचा मूळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य विशेषतः आहारावर अवलंबून असते. ऋतूप्रमाणे आहारात बदल केला, की आरोग्य चांगले राहण्यास मदत होते. म्हणून ऋतूप्रमाणे सणांची रचना केलेली आहे. श्रावण महिन्यात शेतीची बरीचशी कामे झालेली असतात. बाहेर मुसळधार पाऊस पडत असतो. अशा वेळी बरीच माणसे घरातच राहतात. शरीराचे चलनवलन कमी होते. अशा वेळी शरीराला हलक्या आहाराची जास्त गरज असते. म्हणून श्रावण महिन्यात जास्त उपवास करण्यास सांगण्यात आले आहे. पचनास जड असा मांसाहार करू नये, असे सांगण्यात आले आहे. पोटात गॅसेस होऊ नयेत यासाठी कांदा, लसूण खाऊ नका, असे सांगण्यात आले आहे. शेतात धान्य चांगले पिकावे यासाठी पृथ्वी, आप, तेज, वायू आणि आकाश या पंचमहाशक्तींची उपासना करण्यास सांगण्यात आले आहे. उपवास, उपासना, धार्मिक ग्रंथांचे वाचन करण्यास सांगण्यात आले आहे. जेव्हा शरीराला तेल-तुपाची गरज असते, भूक जास्त लागते असा दिवाळीसारखा सण हिवाळ्यात येत असतो. ज्या वेळी तिळाच्या पदार्थाची शरीराला आवश्यकता असते असा मकरसंक्रांतीचा सण थंडीमध्ये येत असतो.

ठरावीक सण ठरावीक ऋतूमध्ये येणे आवश्यक असते; पण हे कसे घडणार? कारण आपले सण हे चंद्रावर अवलंबून असतात आणि ऋतू हे सूर्यावर अवलंबून असतात. ठरावीक सण ठरावीक ऋतूत यावेत यासाठी आपल्या पंचांगात चंद्र-सौर पद्धतीचा मेळ घातलेला आहे. यासाठी एक नियम तयार करण्यात आला आहे. मीन राशीत सूर्य असताना ज्या चंद्र महिन्याचा प्रारंभ होतो त्याला चत्र म्हणतात. मेष राशीत सूर्य असताना ज्या चंद्र महिन्याचा प्रारंभ होतो त्याला वैशाख म्हणतात. सूर्य वृषभेत असताना ज्येष्ठ, मिथुनेत असताना आषाढ,

कर्कत असताना श्रावण, सिंहेत असताना भाद्रपद, कन्येत असताना आश्विन, तुळेत असताना कार्तिक, वृश्चिकेत असताना मार्गशीर्ष, धनू राशीत असताना पौष, मकर राशीत असताना माघ आणि कुंभ राशीत असताना फाल्गुन महिन्याचा प्रारंभ होतो; परंतु कधी कधी एका राशीत सूर्य असताना दोन चांद्र महिन्यांचा प्रारंभ होतो. अशा वेळी पहिला तो अधिकमास समजला जातो आणि दुसरा तो निजमास मानला जातो. अशा रीतीने ऋतू आणि सण यांची सांगड राहण्यास मदत होते. त्यामुळे उपवासाचा श्रावण महिना पावसाळ्यातच येतो आणि तेल-तुपाचे पदार्थ खावयाची दिवाळी थंडीमध्ये येते. पंचांगात चांद्र-सौर पद्धतीचा मेळ घातला गेला असल्यामुळे हे शक्य होते.

उत्सव हे मनाचे आरोग्य जपत असतात. उत्सव साजरे करीत असताना आप्तेष्ट-मित्र एकत्र येतात. गावाच्या उत्सवात तर गावातील सर्व आबालवृद्ध स्त्री-पुरुष एकत्र येत असतात. उत्सवामुळे एकमेकांच्या भेटीगाठी होत असतात. उत्सवांमुळे सहकाराची व समानतेची भावना निर्माण होते. नवीन चांगल्या विचारांचा प्रचार उत्सवात करणे सहज शक्य होते. एखाद्या सार्वजनिक कामासाठी पसा गोळा करणे शक्य होते. सर्वांनी एकत्र येऊन मोठे काम करता येऊ शकते. या उत्सवांतून मोठी सार्वजनिक कामे केली जाऊ शकतात. उत्सवांमधूनच नेतृत्व निर्माण होऊ शकते. कार्यकर्ते निर्माण होऊ शकतात. म्हणूनच लोकमान्य टिळक आणि महात्मा फुले यांनी स्वराज्यप्राप्तीसाठी आणि राष्ट्रीय भावना निर्माण व्हावी यासाठी सार्वजनिक उत्सवांची प्रथा सुरू केली. उत्सवात सहभागी झाल्याने होणाऱ्या आनंदप्राप्तीबरोबरच माणसे आपल्या जीवनातील दुःख, चिंता विसरून जातात उत्सवातून कला सादर करूनच कलावंत मोठे होतात. उत्सवांमुळे हजारो हातांनाही काम मिळते. राष्ट्रपुरुषांच्या जयंती उत्सवांमुळे राष्ट्राभिमान जागृत होण्यास मदत मिळते.

आजचे सण-उत्सव :

वाढती असुरक्षितता, वाढती महागाई, प्रत्येक क्षेत्रातील जीवघेणी स्पर्धा, अंधश्रद्धा, बदललेली जीवनशैली, इंग्रजीतून शिक्षण, मॉल संस्कृती, विभक्त कुटुंब पद्धती, पाश्चात्य संस्कृतीचा परिणाम, पशाला आलेले वेगळे महत्त्व आणि कमी श्रमात मोठे यश मिळविण्याची इच्छा यामुळे वैयक्तिक सण-उत्सव साजरे करण्याच्या उद्देशामध्ये आणि पद्धतीमध्ये खूप बदल झाला. तसेच वाढती लोकसंख्या, उत्सवात वापर करण्यासाठीची आधुनिक साधने, उत्सवातील अर्थकारण, राजकीय हस्तक्षेप, वाढती जीवघेणी स्पर्धा, प्रसारमाध्यमांचा प्रभाव आणि नियंत्रणाचा अभाव यामुळे सार्वजनिक उत्सव साजरे करण्याचा उद्देश व पद्धतीमध्येही खूप बदल झाला. अर्थात हे बदल चांगले-वाईट दोन्हीही प्रकारचे आहेत असे म्हणता येईल.

दैनंदिन जगण्यातून बदल, रुचिपालट, लोकांना एकत्र येण्याचे निमित्त म्हणून अधूनमधून सणसमारंभ केले जातात. सण साजरे करण्याची ही कारणे कायम राहिली असली; तरी साजरीकरणामागचा विचार मात्र बदलला आहे. मराठी किंवा भारतीय सणवार विचारपूर्वक पाहिले; तर लक्षात येते की प्रत्येक सण हा निसर्गातील बदलाशी संबंधित आहे. ऋतूबदल, त्यानुसार बदलणारी खाद्यपदार्थांची उपलब्धता, आरोग्यावर होणारे परिणाम या बाबी लक्षात घेऊन सणवार आणि ते साजरा करण्याच्या पद्धती ठरल्या आहेत. या पद्धती आजही यथाशक्ती पाळल्या जाताना दिसतात, पण त्यामागचा 'निसर्गातील बदलांच्या पार्श्वभूमीवर आपल्या जीवनशैलीकडे जाणीवपूर्वक पाहण्याबाबतचा' मूळ विचार मात्र गळून गेला आहे. गणपती साजरा करताना विविध प्रकारच्या वनस्पती पूजेसाठी, नैवेद्यात वापरण्याची पद्धत आहे; गणेशचतुर्थीनंतर ऋषिपंचमीला ऋषींची भाजी करण्याची पद्धत आहे. मकरसंक्रांतीला बाजरीची भाकरी, तिळगूळ करण्याची पद्धत आहे. त्या त्या ऋतूत ठराविक धान्य, वनस्पती आरोग्यदायी ठरतात म्हणून त्या आहारात असाव्यात, अशी आठवण करून देणाऱ्या या पद्धती आहेत. मात्र, आता त्या केवळ प्रतीकात्मक उरल्या आहेत. मकरसंक्रांतीपुरता सोयीस्कररित्या तिळगूळ केला किंवा आणला जातो पण एरवी त्या ऋतूत बाजरीचा, तिळाचा वापर म्हणावा तितका होताना दिसत नाही. बहुतेक घरांत ऋषिपंचमीला ऋषींची भाजी होते, पण तो दिवस संपला की त्या भाजीचे महत्त्व संपले. दिवसाचे महत्त्व जाणून त्या दिवशी भाजीवालेसुद्धा या भाज्या महाग विकतात. आधी महिनाभर व नंतर काही काळ या भाज्या बाजारात दिसतात, पण त्यांना फारशी मागणी नसते.

सणवार साजरा करण्याचे स्वरूप बदलण्यात बाजारपेठ मोठ्या प्रमाणावर कारणीभूत आहे. गणपतीपासून बाजारपेठेचा 'फेस्टिव्हल सीझन' सुरू होतो. लोकांपर्यंत पोहोचण्याच्या उपलब्ध असलेल्या सर्व माध्यमांतून आकर्षक, लक्षवेधी जाहिरातींचा मारा सातत्याने एरवीही होत असतो, त्यात फेस्टिव्हल सीझनच्या ऑफर, डिस्काउंट, सेलच्या जाहिरातींची भर पडते. कथित उंची, प्रतिष्ठित, आरामदायी जगण्याची स्वप्न जाहिराती मांडतात आणि ती साध्य करण्यासाठी उत्पादने विकत घेण्याचा एकमेव मार्ग सुचवितात. नसलेल्या गरजा आहेत हे जनमानसावर ठसवितात. नातेसंबंधात भावना व्यक्त करण्यासाठी भेटवस्तू वापरण्याची पद्धत जाहिरातबाजीमुळे वाढली आहे. कोणताही सण असो त्यासाठी खरेदी करण्यास बाजारपेठ कारण व प्रोत्साहन देते. बिनगरजेची उत्पादने खपविण्यासाठी सण निर्माणही केले जातात; फ्रेंडशिप डे, वेलेंटाइन डे, साखरपुडा, लग्न, मुंजी, बारसे, वाढदिवस, लग्नाचे वाढदिवस इत्यादी.

यामुळे सर्व सणउत्सव साजरा करण्यामध्ये सारखेपणा आला आहे. सण म्हणजे भरपूर खरेदी करणे, ज्यांना भरपूर खायला आहे त्यांनाच वारंवार पक्वान्नाचे जेवण देणे हे कौटुंबिक पातळीवरील समीकरण बनले आहे; तर सार्वजनिक पातळीवर उत्सव म्हणजे डीजे, नाचगाणी; हे करताना समाजातील इतर घटकांप्रती संवेदनशीलता न बाळगणे. "रीतसर परवानगी मिळाली नाही; तरी गणेशोत्सव दणक्यात साजरा करू" हे उद्गार असंवेदनशीलतेचेच लक्षण आहेत. कौटुंबिक व सार्वजनिक पातळीवर 'सेलिब्रेशन म्हणजे मद्यपान' असाही समज रूढ झाला आहे. त्यातून उद्भवलेल्या सामाजिक समस्या सर्वपरिचित आहेत.

त्याचबरोबर, साजरीकरणामध्ये देण्याघेण्याला अवास्तव महत्त्व आले आहे. भेटवस्तू देणे ही औपचारिकता व सक्तीची बाब बनली आहे - "नाही दिले काही; तर लोक काय म्हणतील?" त्यामुळे, ज्या व्यक्तीला भेटवस्तू द्यायची तिची आवडनिवड, गरज लक्षात न घेता वस्तू दिल्या जातात. महागड्या, निरुपयोगी वस्तू प्रतिष्ठेची बाब म्हणून दिल्या जातात. उच्च व मध्यमवर्गातही गरजेच्या सर्व वस्तू हल्ली घरोघरी असतात, तरीही प्रत्येक सणवारी घरात वस्तूंची भर पडत असते. भेटवस्तू देऊन भावना व्यक्त करण्याचा पर्याय मोहक वाटला; तरी त्या मोहात पडण्यापूर्वी सामाजिक आणि पर्यावरणीय भान बाळगणे गरजेचे नाही का?

आपले घर बिनगरजेच्या वस्तूंनी ओसंडून वाहात आहे; त्यावेळी देशातील बहुसंख्य जनतेच्या प्राथमिक गरजाही पूर्ण होऊ शकत नाहीत. सणवार साजरा करताना नको असलेल्या, चैनीच्या वस्तूंचा खर्च करण्यापेक्षा बहुसंख्य वंचित जनतेसाठी काही करता येईल का, असा विचार म्हणजे सामाजिक भान. पर्यावरणीय भान म्हणजे बिनगरजेच्या, चैनीच्या वस्तू निर्माण करण्यासाठी नैसर्गिक संसाधने वापरली जातात. वरकरणी वस्तू लहान, क्वचित पर्यावरणस्नेही भासली; तरी प्रत्यक्षात तिच्या उत्पादनात पर्यावरणाची बरीच हानी झालेली असू शकते. खेरीज, अतिरिक्त उपभोगाचे पर्यावरणावर दूरगामी परिणाम होत असतात. उदाहरणार्थ थर्मोकोलची सजावट पर्यावरणासाठी घातक ठरते, हे लक्षात आल्यावर बाजारपेठेत कागदी मखरे आली. मात्र, कागदाचा पर्यावरणस्नेही गुणधर्म हा त्याचे विघटन होते इतकाच आहे. कागद तयार करण्यासाठी जंगलतोड केली जाते. शिवाय, कागदाचा पुनर्वापर करण्यासाठी भरपूर पाणी, घातक रसायने वापरावी लागतात. हे लक्षात घेता कागदाचा वापर, मग तो पुनर्वापर असला; तरीही पर्यावरणासाठी घातकच. आपल्या वापरातील प्रत्येक वस्तूच्या निर्मितीसाठी निसर्गातील कायकाय साहित्य कोणकोणत्या पद्धतीने मिळवून वापरले आहे, हे लक्षात घेतले; तर आपल्या सण साजरा करण्याची पर्यावरणीय किंमत वाचकांच्या लक्षात येईल!

संदर्भ ग्रंथ :

- १ भारतीय सण आणि उत्सव : प्रा. मधू जाधव
- २ राष्ट्रीय व धार्मिक सण उत्सव : सौ. करुणा ढापरे
- ३ भारतीय सण व उत्सव : डॉ. कृ. पं. देशपांडे

उत्सव का साहित्य में प्रतिबिंब

प्रा.हसीना अत्तार,

हिन्दी विभाग,

के.एल.ई संस्था,

जी.आई.बागेवडी कला,विज्ञान और वाणिज्य महाविद्यालय निष्पाणी, जिल्ला: बेलगावी।

प्रस्तावना :-

उत्सव का तात्पर्य यही है कि उत्सव में जाना या उत्सव मनाना यानि आनंद को भोगना है, वहां बच्चों के मन से जुड़ी चीजें प्राप्त होती हैं, जैसे कि खिलौने, मिठाईयाँ और युवाओं के लिए दंगल, नौटंकी का प्रदर्शन, स्त्रियों के लिए सौन्दर्य प्रसादन और बहुत सारी खरीदारी करना और घर के कर्ता पुरुषों के लिए घरवालों की इच्छाओं को पूर्ण करना और परिवार के साथ समय बिताना, क्योंकि कर्ता पुरुष धन अर्जन में इतने व्यस्त होते हैं, कि उन्हें परिवार के साथ खुश होने का भी समय नहीं निकाल पाते हैं लेकिन उत्सव का ही एक ऐसा समय है उस दिन परिवार के हर छोटे-बड़े सदस्य मिलजुलकर खुशियाँ मानते हैं इस विचार को कई साहित्यकारों ने साहित्य में प्रतिबिंबित किया है साथ ही उत्सव के समय अभावग्रस्त परिवारों को किस स्थिति का सामना करना पड़ता है, इसका भी साहित्य में मार्मिक चित्रण हुआ है। जैसे साहित्य समाज का दर्पण होता है उसी प्रकार समाज से जुड़े सुख-दुख, त्याग बलिदान, आचरण सभ्यता उत्सव त्योहार, मेला हर प्रकार के कार्य साहित्य में प्रतिबिंबित होते हैं। समाज साहित्य से जुड़ा हुआ है और साहित्य समाज से, जैसे सामाजिक परंपरा, नैतिकता, सदाचार को बनाए रखने में साहित्य की बड़ी भूमिका रही है, भारत में अनेक त्योहार मनाए जाते हैं, होली, दिवाली, ईद, क्रिसमस, जन्माष्टमी, बैसाखी आदि हैं। यह त्योहार समाज में आपसी भेदभाव मिटाने के लिए सहायक है। समाज में हर उत्सव का अपना एक विशेष स्थान रहा है, साहित्य की रचनाओं में इस विषय का वर्णन हुआ है।

साहित्य में उत्सव त्योहार मेला आदि का वर्णन प्राप्त है। कई लेखकों ने इस उत्सव के समय होने वाली मानवीय संवेदनाओं को उजागर किया है। इन संवेदनाओं का वर्णन कई अवस्थाओं में अलग-अलग प्राप्त है।

बाल्यावस्था :-

इस अवस्था में बच्चों को उत्सव या त्योहार के नाम से ही उनमें उमंग भर आती है, उन्हें ऐसे क्षणों का इंतजार रहता है क्योंकि उन्हें इस समय अपने समान व्यय के बच्चों के साथ घूमने-फिरने का अवसर प्राप्त होता है, साथ ही बहुत सारी मस्ती करने का अवसर प्राप्त होता है, उन्हें मनचाही पोशाक होती है और घर में मिठाईयां बनती हैं परिवार के सारे सदस्य एकत्रित होते हैं, पाठशाला की भी छुट्टी होती है, उस दिन उन्हें कोई नहीं डाटता है हर कोई बच्चों को दुलार करता है, इसलिए बच्चों को इन त्योहारों का इंतजार रहता है और जो अभावग्रस्त परिवार होते हैं उन बच्चों को भी त्योहारों का इंतजार रहता है, क्योंकि उन्हें उस दिन अच्छा भोजन मिलेगा और समवस्त्र प्राप्त होंगे, लेकिन जिन्हें उत्सव के समय धन की अभावता का सामना करना पड़ता है इस विषय का मार्मिक चित्रण प्रेमचंद की ईदगाह कहानी में हुआ है, लेखक ने हामिद पात्र के द्वारा इस विषय का वर्णन किया है, हामिद एक निम्नवर्ग का बालक है जो ईद के दिन अपने मित्रों के साथ ईदगाह जाना चाहता है। वह अपनी दादी से आज्ञा लेता है, उसकी दादी उसे तीन पैसे देती है, खुश होकर अपने मित्र मोहसिन, महमूद, और नूरे के साथ ईदगाह चला रास्ते में खूब सजी हुई हलवाई की दुकानें, खिलौनों की दुकानें पार करता हुआ ईदगाह जाता है और नमाज के बाद सारे बच्चे मिठाई और खिलौनों की दुकानों पर टूट पड़ते हैं। लेकिन हामिद का मन भी अन्य मित्रों की तरह यह देखो हिंडोला है एक पैसा देकर चड जाऊ,

लकड़ी की हाथी, घोड़े, ऊँट आदि को खरीदें, उसके मित्र नूरे और सम्मी घोड़े और ऊँटों पर बैठते हैं । और वह खड़ा सोचता है कि तीन ही तो पैसे हैं उसके पास वह अपने कोष का एक तिहाई पैसा जरा सा चक्कर खाने के लिए नहीं दे सकता, सब साथी चर्खियों से उतरते हैं। अब खिलौने लेंगे, इधर तरह-तरह के खिलौने हैं, यह सिपाही और गुजरिया, राजा और वकील, भिंशी और धोबिन , साधु वाह! कितने सुंदर खिलौने हैं , सभी बच्चों ने कहा और महमूद सिपाही लेता है खाकी वर्दी और लाल पगड़ी वाला कंधे पर बंदूक रखे हुए, मोहसीन भिंशी लेता है कमर झुकी हुई है ऊपर मशक रखे हुए है, नूरे ने वकील जो कि एक हाथ में कानून की किताब लिए हुए हैं ये सब दो-दो पैसे के खिलौने हैं, इतने महंगे खिलौने वह कैसे लें? खिलौने कहीं हाथ से छूट पड़े तो चूर चूर हो जाए, जरा सा पानी पड़े तो रंग धूल जाए, ऐसे खिलौने लेकर वह क्या करेगा , किस काम के, यह सोच कर हामिद खिलौने नहीं लेता है । लेकिन उसे उसके मित्र अपने खिलौने दिखा कर उसे चिढ़ाते हैं , उसके बाद मित्रों ने मिठाइयां खरीदी, लेकिन हामिद अभागे के पास तीन पैसे हैं। सब सोचते हैं क्यों नहीं कुछ लेकर खाता? और वह ललचाई आंखों से सब की ओर देखता है। इसके बाद कुछ लोहे की चीजों की दुकानें, वहां कई चिमटी रखे हुए थे, उसे अपनी दादी का ख्याल आया जब वे तवे से रोटियां उतारती है , तो उसका हाथ जल जाता है , इसीलिए वह चिमटा लेकर घर जाता है इस तरह लेखक ने उत्सव के समय गरीब और अमीर परिवारों की मनोदशा का वर्णन किया है ।

युवावस्था :-

युवा पर्व-उत्सव में बड़े उत्साह से भाग लेते हैं, जैसे कि नवरात्रि, रामनवमी, कृष्ण जन्माष्टमी, आदि में उनका उत्साह दिखाई देता है ,मेलों में दंगल स्पर्धा की आयोजना की जाती है, उसमें युवा वर्ग भाग लेकर अपनी शक्ति का प्रदर्शन करते हैं। इसका वर्णन हम प्रेमचंद द्वारा लिखित बड़े घर की बेटी कहानी में देख सकते हैं इसमें लाल बिहारी पात्र दंगल में भाग लेता है और उससे तगड़े जवानों को दंगल के अखाड़े में पछाड़ देता है, उसके बड़े भाई श्रीकंठ खुश होकर उस पर पैसे वार देते हैं, इस कहानी का श्रीकंठ पात्र भी अपने बेनिपुर गांव में रामलीला का जन्मदाता रहता है , इस तरह से साहित्य की रचनाओं में भी उत्सव का प्रतिबिंब हमें प्राप्त होता है ।

वयस्क अवस्था :-

इस वयस्क के लोग भी उत्सव और त्योहार में पूरे उत्साह से भाग लेते हैं हाथ ही पूरे परिवार का भार उठाते हैं, कर्ता पुरुष होने के कारण पूरी परिवार की जरूरतों को पूरा करने में लगे रहते हैं और उस दिन परिवार में आनंद के साथ समय बिताते हैं। स्त्रियां व्रत रखना पूजा पाठ करना और अपने पूरे परिवार के साथ उत्सव में जाने की इच्छा रखती है। ताकि मेले में खरीदारी कर सके, नाच देख सके। इसका वर्णन हमें फणीश्वर नाथ रेणु द्वारा रचित लाल पान की बेगम कहानी में प्राप्त होता है। इस कहानी की नायिका बिरजू की मां है , वह अपने परिवार के साथ बैलगाड़ी में बैठ दूसरे गांव नाच देखने जाने वाली है, यह सूचना उसने अपने पड़ोसियों को पहले से ही दे रखी है लेकिन उसके पति को घर आने में देरी होती है तब आस-पास की औरतें आकर उसे इस विषय के बारे में पूछती हैं तो उसे गुस्सा आता है वह गुस्सा अपने बच्चे बिरजू और चंपिया पर उतारती है। लेकिन उसने पहले बच्चों को बताया था, कि मां उसके लिए मीठी रोटी और शकरकंद बनाएगी लेकिन पति के ना आने के कारण सब को फटकार देती है, अंत में पति आते हैं उसे मनाते हैं सब मिलकर बैलगाड़ी में नाच देखने जाते हैं साथ ही पड़ोसियों को भी अपने साथ लेकर जाते हैं। इस तरह उसकी मन की इच्छा पूर्ण होती है और उसके मन का क्रोध धुल जाता है, ऐसे ये उत्सव हर व्यक्ति को प्रभावित करते हैं, इन उत्सवों से उनकी संवेदनाएं जुड़ी हुई होती हैं।

वृद्धावस्था :-

त्योहार हो या उत्सव जीवन की हर उम्र में एक अलग एहसास होता है वृद्धाओं में हम देख सकते हैं उनके मन में परिवार के हर छोटे-बड़े के लिए प्यार और आशीर्वाद भरा हुआ रहता है वह अपने से ज्यादा

परिवार की सुख शांति के लिए प्रार्थना करते हैं। इस विषय का प्रतिबिंब हमें प्रेमचंद द्वारा रचित ईदगाह कहानी की पात्र अमीना में प्राप्त है। ईद का दिन है अमीना का पोता हामिद बहुत प्रसन्न है उसकी आयु चार-पांच साल है उसके माता-पिता का देहांत हुआ है उसका पालन-पोषण बूढ़ी दादी ही करती है हमीद के पाँव में जूते नहीं हैं सिर पर एक पुरानी टोपी है फिर भी बालक प्रसन्न है,लेकिन अमीना अपनी कोठरी में बैठी रो रही है आज उसका बेटा आबिद होता तो घर में कितनी खुशियां होती लेकिन आज इस घर में वह अंधकार और निराशा में डूबी हुई है,किसने बुलाया था इस ईद को इस घर में उसका कोई काम नहीं है लेकिन उसके पोते को किसी के मरने जीने का मतलब ही पता नहीं है,उसके अंदर प्रकाश है बाहर आशा है,ये विपत्ति उस बच्चे की आनंद भरी चित्रवन को विध्वंस कर देगी। वह ईद के मेले में जाना चाहता है लेकिन उसे अकेले कैसे भेजें कहीं भीड़ भाड़ में खो गया तो क्या करें? तीन कोस चलेगा, कैसे पैर में छाले पड़ जाएंगे, जूते भी तो नहीं हैं, अगर वह साथ जाती तो थोड़ी-थोड़ी दूर पर उसे गोद लेगी, लेकिन यहां सेवैया कौन पकाएगा पैसे होते तो लौटते लौटते सब सामग्री जमा करके झटपट बना लेती ,उसने फहीमन के कपड़े सिले थे उन्हींआठ आने पैसे से वह ईद मनाने वाली है। वह मन में सोचती है, कि यही तो बिसात है और ईद का त्यौहार, अल्लाह ही बेड़ा पार लगाएगा। धोबिन, नाइन, मेहतरानी और चूड़ीहारिन इन सभी को तो सेवैया चाहिए। किस-किस से मुंह चुराएगी और मुंह क्यों चुराए साल भर का त्यौहार है जिंदगी खैरियत से रहे,बच्चे को खुदा सलामत रखे ,यह दिन भी कट जाएंगे । इस तरह एक बूढ़ी दादी की दशा का वर्णन हुआ है, किस प्रकार एक बूढ़ी दादी अपने परिवार की खुशियों और घर के उत्तरदायित्व को निभाने में समर्पित है।

अंत में निष्कर्षतः भारतीय त्योहार उत्सव समाज में मानवीय मूल्यों का निर्माण करते हैं भारतीय संस्कृति परंपरा को आगे बढ़ाने में सहायक रहें हैं । त्यौहार एक परिवार को दूसरे परिवार के निकट लाते हैं इस अवसर पर लोग अपने मनमुटाव को दूर कर उत्सव में भाग लेते हैं बच्चे युवा बूढ़े सभी मिलझल कर इसे मनाते हैं अपने सुख दुख बाटते हैं, इस विषय का प्रतिबिंब हमें साहित्य की अनेक विधियों में भी प्राप्त होता है।

ग्रंथ सूची:-

1. प्रेमचंद द्वारा रचित ईदगाह कहानी,
2. फणीश्वर नाथ रेणु द्वारा रचित लाल पान की बेगम कहानी।

ISSN 2349-638X

www.aiirjournal.com

भारतीय त्यौहारों का मौसम और खानपान से संबंध

प्रा. श्रीदेवी बबन वाघमारे

कमला कॉलेज, कोल्हापुर

हमारा देश अनेकता में एकता का अद्भुत संगम है। यहाँ अनेक धर्म, भाषा, जाति व संप्रदाय के लोग इस प्रकार रहते हैं जैसे विभिन्न रंगों के पुष्पों को एक माला में पिरो दिया गया है। हर एक धर्म, जाति अथवा संप्रदाय की अपनी एक सांस्कृतिक विरासत है जो भिन्न-भिन्न त्यौहारों के माध्यम से समाज उसे आगे बढ़ाता है। इस भिन्नता को एकाकार करने इन त्यौहारों की महत्वपूर्ण भूमिका रहती है। देश में जितनी जातियाँ व संप्रदाय हैं उतने ही अनुपात में यह त्यौहार भी मनाए जाते हैं। दूसरे शब्दों में, सालभर यहाँ त्यौहारों का सिलसिला चलता रहता है। कभी हिंदुओं की दीवाली, दशहरा या होली के रूप में तो कभी मुस्लिमों की ईद आदि के रूप में। इसी प्रकार कभी ईसा के जन्मदिवस के रूप में चहल-पहल रहती है तो कभी गुरुनानक जयंती या फिर बैसाखी की पर्व के रूप में ढोल-नगाड़ों की थाप सुनाई पड़ती है। इन सामाजिक व धार्मिक पर्वों के अतिरिक्त हमारे राष्ट्रीय पर्व जैसे गणतंत्र दिवस, स्वतंत्रता दिवस व गाँधी जयंती पूरे उत्साह व उल्लास के साथ मनाए जाते हैं।

भारतीय त्यौहारों का और मौसम का बहुत ही गहरा संबंध होता है। भारतीय प्राचीन समाज में ऋषि-मनिषियों ने प्रकृति के अनुसार ही सालभर में होनेवाले ऋतु परिवर्तन चक्र समझकर उस दौरान उपवास और उत्सव मनाने की व्यवस्था बनाई है। यदि हम इन पर चिंतन-मनन करें तो पाएंगे कि उत्सव या त्यौहार एक तरह के मौसम परिवर्तन की सूचना भी देते हैं। उसे मनाने के तरीके में मौसम से होनेवाले प्रतिकूल प्रभावों से शरीर को बचाने का संदेश भी छुपा होता है। भारत में सामान्य रूप से तीन तरह के मौसम हैं। गर्मी, बारिश और ठंड। और 6 ऋतुएं (शीत, शरद, बसंत, हेमंत, ग्रीष्म, वर्षा, शिशिर) होती हैं।

हिंदु धर्म के पहले महीने की शुरुआत चैत्र माह से होती है। इस ऋतु में मार्च और अप्रैल का महीना आता है। इस ऋतु में बसंत पंचमी, नवरात्रि, रामनवमी, गुड़ी पाडवा, हनुमान जयंती और गुरु पूर्णिमा जैसे उत्सव मनाए जाते हैं। होली और बसंत पंचमी का त्यौहार मौसम परिवर्तन की सूचना देते हैं। गुड़ी पाडवा पर खासतौर पर पुरण-पोली और श्रीखंड जैसे व्यंजन खाए जाते हैं क्योंकि इस माह में तेज गर्मी की शुरुआत होती है। श्रीखंड जैसे पदार्थ हमारे शरीर को ठंडा रखने को मदद करते हैं। साथ ही इसी दौरान नवरात्रि में देवी के भक्त आराधना में लीन होने के साथ ही नौ दिन का उपवास रखते हैं। व्रत रखने से व्यक्ति के शरीर की रोग प्रतिकारक क्षमता बढ़ा सकता है और आने वाले समय में स्वस्थ रहने का मार्ग प्रशस्त कर सकता है।

जेष्ठ और आषाढ़ यानी मई-जून का महीना 'ग्रीष्म ऋतु' के अंतर्गत आता है। इसमें सूर्य उत्तरायण की ओर बढ़ता है। इस माह के एकादशी, वटसावित्री, शीतला सप्तमी और अष्टमी, देवशयनी एकादशी आदि त्यौहार आते हैं। यानी इन दोनों महीनों में स्वास्थ्य संतुलित रखने के लिए अच्छा भोजन तो किया ही जाता है साथ ही व्रत भी रखे जाते हैं।

'वर्षा ऋतु' में श्रावण और भाद्रपद यानी जुलाई-सितंबर का महीना आता है। इस माह में बारिश के कारण हमारे जलस्रोत में गंदगी और प्रदूषण बढ़ जाता है। अनेक बीमारियाँ फैल जाती हैं। इसलिए पूरे सावन माह में उपवास की परंपरा है। इस माह में श्रावण सोमवार, रक्षाबंधन, कृष्ण जन्माष्टमी जैसे त्यौहार मनाए जाते हैं। बारिश के मौसम में खान-पान में सावधानियां बरतना जरूरी होती है ताकि खाने-पीने की चीजों से होनेवाले संक्रमण से बचा जा सके।

आश्विन और कार्तिक माह में यानी अक्टूबर से नवंबर इस काल में 'शरद ऋतु' आता है। इस ऋतु में वातावरण सबकुछ धुला, ताजा और स्वच्छ दिखाई देने लगता है। इस ऋतु में श्राद्ध पक्ष, नवरात्रि, दशहरा, करवा चैथ आदि त्यौहारों की धूम होती है। शारदीय नवरात्रि उत्सव में नौ दिनों तक महिलाएँ उपवास रखती हैं।

इस त्यौहार में चारों ओर स्त्री शक्ति की पूजा की जाती है। नवंबर के अंतिम सप्ताह से 'हेमंत ऋतु' की शुरुआत होती है। इस सप्ताह में धनतेरस, रूप चतुर्दशी, दीपावली, गोवर्धन पूजा, भाई दूज तीज-त्यौहार इन त्यौहारों की धूम होती है। दीपावली के समय अनेक प्रकार के व्यंजन खाएँ जाते हैं, मौसम की अनुकूलता की वजह से आसानी से पचाया जा सकता है। शरीर पर इसका अच्छा प्रभाव होता है।

दिसंबर से जनवरी 15 तक का समय मार्गशीर्ष और पोष माह का होता है। इस माह में हेमंत ऋतु की शुरुआत होती है। इस मास में मार्गशीर्ष गुरुवार, मकर संक्रांति आदि त्यौहार आते हैं। इस कालावधि में हलके और तीखे जाड़े का अनुभव महसूस होता है। इस काल में तिल और गुल से बने पदार्थ एवं घी से बने पदार्थ का सेवन किया जाता है। इस कालावधि में शरीर में गर्म पदार्थों के सेवन से शरीर को आराम मिलता है और शरीर तंदुरुस्त रहता है।

जनवरी 15 से फरवरी के अंत तक का माघ और फाल्गुन का महीना होता है। इसे पतझड़ ऋतु भी कहलाते हैं क्योंकि इस समय प्रकृति पर बुढ़ापा छा जाता है क्योंकि वृक्षों के पत्त झड़ने लगते हैं। इस ऋतु के जरिए ही ऋतु चक्र पूर्ण होने का संकेत मिलना शुरू हो जाता है। इस ऋतु में मकर संक्रांति से सूर्य दक्षिणायन से उत्तरायण होना शुरू होता है। इस दौरान मूंग दाल की खिचड़ी बनाई जाती है, पंचमेल सब्जियाँ बनाई जाती हैं। तिल और गुड़ से बने लड्डू खाये जाते हैं। क्योंकि वे मौसम में पौष्टिक होने के साथ स्वादिष्ट होते हैं। इस माह में महाशिवरात्रि भी बड़ी उत्साह के साथ मनाई जाती है। इस समय ठंडाई यह व्यंजन बना कर पिया जाता है।

इस प्रकार हम देखते हैं कि हमारे त्यौहारों का धार्मिक, सांस्कृतिक, सामाजिक, अध्यात्मिक और शारीरिक स्वास्थ्य की दृष्टि से विशेष महत्त्व है। हमारे त्यौहार हमारी सांस्कृतिक विरासत और हमारा गौरव हैं। त्यौहार सामाजिक व राष्ट्रीय एकता बनाए रखने में मदद करते हैं। इन त्यौहारों की अच्छाइयों एवं इनमें निहित उच्च आदर्शों को अपनाकर देश के नवयुवकों में उत्तम चरित्र एवं शारीरिक स्वास्थ्य का गठन किया जा सकता है। भारतीय संस्कृति कृषिप्रधान है। कृषि क्षेत्र में खानपान में अलगता नजर आती है और यह खानपान की विशेषता मनुष्य के स्वास्थ्य के लिए उपयोगी सिद्ध होती है। यह सभी त्यौहार स्वयं में एक विशिष्ट अर्थ व उद्देश्य लिए होते हैं, जिसके कारण इनकी महत्ता युगों-युगों तक कायम रहती है। इन त्यौहारों के माध्यम से मनुष्य अपने स्वास्थ्य को भी बरकरार रख सकता है। त्यौहारों के माध्यम से मनुष्य अपना मानसिक एवं शारीरिक स्वास्थ्य संभालता है। त्यौहारों के हर्ष एवं उल्लास के कारण मनुष्य अपने दुःख एवं दर्द को भूल जाता है। भागदौड़ भरी जिंदगी में मनुष्य त्यौहारों के कारण कुछ राहत पाता है।

निष्कर्षतः

हम कह सकते हैं कि हमारे भारत देश में अनेक धर्म, भाषा, जाति व संप्रदाय के लोग रहते हैं, जैसे विभिन्न रंगों की माला हो और हर एक जाति, धर्म अथवा संप्रदाय की अपनी एक संस्कृति है जो भिन्न-भिन्न त्यौहारों के माध्यम से प्रकट होती है। जैसे भिन्न-भिन्न त्यौहार है, उसी प्रकार खानपान की पद्धतियाँ, खाने के व्यंजन अलग-अलग हैं। भारतीय मौसम के अनुसार ही खानपान के व्यंजन बनाएँ हैं जो शारीरिक एवं मानसिक स्वास्थ्य को तंदुरुस्त रखे।

संदर्भ:

1. <http://www.chaitanyabharatnews.com>
2. <http://hindi.webdunia.com>
3. <http://knowindia.gov.in>
4. www.essaysinhindi.com

कुंभ मेला- एक धार्मिक महापर्व

डॉ. कविता अजीतसिंह सुल्हयान

हिंदी विभाग

कन्या महाविद्यालय, मिरज

‘कुंभ’ यह शब्द संस्कृत से लिया गया है जिसका अर्थ होता है ‘घड़ा’ और मेले का अर्थ होता है मिलना। विकीपीडिया में कुंभ मेले का अर्थ इस प्रकार दिया है - “Kumbh mela means an assembly, meet, union around water or nectar of immortality” अर्थात् कुंभ मेले का अर्थ है जल या अमृत की अमरता के चारों ओर इकट्ठा होना। कुंभ मेले का यही अर्थ हमें श्रीमद्भागवत पुराण, कूर्मपुराण, स्कंदपुराण, महाभारत आदि हिंदु धर्म ग्रन्थों में वर्णित समुद्रमंथन की पौराणिक कथा की ओर ले जाता है। यद्यपि कुंभ मेला यह शब्द पुराणों में नहीं आता किंतु ‘कुंभ’ शब्द और तीर्थराज प्रयाग, गंगा आदि तीर्थों का वर्णन आता है। तीर्थों के इस स्नान पर्व को पौराणिक कथाओं के साथ जोड़ा गया है।

पौराणिक कथा :-

भारतीय संस्कृति में हर पर्व, उत्सव व मेला किसी ना किसी पौराणिक कथा के साथ जुड़ा है। उसी प्रकार कुंभ मेले को लेकर भी पौराणिक कथा प्रचलित है। पुराणों के अनुसार दुर्वासा ऋषि से शापित होने के बाद इन्द्रादिक देवताओं की शक्ति क्षीण होने लगी और इन्द्र समेत सभी देवता श्रीहरि विष्णु की शरण में गए। श्रीहरि विष्णु ने उन्हें समुद्रमंथन कर विभिन्न रत्न व अमृत प्राप्त करने की सलाह दी किंतु देवताओं के लिए अकेले समुद्र मंथन करना असंभव था। श्रीहरि विष्णु के कहने पर वे राक्षसों के राजा बलि के पास गए और उनसे समुद्र मंथन कर अमृत पान करने का लालच देकर उन्हें समुद्र मंथन के लिए राजी कर लिया। समुद्र मंथन के लिए मंदराचल पर्वत को मथनी व वासुकि नाग को रस्सी बनाया गया। स्वयं श्रीविष्णु कूर्म का अवतार लेकर मथनी का आधार बने। मंथन के समय सर्वप्रथम विष निकला, जिसका पान करके शंकर नीलकंठ कहलाए। तत्पश्चात् क्रमशः कामधेनु गाय, उच्चैश्रवा अश्व, ऐरावत हाथी, कौस्तुभ मणि, कल्पद्रुम, रंभा अप्सरा, लक्ष्मी, वारुणी, सुरा, चंद्रमा, पारिजात, शंख और अंत में धन्वंतरि देव अमृत कुंभ लिए निकले। कौस्तुभ मणि, लक्ष्मी और शंख को विष्णु ने धारण किया। शंकर ने कंठ में विष और शीश पर चंद्रमा नें धारण किया। अंत में अमृत कलश निकलने पर देवताओं और दानवों में युद्ध होने लगा। देवराज इंद्र का पुत्र जयंत अमृत कुंभ लेकर भागने लगा और सभी राक्षस उसके पीछे-पीछे भागने लगे। जयंत के हाथ में लिए अमृत कुंभ की कुछ बूंदें छलक कर हरिव्दार, प्रयाग, उज्जैन और नासिक की क्रमशः गंगा, त्रिवेगी संगम, क्षिप्रा और गोदावरी नदियों में गिर गई। श्री विष्णु ने मोहिनी (एक अति सुंदर स्त्री) का रूप धारण कर के सभी देवताओं को अमृतपान करवाया। तब से खगोलीय गणना के अनुसार जब सूर्य - चंद्रमा वृश्चिक राशि और बृहस्पति मेष राशि में प्रविष्ट करते हैं तब-तब जहाँ-जहाँ अमृतकी बूंदें गिरी थी वहाँ-वहाँ कुंभ स्नान का योग माना जाता है। हिंदु धर्म की मान्यताओं के अनुसार कुंभ में स्नान करने से मनुष्य सभी पापों से मुक्त होकर मोक्ष की प्राप्ति करता है। प्रयाग (इलाहाबाद) हरिव्दार, उज्जैन व नासिक में क्रमशः तीन-तीन वर्षों के बाद कुंभ मेला लगता है और प्रत्येक स्थान का नम्बर बारह वर्षों के बाद आता है। दो कुंभ मेलों के छह वर्षों के अंतराल पर एक अर्धकुंभ भी आता है। बारह कुंभ मेले के पश्चात् यानि १४४ वर्षों के बाद एक महाकुंभ मेला भी आयोजित किया जाता है।

कुंभ मेले का इतिहास :-

मान्यता है कि जिन-जिन स्थानों पर अमृत छलका वहाँ-वहाँ उन्ही संयोगों पर कुंभ मेला आयोजित किया जाता है। नारदीय पुराण, शिवपुराण, वराह पुराण में भी ‘कुंभ’ को लेकर विश्लेषण प्राप्त होते हैं। १४४

वर्षों के बाद महाकुंभ केवल प्रयाग (इलाहाबाद) में ही आयोजित किया जाता है कुंभ पर्व २००० वर्षों से भी अधिक पुरातन माना जाता है। हर्षवर्धन के काल ६२९-६४५ सी ई में भारत आए चीनी यात्री हुआन त्सांग ने इस पर्व का वर्णन किया है। सन् ९०४ में निरंजनी अखाड़े और सन् ११४८ में जूना अखाड़े के गठन के पश्चात सन् १७८० में अंग्रेजों द्वारा कुंभ पर्व मठ समूहों के शाही स्नान की व्यवस्था की और आदि जगतगुरु श्री शंकराचार्य ने कुंभ पर्व को एक सुगठित रूप प्रदान किया। कुंभ मेले में, १३ हिंदु अखाड़े सम्मिलित होते हैं। विभिन्न साधुओं के समुदाय जैसे सन्यासी, वैष्णव, शैव, शाक्त, निरंजनी, उदासीन आदि। इन विभिन्न साधु समुदायों के मठों को अखाड़ा कहा जाता है। इन अखाड़ों के साधु समूहों के लिए भिन्न-भिन्न महत्वपूर्ण तिथियां जैसे मकर संक्रांति माघ पूर्णिमा, मौनी अमावस्या, बसंत पंचमी, महाशिवरात्रि आदि स्नान के लिए निश्चित की जाती है और इन तिथियों पर साधु समूहों द्वारा किए गए स्नान को 'शाही स्नान' कहा जाता है। इन अखाड़ों द्वारा महाप्रसाद (भोजन) की व्यवस्था भी की जाती है। साधुओं के स्नान के बाद ही कुंभ पर्व पर सामान्य नागरिक स्नान करते हैं। कुंभ मेले के लिए किसी आमंत्रण की आवश्यकता नहीं होती, लाखों लोग अपने आप कुंभ मेले पर एकत्रित हो जाते हैं।

कुंभ मेले की वर्तमान स्थिति :

कुंभ मेला भारत में मनाया जाने वाला विश्व का सबसे प्राचीनतम व बड़ा मेला है। आदि जगतगुरु शंकराचार्य के इस मेले को सुगठित रूप देने के पश्चात अनवरत यह 'कुंभ पर्व' मनाया जाता है। गिनीज बुक ऑफ रिकार्ड ने सन २०१३ के १४४ वर्षों के बाद हुए मेले में १०० मिलीयन (करोड़) श्रद्धालुओं के आगमन का अनुमानित आंकड़ा दर्ज करते हुए इसे विश्व का सबसे बड़ा सांस्कृतिक मेला घोषित किया है। कुंभ मेले में १३ अखाड़े सम्मिलित होते थे लेकिन अब किन्नर अखाड़ा भी अपनी एक अलग पहचान लिए कुंभ पर्व में सम्मिलित होता है। इस मेले में नागा साधु समूह विशेषत आकर्षण का केंद्र होते हैं। बड़े ही वैभव के साथ साधु - समूहों की शाही सवारी निकाली जाती है। भारत के कोनों-कोनों से यात्री स्नान करने कुंभ मेले में जाने के लिए भारत के विभिन्न स्थानों से सन २०१९ में हुए कुंभ मेले में लगभग ८०० रेलगाड़ियों की सुविधा प्रदान की गई। प्रशासन और अखाड़े मिलकर कुंभ मेले की व्यवस्था देखते हैं। विदेशी भी बहुत मात्रा में कुंभ मेले की ओर आकर्षित हुए हैं अतः पिछले महाकुंभ मेले में पाँच सितारा सुविधाओं से लैस टेंट वाई-फाई और अन्य तकनीकी सुविधाओं के साथ उपलब्ध कराए गये। आरोग्य की दृष्टि से महाकुंभ में १४ अस्थायी अस्पताल बनाए गए और उनमें लगभग २४० डाक्टरों का प्रबंध किया गया। सुरक्षा के लिए ३०,००० पुलिस बल व सुरक्षा कर्मचारियों की नियुक्ति की गई। सरकार का ध्यान अब प्रदूषण व पर्यावरण की ओर भी गया है। स्वच्छता की दृष्टि से ४०,००० अस्थायी शौचालयों का निर्माण भी किया गया। इन सब प्रबंधों के परिणामस्वरूप यूनेस्को ने इसे 'सर्वश्रेष्ठ प्रबंधित' मेले के रूप में मान्यता दी है।

कुंभ मेला न केवल धार्मिक अपितु सांस्कृतिक रूप से भी कार्य करता है। यहाँ भारत के हिमालय से लेकर कन्याकुमारी तक के सभी यात्री आते हैं तथा बिना किसी विरोध के अपनी मान्यताओं की आस्था के अनुसार कुंभ स्नान करते हैं। यहाँ लाखों लोगों के बीच विभिन्नता में जो एकात्मकता दिखाई देती है वह हमारी राष्ट्रीय एकता का प्रतीक है। कई बार भीड़ में हुई भगदड़ में कई लोगों की मृत्यु भी हुई है। यह दुखदपूर्ण है लेकिन प्रशासन ने कई हद तक इन घटनाओं पर काबू पा लिया है। कुंभ मेले में विभिन्न क्षेत्रों से आए लोगों में उनके अलग-अलग क्षेत्रों की संस्कृति के दर्शन होते हैं लेकिन सभी संस्कृतियाँ कुंभ मेले में भारतीय संस्कृति में समाहित हो जाती है। विदेशी भी भारतीय अध्यात्म संस्कृति और धार्मिकता से प्रभावित होकर कुंभ मेले की ओर आकर्षित हो रहे हैं और कुंभ मेले का अध्ययन कर रहे हैं।

आर्थिक तौर पर अगर कुंभ मेले को देखा जाए तो यह मेला लगभग १२००० करोड़ रुपये अनुमानित व्यापारिक आय प्रदान करता है। कुंभ मेले के दौरान ६५ हजार लोगों से अधिक लोगों को रोजगार के अवसर प्राप्त होते हैं। अब भारतीय अनुसंधान संगठन की ओर से कुंभ मेले के हवाई दृश्यों को देखने का प्रबंध भी

किया गया है। निष्कर्षतः कुंभ मेला विश्व का यह सर्वाधिक बड़ा धार्मिक मेला अपने आप में भारत की आस्था, साधु-संत समूह, धार्मिकता, संस्कृति को अपने-आप में समेटे हुए उत्तरोत्तर विकास की ओर अग्रसर हो सन् २०२१ में हरिहार में होने जा रहा है।

संदर्भ ग्रंथ :

- 1) श्रीमद्भागवत पुराण - अष्टम स्कन्ध, षष्ठोऽध्याय, नवमोऽध्याय समुद्रमंथन की कथा
- 2) Kumb.gov.in
- 3) कुंभ मेला (मिथक एवं यथार्थ) प्रकाशक पिलीग्रिम्स प्रकाशन, वाराणसी - लेखक रामानंद
- 4) कूर्म पुराण - उन्नतीसवा अध्याय
- 5) मत्स्यपुराण - अध्याय २४९ श्लोक संख्या-४
- 6) मुक्त ज्ञानकोश मिडिया
- 7) रामचरित मानस - अयोध्याकाण्ड
- 8) विकीपीडिया
- 9) हिन्दु धर्म विश्वकोश - शर्मा महेश (२०१३) प्रभात प्रकाशन २२ अगस्त २०१३



स्वातंत्र्योत्तर हिंदी उपन्यासों में मेले और त्योहार

प्रा डा. वर्षा गायकवाड

विभाग प्रमुख , हिंदी विभाग

श्रीमती मथुबाई गरवारे कन्या महाविद्यालय, सांगली

स्वातंत्र्य के बाद हिंदी उपन्यासों ने बहुत प्रगति की है । उपन्यास की बहुत रचनाएँ प्रकाशित हुई हैं । स्वातंत्र्योत्तर हिंदी उपन्यासों में प्रेमचंदोत्तर पीढ़ी के लोग आते हैं । प्रेमचंद से अलग हटकर वे जीवन के अंदर प्रवेश कर जीवन की विशेषताओं को उपन्यासों के माध्यम से प्रकट करते हैं । इन उपन्यासों में लोकजीवन तथा लोकसंस्कृति का वर्णन है । लोकजीवन का चित्रण करते हुए उन लेखकों का संबंध मेलों और त्यौहारों से भी आता है । विशेषकर आँचलिक उपन्यासकारों ने मेलों और त्यौहारों का चित्रण विशेष रुचि के साथ किया है । आँचलिक उपन्यासों में अंचल ही नायक होता है । , उस नायक के व्यक्तित्व को संपूर्णता के साथ प्रगट करने के लिए मेलों और त्यौहारों का चित्रण आवश्यक है ।

त्यौहारों और मेलों के मूल में परंपरा , धार्मिक विश्वास , और देश का मौसम होता है। भारत में मेले और त्योहार परंपरागत से जुड़े हैं , जो देश की संस्कृति का परिचय कराते हैं । मेले मौसम के अनुसार , धार्मिक भावना या परिश्रम के बाद मनोरंजन के उद्देश्य से आयोजित किए जाते हैं । सामाजिक आवश्यकता, मेल मिलाप के लिए आयोजित मेले धर्म से जुड़े होते हैं ,जैसे माघ मेला, दशहरा , दशमी का मेला , पुष्कर मेला , उर्स , अजमेर मेला आदि । होली त्योहार वसंत के मौसम के आने की सूचना है । अलग अलग राज्यों में अपने अलग त्योहार , संस्कृति होती है । राजस्थान की तीज मानसून की शुरुआत बताती हैं । केरल का ओणम फसल की कटाई का उत्सव होता है । त्यौहारों में कुछ धार्मिक त्यौहार होते हैं , जैसे दुर्गा पूजा जगन्मोक्ष चतुर्थी ,जन्माष्टमी , क्रिसमस , ईद , रथयात्रा , वसंतपंचमी , राम नवमी आदि । इसके अलावा अन्य त्यौहार रक्षाबंधन , भाईदूज रिश्तों को निभानेवाले त्यौहार हैं । विदेशियों में कुंभ मेला, गोवा कार्निवल लोकप्रिय है । अधिकतर मेले नदी किनारे आयोजित होते हैं । दूर दूर से लोग मेले में भाग लेने के लिए आते हैं । मेलों में भाग लेने आते हैं । इन मेलों में सभी जाति , धर्म के लोग एक साथ मिलकर उत्सव मनाते हैं , जुलूस निकालते हैं , प्रार्थनाएँ होती हैं । त्योहार के दिन लोग नए कपड़े पहनते हैं ,स्वादिष्ट व्यंजन बनाते हैं । मेले में नाचते गाते आनंद मनाते हैं । परस्पर शत्रुता खत्म कर लोग प्रसन्नता से एक दूसरे के गले मिलते हैं । मेले त्यौहारों की प्रथा कृषक जीवन का मूल रही है । पर्यटकों के लिए भी ये मेले आकर्षण का केंद्र रहे हैं।

‘ मैला आँचल ’ फणीश्वरनाथ रेणु का पहला उपन्यास है । ‘मैला आँचल ’ उपन्यास में ग्रामीण जीवन का चित्रण है। बिहार के पूर्णिया गाँव की लोकसंस्कृति , लोकजीवन मेले त्यौहार इस उपन्यास में सूक्ष्मता से चित्र की तरह साकार हो जाते हैं । गाँव में अंधविश्वास व्याप्त है । पूर्णिया गाँव के लोग मेले में जाने और त्यौहार मनाने को अपनी परंपरागत देन मानते हैं । ‘मैला आँचल ’ में होली और श्यामा चकेवा का वर्णन अधिक मात्रा में है । होली के संदर्भ में रेणु के विचार हैं , “ मँहगी पड़े या अकाल हो, पर्व त्यौहार तो मनाना ही होगा । और होली फागुन महिने की हवा ही बावरी होती है । आसिन- कातिक के मलेरिया और कालाअजार से दूटे हुए शरीर में फागून की हवा संजीवनी फूँक देती है । रोने- कराहने के लिए बाकी ग्यारह महीने तो हैं ही , फागुन भर तो हँस लो , गा लो। जो जीये सो खेले फाग । दूसरे पर्व - त्यौहार को तो टाल भी दिया जा सकता है । दीवाली में एक दो दीप जला दिए , बस छुट्टी । लेकिन होली तो मुर्दा दिलों को भी गुदगुदी लगाकर जिलाती है। बाँरे हुए आम के बाग से हवा आकर बच्चे- बूढ़ों को मतवाला बना जाती है ।” (1) शहर से आए डा. प्रशांत सरकारी शिष्यवृत्ति पर विदेश न जाकर पूर्णिया गाँव में मलेरिया और कालाअजार पर रिसर्च करने का फैसला लेता है । गाँव में मरीजों की सेवा करते हुए वह गाँव से एकरूप हो गया है । गाँव के त्यौहारों से वह जुड़ गया है । वहाँ के त्यौहार प्रशांत को नया अर्थ देते हैं । प्रशांत के मन में होली त्यौहार स्वप्न निर्मिती

करता है । “डाक्टर को भवभूति के माधव - मालती की याद आती है । होली को पहले मदनमहोत्सव कहा जाता था । आम की मंजरियों से मदन की पूजा की जाती थी । इसी मदनोत्सव के दिन माधव और मालती की आँखें चार हुई थी और दोनों प्रेम की डोरी में बँध गए थे । जहाँ राधेश्याम खेले होरी । ” (2) रेणु पूर्णिया गाँव के त्यौहारों का उपन्यास में विस्तार से वर्णन करते हैं । पूर्णिया गाँव में सिखा पर्व , चैत्र संक्रांति और सतुआनी पर्व भी पड़ता है । “कल सिखा पर्व है । कल पडमान में मछमरी होगी- मछमरी अर्थात् मछली का शिकार । आज चैत्र संक्रांति है । कल पहली वैशाख साल का पहला दिन । कल सभी गाँव के लोग सामूहिक रूप से मछली का शिकार करेंगे। छोटे बड़े , अमीर- गरीब सभी टापी और जाल लेकर सुबह ही निकलेंगे । आज दोपहर को सत्तू खाएँगे । सतुआनी पर्व है आज । आज रात की बनी हुई चीजें कल खाएँगे। कल चूल्हा नहीं जलेगा । बारहों मास चूल्हा जलाने के लिए यह आवश्यक है कि वर्ष के प्रथम दिन में भूमिदाह नहीं किया जाए । इस वर्ष की पकी हुई चीज उस वर्ष में खाएँगे ।” (3) पूर्णिया गाँव के संथालों का लोकप्रिय पर्व बधना है । ‘मैला आँचल’ में रामनगर मेला , रातेहट मेला , लाल बाग मेला आदि का वर्णन है ।

‘परती परीकथा’ उपन्यास में रेणु ने पूर्णिया जिले के परानपूर गाँव के जीवन को अभिव्यक्त किया है। जित्तन परानपूर गाँव की उन्नति का स्वप्न देखता है । वीरान , परती जमीन होने के बावजूद गाँव में त्यौहार मनाए जाते हैं । गाँव का लोकप्रिय त्यौहार है शामा चकेवा । शामा चकेवा कुमारी कन्याओं का त्यौहार है । इस त्यौहार में मिट्टी के शामा चकेवा के पुतले बनाए जाते हैं । इस त्यौहार का वर्णन रेणु इसप्रकार करते हैं । “ पूर्णिया से दो रात पहले से शामा चराई की रात शुरू होती है । घर घर से डालियाँ लेकर आती हैं लडकियाँ । डालियों में चावल , फल , फूल , पान सुपारी के साथ पंछियों के पुतले । लम्बी पूँछवाली खंजन , पूँछ पर सिंदूरी रंग का टीकावाला पंछी , ललमुनियाँ । बिनरा वृन्दावन। जहाँ शाम-चकेवा की जोड़ी चरेगी । छोटे छोटे कीड़े-पतंगे , बरसता के जन्में । असली कीड़े पतंगे नहीं , मिट्टी के ही । वृन्दावन में चुगला आग लगा देना । जली-अधजली चिडिया वृन्दावन की आग को अपने छोटे- छोटे डैने से बुझावेगी । धान , दही , दूध और मिट्टी के ढेले खिलाकर, लडकियाँ बिदा करेगी शामा- चकेवा को -जहाँ का पंछी तहाँ उड़ि जा , अगले साल फिर से आ ।” (4) ‘परती परिकथा’ उपन्यास में सोनपुर का मेला , पशुपति मेला , बदरियाँ घाट का मेला आदि का वर्णन है । कितने चौराहे उपन्यास में भी रेणु ने मेलों का वर्णन किया है । इस उपन्यास के पात्र मनमोहन का मुंडन मदनपुर के महादेव मेले में हुआ था।

विवेकी राय के ‘सोना माटी’ उपन्यास में मेलों का वर्णन दिखाई देता है । पंचकोस में लगे मेले की भीड़ का चित्रण इसप्रकार है। मेले को देखकर रामरूप को लगता है , “भारतीय संस्कृति लिट्टी पर उतर रही है । निसंदेह ये झुंड के झुंड लोग पागल नहीं हैं किंतु इतना अवश्य है कि अपनी बुद्धि और ज्ञान को छोड़कर आए हैं। यहाँ ये किसी अचिन्त्य पवित्र भाव में डूबे हैं । ” (5) मेले में लोग अपने दुख दर्द , संघर्ष , पीडा को भूलाकर आनंद से भावविभोर हो जाते हैं । विवेकी राय के ‘सोनामाटी’ उपन्यास में लोकसंस्कृति का चित्रण है । कमली के विवाह के समय सामूहिकता तथा परिवार में सामंजस्य के दृश्य देखने को मिलते हैं । रज्जे बाबा , बन्नी दाई , माता दाई , काली , शिवाजी की पूजा पार्थना कर लोग मन्नत माँगते हैं । स्त्रियाँ बहुरा , हर , बवनदवादसी , गनेश चरुथ , रिसी पंचमी , संतान सतिमी , महालच्छिमी जैसे व्रत करती हैं । भोजपुरी संस्कृति के दर्शन सोनामाटी उपन्यास में हैं । “झिरहिरी , होली , जन्माष्टमी , रामलीला जैसे पर्व त्योहारों पर लोग अपनी निजी समस्याएँ भूलकर समस्या के साथ सम्मिलित होते हैं । ” (6) औरतें विभिन्न स्वाँग करती हैं । गाँव की गायकी में लोककला दिखाई देती है । पंचकोस का लिट्टी मेला और रामनवमी का देवीधाम मेला आदि का चित्रण इस उपन्यास में है । मेले के लिए विविध गाँवों से पचास से अधिक नाँवें जुटाई जाती हैं । , हर नाँव में झंडियाँ और रंगीन गुब्बारे से सजावट की गई है ।

श्रीलाल शुक्ल ‘राग दरबारी’ उपन्यास में ग्रामीण जीवन का यथार्थ की अभिव्यक्ति करते हैं । ‘राग दरबारी’ उपन्यास में मेले का वर्णन है , “ कार्तिक पूर्णिमा को शिवपालगंज से लगभग पाँच मील की दूरी पर

एक मेला लगता है । वहाँ जंगल है , एक टोला है , उस पर देवी का एक मंदीर है और चारों ओर बिखरी हुई किसी पुरानी इमारत की ईंटें हैं ।" (7) यहाँ मेले की जगह का वर्णन है । मेला किसी मंदीर में लगता है । 'सोनामाटी' उपन्यास में विवेकी राय भविष्य में मेले की स्थिति पर सहानुभूति व्यक्त करते हैं । 'सोनामाटी' का रामस्वरूप सोचता है , " पर्व- त्योहारों के सूत्रधार इन बूढ़ी माताओं के काँपते हाँथ कितने दिनों तक उन्हें संभाल पाएँगे उम्मीद नहीं कि अगली नयी पीढ़ी इन खूबसूरत मुखताओं की कीमत आँक सकेगी । लोग अब बुद्धिमान होने लगे हैं और जब वे बहुत अधिक बुद्धिमान हो जाएँगे । तब क्या होगा । शायद मेला नहीं लगेगा । " (8) नयी पीढ़ी मेले , रस्म रिवाजों के प्रति उदासीन है । आधुनिकता से लोक संस्कृति पर आक्रमण हो रहा है ।

इस तरह से कहा जा सकता है कि , स्वातंत्र्योत्तर हिंदी उपन्यासों में मेले और त्योहारों का वर्णन दिखाई देता है ।

संदर्भ ग्रंथ

- 1 पृ. 112 रेणु फणीश्वरनाथ , मैला आँचल
- 2 पृ.127 रेणु फणीश्वरनाथ , मैला आँचल
- 3 पृ 146 रेणु फणीश्वरनाथ , मैला आँचल
- 4 पृ 195-196 रेणु फणीश्वरनाथ , परती परिकथा
- 5 पृ 35 राय विवेकी , सोनामाटी
- 6 पृ 441 राय विवेकी , सोनामाटी
- 7 पृ 106 शुक्ल श्रीलाल , राग दरबारी
- 8 पृ 40 राय विवेकी , सोनामाटी



सण आणि उत्सव - एक समाजशास्त्रीय अध्ययन

सहा. प्राध्या.विद्या मधुकरराव इंगोले

समाजशास्त्र विभागप्रमुख

राजाराम महाविद्यालय, कोल्हापूर.

प्रस्तावना

मराठी विश्वकोशानुसार 'सण आणि उत्सव' या संस्था अतिप्राचिन काळापासून ते अर्वाचिन काळापर्यंत ,आदिम समाजापासून ते आधुनिक सुधारलेल्या समाजापर्यंत जगातील सर्व समाजात व राष्ट्रांत सर्वकाळी आस्तित्वात असलेल्या आढळून येतात.

मराठी विश्वकोशामध्ये उपयोगात आणलेल्या संस्था हा शब्द 'सण आणि उत्सव ' यांच्या सामाजिक अर्थाकडे लक्ष केंद्रित करतो. आणि 'सण आणि उत्सव' मानवनिर्मित सामाजिक घटना आहे. 'सण आणि उत्सव' यांचे समाजाधिष्ठित विशिष्ट उद्देश हेतू आहेत. सण आणि उत्सव यांचे समाज टिकविणे यासाठी योगदान असते हे यातून प्रतीत होते.

सण आणि उत्सव हे दोन्हीही शब्द बेगवेगळे असले तरीही ते परस्परांना पर्यायवाचक शब्द म्हणून उपयोगात आणले जातात. मराठी विश्वकोशामध्ये स्पष्ट केल्याप्रमाणे सर्व सण हे उत्सव असतात पण सर्व उत्सव सण असतातच असे नाही प्रत्येक देशामध्ये सण आणि उत्सव साजरे केले जातात. त्यापैकी काही राष्ट्रीय तर काही धार्मिक सण आणि उत्सव असतात.

राष्ट्रीय किंवा धार्मिक

सण आणि उत्सव सुध्दा पवित्र वस्तू आणि विचारांचे रक्षण करण्याचे कार्य करतात. सण आणि उत्सव साजरा करणे मानसिक स्थितीशी संबंधित आहे.

संशोधन पद्धती

प्रस्तुत शोधनिबंधासाठी आशयविश्लेषण तंत्राचा उपयोग केलेला आहे. उपलब्ध दिवतीयक स्रोतांचा उपयोग तथ्यसंकलनासाठी केलेला आहे. तसेच इंटरनेटवर उपलब्ध साहित्याचेही सर्वेक्षण करण्यात आले आहे. सण आणि उत्सवाचा अर्थ

ऑक्सफोर्ड डिकशनरीनुसार सण हा धार्मिक किंवा इतर कारणास्तव साजरा केला जाणारा एखादा दिवस किंवा विशिष्ट कालावधी असतो.

कॅनरमॅन इंग्लिश लर्नर डिकशनरीनुसार सण म्हणजे विशिष्ट धार्मिक किंवा सांस्कृतिक कार्यक्रम साजरे करणे होय.

डॉ.रॉबिन त्रिभुवन यांच्या व्याख्येनुसार सण म्हणजे एक प्रसंग आहे जो व्यक्ती आणि कुटुंबाच्या जीवनात देवाची उपस्थिती दृढ करतो आणि त्यांना समुदायाशी बांधतो. तसेच हे क्षण असतात ज्यामुळे तरुण जुप्या परंतु चैतन्यशील आणि सजिव परंपरांचा भाग होऊ शकतात.

समाजशास्त्रज्ञ दुर्खिम यांनी धर्माची व्याख्या करताना पवित्र वस्तू किंवा विचारांचे रक्षण ज्या सामाजिक विश्वास, विधी-विधान,कर्मकांड,संस्काराव्दारे होते ज्यास धर्म असे म्हटले . याद्वारा दुर्खिमने हे स्पष्ट केले की धर्माची उत्पत्ती ही अशा सामाजिक विचार आणि विश्वासातून होते की, जसांना समाज पवित्र मानतो.

समाजशास्त्रज्ञ विल्फेडो पॅरेटो यांनी अवशिष्ट संकल्पना मांडून हे स्पष्ट केले की सामाजिक व्यवस्थेचे संतुलन हे समाजाच्या विभिन्न सदस्यांच्या क्रिया आणि त्यांच्या व्यवहाराच्या स्वरूपावर अवलंबून असते ज्यांना अपेक्षा कृत स्थिर चालक किंवा अवशिष्ट असे म्हणतात. धार्मिक सण आणि उत्सव हे अवशिष्ट आहेत. आणि युक्तीवादाच्या साहाय्याने या अवशिष्टांना तर्कसंगत दाखविले जाते.

'उत्सव' चा अर्थ

Fair या शब्दाचा मराठी अर्थ उत्सव जत्रा मेळावे असा होतो. Fair या शब्दाची उत्पत्ती लॅटिन शब्द Fair किंवा हॉलिडे पासून झाली आहे. बायबलमध्ये केलेल्या उल्लेखानुसार २००० वर्षांपूर्वी उत्सव म्हणजे व्यापा-यांची उत्पादने वा वस्तू खरेदी-विक्रीचे व्यावसायिक ठिकाणे असत. अभ्यासकांच्या मते त्याकाळी व्यावसायिक आणि धार्मिक गोष्टीचे संयोजन करण्याचे ठिकाण म्हणजे उत्सव असते.

सण आणि उत्सव या दोन्हीही शब्दांचे अर्थ पाहिले असता हे स्पष्ट होते की सण आणि उत्सव यांचा उद्देश सामाजिक संबंधित आहे. यामधून समाजाची जडणघडण होते. किंबहुना समाज कसा असायला हवा समाजाची कोणती आवश्यकता आहे समाजातून काय साध्य व्हायला हवे यासाठी सण आणि उत्सव सामधानाप्रमाणे सहाय्यक ठरतात.

प्रारंभीच्या काळात जेव्हा समाज निर्मितीस सुरुवात झाली तेव्हा मानवाच्या आचार-विचारांना निश्चित दिशा देणे, मानवावर नियंत्रण ठेवणे, मानवाचे सामाजिकरण करणे, इ. समाजनिर्मितीसाठी पुरक बाबी म्हणून धर्माधिष्ठित बाबीं अंतर्गत सण आणि उत्सव समाजात रुजवले गेले.

बरेचसे सण आणि उत्सव वर्षातून एकदा येतात. काही अनेक वर्षांनंतर येतात. काही सण किंवा उत्सव कौटुंबिक काही विशिष्ट कुल, विशिष्ट जात, विशिष्ट जमात, विशिष्ट धर्म व विशिष्ट राष्ट्र यांच्यापुरते मर्यादित असतात. काही आंतरराष्ट्रीयसुद्धा असतात, परंतु या सर्वांमध्ये विशेष हे की सण व उत्सव यांचा विशिष्ट दिवस वा कालावधी ठरलेले असतात. जगातील सर्व धर्मांतील आणि राष्ट्रांतील सण व उत्सव यांना हे लागू होते.

सामाजिकरण आणि सण व उत्सव

बर्ट्रांड यांच्यानुसार ज्या प्रक्रियेद्वारे नवजात अर्भक त्यांच्या सामाजिक समूहाच्या किंवा समाजाच्या संस्कृतीमध्ये तिची मूल्ये, नियमने, श्रद्धा, भावभावना व जीवन जगण्याचे मार्ग यांच्यासह हळूहळू सामावले जातात. त्यास सामाजिकरण असे म्हणतात.

सण आणि उत्सव यांचा अर्थ पाहता आपल्याला हे स्पष्ट जाणवले की पूर्वापार समाजाची ओळख करून देण्यासाठी 'सण आणि उत्सव' आज महत्त्वाची भूमिका निभावत आहेत. केवळ ओळख करून देणे एवढाच उद्देश नसतो तर त्यास रुजविणे हा सुद्धा हेतु असतो जो सण आणि उत्सवांच्या माध्यमातून साध्य केला जातो. एकप्रकारचे सामाजिकरणाचे कार्य सण आणि उत्सवाच्या माध्यमातून होते.

रॉबिन त्रिभूवन यांनी सणाची व्याख्या केली त्यात तरुणांना जुन्या परंतु चैतन्यशील आणि सजिव परंपरांचा एक भाग होण्याचा क्षण म्हणजे सण असे म्हटले, अनेकवेळा सणाचे पारंपारिक स्वरूप आले तसेच ठेवण्याचा आग्रह समाजात केला जातो विशेषतः धर्माशी निगडित सण आणि उत्सवांच्या बाबतीत हे घडते कारण ते स्वरूप तसे असण्याचे काही कारण परंपरा असते. ती अबाधित रहावी हा हेतु असतो त्यातून समाजावश्यक बाबी घडतात.

संस्कृती आणि सण व उत्सव :-

संस्कृती ही संज्ञा सर्वप्रथम एडवर्ड टायलर यांनी १८७१ मध्ये वापरली. संस्कृती म्हणजेच 'कल्चर' हा शब्द लॅटिन भाषेतील 'कल्चरा' या शब्दापासून घेण्यात आला आहे. याचा अर्थ वाढविणे रुजवणे असा होतो. समाजातील संस्कृती ही शिकून संपादित केली जाते. तिचे हस्तांतरण एका पिढीकडून दुसऱ्या पिढीकडे केले जाते. एडवर्ड टायलर यांच्यानुसार संस्कृती ही अशी जटिल समग्रता आहे की, ज्यामध्ये ज्ञान, श्रद्धा, कली, नीतिमत्ता, कायदा रितीरिवाज आणि समाजाचा एक सदस्य म्हणून मानवाने संपादन केलेल्या इतर क्षमता व सवयी यांच्या समावेश होतो.

सर्वच देशांच्या संस्कृतीमध्ये सण आणि उत्सव यांचे स्थान महत्वपूर्ण आहे. भारतामध्ये तर भारताच्या संस्कृतीत सणांचे खूप महत्व आहे. या सणांमागे कोणता ना कोणता अर्थ आहे. उदा - भारतीय स्वातंत्र्यदिन,

भारतीय प्रजासत्ताक दिन, या राष्ट्रीय सण वा उत्सवाच्याद्वारा राष्ट्रीय ऐक्य, अखंडता हि मुल्ये रुजविण्यासाठी इतिहास जिवंत ठेवला जातो. इतिहासाची ओळख पुनःपुन्हा करून दिली जातो.

भारत हा बहुधार्मिक देश आहे. आध्यात्मिकतेला महत्व देणारा देश आहे. त्यामुळे भारतामध्ये सण आणि उत्सवांच्या माध्यमातून रुढी-प्रथा-परंपरा-लोकसंस्कृती जतन केली जाते. धर्माचे, अध्यात्माचे प्राबल्य टिकवून ठेवणारे सण - उत्सव मोठ्या प्रमाणात पारंपारिकतेला अनुसरून साजरे केले जातात. ज्यामुळे अनेकवेळा सामाजिक परिवर्तनामध्ये अडथळा निर्माण होतो. सामाजिक समस्या उद्भवतात.

भारतामध्ये पुरुषप्रधान संस्कृती आणि जातीप्रधान व्यवस्था टिकवून ठेवण्यात भारतातील धार्मिक अधिष्ठान असलेले सण आणि उत्सव यांची भूमिका असलेले सण आणि उत्सव यांची भूमिका महत्वाची आहे. भारतामध्ये आजही अनेक सण - उत्सवांच्याद्वारा पुरुष प्रधान जातीव्यवस्था भारताची जडणघडण करण्यात येते. उदा . विशिष्ट ठिकाणी प्रसंगी विशिष्ट व्यक्तीने पूजा करणे विशिष्ट जातीव्यवस्था टिकविली जाते.

विविध सण-उत्सवांमध्ये स्त्रियांचे दुय्यमत्व आणि पुरुषांचे श्रेष्ठत्व टिकविले जाते. जसे वटपोर्णिमा सण, राखीपोर्णिमा

सामाजिक संस्था आणि सण व उत्सव :-

व्यक्ती आणि समाज यातील सहसंबंध स्पष्ट करण्यासाठी सामाजिक संस्था ही संज्ञा वापरली जाते. कुटुंब, विवाह, शिक्षण, धर्म, राज्य, कायदा आणि अर्थव्यवस्था अशा विविध सामाजिक संस्थामधून समाज बनलेला आहे.

समाजशास्त्रामध्ये सामाजिक संस्थांचा विचार प्रकार्यवादी व संघर्षवादी या दोन प्रमुख दृष्टीकोनानुसार सामाजिक संस्था म्हणजे दर्जा व भूमिकांचे गुंतागुंतीचे जाळे असते, तसेच समाजाच्या विविधांगी गरजा लक्षात घेऊन निर्माण झालेली मूल्ये, श्रद्धा आणि सामाजिक नियमनांची व्यवस्था असते. या दृष्टिकोनानुसार सामाजिक संस्था त्यांची स्वतःची कार्ये पार पाडण्यासाठी एकमेकांवर अवलंबून असतात. सण आणि उत्सवांच्या माध्यमातून काही प्रमाणात ही गरज पूर्ण केली जाते.

बायबलमध्ये सुद्धा उत्सव म्हणजे व्यापा-यांची उत्पादने वा वस्तूंची खरेदी विक्रीचे व्यावसायिक ठिकाणे असा उल्लेख आढळतो. या अनुषंगाने अभ्यासकांनी हे स्पष्ट केले की व्यावसायिक आणि धार्मिक गोष्टींचे संयोजन करण्याचे ठिकाण म्हणजे उत्सव, अर्थातच यावरून हे स्पष्ट होते की आर्थिक संस्था, धर्म, कुटुंब संस्था, राज्य या सर्व सामाजिक संस्था एकाचवेळी यांत गुंतलेल्या असतात.

संघर्षवादी दृष्टिकोनानुसार समाजात सर्व व्यक्ती एकसमान पातळीवर नसतात. संधी आणि सुविधांचे वितरण असमान स्वरूपाचे असते. आणि ते समाजातील प्रभावी गटांच्या सोईचे असते. या दृष्टिकोनानुसार सामाजिक संस्था नेहमीच सामाजिक विभाजन आणि असमानता टिकवून ठेवण्यात योगदान देत असतात. या अनुषंगाने विविध सामाजिक संस्था जसे विवाह संस्था, कुटुंबसंस्था, जातीसंस्था आणि सण व उत्सव जै धर्मधिष्ठित असतात यांचा अभ्यास करता हे स्पष्ट होते.

सण वा उत्सव लोकांचा सहभाग वाढवितात एकत्र आणतात. व्यक्ती आणि समाजाचे संबंध दृढ करतात. तसेच पारंपारिक व्यवस्था टिकविण्यासाठी कार्य करतात. ज्यातून नेहमी समाजाचे हितच साधले जाते असे नव्हे तर अहितसुद्धा साधले जाते. जसे लिंगभाव असमानता, जातीव्यवस्था यांना दृढ करणारे धर्मधिष्ठित सण वा उत्सवांचे पारंपारिक स्वरूप.

भारतातील सण वा उत्सव धार्मिक क्रिया, कृषी संबोधित कार्यक्रम, स्थानिक देवळे इ. च्या सांस्कृतिक पार्श्वभूमीशी संबंधित असतात. भारताच्या संस्कृतीला सणांची संस्कृती सुद्धा म्हणू शकतो कारण वर्षभर प्रत्येक ऋतुमध्ये प्रत्येक महिन्याला कमितकमी एक प्रमुख सण वा उत्सव साजरा केला जातो. यांत बहुतेक सामाजिक संस्थांचा सहभाग असतोच महत्वाच्या सण वा उत्सवांच्या दिवशी शाळा, महाविद्यालये संस्था सरकारी व गैरसरकारी कार्यालये यांना सुटी जाहिर केलेली असते.

सामाजिक परिवर्तन आणि सण वा उत्सव

मूलभूत अर्थाने सामाजिक संरचनेमध्ये होणारे परिवर्तन म्हणजे सामाजिक परिवर्तन अशी व्याख्या हॅरी जॉन्सन यांनी केली. यात त्यांनी प्रामुख्याने गट - उपगट, प्रमाणक, मूल्ये, भूमिका या सर्वात परिवर्तन अपेक्षितेले आहे.

पण जेव्हा धार्मिक सण-उत्सवांचा संबंध येतो तेव्हा त्यांत पारंपारिकता जपण्याचा प्रयत्न केला जातो. मूल हेतू, मूल स्वरूप जतन करण्याचा प्रयत्न केला जातो. त्यामुळे प्रमाणके आणि मूल्ये तशीच टिकवून भूमिका, गट-उपगटांत परिवर्तन होते आणि समाजातील विविध सदस्यांमध्ये भर पडते. उदाहरणार्थ भारतीय महिलांचे चूलमूल कार्यक्षेत्र बदलले पण स्त्रित्वाशी संबंधित पारंपारिक प्रमाणके, मूल्ये स्थिर ठेवणारे सण-उत्सव मोठ्या प्रमाणात साजरा केले जातात. ज्यामुळे आम्ही महिला अधिकारी वटपोर्णिमेला वडाच्या झाडाला फे-या मारते हे आदर्श उदाहरण वरिष्ठ महिला पोलिस अधिका-याला राखी न बांधता कनिष्ठ पुरुष अधिका-याला राखी बांधून सण साजरा करतो. लिंगभाव असमानतेचा विषमतेचा संदेश देतो.

सारांश

सन वा उत्सव मानवसमाजाच्या प्रारंभिक अवस्थेत मानव समाजाला आकार देण्यासाठी त्या त्या काळानुरूप, परिस्थितीनुरूप, स्थानानुरूप मानवाने आकाराला आणले हे वास्तव आपण समजून घ्यायला हवे आणि सहापरिस्थितीमध्ये समाजात असमानता निर्माण करणा-या धार्मिक सण वा उत्सवांचे रूपांतर समानता निर्माण करणा-या सण वा उत्सवांत करावे निर्माण करणा-या सण वा उत्सवांत करावे राष्ट्रीय सणांचे महत्त्व आणि प्राबल्य रुजवावे ज्यामुळे समताधिष्ठित मानवतावादी समाजाच्या पुनर्रचनेस सहाय्य होईल.

संदर्भसूची :-

१. मुकर्जी डॉ. रविंद्रनाथ 'सामाजिक विचारधारा' (कॉम्टसे मुकर्जी तक) विवेक प्रकाशन, दिल्ली १९९०.
२. वैद्य.नी.स.सामाजिक विचारवंत महाराष्ट्र विद्यापीठ ग्रंथ निर्मिती मंडळ करिता, साहित्य प्रसार केंद्र, नागपूर, १९८७
३. डॉ.संगवे विलास - समाजशास्त्र
४. विद्याभूषण एवं सचदेव - समाजशास्त्र के सिद्धांत
५. डॉ. भांडारकर पी.एल. 'सामाजिक संशोधन पद्धती' १९८७
६. डॉ. बोधनकर, प्रा. अकोणी, अँड कुळकर्णी, सामाजिक संशोधन पद्धती

इंटरनेट -

१. hi.m.wikipedia.org
२. vishwakosh.marathi.gov.in
३. www.roksatta.com
४. www.wikiand.com
५. shodhaganga.intlibnet.ac.in

महाराष्ट्रातील हिंदू सण व उत्सवांचे पर्यावरणावरील परिणाम

श्री. विजय पांडुरंग यादव

ग्रंथपाल,

दत्ताजीराव कदम आर्ट्स, सायन्स अँड कॉमर्स कॉलेज,

इचलकरंजी

सारांश

आपल्या भारत देशामध्ये वेगवेगळ्या राज्यांमध्ये पंचांगानुसार वेगवेगळे सण-उत्सव साजरे केले जातात. हे सर्व सण-उत्सव निसर्गाचे रक्षण करणारे, कृषी संस्कृतीशी नाते सांगणारे, आपल्या दैनंदिन जीवनातील ताण कमी करणारे, माणसाला आनंद व सुख-समाधान देणारे, सहकाराची आणि समानतेची भावना निर्माण करणारे असतात. महाराष्ट्र राज्यामध्ये गुढीपाडव्यापासून सण-उत्सवाची सुरुवात होते. महाराष्ट्रात सर्व सण-उत्सव मोठ्या आनंदाने साजरे केले जातात. पण हे सण-उत्सव साजरे करत असताना मोठ्या प्रमाणावर ध्वनिप्रदूषण, वायुप्रदूषण आणि जलप्रदूषण होते. या सर्व प्रदूषणाचा निसर्गाबरोबर मानवी तसेच पक्षी, प्राणी यांच्या जीवनावर मोठ्या प्रमाणावर वाईट परिमाण होतात. त्यामुळे सर्वांनी निसर्गास हानी पोहचणार नाही तसेच मानव, पक्षी व प्राणी यांच्या जीवनावर वाईट परिमाण होणार नाही अशाप्रकारे प्रदूषणमुक्त सण-उत्सव साजरे केले पाहिजेत.

Keywords: सण-उत्सव, ध्वनिप्रदूषण, वायुप्रदूषण, जलप्रदूषण

* लेखक ई-मेल: vijayyadav99@gmail.com

प्रस्तावना

आपल्या भारतातील सर्व सण-उत्सव हे निसर्गाचे रक्षण करणारे, कृषी संस्कृतीशी नाते सांगणारे आहेत. सण म्हणजे आनंद. हा आनंद शरीराच्या पंचेद्रियांनी अनुभवायला हवा, अशी त्याची रचना आहे. डोळे, नाक, कान, जीभ, त्वचा या सर्व इंद्रियांना सुखावणारे घटक सणामध्ये असतात. आपल्या दैनंदिन आयुष्यातील ताण कमी करण्यासाठी सणांचा उपयोग होतो.

आपले भारतीय सण-उत्सव हे पर्यावरणाचे रक्षण करण्यासाठी असतात. पर्यावरणाचे जतन आणि संवर्धन करणे हाच त्यांचा मूळ हेतू असतो. सभोवतालचे पर्यावरण निसर्गसंपन्न असेल तरच माणसाला सुखासमाधानाने जगता येईल, हे प्राचीन काळीही मानवाला समजले होते हे वराहपुराणात सांगितलेल्या या चार ओळींवरून लक्षांत येते.

यावत् भूमंडलात् धत्ते, सशैलवनकाननम् ।

तावत् तिष्ठन्ति मेदिन्या, संततिः पुत्र पौत्रकी॥

देहन्ते परमं स्थानं, यत् सुरैरपि दुर्लभम् ।

प्राप्नोति पुरुषो नित्यं, महामाया प्रसादतः॥

'जोपर्यंत या जगात, या धरतीत पर्वत, वन, उद्यान, सरोवर (स्वच्छ) आहेत, तोपर्यंत तुम्ही, तुमची मुले व नातवंडे सुखाने जगतील. ज्यांना हा विचार समजेल, त्यांना महामायेच्या म्हणजेच आदिशक्तीच्या (म्हणजेच निसर्गाच्या) प्रसादाने देवदुर्लभ असे परमस्थान प्राप्त होईल (महाराष्ट्र टाईम्स, २०१८).

माणूस मुळात निसर्गपूजक आहे, अनेक सण साजरे करण्याचा उद्देश हा निसर्गपूजा आहे. मानसिक प्रसन्नता लाभावी, आनंद मिळावा, समृद्धी लाभावी हा सण साजरे करण्याचा मूळ हेतू आहे (दिव्य मराठी, २०१८).

भारतीय संस्कृतीमध्ये सण-उत्सव साजरे करण्याची परंपरा फार प्राचीन काळापासून पंचांगानुसार चालू आहे. तिथी, वार, नक्षत्र, योग आणि करण या पाच विषयांची माहिती ज्यामध्ये देण्यात येते त्याला पंचांग असे म्हणतात.

सण-उत्सवांचा उद्देश

प्राचीन काळापासून भारत हा शेतीप्रधान देश आहे. त्यामुळे सण-उत्सवांची रचना शेतीच्या वेळापत्रकाप्रमाणे तयार करण्यात आली आहे. सण-उत्सवांचा मूळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य विशेषतः आहारावर अवलंबून असते. ऋतूप्रमाणे आहारात बदल केला, की आरोग्य चांगले राहण्यास मदत होते. म्हणून शास्त्रकारांनी ऋतूप्रमाणे सणांची रचना केलेली आहे. श्रावण महिन्यात शेतीची बरीचशी कामे झालेली असतात. बाहेर मुसळधार पाऊस पडत असतो. अशा वेळी बरीच माणसे घरातच राहतात. शरीराचे चलनवलन कमी होते. अशा वेळी शरीराला हलक्या आहाराची जास्त गरज असते. म्हणून श्रावण महिन्यात जास्त उपवास करण्यास सांगण्यात आले आहे. पचनास जड असा मांसाहार करू नये, असे सांगण्यात आले आहे. पोटात गॅसेस होऊ नयेत यासाठी कांदा, लसूण खाऊ नका, असे सांगण्यात आले आहे. शेतात धान्य चांगले पिकावे यासाठी पृथ्वी, आप, तेज, वायू आणि आकाश या पंचमहाशक्तींची उपासना करण्यास सांगण्यात आले आहे. उपवास, उपासना, धार्मिक ग्रंथांचे वाचन करण्यास सांगण्यात आले आहे. जेव्हा शरीराला तेल-तुपाची गरज असते, भूक जास्त लागते असा दिवाळीसारखा सण हिवाळ्यात येत असतो. ज्या वेळी तिळाच्या पदार्थाची शरीराला आवश्यकता असते असा मकरसंक्रांतीचा सण थंडीमध्ये येत असतो.

उत्सव हे मनाचे आरोग्य जपत असतात. उत्सव साजरे करीत असताना आप्तेष्ट-मित्र एकत्र येतात. गावाच्या उत्सवात तर गावातील सर्व आबालवृद्ध स्त्री-पुरुष एकत्र येत असतात. उत्सवामुळे एकमेकांच्या भेटीगाठी होत असतात. उत्सवांमुळे सहकाराची व समानतेची भावना निर्माण होते. नवीन चांगल्या विचारांचा प्रचार उत्सवात करणे सहज शक्य होते. एखाद्या सार्वजनिक कामासाठी पैसा गोळा करणे शक्य होते. सर्वांनी एकत्र येऊन मोठे काम करता येऊ शकते. या उत्सवांतून मोठी सार्वजनिक कामे केली जाऊ शकतात. उत्सवांमधूनच नेतृत्व निर्माण होऊ शकते. कार्यकर्ते निर्माण होऊ शकतात. म्हणूनच लोकमान्य टिळक आणि महात्मा फुले यांनी स्वराज्यप्राप्तीसाठी आणि राष्ट्रीय भावना निर्माण व्हावी यासाठी सार्वजनिक उत्सवांची प्रथा सुरू केली. उत्सवात सहभागी झाल्याने होणाऱ्या आनंदप्राप्तीबरोबरच माणसे आपल्या जीवनातील दुःख, चिंता विसरून जातात. उत्सवातून कला सादर करूनच कलावंत मोठे होतात. उत्सवांमुळे हजारो हातांनाही काम मिळते. राष्ट्रपुरुषांच्या जयंती उत्सवांमुळे राष्ट्राभिमान जागृत होण्यास मदत मिळते.

निसर्गाशी नाते!

भाद्रपद महिन्यात शेतात धान्य तयार होत असते. म्हणून भाद्रपद शुक्ल चतुर्थीला पृथ्वीविषयी कृतज्ञता व्यक्त करण्यासाठी पार्थिव गणेशपूजन करण्यास सांगण्यात आले आहे. या दिवशी मातीचीच गणेश मूर्ती पूजावयाची असते. त्यानंतर येतो भाद्रपद कृष्ण पक्ष! पितरांचे स्मरण करण्याचे दिवस! ज्यांनी आपणास जन्म दिला, शिक्षण दिले, चांगले संस्कार दिले, घर-शेतजमीन ठेवली अशा पितरांविषयी नवीन धान्य घरात येण्यापूर्वी कृतज्ञता व्यक्त करण्याचे दिवस! त्यानंतर येते नवरात्र! हा निर्मितीशक्तीचा, आदिशक्तीचा उत्सव असतो. आश्विन महिन्यात शेतात तयार झालेले नवीन धान्य घरात आणले जाते म्हणून निर्मितीशक्तीविषयी कृतज्ञता व्यक्त केली जाते. नवरात्र हे नऊ दिवसांचे असते. कारण नऊ या ब्रह्मसंख्येचा आणि निर्मितीशक्तीचा संबंध आहे. जमिनीत धान्य रुजत घातल्यानंतर नऊ दिवसांनी अंकुरते. गर्भधारणा झाल्यापासून नऊ महिने नऊ दिवसांनी मूल जन्माला येते. सर्व अंकांमध्ये नऊ हा अंक सर्वात मोठा आहे. निर्मितीशक्ती उपासनेच्या नवरात्रानंतर सीमोल्लंघनाचा विजयादशमी - दसरा हा सण येतो. विजयादशमीपर्यंत शेतातील धान्य घरात आणल्यानंतर पूर्वी लोक स्वारीला घराबाहेर पडत असत. हे सर्व झाल्यावर सर्व घरे धनधान्यांनी भरलेली असत. त्यानंतर प्रकाशाचा उत्सव दिवाळीचा सण येतो. अशा रीतीने सणांची रचना शेतीच्या कामांप्रमाणे करण्यात आलेली आहे. सण-उत्सवांमध्ये मानवाला सुंदर-आनंदमय जीवन जगण्यासाठी निसर्गातील ज्या ज्या गोष्टी उपयोगी पडतात त्या सर्व गोष्टींचा पूजेमध्ये समावेश करून कृतज्ञता व्यक्त केली जाते. नद्या, वृक्ष, फुले, फळे, प्राणी, पक्षी अशा कितीतरी गोष्टी सांगता येतील (लोकसत्ता, २०१८).

महाराष्ट्रातील हिंदूंचे सण आणि उत्सव

1. गुढीपाडवा - चैत्र शु. १
2. रामनवमी - चैत्र शु. ९
3. हनुमान जयंती - चैत्र पौर्णिमा
4. परशुराम जयंती - वैशाख शु. २
5. अक्षय्य तृतीया - वैशाख शु. ३
6. आषाढी एकादशी - आषाढ शु. ११
7. वटपौर्णिमा - ज्येष्ठ शु. १५
8. नागपंचमी - श्रावण शु. ५
9. नारळी पौर्णिमा - श्रावण पौर्णिमा
10. मंगळागौरी पूजन - श्रावण कृ. १
11. कृष्णजन्माष्टमी - श्रावण कृ. ८
12. पोळा - आषाढ, श्रावण किंवा भाद्रपद अमावास्या
13. हरितालिका - भाद्रपद शु. ३
14. गणेश चतुर्थी - भाद्रपद शु. ४
15. अनंत चतुर्दशी - भाद्रपद शु. १४
16. घटस्थापना - आश्विन शु. १
17. दसरा (विजयादशमी) - आश्विन शु. १०
18. कोजागिरी पौर्णिमा - आश्विन पौर्णिमा
19. दीपावली - नरक चतुर्दशी - आश्विन कृ. १४, लक्ष्मीपूजन - आश्विन अमावास्या, बलिप्रतिपदा - कार्तिक शु. १
20. भाऊबीज - कार्तिक शु. २
21. कार्तिकी एकादशी - कार्तिक शु. ११
22. त्रिपुरारी पौर्णिमा - कार्तिक पौर्णिमा
23. चंपाषष्ठी - मार्गशीर्ष शु. ६
24. दत्तजयंती - मार्गशीर्ष पौर्णिमा
25. मकरसंक्रांत - पौष महिन्यात
26. दुर्गाष्टमी - पौष शु. ८
27. रथसप्तमी - माघ शु. ७
28. महाशिवरात्र - माघ कृ. १४
29. होळी - फाल्गुन पौर्णिमा
30. रंगपंचमी - फाल्गुन वद्य ५ (विक्रिपीडिया)

महाराष्ट्रातील हिंदू सण व उत्सवांचे पर्यावरणावरील परिणाम

१. वटपौर्णिमा (ज्येष्ठ शुद्ध पौर्णिमा)

भारतातील सर्वत्र आढळणा-या वृक्षांपैकी एक महत्त्वाचा वृक्ष म्हणजे वड. या वृक्षाशी निगडित असलेला हा सण आहे. या सणामागची पौराणिक कथा अशी की सावित्री या पुण्यवान व पतिपरायण स्त्रीने आपल्या पतीचे - सत्यवानाचे प्राण परत मिळवण्याकरिता, प्राण घेऊन जाणा-या यमराजाला आपल्या भक्तीने व युक्तीने संतुष्ट केले व आपल्या पतीचे प्राण परत मिळवले. ज्या वृक्षाखाली सत्यवान पुन्हा जिवंत झाला ते झाड वडाचे होते. त्यावेळी सावित्रीने वडाची मनोभावे पूजा केली. या प्रसंगाची आठवण म्हणून आजसुद्धा बायका वडाची पूजा करतात. पूजा झाल्यानंतर वडाला तीन प्रदक्षिणा घालतात. वडाच्या बुंध्याला सूत गुंडाळतात (मराठीवल्ड, n.d.-a, "मराठी सणवार", para. २).

पर्यावरणावरील परिणाम

५ जुन हा दिवस 'जागतिक पर्यावरण दिन' म्हणून साजरा करण्यात येतो. या दिवसाची सुरुवात "झाडे लावा - झाडे जगवा" या घोषणेपासून होते. याच दिवशी वटपौर्णिमा सण साजरा करण्यात येतो. वड हा भारताचा राष्ट्रीय वृक्ष आहे. या दिवशी वड वृक्षाची पूजा करण्यात येते. बहुतेक महिला वर्ग वडाच्या झाडाची पूजा करण्याऐवजी वडाच्या झाडाच्या फांद्या तोडून आणून पूजा करतात. अशाप्रकारे झाडे तोडून 'जागतिक पर्यावरण दिनास' गालबोट लावतात.

२. नागपंचमी (श्रावण शुद्ध पंचमी)

नागाची पूजा करण्यासाठी नागपंचमी या सणाची निर्मिती झाली आहे. या सणामागची पौराणिक कथा अशी की यमुना नदीच्या डोहात कालिया नावाचा महाविषारी, दुष्ट सर्प होता. त्याच्या साध्या फुत्काराने सुद्धा सर्व काही भस्मसात होई. श्रीकृष्णाने कालिया



नागाला ठार मारले व गोकुळातील लोकांचे रक्षण केले तो दिवस म्हणजे श्रावण शुद्ध पंचमी (नागपंचमी).

तेव्हापासून लोक नागाची पूजा करून नागाला लाहया, दूध वाहतात. नागदेवतेने प्रसन्न होऊन आपल्याला त्रास देऊ नये ही यामागची इच्छा असते. या दिवशी नागदेवतेबरोबर श्रीकृष्णाची सुद्धा पूजा करतात.

नाग व साप यांना देव मानल्यामुळे या दिवशी तवा चुलीवर ठेवणे, विळीने चिरणे, तळणे इत्यादी निषिद्ध मानले आहे. कारण वरील क्रीया करताना अनावधानाने साप किंवा नाग यांना इजा पोचण्याची शक्यता असते असे मानले जाते.

नागपंचमीच्या आदल्या दिवशी स्त्रीया हातावर मेंदी काढतात व नवीन बांगड्या भरतात. खेडेगावातून झाडाला दोर बांधून मुली झोके घेण्याचा खेळ खेळतात.

या दिवशी गारुडी लोक शहरात नाग घेऊन रस्त्याने हिंडतात व त्यांना घरी बोलावून लोक त्याची पूजा करतात. या दिवशी पुरणाची किंवा साखर-खोब-याची दिंडे बनवतात.

महाराष्ट्रातील बत्तीसशिराळा या गावाला प्रचंड मोठी जत्रा भरते. आसपासच्या खेड्यातूनच नव्हे तर परदेशी पाहुणे सुद्धा तिथे येतात. हजारो गारुडी साप-नाग घेऊन येतात. कितीही विषारी नाग-साप असले तरी या दिवशी ते कुणाला दंश करीत नाहीत अशी लोकांची श्रद्धा आहे (मराठीवल्ड, n.d.-b, "मराठी सणवार", para. १).

पर्यावरणावरील परिणाम

नाग हा शेतकऱ्यांचा मित्र आहे. नाग शेतातील पिकांची नासाडी करणारे उंदीर खातात व पर्यावरणाचा संतुल राखतात. नागपंचमी दिवशी नागांना जबरदस्तीने दुध पाजले जाते. तसेच गारुडी नागांना बंदिस्त टोपलीमधून दारोदारी जाऊन पैसे मागतात. नाग टोपलीमध्ये मेल्यासारखे पडलेले असतात. यादिवशी नागांना गळ्यात घालून फोटो काढले जातात. यामध्ये नागांच्या शरीरास दुखापत होते.

३. गोकुळ अष्टमी (श्रावण वद्य अष्टमी)

भगवान श्रीकृष्णाने धर्माचे रक्षण करण्याकरिता ज्या दिवशी पृथ्वीवर जन्म घेतला तो दिवस म्हणजे गोकुळ अष्टमी होय. या सणामागील पौराणिक कथा अशी की श्रीकृष्णाचा मामा कंस. कंसाने प्रजेला खूप छळले. श्रीकृष्णाच्या आई-वडिलांना त्याने तुरुंगात ठेवले कारण त्यांना होणा-या मुलांपैकी एकजण कंसाचा वध करणार अशी आकाशवाणी झालेली होती. कृष्णाने कंसाचा वध करून आपल्या आई-वडिलांना बंदिवासातून मुक्त केले. ही कथा सर्वज्ञात आहेच. पुढे याच श्रीकृष्णाने कौरव-पांडव युद्धात पांडवांची बाजू घेऊन कौरवांचा पराभव केला. या गोष्टीचे स्मरण व्हावे म्हणून भारतात सर्व ठिकाणी गोकुळ अष्टमी हा सण उत्साहात साजरा केला जातो. रात्री बारा वाजता श्रीकृष्णाचा जन्म साजरा करतात, काल्याचे कीर्तन करतात व सुंठवडा प्रसाद म्हणून वाटतात. हया दिवशी पाळणा फुलापानांनी सजवून तयार करतात. बळीराम, श्रीकृष्ण यांच्या मूर्ती तयार करून त्या पाळण्यात निजवतात. त्यास तोडे, साखळ्या असे दागिने घालतात. त्यांची पूजा करतात.



दुस-या दिवशी पारणे करतात. दहीहंडी फोडण्याचा सार्वजनिक कार्यक्रम चौकाचौकातून करतात. दहीहंडी म्हणजे मातीचे एक मडके असते. त्यात ज्वारीच्या लाहया, पोहे, खोबरे, दही, साखर वगैरे पदार्थ कालवून घालतात व ही हंडी २०-२५ फूट उंचावर बांधून ठेवतात. मुले एका वर्तुळाकारात उभी रहातात व त्यांच्या खांद्यावर दुसरी मुले असे करीत उतरंड करून दहीहंडी फोडतात. आतील पदार्थ प्रसाद म्हणून सर्वांना वाटतात. दहीहंडी फोडण्यासाठी हजारो रुपयांची बक्षिसे लावलेली असतात (मराठीवल्ड, n.d.-c, "मराठी सणवार", para. १).

पर्यावरणावरील परिणाम : दहीहंडी फोडण्याचा कार्यक्रम रात्री १२ वाजेपर्यंत चालू असतो. यावेळी मोठ्या आवाजात डीजे लावण्यामुळे मोठ्या प्रमाणात ध्वनिप्रदूषण होत असते. सामान्यतः ८० डेसिबलपर्यंतचा आवाज

सहन करता येतो. सलग ८ तास ९० डेसिबलपर्यंतचा आवाज ऐकला तर कानाला इजा होते. १४० डेसिबलपर्यंतचा आवाज ऐकला तर कानाचा पडदा फाटू शकतो.

ध्वनिप्रदूषणामुळे ऐकायला कमी येणे, कानात बेल वाजत राहिल्यासारखा आवाज येणे, झोपेत सतत बिघाड होणे, झोप न लागणे, अस्वस्थता वाढणे, वेदना होणे वा थकवा येणे, कामाच्या ठिकाणी काम करण्याची इच्छा कमी होणे, बोलण्यात अडथळा येणे, हार्मोन्समध्ये बदल होणे, स्वभाव चिडचिडा होणे, विस्मरण होणे, कामातील एकाग्रता भंग पावणे, नैराश्य येणे यांसारखे दुष्परिणाम ध्वनिप्रदूषणामुळे होतात.

तसेच उतरंड करून दहीहंडी फोडताना थरावर पाण्याचा मारा करण्यात येतो. यामुळे पाणी मोठ्या प्रमाणात वाया जाते.

४. श्री गणेश चतुर्थी (भाद्रपद शुद्ध चतुर्थी)

महाराष्ट्रातील सर्वात मोठा व आगळावेगळा सण म्हणजे गणपती. या उत्सवाचे स्वरूप सार्वजनिक झाल्यापासून तर हा उत्सव महाराष्ट्रभर अत्यंत धामधुमीने साजरा केला जातो. हा उत्सव अकरा दिवसांचा असतो. गणपती ही ज्ञानाची देवता. गजानन हा विघ्नहर्ता मानतात. त्यामुळे कोणत्याही शुभकार्याच्या सुरुवातीला गणपतीची पूजा करण्याचा प्रघात आहे. कोकणातील हा सर्वात महत्त्वाचा सण असल्यामुळे जगाच्या पाठीवर असलेला कोणताही कोकणी माणूस या उत्सवासाठी आपल्या गावी जाण्यास उत्सुक असतो. त्यामुळे कोकणात जाण्यासाठी खास बसेसची सोय केली जाते.



या सणाला शाडूच्या मातीच्या केलेल्या एकापेक्षा एक सरस अशा गणपतीच्या मूर्ती बाजारात येतात. त्यापैकी एक घरी आणली जाते. रोज सकाळी व सायंकाळी पूजा-आरती करून, केळे-पेरू वगैरे खिरापत संध्याकाळी आरतीचे वेळी देतात. गणपतीच्या पूजेकरिता नारळ, एकवीस मण्यांचे वस्त्र, फुले-पत्री, शमी, दुर्वा, जानवे, गूळ-खोब-याचा नैवेद्य, केवड्याचे कणीस इ. साहित्य लागते. गणपतीची स्थापना करण्यापूर्वी सुपारीच्या गणपतीची स्थापना करून त्याची पूजा करण्यात येते. या दिवशी मुख्यतः नारळ व गूळ यांच्या सारणाचे, तांदुळाच्या उकडीचे मोदक करतात.

सार्वजनिक गणपती उत्सवामध्ये गणेशाच्या भव्य मूर्ती चौकाचौकातून बसवितात व त्याची भव्य आरास करतात. लोक रात्रीच्या वेळी हे देखावे पहाण्यासाठी रस्तोरस्ती हिंडतात. संगीत, नृत्य, पाककला स्पर्धा, रांगोळी स्पर्धा, नाटके वगैरे करमणुकीचे कार्यक्रम आखले जातात.

सार्वजनिक गणपतीचे विसर्जन अनंत चतुर्दशीच्या दिवशी करतात. काही लोकांकडे दीड दिवसांचा गणपती असतो तर काही जणांकडे पाच दिवस असतो. तर काहीजणांचा गणपती गौरींबरोबर सातव्या दिवशी जातो.

झांज घेऊन 'गणपती बाप्पा मोरया, पुढच्या वर्षी लवकर या' असे म्हणत विसर्जन करतात (मराठीवल्ड, n.d.-d, "मराठी सणवार", para. २).

पर्यावरणावरील परिणाम

गणेश उत्सवामध्ये प्रदूषण खालीलप्रमाणे होते.

गणपती मिरवणूक (आगमन व विसर्जन) ११ दिवस सार्वजनिक मंडळ याठिकाणी लावण्यात येणारे डीजे-फटाके यामुळे मोठ्या प्रमाणात ध्वनिप्रदूषण होते. तसेच फटाके लावल्यामुळे मोठ्या प्रमाणात वायुप्रदूषण होते. मोठ्या आवाजाने पक्षी-प्राण्यांनाही त्रास होतो. वायुप्रदूषणामुळे श्वसनाचे आजार होतात.

शाङ्क्या गणपती मूर्ती पर्यावरण पूरक असतात. याविरुद्ध पीओपीच्या (प्लास्टर ऑफ पॅरिस) मूर्ती विसर्जनामुळे जलप्रदूषण होते. पीओपीच्या मूर्ती विरघळत नाहीत तसेच या मूर्तीचा रासायनिक रंगामुळे जलचर प्राण्यांना हानी पोचते. गौरी-गणपती यांच्या पूजेतील निर्माल्यामुळे जलप्रदूषण होते.

गणपतीच्या सजावटीसाठी वापरण्यात येणारे थर्माकोल तसेच महाप्रसादासाठी 'वापरा आणि फेका' असे वापरण्यात येणारे ताटे-वाट्या आणि पेले यामुळे पर्यावरणाचा समतोल बिघडतो. तसेच मोठ्या प्रमाणात अन्नाची नासाडी होते.

५. नवरात्र उत्सव व दसरा - सीमोल्लंघन (आश्विन शुद्ध दशमी)

आजचा हा उत्सव दुर्गादेवीचा, शस्त्र पूजनाचा व सीमोल्लंघनाचा असा आशय घेऊन अपार उत्साहाने देशभर साजरा होतो. दुर्गापूजेच्या रूपात बंगालात साजरा होतो बंगालचा तो सर्वाधिक महत्वाचा सण आहे.

नवरात्रोत्सव, विजयादशमी व सीमोल्लंघन असा पूर्ण प्रगत झाला. पुढे शिवरायांच्या संग्रामशील व कालोचित अशा सीमोल्लंघनाच्या पायड्याने नवरात्राला एक जबरदस्त ऐतिहासिक परिमाण बहाल केले आहे.



नवरात्रात पहिलाच घटस्थापनेचा दिवस महत्वाचा मानला जातो. या दिवशी मातीच्या वेदीवर घटाच्यावर पसरलेल्या ताम्हाणात कुलदेवतेच्या प्रतिमेची व कुलदेवाच्या टाकांची प्रतिष्ठापना करून घटाभोवती पसरलेल्या निवडक मातीच्या गादीवाफ्यात गहू, ज्वारी, मका अशी सप्त धान्य पेरली जातात. ही पहिली रात्र असते. पुढे प्रत्येक दिवशी विपुल अशा झेंड्या किंवा तीळाच्या फुलांची एक एक चढत्याक्रमाची भरगच्च माळ या घटावर टांगली जाते. प्रत्येक दिवसानुसार तिला पहिली, दुसरी, तिसरी माळ म्हणतात. या काळात पाऊस पडलाच तर तो माळेत सापडला आता किमान नऊ दिवस तरी पूर्ण होईतोपर्यंत हटणार नाही. अशी बुजुर्ग चर्चा करतात. ती अनुभवसिद्ध असते.

नवव्या दिवशी हवन होऊन दहाव्या दिवशी या उत्सवाच समापन होते. या दहाव्या दिवसाला विजयादशमी म्हणतात. आदल्या नवव्या रात्रीला 'खंडेनवमीची माळ' म्हणतात. या दिवशी सर्व शस्त्रे पूजली जातात. काही मराठा घराण्यात बकरी पडतात.

विजयादशमीला आपट्याची किंवा शमीच्या वृक्षाची पाने 'सोने' म्हणून सर्वांना वाटण्याची प्रथा सुरू झाली. या दिवशी शमी वृक्षाची पूजा केली जाते. रामाने रावणाशी युद्ध करून त्याचा वध केला व वनवासात जाताना शमीच्या वृक्षाच्या ढोलीत ठेवलेली शस्त्रास्त्रे परत ताब्यात घेतली म्हणून शमीच्या वृक्षाला या दिवशी महत्त्व आहे. उत्तरभारतात या दिवशी रावणाची प्रतिमा जाळण्याची प्रथा आहे. वनवासाला जाताना सीतेचे सुवर्ण अलंकार आपट्याच्या झाडामधे ठेवले होते असे मानतात. म्हणून आपट्याची पाने सोने म्हणून सर्वांना वाटतात. या दिवशी वाहनांचीही पूजा करतात. पेशवाईत सरंजाम, नगारा, नोबत्ती याची त्यात उत्साही वाढ झाली.

दसरा हा साडेतीन मुहूर्तापैकी एक मुहूर्त मानतात. कोणत्याही मंगल कार्याचा किंवा कोणत्याही नवीन कामाचा श्रीगणेश या दिवशी करतात. लहान मुलांकडून ह्या दिवशी सरस्वतीपूजन करून शिक्षणाचा प्रारंभ करतात. या दिवशी स्वयंपाकात मुख्यतः पुरणपोळी करतात. तळण, खीर व इतर स्वयंपाक सणाप्रमाणे करतात (मराठीवल्ड, n.d.-e, "मराठी सणवार", para. १,२).

पर्यावरणावरील परिणाम : नवरात्रीत दहा दिवस रासगरब्यासाठी लावण्यात येणारे डीजे यामुळे ध्वनिप्रदूषण होते. तसेच दसरा या दिवशी रावण दहनासाठी आणि आतिषबाजीसाठी वापरण्यात येणारे फटाक्यामुळे ध्वनिप्रदूषण व वायुप्रदूषण होते. आपट्याची पाने सोने म्हणून सर्वांना वाटल्यामुळे आपट्याच्या झाडास हानी पोचते.

६. दीपावली

आश्विन वद्य द्वादशीपासून कार्तिक शुद्ध द्वितीयेपर्यंत जो महोत्सव असतो तो दिवाळी किंवा दीपावली या नावाने साजरा करतात. दीपावली हा दिव्यांचा सण आहे. मातीच्या पणत्यांमध्ये तेल-वात घालून जागोजागी ते लावून दिवाळी साजरी केली जाते. साधारणतः चार दिवस हा सण साजरा केला जातो.

वसुबारस (आश्विन वद्य द्वादशी)

धनत्रयोदशी (आश्विन वद्य त्रयोदशी)

नरक चतुर्दशी (आश्विन वद्य चतुर्दशी)



आश्विन वद्य चतुर्दशी या दिवशी नरकासूर नावाच्या राक्षसाचा श्रीकृष्णाने संहार केला म्हणून या दिवसाला नरक चतुर्दशी असे नाव पडले.

ह्या दिवशी सूर्योदयापूर्वी सर्वजण स्नान करतात. स्नानाच्या वेळी उटणे, सुवासिक तेल, सुगंधी साबण वापरतात. सूर्योदयापूर्वीच्या ह्या स्नानाला अभ्यंगस्नान असे म्हणतात. ह्या दिवशी जो कोणी अभ्यंगस्नान करणार नाही तो नरकात जातो अशी समजूत आहे. स्नानानंतर मुले फटाके उडवतात. या दिवशी देवाची पूजा देखील सूर्योदयापूर्वी करतात. स्नानानंतर घरातील सर्व मंडळी फराळ करतात. फराळाच्या पदार्थांमध्ये चकली, चिवडा, लाडू, शंकरपाळे, अनरसे, चिरोटे इ. पदार्थ प्रामुख्याने असतात.

या दिवशी पहाटेच पणत्या लावतात. सर्वत्र समृद्धी व्हावी याकरिता अशा पणत्या लावण्याची प्रथा आहे. या दिवशी सणाच्या दिवशी करतात तसा स्वयंपाक करून देवाला नैवेद्य दाखवतात.

लक्ष्मीपूजन (आश्विन वद्य अमावास्या)

पाडवा (कार्तिक शुद्ध प्रतिपदा)

भाऊबीज-यमद्वितीया (कार्तिक शुद्ध द्वितीया) (मराठीवल्ड, n.d.-f, "मराठी सणवार", para. १).

पर्यावरणावरील परिणाम : दिवाळीमध्ये वाजवण्यात येणारे फटाक्यामुळे ध्वनिप्रदूषण व वायुप्रदूषण होते.

७. मकरसंक्रांत

सूर्य एका राशीतून दुसऱ्या राशीत जाणे यालाच 'संक्रमण' म्हणतात. मकर राशीमध्ये सूर्य जाणे यालाच 'मकर संक्रमण' असे म्हणतात. ज्या दिवशी सूर्य धन राशीतून मकर राशीमध्ये जातो त्या संक्रमणाच्या दिवशी दरवर्षी हिंदू लोक 'संक्रांत' हा सण साजरा करतात. हा सण पौष महिन्यात येतो.



संक्रांत हा सण प्रत्येक वर्षी जानेवारी महिन्याच्या १४ तारखेलाच साजरा केला जातो. यावेळी सूर्याचे दक्षिणायन संपून उत्तरायण सुरू होते. दिवस हळू हळू मोठा होऊ लागतो.

संक्रांतीच्या वेळी थंडी असते. त्यामुळे शरीराला जास्त उष्मांक देणारे तीळ व गूळ या पदार्थांना या दिवशी फार महत्त्व असते. सूर्याला व देवाला तिळगुळाचा नैवेद्य दाखविला जातो. सुवासिनी ह्या दिवशी सवाष्णीला सुगडाचा वसा देतात. सुगडाचा वसा म्हणजे लहान मडक्यांतून गव्हाच्या ओंब्या, गाजर व ऊस यांचे तुकडे, पावट्याच्या शेंगा, भुईमुगाच्या शेंगा, बोरे, हरब-याचे घाटे, तिळगुळाच्या वड्या, हलवा असे पदार्थ घालून त्या मडक्यांना हळदीकुंकू लावून ती सुवासिनींना देतात. भारत हा शेतीप्रधान देश आहे. शेतकरी आपल्या शेतात पिकविलेल्या भाज्या-धान्य वगैरे नमुन्यादाखल इतर शेतकऱ्यांना देऊन, चांगल्या वाणाची चर्चा व्हावी व अधिक

चांगले उत्पन्न देणा-या बियाणांविषयी देव-घेव व्हावी हा सुगडाच्या वशामागचा हेतू आहे. संक्रांतीला जेवणात मिष्टान्न म्हणून गुळाची पोळी करतात. गुळाच्या पोळीबरोबर लोणकडे तूप वाढण्याची प्रथा आहे.

संक्रांतीच्यावेळी काळ्या वस्त्रांना महत्त्व दिले जाते कारण काळी वस्त्रे उष्णता शोषून घेतात. म्हणून काळ्या साड्या, काळी झबली अशी वस्त्रे संक्रांतीच्या सुमारास कापड बाजारात दिसू लागतात.

सांस्कृतिकदृष्ट्या या सणाचे फार महत्त्व आहे. लोक एकमेकांना तिळगूळ देतात व 'तिळगूळ घ्या - गोड बोला' असे म्हणतात. आपली जुनी भांडणे-वैरे विसरून, पुन्हा स्नेहाचे, सलोख्याचे संबंध निर्माण करण्यासाठी ही मोठीच संधी असते. ज्यांचे संबंध चांगलेच आहेत, त्यांचे संबंध अधिक दृढ होण्यासाठी याचा उपयोग होतो.

संक्रांतीपासून ते रथसप्तमी या तिथीपर्यंत कोणत्याही दिवशी एक वर्षाच्या आतील लहान मुलांचे आणि मुलींचे 'बोरनहाण' केले जाते. यावेळी मुलांची हौस म्हणून त्यांना हलव्याचे दागिने करतात. काळे झबले शिवतात. चुरमुरे, बत्तासे, बोरे, हलवा, तिळाच्या रेवड्या वगैरे पदार्थ एकत्र करून लहान बाळाला मध्ये बसवून त्यावर या खाऊच्या पदार्थांचा वर्षाव केला जातो. घरातील व जवळपासची लहानमुलेही या वेळी उपस्थित असतात.

या सणानिमित्त शुभेच्छापत्रे पाठविण्याचीही पध्दत आहे (मराठीवल्ड, n.d.-g, "मराठी सणवार", para. २).

पर्यावरणावरील परिणाम : संक्रांत सणामध्ये पतंग उडवण्याचा उत्सव साजरा करण्यात येतो. पतंग उडवण्यासाठी वापरण्यात येणारा मांज्यामुळे (दोरा) अनेक पक्षी जखमी आणि मृत होतात.

८. होळी पौर्णिमा (फाल्गुन शुद्ध पौर्णिमा)

अशी गोष्ट सांगितली जाते की हिरण्यकश्यपूच्या बहिणीचे नाव होलिका असे होते. अग्नीपासून तुला मुळीच भय राहाणार नाही असा तिला वर प्राप्त झाला होता. या वराचा दुरुपयोग करून तिने आपला भाचा भक्त प्रल्हाद याला जिवंत जाळण्याकरिता त्याला मांडीवर घेऊन स्वतः धगधगत्या अग्नीत जाऊन बसली. परंतु परिणामाअंती तीच स्वतः जळून खाक झाली व भक्त प्रल्हाद याला काहीही इजा न होता तो सुखरूपपणे अग्नीतून बाहेर पडला. तो दिवस म्हणजे फाल्गुन शुद्ध पौर्णिमा.



या दिवशी अंगणातील थोडी जागा सारवून भोवती रांगोळी काढून मध्ये शेणाच्या गोव-या ठेवून त्यात एरंडाची फांदी ठेवतात. पूजा करण्यापूर्वी ती पेटवतात. पेटल्यानंतर पुरुष हळद-कुंकू अक्षता वगैरेंनी होळीची पूजा करतात. होळी भोवती तीन प्रदक्षिणा घालतात. बायका पुरणपोळीचा नैवेद्य दाखवून होळीला हळद-कुंकू वाहून होळीत पुरणाची पोळी टाकतात. ह्या मागील उद्देश हाच असतो की उन्हाळ्याच्या दिवसात ठिकठिकाणी आग वगैरे लागते. तेव्हा अग्नीला शांत करण्यासाठी ही पौर्णिमा साजरी केली जाते. तसेच उन्हाळाही कडक भासू नये म्हणून वरीलप्रमाणे अग्नीदेवतेची पूजा करतात. हा सण सर्वत्र संध्याकाळी किंवा रात्री साजरा करतात.

ह्या दिवशी मुख्यतः स्वयंपाकात पुरणपोळी करतात. बाकीचा स्वयंपाक इतर सणाप्रमाणे केला जातो (मराठीवल्ड, n.d.-h, "मराठी सणवार", para. २).

९. रंगपंचमी (फाल्गुन वद्य पंचमी)

वसंत ऋतूची चाहूल लागल्यामुळे या सुमारास झाडे नवीन पल्लवीने व विविध रंगी फुलांनी रंगीबेरंगी दिसत असतात. हवाही उष्ण झालेली असते. अशावेळी थंड पाणी अंगावर उडविणे सुखदायक असते. त्यामुळे रंगपंचमी हा सण सुरू झाला.



कुसुंबीच्या फुलांपासून काढलेल्या रंगाचे पाणी करून तसेच केशराचे पाणी करून ते एकमेकांच्या अंगावर उडविले जात असे. पेशवाईत तर हा सण शाही इतमामाने साजरा केला जात असे. रंगाच्या पिचका-या भरभरून हत्तीवरून गुलाल आणि इतर कोरड्या रंगाची उधळण केली जात असे. आजकाल विविध प्रकारचे रंग पाण्यात कालवून ते एकमेकांवर उडवितात. विशेषतः तरुण स्त्री-पुरुषांना एकत्र येण्याची व थट्टा-मस्करी करण्याची संधी या सणामुळे मिळते.

आजकाल एखाद्या हौदातील पाण्यात रंग टाकून एकमेकांना त्यात डुबवून हसत खेळत ह्या सणाची मजा लुटली जाते (मराठीवल्ड, n.d.-i, "मराठी सणवार", para. २).

पर्यावरणावरील परिणाम

होळी सणामध्ये झाडे तोडून जाळली जातात यामुळे पर्यावरणाचे रक्षण करणारी झाडे कमी होऊन उष्णता वाढते, पाऊस कमी पडतो यासर्वाचा जीव सृष्टीवर वाईट परिमाण होतो.

तसेच रंगपंचमी मध्ये पाण्याचा साठा मोठ्या प्रमाणावर वाया जातो. तसेच रासायनिक रंग लावल्यामुळे त्वचेला गंभीर इजा होतात.

समारोप

मानवाने कोणताही सण-उत्सव निसर्गाशी मैत्रीपूर्ण व प्रदूषणमुक्त साजरा करायला पाहिजे. जसे की वटपौर्णिमे दिवशी महिलांनी वडाच्या झाडाची पूजा करावी व प्रत्येक महिलेने एक वडाचे झाड लावले पाहिजे तसेच ते जगविले पाहिजे. नागपंचमी दिवशी नागाच्या प्रतिमेचे पूजन करावे तसेच नागांना गळ्यात घालून फोटो काढणे बंद झाले पाहिजे. गोकुळ अष्टमी मध्ये दहीहंडी फोडताना डीजे ऐवजी ढोल-ताशा या पारंपारिक वाद्याचा वापर करावा तसेच पाण्याचा वापर करू नये. गणेश उत्सवामध्ये शाईच्या मूर्तीची पूजा करावी, मूर्ती दान कराव्यात. निर्माल्य पाण्यात न टाकता एकत्र करून सेंद्रिय खत करावे. सजावटीसाठी थर्माकोलचा वापर करू नये. महाप्रसादामध्ये अन्नाची नासाडी होणार नाही याची काळजी घ्यावी. मिरवणुकीसाठी पारंपारिक वाद्याचा वापर करावा व फटाके वाजवू नयेत. दसरा सण साजरा करताना आपट्याची पाने सोने म्हणून वाटू नये फक्त शुभेच्छा दिल्या तरी चालू शकतात. दिवाळीमध्ये कमी आवाजाच्या प्रकाश देणाऱ्या कमीत कमी फटाका वाजवाव्यात. संक्रांतीमध्ये पतंग उडविताना साधा दोरा वापरावा तसेच या दोऱ्यामुळे कोणत्याही पक्ष्यास हानी पोचणार नाही याची काळजी घ्यावी. होळीसाठी वृक्षतोड करू नये तसेच रंगपंचमी पाण्याऐवजी कोरड्या रंगांनी खेळावी.

संदर्भ

1. दिव्य मराठी. (२०१८). सण, उत्सव आणि पर्यावरण. Retrieved from <https://divyamarathi.bhaskar.com/amp/news/MAG-LCL-rucha-abhyankar-writes-about-how-festivals-add-to-the-pollution-5923071-NOR.html>
2. प्रहार. (२०१५). क्षणभराच्या आनंदाने बिघडते पर्यावरण.
3. Retrieved from <http://prahaar.in/%E0%A4%95%E0%A5%8D%E0%A4%B7%E0%A4%A3%E0%A4%AD%E0%A4%B0%E0%A4%BE%E0%A4%9A%E0%A5%8D%E0%A4%AF%E0%A4%BE-%E0%A4%86%E0%A4%A8%E0%A4%82%E0%A4%A6%E0%A4%BE%E0%A4%A8%E0%A5%87-%E0%A4%AC%E0%A4%BF%E0%A4%98%E0%A4%A1/>
4. मराठीवल्ड. (n.d.-a). वटपौर्णिमा. Retrieved from <http://marathiworld.com/akshaya-tritiya#vatpurnima>
5. मराठीवल्ड. (n.d.-b). नागपंचमी. Retrieved from <http://marathiworld.com/naga-panchami>
6. मराठीवल्ड. (n.d.-c). गोकुळ अष्टमी. Retrieved from <http://marathiworld.com/gokulashtami>
7. मराठीवल्ड. (n.d.-d). श्री गणेश चतुर्थी. Retrieved from <http://marathiworld.com/hartalika#shreeganeshchaturthi>
8. मराठीवल्ड. (n.d.-e). नवरात्र उत्सव व दसरा. Retrieved from <http://marathiworld.com/navratra>

9. मराठीवल्ड. (n.d.-f). दीपावली. <http://marathiworld.com/deepawali>
10. मराठीवल्ड. (n.d.-g). मकरसंक्रांत. <http://marathiworld.com/sanvar#makarsankrant>
11. मराठीवल्ड. (n.d.-h). होळी पौर्णिमा. <http://marathiworld.com/mahashivratri#holi>
12. मराठीवल्ड. (n.d.-i). रंगपंचमी. <http://marathiworld.com/dhulivandan#rangapanchami>
13. महाराष्ट्र टाइम्स. (२०१८). गणेशोत्सव आणि पर्यावरण!. Retrieved from <https://maharashtratimes.indiatimes.com/editorial/ravivar-mata/ganeshotsav-and-environment/articleshow/65822709.cms>
14. लोकसत्ता. (२०१६). सारासार : सणांचे प्रदूषण.
15. Retrieved from <https://www.loksatta.com/mumbai-news/festivals-pollution-1287315/>
16. लोकसत्ता. (२०१८). उत्सव विशेष : सण-उत्सव कशासाठी? Retrieved from <https://www.loksatta.com/vishesha-news/reasons-to-celebrate-festivals-1741297/>
17. विकिपीडिया. (n.d.). हिंदूंचे सण व उत्सव. Retrieved from https://mr.wikipedia.org/wiki/भारतीय_सण



**पश्चिम महाराष्ट्रातील पालीच्या खंडोबाची यात्रा - एक समाजशास्त्रीय अभ्यास
(विशेष संदर्भ - सातारा जिल्ह्यातील खंडोबाची यात्रा)**

प्रा. डॉ. सौ. शैलजा कालिदास माने
समाजशास्त्र विभागप्रमुख,
एल. बी. ए. कॉलेज ऑफ आर्ट्स,
सायन्स अँड कॉमर्स, सातारा

प्रस्तावना : -

भारतीय संस्कृतीत यात्रा-जत्रांना व सण-उत्सवांना अनन्यसाधारण महत्व आहे. यांच्या द्वारेच आपल्या संस्कृतीची अनेक अंगे चांगल्या रितीने टिकविता येतात. आणि विशिष्ट प्रसंग व महत्त्वही लक्षात ठेवता येतात. सण, उत्सव, यात्रा, जत्रा हे शिक्षणाचे नैमित्तिक अंग आहे.

सण साजरे करण्याने समाज एकत्र येतो. पण त्या एकत्र येण्याने आनंद मिळायला हवा. पूर्वीच्या लोकांना हा आनंद मिळाला आहे. परंतु सध्याच्या काळात यात्रा-जत्रा करण्यात खूप मोठा चंगळवाद निर्माण झाला आहे. मौजमजा, करमणूक, हुल्लडबाजी हे प्रकार सुरू होऊ न कोंबड्या-बकऱ्यांचा खच व बाटल्यांचे तांडव पहायला मिळतो. यातून द्वेष, तिरस्कार, राग, वैरभाव व वैमनस्य यांना वाट करून दिली जाते.

खरं तर सुसंस्कृतपणा, सभ्यता, शालीनता व सहिष्णूता ही जिची ओळख ती म्हणजे भारतीय संस्कृती होय. या संस्कृतीतून सण, उत्सव, प्रथा परंपरा यातून सामाजिक प्रेम, आपुलकी, आदर दर्शविला जातो. असेही म्हटले जाते की सुसंगती सदा घडो! सुजन वाक्य कानी पडो!

सातारा जिल्हा हा शूर वीरांचा, क्रांतिकारकांचा व समाजसुधारकांचा जिल्हा. शैक्षणिक वारसा लाभलेला जिल्हा. फुले उभयतांचा जन्म व बालपण सातारा जिल्ह्यातील. साधू-संतांच्या पदस्पर्शाने पावन झालेली भूमी. शिवरायांच्या पदस्पर्शाने पावन झालेली भूमी व अजिंक्यतारा एवढा ऐतिहासिक, सामाजिक, राजकीय व शैक्षणिक वारसा लाभलेला सातारा जिल्हा. या जिल्ह्यातील पुणे-बंगलोर हायवेवर असलेले पाली हे गांव. खंडोबाच्या पाली या नावाने पवित्र असलेली भूमी हायवेपासून व काश्मिळ गावापासून अवघ्या 4 ते 5 किमी अंतरावर असलेले पाली हे गांव खंडोबाची पाली म्हणून प्रसिद्ध आहे. तेथील खंडोबाच्या यात्रेचा समाजशास्त्रीय अभ्यास करण्याचे ठरविले.

महाराष्ट्र, कर्नाटक व आंध्र प्रदेशातील अनेक भाविकांचे कुलदैवत मल्हारी म्हाळसाकांत खंडोबारायाचे पाली हे पवित्र व जागृत देवस्थान अन् तीर्थक्षेत्र म्हणून महाराष्ट्र ओळखले जाते. खंडोबाची यात्रा पौष शुक्ल पक्ष 13 म्हणजे पौर्णिमेपर्यंत भरते. यात्रेचा मुख्य दिवस मृग नक्षत्राचा असतो. या दिवशी मल्हारी व म्हाळसा यांचा लग्नसोहळा मोठ्या थाटात साजरा करतात.

खंडेराया व म्हाळसाचे बालपण आदमराळ येथे गेले. पाली येथे खंडोबा देवाचा म्हाळसा देवीशी विवाह जेजुरी येथे झाला त्या दिवशी नवसाचा लंगर सुटला. पाली येथे मृग नक्षत्रावर श्री खंडोबा व म्हाळसादेवी विवाहसाठी यात्रा भरते. वऱ्हाडी मंडळींकडे कोल्हापूरच्या छत्रपतीचा घोडा, पिवळा झेंडा असतो. ग्रामदेवतांच्या काठ्या, पालख्या घेतलेल्या दिसतात. पूर्वी येथील धनगर व गवळी लोकांच्या वस्तीत पालाई गवळण होती. ती खंडोबाची निःस्सीम भक्त होती. वृद्ध झाल्यावर तिला डोंगरावर जाता येत नव्हते. तिला मार्तंड प्रसन्न झाले. जेथे कपिला गाय दूधाची धार सोडेल तेथे ती स्वयंभू प्रकट होईल असा दृष्टांत दिला तेच हे खंडोबा मंदिर होय. पालाई गवळणीच्या नावावरून गावाला पाल व पुढे पालीचा खंडोबा असे नाव पडल्याचे सांगितले जाते.¹ (पवार लक्ष्मण - तरुण भारत पेपर, पान नं. 22, दि. 8 जानेवारी, 2020)

खंडोबाची पाली हे गाव नुसत्या सातारा जिल्ह्यात प्रसिद्ध नसून ते महाराष्ट्र व महाराष्ट्राबाहेर इतर राज्यातही प्रसिद्ध आहे. पूर्वी या गावाला पाल असे म्हटले जात होते. कालांतराने पाली असे झाले. हे गांव खंडोबाची पाली म्हणून प्रसिद्ध आहे.

पाली हे गाव राज्य महामार्ग क्र. 4 व आता ज्याची गणना आशिया खंडातील वाहतूक रस्ता म्हणून गणला जातो तेथे म्हणजेच पुणे-बंगलूर रस्त्यावर काशिळपासून अवघ्या 7 कि. मी. अंतरावर आहे. खंडोबाच्या ऐतिहासिक मंदिराने इंजाईच्या निसर्गरम्य आणि तारळी नदीच्या दोन्ही तिरावर वसलेले पाल हे गांव. याला जसे धर्मिक महत्त्व आहे, तसेच ऐतिहासिक, सामाजिक सुद्धा आहे.

पाल गावात सुमारे 500 वर्षांपूर्वी खंडोबाचे छोटेसे मंदीर इतर मंदीराप्रमाणेच होते. खंडोबाबरोबर इतरही देवांची मंदीरे त्या गावात आजही आहेत. या गावाच्या मध्य भागातून तारळी नदी वाहते. या नदीवरच्या पुलामुळे पाल व पाल पेंबर असे दोन भाग झाले असले तरी या देवस्थानामुळे ते जोडले गेले आहेत. गावामध्ये शैक्षणिक वातावरणही चांगले आहे. श्री स्वामी विवेकानंद शिक्षण संस्थेचे हायस्कूल आहे. याच गावात दरवर्षी यात्रा भरते. यात्रेचे दिवस अगदी कडाक्याच्या थंडीचे असतात.

पालीचे खंडोबा मंदीर हे शके 1614 मध्ये बांधल्याचे आढळून येते. या मंदीरास तीन प्रवेशद्वारे आहेत. आज हे भव्य मंदीर व तीन प्रवेशद्वारे आढळून येत असली तरी सुरुवातीला लहान आकारात असणारे हे मंदीर होते. मंदीरात आता जाताना आज ते विक्रेते भंडारा-खोबरे विक्रेते, मिठाईवाले दिसून येतात. म्हणजे त्या गावातील लोकांना देवस्थानामुळे उदरनिर्वाहाचे साधन म्हणून विक्रेते निर्माण झाले. हार-फुलांचे व्यवसाय सुरू झाले. देवाचे साहित्य विक्रेते निर्माण झाले. हळूहळू देवस्थानचे व्याप वाढल्याचे दिसून येऊ लागले. मग मंदीरात वाघ्या मुरळी यांच्यामार्फत जागरण गोंधळ घालणे सुरू झाले. समाजातील बरेच लोक घरात जागरण गोंधळ घालण्यापेक्षा देवाच्या दारातच जागरण गोंधळ घालू लागले.² (खंडोबा - जय मल्हार देवस्थान पुस्तक : 2012)

मंदीराच्या चारी बाजूंनी बांधकाम करून भाविकांना राहण्यासाठी खोल्या काढण्यात आल्या की ज्या पूर्वी नव्हत्या. सकाळ-संध्याकाळ आरतीला माणसे मंदीरात जमू लागली. या देवस्थानचे महत्त्व वाढत चालले. असंख्य लोक वेगवेगळ्या राज्यांतून, महाराष्ट्रातून येऊ लागले. असल्या कडाक्याच्या थंडीत अनेक भक्तगण लांबून येतात. दरवर्षी भाविकांची संख्या लाखात वाढलेली असते. पण ते गाव व त्या गावाचे आकारमान आहे तेवढेच आहे. त्या गावांवर यात्रेमुळे विविध प्रकारचा ताण जाणवतो.³ (दै. ऐक्य पेपर पान नं. 5. दिनांक 2015)

उद्दिष्टे :

- 1) पाली या गावाचा अभ्यास करणे.
- 2) यात्रेतून येणाऱ्या अडीअडचणी अभ्यासणे.
- 3) खंडोबाच्या मंदीरामुळे पाल गावाचा झालेला विकास अभ्यासणे.
- 4) भंडार्यात मिसळ आहे का हे अभ्यासणे.

गृहितके :

- 1) यात्रेमुळे गावाचा आर्थिक विकास झाला.
- 2) महाराष्ट्राच्या नकाशावर पाली गावाचा उल्लेख झाला.
- 3) अनिष्ट प्रथा-परंपरा सुरू झाल्या.

संशोधन पद्धती :

या समाजशास्त्रीय संशोधनासाठी संशोधनकर्त्याने प्राथमिक सामग्रीचा वापर केला आहे. देवालय संदर्भातील पुस्तके, वृत्तपत्रे, मासिके, युट्यूब इत्यादी माहितीचा वापर केला आहे. प्रत्यक्ष त्या गावात जावून प्रश्नावलीद्वारे माहिती भरून घेतली. तेव्हाच निरीक्षणही केले. मुलाखती घेतल्या. त्यामुळे पूर्ण वस्तुनिष्ठ माहिती मिळवली असून निरीक्षणातून दिसून आलेल्या बाबी येथे नोंदविण्यात आल्या आहेत.

निरीक्षणे :

1. बाहेर गावावरून असंख्य भाविक येत असल्याने वाहतूक यंत्रणेवर ताण येतो. पार्किंगचा प्रश्न निर्माण होतो.
2. भाविक परिवहन विभागाच्या गाड्याऐवजी खाजगी वाहनांचा वापर जास्त करतात.
3. चारचाकी वाहनांची संख्या वाढते व वाहनतळांवर हा ताण येऊन वाहतूक यंत्रणा विस्कळीत होते.
4. या यात्रेत गोर-गरीब, अशिक्षित मंडळींची गर्दी फार असते.
5. नवस फेडण्यासाठी वस्तूंचा, भंडारा-खोबरे यांचा वापर होतो.
6. भंडारा उधळल्याने गावात प्रदूषण होते.
7. घरांवर पडलेला भंडारा दुसऱ्या दिवशीच्या दवाने लाल रंगाचा होतो.
8. भंडारा डोळ्यात गेल्याने डोळे चुरचुरतात
9. काही भंडार्यात मिसळ असल्याने त्वचेला घातक ठरते. खाज सुटते.
10. असंख्य किलो हळद रस्त्यावर पायदळी तुडवली जाते.
11. असंख्य किलो खोबरे पायाखाली तुडविले जाते.
12. असंख्य भाविकांच्या प्रातर्विधीमुळेही प्रदूषण होते. प्रदूषणाने रोगराई वाढू शकते.
13. लहान मुले, गरोदर स्त्रियांना व वृद्धांना या गर्दीचा व भंडार्याचा त्रास होतो.
14. स्वच्छ पाणी पुरवठा यंत्रणेवर ताण येतो.
15. गावावर एक प्रकारचा ताण राहून दैनंदिनी विस्कळीत होते.
16. शासकीय यंत्रणेवर ताण येतो.
17. वाहतूक नियंत्रण, पोलीस यंत्रणा यांच्यावर ताण येतो.
18. दरवर्षी भक्तगण संख्येत वाढच होते.
19. झी मराठी वाहिनीवरील 'जय मल्हार' मालिकेमुळे भक्तगण संख्या वाढली.
20. हुल्लडबाजी करणाऱ्यांची संख्या वाढली आहे.
21. महिला, तरुणींना त्रास होतो.

यात्रेचे फायदे :

1. विक्रेत्यांना अधिक फायदा झाला.
2. आर्थिक विकास साधला गेला.
3. देवस्थानची आर्थिक तिजोरी नवस फेडणाऱ्या लोकांच्याकडून मजबूत झाली.
4. देवस्थानमुळे चार जणांना उद्योगधंदे मिळाले.
5. वर्षानुवर्षे झालेल्या यात्रेमुळे, दूरदर्शनवरून प्रसारित होणाऱ्या मालिकेमुळे गावाची प्रसिद्धी झाली.

यात्रेचे तोटे :

1. गावाच्या जमिनीवर प्रचंड ताण येतो.
2. भंडार्यामुळे असंख्य किलो हळद वाया घालवतो.
3. खोबरे महाग असूनही पायदळी तुडवून निरुपयोगी करतो.
4. भंडार्यामुळे प्रदूषण होते.
5. भंडार्यात भेसळ असल्याने आरोग्याला, त्वचेला हानिकारक ठरते.

उपाययोजना :

1. वाहतूक यंत्रणा व पार्किंग सुविधा वाढवावी.
2. यात्रेत सी. सी. टी. व्ही. कॅमेरे बसवावेत.
3. कोणत्याही प्रकारच्या पशु, पक्षी, प्राणी यांचा वापर होऊ देऊ नये. दुर्घटना टक्कू शकेल.

4. मंदीराच्या गाभाऱ्यातच फक्त प्रथेनुसार भंडारा खोबरे उधळण व्हावी. मंदीर परिसराबाहेर ती उधळण थांबवावी. प्रदूषण रोखता येईल. खोबरे डोक्यात लागते.
5. हळद ही औषधी व बहुगुणी आहे. भारताने त्याचे पेटंटदेखील रद्द करून आणले तर ही हळद पायाखाली येऊ नये व भेसळयुक्त भंडारा उधळणीवर नियंत्रण येईल.
6. उधळणीत खर्ची पडणारे खोबरे अनाथश्रमांना दिले तर त्यांची पोटाची व अन्नपाण्याची गरज भागेल.
7. फिरते संडासची सोय करून दिली तर प्रदूषण व अस्वच्छता टाळता येईल.
8. विक्रेत्यांना मंदीर, गाभारा यापासून दूर अंतरावर ठरवून दिलेल्या ठिकाणीच जागा निश्चित करावी.
9. नवस फेडण्यास आणलेल्या वस्तू गोरगरीबांना दान करावयात पण त्या उधळू नयेत. उधळण्यावर बंदी आणावी.

त्यामुळे लाखो भक्त आले तरी यात्रा शांतपणे व नियोजनबद्धरित्या पार पडेल. भक्तांना आनंद मिळेल व गावाचा महसूल वाढेल.

Turmeric Powder Adultration Report

Sample	Seller	Chalk Powder Soap Powder	Powdered Bran / Saw dust	Metanil Yellow	Remark
1		Yes	No	No	Adultrated
2		Yes	No	No	Adultrated
3		No	Yes	No	Adultrated
4		Yes	Yes	No	Adultrated
5		Yes	No	Yes	Adultrated
6		Yes	No	No	Adultrated
7		Yes	Yes	No	Adultrated
8		No	Yes	No	Adultrated
9		Yes	Yes	No	Adultrated
10		Yes	No	No	Adultrated

संदर्भ सूची

1. दैनिक पुढारी : 2013
2. दैनिक ऐक्य : 2015
3. दैनिक लोकमत : 2017
4. दैनिक तरुण भारत : 2020
5. जय मल्हार - देवस्थान चॅरिटेबल ट्रस्ट.
6. यूट्यूब - 2015 ते 2020
7. लाल बहादूर शास्त्री महाविद्यालय सातारची केमिस्ट्री लॅब.

भारतीय उत्सव आणि संस्कृतीचे जतन

नर्मदा रा.कुराडे

मराठी विभाग

जी.आय.बागेवाडी महाविद्यालय निपाणी.

प्रस्तावना :

अनेकता मध्ये एकता पाहणारा भारत देश हा अनेक जाती धर्म कला-संस्कृती यांचा वारसा घेऊन आजही पुढे पाऊल टाकताना पाहतो.भारतातील सण उत्सवांच्या माध्यमातून ,पर्यावरणाचे संगोपन,राष्ट्रीय सणांचे,संत महंतांचे अभिमान व्यक्त करणे,मानविय भेदभाव नष्ट करणे, कला,धर्म श्रद्धा समजुती व्यक्त करताना वेगवेगळ्या धर्मांचे पालन करून सण साजरे करण्यामागचा हेतू उद्देश एकच होता. उत्साह, आनंद आणि देशातील एकता निर्माण करण्याचे उद्देश्य आहे. त्यामुळे आपल्या परंपरागत सणाना झळाळी प्राप्त झाली आहे.

मानव हा उत्सवप्रिय असून तितकाच तो श्रद्धास्थान धर्मांचे पालन करत आला आहे. म्हणून महाकवी कालिदास यांनी **“उत्सवःप्रिया खलुः मनुष्यः”** असे वेद पुराणात सांगितले आहे. भारतीय संस्कृतीमध्ये सण व उत्सवांना वेगवेगळ्या संस्कृतीचे प्रतीक असून प्रत्येक सणातून एका वेगळ्याच आनंदाची अनुभूती येते.

उत्सवांचे पुनर्विचार व श्रद्धा:

देवगिरीच्या यादव मुत्सद्दी कारभारी तसेच श्रेष्ठ स्थापत्यशास्त्र आणि मोडी लिपी प्रवर्तन करणारे हेमाद्री पंडित यांनी आपल्या **“चिंतामणी”** नावाच्या ग्रंथात एकूण पाच खंडातून वर्षातील 365 दिवसात साजरे करणारे सण-वार तसेच कोणत्या व्रतांचे पालन करावे. हे सांगणारा ग्रंथ लिहून ठेवला आहे .यावरून तत्कालीन समाजजीवनाचे दर्शन होते .लोक एकत्र येऊन उत्सव साजरे करण्यामागचा मुख्य उद्देश, दूरदृष्टीपणा हेमाड पंडितांचा होता.त्याचबरोबर सण उत्सव साजरे करण्यामागचा मुख्य उद्देश आनंद असला तरी जीवनाला योग्य मार्ग मिळवण्यासाठी शैक्षणिक,धार्मिक,सांस्कृतिक,सामाजिक कारणे सुद्धा तितकेच महत्त्वाचे असतात. समाजरचनेचा मुख्य घटक म्हणजे कुटुंब एकत्र येण्यासाठी सण-उत्सवांची गरज असते. आणि या उत्सवांचा आनंद मिळवण्याचा रोल एका कुटुंबाला सांभाळता येतो.

जत्रा-यात्रा उत्सवामध्ये सर्वसामान्य व स्त्रीया लहान मुले वृद्ध मंडळी सुद्धा मोठ्या उत्साहाने सहभागी होतात. होळीचा रंग यासारख्या सणांमध्ये स्त्रियांचे मोलाचे स्थान असते. मुली हक्काने माहेरी जाण्याचे कारण सर्वजण एकत्र येऊन गोड-धोड नवीन कपडे,दागिने घालून मिरविण्याचे दिवस जीवनातील उत्कर्षआनंदाचा ठेवा घेऊन येतात असे वाटते. सर्व कुटुंब एकत्र आल्याने परंपरा आणि मानवी मूल्यांचे स्थान यातून व्यापक प्रमाणात सिद्ध होते. सामाजिक बांधिलकी,आपुलकी,जिव्हाळा निर्माण होणारा आंतरिक आनंद हा काही वेगळाच असतो.आनंद उपभोग तसेच पूर्व परंपरागत अनुभवांची देवाण-घेवाण करून सुखी समृद्ध समाज घडविण्यात सण उत्सवांचा वाटा खूप मोठा असायचा. यामुळे सामाजिक बांधिलकी सर्व स्तरावर पहायला मिळत असे.

आजचे सण-उत्सव व मानवी धोरणे:

भारतीय संस्कृतीमध्ये एकूण बारा सणापैकी कित्येक सणांना जागतिक स्थान मिळाल्याचे पाहतो. उदा - दीपावली,गणेशोत्सव,होळी इत्यादी सणांना आजकल फक्त प्रदर्शिनियता, श्रद्धा,भक्ती,प्रेम या नात्याने न पाहता आर्थिक,सामाजिक,व्यवहारिकरित्या सणांच्या व्यापारी करणामुळे सण साजरा करण्याचा पद्धती बरोबर त्यामागचा उद्देशही खूप बदलला गेल्याची जाणीव होत आहे.

पैसा आणि सामाजिक श्रेष्ठत्व यांना वास्तविक महत्व प्राप्त झाले आहे हे सर्व मिळवण्याच्या मार्ग व्यापारीकरण करणार्या लोकांना सहज उपलब्ध झाले आहे. आज सणासुदीचे आनंद उत्साहाचे रूपांतर केवळ पैसा,प्रतिष्ठा,रुबाब,बढाया व संधीसाधू व्यापाऱ्यांसाठी एक नवीन व्यासपीठच मिळाले आहे.

सण उत्सवाच्या कित्येक दिवस आधीच पूर्वतयारी दुकानदारांनी नवनवीन मालाची विक्री करण्यासाठी आकर्षक सवलतीचे जाहिरातींचा मोठमोठ्या फलकाद्वारे प्रसारमाध्यमातून प्रदर्शन करून आपापल्या मालविक्रीच्या नादात पैशाच्या मागे लागताना काहीवेळा फसवणूक होते.सामाजिक अनुभवांची देवाण-घेवाण प्रेम वात्सल्य उत्साह या गोष्टींचा आनंद विरून जात आहे की काय याची भीती वाटत आहे. जीवनात फक्त पैसा व्यवहार आकर्षित दिखावा म्हणजेच सण आणि उत्सव सादर करणे असे आधुनिक मनोवृत्ती पाहायला मिळत असे आणि आहे.

आजच्या संगणकीय जमान्यात फेसबुक ट्विटर टेलीग्राम व्हाट्सअप सण उत्सवांच्या सादरीकरणाला प्रदर्शनियता आली आहे आणि इंटरनेट सारख्या आंतरजाल यामुळे संस्कृतीची जागा लोकप्रियता व्यापारीकरण याने घेतली आहे.

या सगळ्यामुळे सामाजिक एकात्मतेला तडा जात आहे.व समाज विघटीत होऊन परिवारामध्ये सुद्धा आत्मीयता कमी होताना दिसते आहे.

धार्मिक दृष्ट्या पाहायचे झाले तर जत्रा-यात्रा मिरवणुका,उपवास या श्रद्धेच्या ठिकाणी मीपणा,श्रेष्ठत्व उदयास आल्याचे भीती वाटते आहे. भक्तिरसाने व्यापून गेलेले संगीत नृत्य नाटिका याचबरोबर एकमेकांना सदृच्छा-शुभेच्छा, देवाण-घेवाण करणे याला मात्र दुजोरा मिळताना पहात आहोत.प्रत्येक व्यक्ती स्वार्थापोटी जगत आहे असे डोळ्यासमोर चित्र दिसते आहे .

सणवारात गोड-धोड पुरणपोळी यांच्या मेजवानीला हॉटेलचे स्थान आले आहे. परंपरागत संस्काराला फाटा मिळाल्याने जीवनातील स्त्री लावण्यता नष्ट होत आहे.

धर्म आणि श्रद्धा यासारख्या नाट्यातील कलाकृतीला वाव मिळणे कठीण होऊन आपुलकीचे बंध नष्ट होताना पाहत आहोत.

समारोप :

विशिष्ट चालीरीती मध्ये श्रद्धेपोटी स्वरचित कलेने उभ्या संसाराचे गीत गाणाऱ्या स्त्रिया त्यांचे सुखदुःख संवादातील उत्सवांमध्ये सामील होऊन संसाराचे गीत गाणाऱ्या स्त्रियांचे प्रमाण कमी झाले. यामुळे रंगपंचमी सण,दिवाळीचा सण यासारख्या सणांमध्ये स्त्रियांना मनसोक्तपणे कला सादर करण्यापेक्षा फक्त किमती पोषाखासहा सन साजरे करणे हेच उचित वाटत आहे.यामगचे मुख्य कारण म्हणजे सणानां जागतिक स्थान तसेच धावते रुप मिळून समाजाचे सण साजरे करण्याची पध्दती आपल्या सोयीनुसार सण साजरे करत आहेत.

सण उत्सवामध्ये दिखावा जास्त होत असून मानवी कलाकृती लोप पावते की काय याची भीती वाटत आहे.कुठे तरी जूण्या चालीरितीना ही महत्व आहे हे लोकाना पटवून सांगणे हिताचे होईल. नाही तर परिसर, आरोग्य, जीवसुष्टीचे समतोल, मानवी धर्म परंपरा,खेळ उत्सव, कला संस्त्रुती, या सर्व गोष्टींचा पुरेपूर विचार करणे आजच्या भारतीय नागरिकांचे परम कर्तव्य समजले पाहिजे.

संदर्भ सूची :

1. चातुर्मासातील सण व व्रते - गणेश केळकर-जयहिंद प्रकाशन
2. भारतीय सण आणि उत्सव-पौराणिक संस्कारकथा- अमोल प्रकाशन.
3. चिंतामणी -हेमाद्रपंडित.
4. महाराष्ट्र सारस्वत -विनायक भावे.

पतंग महोत्सवाचा पक्ष्यांवर होणारा परिणाम

प्राचार्य डॉ. आरती विजय भोसले,

छ. शिवाजी शिक्षणशास्त्र महाविद्यालय रुकडी,

प्रास्ताविक:

भारत हा देश नैसर्गिक साधनसंपत्तीनी समृद्ध संपन्न असा देश आहे. भारत देश विविधतेने नटलेला असून पारंपारिक आहे. त्या परंपरांचा प्रत्येक भारतीय नागरिकाला अभिमान आहे. त्या परंपरांचा पाईक होण्याची पात्रता प्रत्येकाच्या अंगी यावी म्हणून आपण सतत प्रयत्न करत असतो. भारताला प्रादेशिक, राजकीय, सांस्कृतिक, पर्यावरणीय, भाषिक, धार्मिक, आर्थिक विविधता लाभलेली आहे. भारताची संस्कृती जगतमान्य आहे. पूर्वीपासून भारतीय संस्कृतीचा, कलांचा, भाषेचा अभ्यास करण्यासाठी युवान श्वांग सारखे चीनी अभ्यासक हिंद-कुश पर्वत पार करून आलेले आहेत. यातूनच आपल्या भारतीय संस्कृतीचे महत्व सिद्ध होते. अशा भारत देशामध्ये विविध प्रकारचे सण-उत्सव साजरे केले जातात. भारताला सण-समारंभाची भूमी असेसुद्धा संबोधले जाते. होळी, ईद, नाताळ, दिवाळी, पुष्परमेळा, गणपती, नवरात्री, कुंभमेळा, स्वतंत्रता दिवस, पोंगल इ. विविध सण-उत्सव भारतातील विविध प्रांतांमध्ये साजरे केले जातात. काही सण-उत्सव कुटुंबामध्ये साजरे केले जातात तर काही सण-उत्सव समुदायाने एकत्र येवून सामूहिकरीत्या साजरे लेले जातात. उदा. पतंग महोत्सव.

पतंग महोत्सव फक्त भारतातच साजरा केला जातो असे नाही तर जपानमध्ये तो एक खेळ म्हणून खेळला जातो.

संशोधिकेने 'जपान व पतंग महोत्सव' यावर भूगोल विषयासाठी संशोधन केले. त्यावर आधारित संशोधनपर लेख संशोधनाची उद्दिष्टे, गृहितके, परिकल्पना, कार्यपद्धती, संशोधनाची गरज व महत्व या मुद्द्यांना अनुसरून प्रस्तुत संशोधनपर लेख सादर करण्याचा प्रयत्न केलेला आहे.

पर्यावरण शिक्षणाचे सध्याचे महत्व लक्षात घेता शिक्षकांनी भूगोल विषयामधून एकात्मिक दृष्टीकोनाने पर्यावरण शिक्षण कसे द्यावे हे लक्षात येणे गरजेचे आहे. तसेच पर्यावरण शिक्षणाच्या जेवढ्या परिषदा झाल्या. उदा. स्टॉकहोम (१९७२), तिब्लिसी (१९७७), मॉस्को येथे (१९८७), थिसालओनिकि ग्रीस (१९९७), भारत - अहमदाबाद (२००७) या सर्व परिषदांमध्ये शाश्वत विकासाकडे वाटचाल करणासाठी एकात्मिक दृष्टीकोनाचे महत्व स्पष्ट केलेले आहे. यासाठी इयत्ता ६ वीच्या भूगोल विषयाच्या पाठ्यपुस्तकातून 'जपान' या पाठामधून 'पतंग महोत्सव' या घटकाचे अध्यापन करण्यासाठी संशोधिकेने पर्यावरण संरक्षण-संवर्धन याच्याशी निगडित आशय, अध्यापन पद्धती, शैक्षणिक साधने, संदेश, उपक्रम आणि मूल्यमापन यासंदर्भात मार्गदर्शन करणारा संच तयार करून त्याद्वारे पर्यावरण संरक्षण व संवर्धन करता येईल. त्याद्वारे विद्यार्थ्यांमध्ये पर्यावरणविषयक जाणीव-जागृती निर्माण करता येईल. **शिर्षक-** पतंग महोत्सव व पक्ष्यांवर होणारा परिणाम.

संशोधनाचे उद्दिष्ट:

इयत्ता ६ वी भूगोल पाठ्यपुस्तकाच्या 'जपान' या पाठातून पतंग महोत्सव व पर्यावरण संरक्षणासंदर्भात जाणीव जागृती निर्मिती करणे.

संशोधनाची गृहितके

१. भूगोल विषयातून 'जपान' पाठाचे अध्यापनातून पतंग महोत्सवचे शिक्षण देण्यामध्ये अडचणी येतात.

संशोधनाची परिकल्पना:

भूगोल विषयाच्या 'जपान' या पाठासाठी संशोधिकेने विकसित केलेला 'पतंग महोत्सव' आशय संच परिणामकारक ठरतो.

संशोधनाची शून्यपरिकल्पना :

भूगोल विषयातील 'जपान' या पाठा संदर्भात नियंत्रित व प्रायोगिक गटातील विद्यार्थ्यांना उत्तरचाचणी मिळालेल्या गुणात फरक नाही.

संशोधनाची गरज व महत्व:

पर्यावरणामध्ये मानवाचा जन्म होतो तो पर्यावरणातच मोठा होतो व शेवटी मृत पावतो. मृत्यूनंतर त्याचे शरीर पर्यावरणातच विलीन होते. त्यामुळे त्याची भाषा असो, व्यवहार, जन्म -मृत्यू या दरम्यान व्यक्ती विविध विषयांचे शिक्षण घेते. विविध खेळ, सण, उत्सव समारंभामध्ये ती सहभागी होत असते. परंतु विविध प्रकारचे खेळ, सण, उत्सव साजरे करत असताना कळत नकळतपणे आपल्याकडून पर्यावरणास हानी पोहोचणार नाही यासाठी दक्षता घेतली पाहिजे. भूगोल हा विषय पर्यावरणाचाच अविभाज्य घटक आहे. या विषयाचे अध्यापन करताना शिक्षकाला ज्याठिकाणी ज्या घटकामधून शक्य आहे तेथे विद्यार्थ्यांमध्ये पर्यावरण संरक्षण व संवर्धनाबाबतची जाणीव-जागृती निर्माण करण्याचा प्रयत्न केला पाहिजे. जेणेकरून विद्यार्थ्यांमध्ये पर्यावरणाविषयी सकारात्मक दृष्टीकोण निर्माण होण्यास मदत होईल.

संशोधनाची कार्यपद्धती:

प्रस्तुत संशोधनाचे कार्य करण्यासाठी आशय/दस्तऐवज विश्लेषण पद्धती, शालेय सर्वेक्षण, सर्वेक्षण मूल्यांकन व प्रायोगिक पद्धतीचा अवलंब करण्यात आलेला होता. सदरचे संशोधन हे इयत्ता ६ वी च्या भूगोल विषयासाठी करण्यात आलेले होते. इयत्ता ६ वी च्या भूगोल पाठ्यपुस्तकामध्ये 'जपान' नावाचा पाठ होता. या पाठातून एकात्मिक दृष्टीकोनाने पर्यावरण शिक्षण देण्यासाठी एकात्मिक पर्यावरण आशय संचाचे विकसन केले. जपानमध्ये पतंगचा खेळ खेळला जातो, या ओळीला 'पतंग महोत्सव' हा एकात्मिक पर्यावरण आशय विकसित करून त्याचा एकात्मिक पाठ हा कोल्हापुरातील शा. कृ. पंत वालावलकर या शाळेत घेण्यात आला. या शाळेची निवड सहेतुक निवड करण्यात आलेली होती. भूगोल विषयातून एकात्मिक पद्धतीने पर्यावरणाचे शिक्षण जपान या पाठातून देत असताना प्रयोगाची अंमलबजावणी करण्यासाठी इयत्ता ६ वी चे समतुल्य गट करण्यात आले. उदा.- प्रायोगिक गट व नियंत्रित गट. तसेच प्रयोगासाठी गटाची निवड लॉटरी पद्धतीने करण्यात आलेली होती. प्रस्तुत संशोधनासाठी संशोधिकेने प्रश्नांवली, निरीक्षणसूची, सामान्य अध्ययन क्षमता चाचणी (GTCS), एकात्मिक पर्यावरण शिक्षण अध्यापन निरीक्षण सूची व एकात्मिक पर्यावरण शिक्षण संपादन चाचणी भूगोल विषयासाठी तयार करण्यात आलेली होती. या संशोधनामध्ये स्वाश्रयी व आश्रयी चलांचा उपयोग करण्यात आला. प्रयोगाच्या अंमलबजावणीसाठी निश्चित असे वेळापत्रक होते. विद्यार्थ्यांची संपादन चाचणी घेण्यात आली. चाचणीतील गुणांचे विश्लेषण करण्यासाठी मध्यमान, प्रमाण विचलन, 't' मूल्य या सांख्यिकीचा उपयोग करण्यात आला होता. इयत्ता ६ वी. च्या विद्यार्थ्यांच्या भूगोल विषयातील 'जपान' या घटकातून 'पतंग महोत्सव' या आशय चाचणीचे विश्लेषण करताना प्रायोगिक गटाचे मध्यमान हे नियंत्रित गटाच्या मध्यमानापेक्षा अधिक आले. तसेच सारणीतील 't' मूल्यापेक्षा (२.३९०) प्राप्त 't' मूल्य (११.१७) हे जास्त आल्याने ०.०१ स्तरावर शून्य परिकल्पनेचा त्याग करून संशोधन परिकल्पनेचा स्विकार करण्यात आलेला आहे. इयत्ता ६ वी च्या भूगोल विषयातील 'जपान' या घटकाच्या संदर्भात संशोधिकेने विकसित केलेला 'पतंग महोत्सव' हा आशय संच परिणामकारक ठरला. त्या आशय संचाविषयी पुढीलप्रमाणे

भूगोल प्र क्र. १८ जपान इयत्ता ६ वी. पृष्ठ क्र. ५०,५१ लोकजीवन - पतंग उडविण्याचा खेळ
पर्यावरणाचा आशय - 'पतंग महोत्सव'

भारत, पाकिस्तान, दुबई जपान या देशांमध्ये पतंग उडविण्याचा खेळ प्रसिद्ध आहे. भारतामध्ये पतंग महोत्सव हा राजस्थान, अहमदाबाद, मुंबई या प्रमुख शहरांमध्ये खेळला जातो. राजस्थानामध्ये जयपूर, जैसलमेर, उदयपूर, जोधपूर या प्रमुख शहरांमध्ये मोठ्या प्रमाणावर पतंग उडविण्याचा खेळ सामूहिकरित्या

साजरा केला जातो. यामध्ये सकाळी मुले, तरुण वृद्ध सर्व वयोगटातील व्यक्ती घराच्या छतावरती विविध रंगाचे पतंग उडवित असतात. तसेच अहमदाबादमध्ये हा उत्सव मकर संक्रात म्हणजे १४ जानेवारीला मोठ्या प्रमाणावर साजरा केला जातो. अहमदाबादमध्ये साजऱ्या होणाऱ्या पतंग महोत्सवामध्ये परदेशातील व्यक्तीसुद्धा सहभागी झालेल्या असतात. या काळात अहमदाबादमध्ये रात्रीसुद्धा दुकाने उघडी असतात. अहमदाबादखेरीज बडोदा, सुरत या शहरांमध्येसुद्धा हा खेळ खेळला जातो. पतंगाची कटाकाटी म्हणजे लहानांपासून थोरांपर्यंत सगळ्यांच्याच आवडीचा खेळ रंगीबेरंगी पतंग आकाशात उडताना पाहणे म्हणजे आनंदाचा व कुतूहलाचा विषय. या पतंग महोत्सव पतंग प्रेमी विविध आकाराचे व विविध रंगाचे पतंग बनवून सहभागी होतात. यामध्ये ड्रॅगन, डायनोसोर, कार्टून, मासे, मगर -सुसर, अँगीबर्ड, वाघ, सिंह, हत्ती अशा विविध आकाराचे महाकाय पतंग बनविण्यात आलेले असतात.



विविध रंगांचा वापर करण्यात आलेला असतो. जास्तीत जास्त मोठा पतंग बनविण्यावर भर दिलेला असतो. पतंगाला अनेक दोऱ्यांच्या साहाय्याने आधार दिलेला असतो. पतंगाच्या खालच्या बाजूला दोऱ्याचे जाळेचे तयार झालेले असते. कारण सर्वात मोठा पतंग व पतंगाचा आकार स्पर्धकांना भूषावह वाटते. पतंगासाठी वापरण्यात येणारा दोरा म्हणजे 'मांजा' हा विशिष्ट प्रकारचा दोरा किंवा धागा बनविण्यात आलेला असतो. याला 'काची मांजा' म्हणतात. कांचीमांजा म्हणजे प्रथम दोऱ्याला खळ किंवा गंजी लावून तो सुकवा यचा. त्यानंतर काचेची पूड वस्त्रगाळ करून गंजीमध्ये घालून गंजी शिजवायची अशी तयार केलेली काचपूड मिश्रीत गंजी दोऱ्याला लावायची. काचेमुळे दोऱ्याला विशिष्ट धार येते, व ती धार पतंगाच्या काटाकाटीत उपयुक्त ठरते. प्रसंगी पतंग उडविणाऱ्यांच्या बोटानासुद्धा जखमा होतात. याच मांजामुळे पतंगाच्या उंचीवर उडणाऱ्या पक्षांची पंखे कापली जातात. कारण विशिष्ट उंचीवर पक्षांची उडान स्थिर झालेली असते. पतंगाच्या विविध रंगांमुळे पक्षी

त्याकडे आकर्षित होतात. पंतगाची काटाकाटी सुरु होते त्यावेळी पंतगाच्या धारदार मांजामध्ये पक्ष्यांचे पंख अडकले जातात. स्वतःला सोडवण्यासाठी पक्षी पंखाची फडफड करतो. त्यामुळे पंख अधिकच कापला जावून पक्षी घायाळ होतो. मांजाला तीव्र धार असल्यामुळे नाजूक पंख कापले जातात. काहीवेळा काटाकाटीत कापला गेलेला पंतग उडत उडत जावून एखाद्या झाडावर किंवा लाईटच्या तारेवर अडकतो. पक्ष्यांचे पाय या मांज्यामध्ये अडकतात व पाय कापला जावून पक्षी जखमी होतात. कायमचे अपंगत्व पक्ष्यांना येते. काही ठिकाणी पक्षी दगावल्याच्या घटना नोंद आहेत. पक्षी मित्रांनी २००५ पासून अनेक प्रयत्न करूनही मकर संक्रांतीच्या दिवशी मांज्याच्या धारेला बळी पडणाऱ्या पक्ष्यांच्या संख्येत फारशी घट दिसून आलेली नाही.

या काटाकाटीत कबुतरे, चिमण्या, घारी, घुबडे, ससाणा, गरुड, बाझ, पोपट हे पक्षी मांज्याचे बळी ठरतात. काही स्थलांतरित पक्ष्यांनाही याचा फटका बसतो. २००८ मध्ये शेकडो पक्षी मांज्यामुळे मरण पावले होते. आणि आज २०२० मध्येही अनेक पक्षी जखमी झालेले आहेत. मृत्युमुखी पडलेले आहेत. अनेक पक्षांच्या मानेवर, पंजावर दुखापती होतात. यातील काही पक्षी बरे होतात, काही पक्षी तळमळत प्राण सोडतात. कारण पक्षी ही जात अत्यंत नाजूक आहे. पक्षांना पंतगाच्या मांज्याची धार सोसत नाही, ते रक्तबंबाळ होतात व पंख तुटतात. जखमी पक्षांसाठी रेस्क्यू सेंटर्स कार्यरत आहेत.



मांजात अडकलेल्या कावळ्याला जीवदान

हुतात्मा पार्कातील घटन : दुसरा प्रकार

लोकमत न्यूज नेटवर्क

कोल्हापूर : मांजात अडकलेल्या कावळ्याला याईल लाईफ प्रोटेक्शन अँड रिसर्च सोसायटी व सहाद्री शिलेकार सेवा प्रतिष्ठानमधील तरुणांनी बचवारी जीवदान दिले. या तरुणांनी आठवडाभरात बिंदू चौक आणि हुतात्मा पार्कात उंच झाडावर अडकलेल्या आणि जिवाच्या आकांताने फडकडणाऱ्या दोन कावळ्यांना शस्त्रीचे प्रयत्न करून बचाविले. अनिशमन दलाचौही मदत घेण्यात आली.

हुतात्मा पार्कात आणखी एक कावळा असा दोन्यात अडकल्याचा फोन तेथील व्यावसायिक शोखर घामगारे यांनी केला. विलंब न करता संदीप देवकुळे, आशुतोष सुर्वेशी, अय्यपट्टी पाटील, देवेंद्र भोसले, अनिकेत खोत, अनिरुद्ध सावंत, ओमकार पाटील, अभिजित सुर्वेशी हे

कावळ्याच्या जिवाचा प्रश्न सुटला, पण हे जर असंच चालत राहिलं तर आपण आपल्या हावेखातर अशा निरपरा पशुपक्षांचा बळी घेणार का? हा प्रश्न मात्र आ वास्तु उभा आहे. ही गोष्ट सतनी लक्षात घेतली पाहिजे - संदीप देवकुळे

मित्र यावले. झाड खुपच उंची ओळखालगत आणि खुप थोकादा असल्यामुळे अनिशमन दला पाचारण करण्यात आले. झाडाव काढत असताना कावळा बळी ओळखात पडला, आशितोष सुर्वेश व अय्यपट्टी पाटील हे दोघे सावधान्यात उतरले. मासुसकीच विचारा उडाल्याने कावळ्यात कावळा दूर जाण्याचा प्रयत्न व होता. पण पंख आणि पाय अडकल्याने अखेर तेथे सावकास ये

पंतगाच्या मांजामुळे चिमुकल्याचा मृत्यू

लोकमत न्यूज नेटवर्क

शिवगावसाठी घामगारे रेल्वे शाखा वास्तव्यास असून, पाण्यात धामगारे रेल्वे (अमरावती) : सकांतीचा सण पंतग उडवून साजरा करण्याची प्रथा आहे. मात्र, त्यासाठी वापरल्या जाणाऱ्या चापना मांजाने सात वर्षांचे चिमुकल्याचा जीव गेला. तालुक्यातील वसाड येथे ही घटना घडली. येदांत पचाक हॅन्ड (७) असे चिमुकल्याचे नाव आहे. येदांत हा हॅन्ड प्राथमिक मराठी शाळेत इयत्ता पहिलीत शिकत होता. हॅन्डाडे कुटुंब मुलांच्या त्याचा मृत्यू झाला.

पक्षीप्रेमी संघटनानी अहमदाबाद, बडोदा, सुरत, आनंद, मुंबई याठिकाणी जखमी पक्षांसाठी उपचार केंद्रे सुरु केली आहेत. पक्षीप्रेमींनी मुंबईमध्ये फोर्ट, मरीन लाईन्स, गिरगाव, दाहिसर आदि ठिकाणी 'पेट्रीट' रुग्णालयाच्या मदतीने तीन कॅम्प लावून किरकोळ जखमी झालेल्या पक्षांना औषधे लावून लगेच सोडून देण्यात येते.

साधा दोरा किंवा नायलॉनचा दोरा वापरला असता तर हे पक्षी निश्चितच इतके जखमी झाले नसते असे मत 'बाई साकराबाई दिनशॉपेट्री' प्राणी रुग्णालयाचे सचिव डॉ. जे. सी. खन्ना यांनी सरकारशी बोलताना मत व्यक्त केले. तसेच Jivdaya Charitable Trust (JCT) animal welfare and wildlife Trust of India's Emergency Rescue NGO's पक्षांच्या संरक्षणासाठी कार्यरत आहेत. २०१५ मध्ये अहमदाबाद येथे त्यांना जवळजवळ २३९४

पक्षी मृत आढळले होते. पंतंगाच्या मांजामुळे पक्षांना असणारे आपण पुढील धोके लक्षात घेवून उपायोजनांची अंमलबजावणी केली पाहिजे. कारण केवळ आनंद, मनोरंजनासाठी असणारा हा 'पतंग महोत्सव' पर्यावरणातील प्राणी -पक्ष्यांच्या संरक्षणाचे आत्मभान ठेवून साजरा करण्याचा प्रयत्न केला पाहिजे.

मांजामूळे पक्षांना होणारे धोके :

१. नायलॉनसह चिनी मांजाबरोबरच काचेची पूड वापरून धारदार बनवलेल्या सुरती मांजाचा वापर केला जातो. यावर बंदी असली तरी खरेदी विक्री सुरुच आहे.
२. धातूमिश्रीत तसेच काच मिश्रीत मांजावर रसायनांचा थर चढविण्यात येतो. या मांजाचा उघड्या वीजवाहिन्यांशी संपर्क येताच मांजातून वीज प्रवाहित होते. त्यामुळे पतंग उडविणाऱ्याच्या किंवा वीजवाहिनीत अडकलेल्या मांज्यावर पक्षी बसला तर पक्षाला वीज वाहिनीचा झटका बसतो.
३. रेल्वेच्या ओव्हरहेड तारांमधून वीज प्रवाहित होत असते. येथे पतंग उडवणाऱ्यांना व उडणाऱ्या पक्षांना विजेचा धक्का बसण्याची शक्यता असते.
४. या मांजात छोटे पक्षी -प्राणी अडकून मरतात. शिवाय माणसाच्या जीवालाही धोका असतो. रस्त्यांवरून जाणाऱ्या अनेकांसाठी हा मांजा धोकादायक असतो.
५. या मांजामुळे माणसांचे हात, पक्ष्यांचे पाय -गळा कापला जावू शकतो. शिवाय मोठी जखम होऊ शकते.
६. उघड्यावर पडलेला कचऱ्यातील मांजा प्राण्यांच्या शरीरात जावू शकतो, त्यामुळे त्यांच्या जीवाला धोका निर्माण होऊ शकतो.

उपाययोजना :

१. चिनी किंवा नायलॉनचा मांजा न वापरता पतंगासाठी साधा धागा वापरावा.
 २. पतंग कटल्यानंतर तुटलेला मांजा नष्ट करावा.
 ३. विजेच्या तारांवर अडकलेले पतंग काढण्याचा प्रयत्न करू नये.
 ४. मांजामध्ये एखादा पक्षी अडकलेला आढळल्यास पक्षीमित्र संघटनांच्या प्रतिनिधींना तातडीने संपर्क करावा.
- पतंग महोत्सवामध्ये पर्यावरण रक्षणाचा पुढील संदेश प्रत्येकासाठी महत्वाचा ठरतो.

संदेश :

प्रत्येक व्यक्तीने कोणताही खेळ मनापासून, आनंदाने खेळावा परंतु तो खेळ खेळत असताना, पर्यावरणाला, पर्यावरणातील पशु -पक्षी, वनस्पती इत्यादी घटकांना हानी पोहोचणार नाही याची दक्षता घेवून खेळावा. कारण पतंगाच्या रंगासारखे पक्षांचे आयुष्य-विश्व रंगीबेरंगी परंतु तितकेच नाजूक आहे, त्यांना वाचवूया.

विविध आकाराचे व रंगांचे पतंग असल्यामुळे पक्षी त्याकडे आकर्षित होतात, तसेच पतंगाला धारदार मांजा असल्यामुळे पक्षांचे पंख त्यामध्ये अडकले जातात व पक्षी जखमी होतात किंवा मरतात. त्यामुळे पक्ष्यांचे रक्षण करण्यासाठी पतंग उडवायला साधा दोरा वापरूया.

संदर्भ:

१. वर्तमान प्रवातील कात्रणे - लोकमत, सकाळ.
२. भोसले आ. वि., (२०१०) यांनी 'प्राथमिक स्थरावर एकात्मिक दृष्टिकोनाने पर्यावरण शिक्षण देण्यासाठी शिक्षक मार्गदर्शक संचाचे विकसन.
३. <https://tun2a.eco.generation.org>
kite flying & environmental effects in India. Ambassador report
४. https://Indiasomeday.com.kite_flying
kite flying festival in India-India someday true....
५. <https://www.theguardian.com>
Uttarayan: concerns over bird fatalities during kite festival in India.
६. https://the_logical_indian.com>b.....
The environment Activist & His Team Rescued over 350 birds.

व्हिज्युअल मर्चंडायझिंगचा सण उत्सवाच्या काळात ग्राहकावर होणार परिणाम

प्राची सुशांत खाडे

(HOD, B.Voc- Retail Managemet & IT , Kamala College, Kolhapur)

Abstract

व्हिज्युअल मर्चंडायझिंग ही एक महत्त्वपूर्ण किरकोळ रणनीती आहे जी विक्री वाढविणेच्या उद्देशाने उत्पादनाचे सौंदर्यशास्त्र वाढवते. व्हिज्युअल मर्चंडायझर ब्रँडच्या देखावा, भावना आणि संस्कृतीत महत्त्वपूर्ण भूमिका बजावते. व्हिज्युअल मर्चंडायझिंग चांगल्या प्रकारे केले असल्यास, हे एकाच वेळी ब्रँडची निष्ठा वाढवतेवेळी जागरूकता निर्माण करू शकते. चांगल्या व्हिज्युअल मर्चंडायझिंगमध्ये ग्राहकांना दुकानात आकर्षित करणे आणि आपल्या ग्राहकांना गुंतवून ठेवण्यास आणि प्रेरित करण्यासाठी आणि सर्वात महत्त्वाचे कारण म्हणजे आपली विक्री, मार्जिन वाढविणे आणि आपली अधिक उत्पादने खरेदी करण्यास प्रोत्साहित करणे होय. त्यांनी आपल्या स्टोअरमध्ये पाय ठेवण्यापूर्वीच ही प्रतिबद्धता प्रक्रिया सुरू होते.

चांगल्या व्हिज्युअल मर्चंडायझिंगमध्ये "वाह" घटक असणे आवश्यक आहे - जे स्टोअरमध्ये येतात त्यांना आनंद वाटला पाहिजे कारण शेवटी प्रत्येक किरकोळ विक्रेत्याने स्वतःच्या फायद्यासाठी नव्हे तर ग्राहकासाठी स्टोअर उघडले आहेत. स्टोअरमधील व्हिज्युअल घटक प्रभावी असणे महत्त्वाचे आहे, ते डिझाइनर स्टोअर असो, उच्च-बुटीक असो किंवा किराणा दुकान असो, व्हिज्युअल मर्चंडायझिंग प्रभावी असावी. त्यामध्ये ग्राहक येण्यासाठी योग्य वातावरण आणि योग्य घटक असले पाहिजेत. ग्राहक आनंदी व्हावे आणि खरेदी करावी.

व्हिज्युअल मर्चंडायझिंग हे सर्वात महत्त्वाचे कार्य आहे जे सर्व आपल्या किरकोळ प्रदर्शनाच्या सौंदर्यात्मक गुणवत्तेवर अवलंबून असते. सण व उत्सवाच्या काळात ग्राहक अत्यंत उत्साही असतो. त्याला आकर्षित करून त्याच्या गरजेप्रमाणे उत्पादन मिळवून देण्यासाठी किरकोळ व्यापाऱ्यांना विशेष प्रयत्न करावे लागतात.

Keywords- Visual Merchandising, Tools of VM, Brand image, Consumer behaviour, Shopping Patterns

प्रस्तावना

व्हिज्युअल मर्चंडायझिंग हे पूर्णपणे सौंदर्यशास्त्र आहे. व्हिज्युअल मर्चंडायझिंग किरकोळ उद्योगात अत्यंत मोठी भूमिका. व्हिज्युअल मर्चंडायझिंग एक मूक विक्री तंत्र आहे. जे कर्मचार्यांचे मिश्रण कमी करण्यास मदत करते आणि प्रति चौरस फूट परतावा वाढवते, विपणन बजेट कमी करण्यात मदत करते. मजल्यावरील योजना आणि त्रिमितीय प्रदर्शन विक्री जास्तीत जास्त करण्यासाठी मदत करते. आजची भयंकर स्पर्धा तोंड देण्यासाठी याचा फार मोठा वाटा आहे. भारत हा सणांची भूमी आहे, जिथे विविध धर्मांचे लोक एकत्रितपणे एकत्र राहतात. भारतात विविध प्रकारचे उत्सव साजरे केले जातात, ही त्याची समृद्ध संस्कृती आणि परंपरेचा खरा अर्थ आहे.

भारत एक असा देश आहे जेथे प्रत्येक धर्म आणि समुदाय त्यांची संस्कृती साजरे करतात. येथे राज्य-राज्य, धर्म-आधारित, आणि समुदाय-आधारित उत्सव असतात. तर, प्रत्येक दिवस हा या देशात एक नवीन उत्सव आहे. भारतीय संस्कारामध्ये सणांना खूप महत्त्व आहे, म्हणूनच ग्राहक देखील या सणांचे स्वागत विविध मार्गांनी करतो. म्हणूनच या काळात ग्राहकांच्या गरजेप्रमाणे वस्तू उपलब्ध करून देणे व विक्री वाढविणे हा उद्दिष्ट ठेऊन किरकोळ व्यापारी प्रयत्न करतात. सणांच्या काळात ग्राहकांना बऱ्याच राजपत्रित सुट्ट्यांचा आनंद मिळतो ज्यामुळे ग्राहकांच्या देशभरात सहलीची योजना करण्याची संधी मिळते.

अभ्यासाचे उद्दिष्टे

- व्हिज्युअल मर्चंडायझिंग किरकोळ उद्योगातील भूमिका अभ्यासने
- महाराष्ट्रातील मुख्य सण आणि ग्राहकांच्या खरेदीच्या पद्धती अभ्यासने
- व्हिज्युअल मर्चंडायझिंग करण्यासाठी आवश्यक असणारे घटक अभ्यासने
- ग्राहकांवर व्हिज्युअल मर्चंडायझिंगचा होणार परिणाम अभ्यासने

महाराष्ट्रातील मुख्य सण आणि ग्राहकांच्या खरेदीच्या पद्धती

- **दिवाळी :** दिवाळी हा प्रकाशाचा एक उत्तम सण आहे आणि संपूर्ण भारतभरात त्याच पातळीवर आनंद आणि उत्साहाने साजरा केला जातो. या कालावधीत लोक मोठ्या प्रमाणात आकाशदिवे, पणत्या यांची तर खरेदी करतातच, त्याबरोबर दिवाळी पूर्वी मोठ्या प्रमाणात कपड्यांची खरेदी केली जाते. विविध मिठाई व फराळाचे पदार्थ घरोघरी बनवले जातात. त्यासाठी लागणाऱ्या सर्व धान्य, तेल, मसाले यांची पण या काळात मोठी उलाढाल होते. या काळात किरकोळ व्यापाऱ्यांचा व्यवसाय मोठ्या प्रमाणात उसळी घेतो. ग्राहकांना आकर्षक करण्यासाठी कपड्यांचे वयवापरी दुकानांच्या दर्शनी भागात व्हिज्युअल मर्चंडायझिंग चा वापर करून विविध ब्रँडचे प्रदर्शन करतात. सुपर बझार, मॉल विविध वस्तू, धान्य, दिवे, पणत्या, सजावटीच्या वस्तू यांच्या असंख्य प्रकार विक्रीसाठी आकर्षक मांडणी करून ठेवतात. बाजारपेठ वस्तुंनी फुललेली असते. विशेषतः दिवाळीच्या कालावधीत मोठ्या सहलींचे नियोजन करता येते कारण सुट्यांचा कालावधी देखील जास्त असतो. या कालावधीत पर्यटन संस्था देखील विविध ऑफर प्रदर्शित करून मध्य प्रमाणात व्यवसाय करतात.
- **गणेश चतुर्थी :** भारतात, विशेषतः महाराष्ट्र आणि जवळपासच्या भागात, संपूर्ण लोक भगवान गणेशाच्या वाढदिवशी दहा दिवसांचा उत्सव साजरा करतात. गणेश चतुर्थी हा सण संपूर्ण भारतभर मोठ्या उत्सव आणि उत्साहात साजरा केला जातो. हे शहाणपण आणि समृद्धीचे देवता भगवान गणेश यांची जयंती म्हणून साजरी केली जाते. गणेश चतुर्थीच्या दहा दिवसांत बहुतेक घरे, मंदिरे आणि दालनांमध्ये देवाच्या प्रतिमेची पूजा केली जाते आणि शेवटच्या दिवशी प्रतिमा मिरवणुकीत काढून पाण्यात विसर्जित केल्या जातात. उपवास, मेजवानी आणि मिठाईचे वितरण हे भारतातील गणेश चतुर्थी विधींचे महत्त्वपूर्ण पैलू आहेत. हा सण महाराष्ट्र, पुणे आणि आसपासच्या भागांत तब्बल दहा दिवस साजरा केला जातो. हिंदू लोक मोठ्या आणि लहान अशा गणपतीच्या प्रतिमां घरी स्थापित करतात. या काळात गणेश मूर्ती व गणेश पूजनाचे साहित्य यांची बाजारपेठेत मोठी मागणी होते. विविध आकाराच्या मुर्त्या बाजारात पारंपरिक मूर्तिकार बनवतात व त्यांची विक्री केली जाते. विविध मिठाई, पंचखाद्य, ड्रायफ्रूट यांची विक्री देखील केली जाते. मिठाईची दुकाने यासाठी विशिष्ट स्वादानुसार मोदक बनवून त्यांची सजावट करतात.
- **दसरा :** दसरा हा एक असा सण आहे, जो लोकांना धार्मिक, सांस्कृतिक आणि सामाजिक आकांक्षा दर्शवितो. या उत्सवात देवी दुर्गा आणि तिच्या नऊ प्रकारांची पूजा केली जाते, जिथे प्रत्येक दिवस शुभ आणि शुद्ध मानला जातो. साडेतीन मुहूर्तातील एक मुहूर्त मानून या दिवशी मोठी खरेदी केली जाते. ग्राहक मानसिक दृष्ट्या या दिवशी खरेदी करण्यास उत्सुक असतो. दसरा हा मोठ्या वस्तू खरेदीची पर्वणीच मनाली जाते. या दिवशी सुवर्ण खरेदी मोठ्या प्रमाणात केली जाते. तसेच विविध इलेक्ट्रॉनिक वस्तू, प्रॉपर्टी, कार, मोबाइल यासारख्या वस्तू या शुभ मुहूर्तावर खरेदी केल्या जातात. हि व्यापाऱ्यांसाठी विक्रीची फार मोठी संधीच असते. या कालावधीत अश्या गोष्टींची वैविध्य पूर्ण रचना करून स्टोर मध्ये ग्राहकांना आकर्षित केले जाते. आधी पासून बुकिंग सारखी सुविधा देऊन ग्राहकांना शुभमुहूर्तावर वस्तू दिल्या जातात. सुवर्णकार देखील त्यांच्या दागिन्यांची आकर्षक मांडणी करून दुकानांमध्ये त्यांचे प्रदर्शन करतात. कमी वजनापासून दागिन्यांची सुरुवात होते. या कालावधीत कोणत्याही ऑफर विना मोठ्या संख्येने ग्राहक सुवर्णपेढी कडे आकर्षित होतो कारण शुभमुहूर्त हा त्याचा विश्वास असतो.

व्हिज्युअल मर्चंडायझिंग करण्यासाठी आवश्यक असणारे घटक

- **थीम्स :** ब्रँडसाठी व्हिज्युअल मर्चंडायझिंगला चांगल्या प्रकारे अंमलात आणण्याचा एक चांगला मार्ग म्हणजे त्यांच्या विषयांवरील विषय आणि थीम्स त्यांच्या प्रदर्शनात लागू करणे होय. थीम एक कथा सांगते जी आपल्या ग्राहकांना खरेदी करण्याची इच्छा निर्माण करते. विशिष्ट थीम सहसा नवीन उत्पादन लॉच सोबत असतात. थीम्स ब्रँडला नवीन रंग, लेआउट, फॉन्ट, प्रतिमा आणि डिझाइनसह स्वतःस पुनर्निर्मित करण्यास परवानगी देतात. थीम कल्पना रंगांच्या समन्वयनापासून ते स्वतंत्र घटकांपर्यंत कोठेही असू शकतात. थीम्सची चर्चा करण्यासाठी

कोणतेही विशिष्ट नियम नाहीत परंतु स्टोअर, हंगाम, नवीन उत्पादन आणि ब्रँडचा एकूण देखावा आणि अनुभव आणि थीम इतर कोणत्याही स्टोअर जाहिरातींचे पूरक कसे असेल यावर विचार करणे चांगले आहे.

- **ब्रँडची जाहिरात** : आपल्या ब्रँडची जाहिरात करताना आपल्या सर्व विपणन सामग्रीमध्ये सुसंगतता ठेवणे महत्वाचे आहे. हे आपल्या ब्रांड व्यक्तिमत्त्व किंवा आवाज म्हणून संदर्भित केले जाऊ शकते. सर्व विद्यमान विपणन घटकांमध्ये आपल्याला आपल्या ब्रांडचे स्वरूप, भावना आणि संपूर्णता व्यक्त करणे आवश्यक आहे. व्हिज्युअल मर्चंडायझिंग सर्व प्लॅटफॉर्मवर, स्टोअर प्रदर्शन, वेबसाइट्स आणि कोणत्याही तृतीय पक्षाच्या वेबसाइट्स आणि जाहिरातींसह सुसंगत असणे आवश्यक आहे. हे ग्राहकांच्या ब्रँड निष्ठाची हमी देते आणि हे देखील सुनिश्चित करते की हा ब्रँड वितरित होणार आहे आणि ग्राहकांनी आपल्या ब्रँडशी असलेले भावनिक कनेक्शन मजबूत केले आहे. ब्रँड निष्ठा निर्माण केल्यास भविष्यात ग्राहक पुन्हा खरेदीची शक्यता वाढेल.
- **दुकानाचा चांगला लेआउट** : एक चांगला लेआउट ग्राहकांना उत्पादने शोधण्यात मदत करते आणि माहिती सहजपणे उपलब्ध करून देतो. एक प्रभावी स्टोअर लेआउट ग्राहकांना प्रोत्साहित करते स्टोअर लेआउटच्या बऱ्याच सामान्य प्रकारांमध्ये हे समाविष्ट आहे. ग्रिड लेआउट, रेसट्रॅक लेआउट आणि विनामूल्य फॉर्म लेआउट स्टोअर लेआउट निवडणे यावर अवलंबून आहे. स्टोअरचा प्रकार आणि उत्पादनाचे स्वरूप विकले ग्रिड लेआउट सामान्यतः ए मध्ये आयोजित केले जाते. आयताकृती आकार, जो ग्राहकांना अनुमती देतो द्रुत खरेदी करा आणि दुकान मजल्याची जागा जास्तीत जास्त करा, सुपरमार्केट किंवा हार्डवेअर स्टोअरसाठी आदर्श. रेसट्रॅक लेआउट हे सुनिश्चित करते की ग्राहक ब्राउझ करताना केवळ एक मार्ग अनुसरण करतो स्टोअर हे त्या अर्थाने फायदेशीर आहे
- **वस्तू प्रदर्शनाची उत्कृष्ट रंगसंगती** : ग्राहकांशी मूक संवाद साधण्यासाठी उत्कृष्ट रंगसंगती हे चांगले माध्यम आहे. रंग सर्वात महत्वाचे म्हणून मानले जाते. किरकोळ क्षेत्रातील वातावरणाचा विचार केला तर काही रंग असू शकतात अत्यंत उत्तेजन देणारी म्हणून उत्तेजन देऊ शकते ग्राहकांनी आवेशातून खरेदी केली. उबदार रंग आणि केशरी, लाल आणि पिवळा ग्राहकांना खूप आकर्षित करतात. सर्वसाधारणपणे लोक थंड रंगांना प्राधान्य देतात हिरवे आणि निळे आणि हे रंग संबद्ध करा शांतता आणि सुरक्षिततेची भावना देतात व डोळ्याला आल्हादायक वाटतात. दुकानदार या थंड रंगांना प्राधान्य देतात. कपड्यांची मांडणी करताना या रंगसंगतीचा खूप प्रभाव पडतो. दागिने किंवा घरगुती वस्तू मांडणी करताना ब्राइट रंगांचा वापर केला जातो.
- **मॅनक्विन्स व विंडो प्रदर्शन** : वस्त्रे किरकोळ विक्रेत्यांकडून मॅनक्विन्स वापरली जातात. त्यांची उत्पादने स्टोअरमध्ये आणि विंडो मध्ये प्रदर्शित केली जातात. वस्तू दर्शविण्यासाठी वापरले जाणारे एक उत्तम साधन आहे जे ग्राहकांना त्यांची उत्पादने कशी दिसतात याची अनुभूती देते. पुतळे सामान्यतः असतील ट्रेंड जुळविण्यासाठी, स्टाईल तसेच नवीनतम वस्तू प्रदर्शित उत्पादन प्रदर्शित करण्यासाठी यांचा वापर केला जातो. एका अभ्यासात असे आढळले की किरकोळ विक्रेते च्या ग्राहकांना एक आदर्श प्रतिमा प्रस्तावित करतात. म्हणून, किरकोळ विक्रेत्यांना हे समजणे महत्वाचे आहे व्हिज्युअलवरील ग्राहकांचे विचार आणि मते पुतळ्यांसारखे उत्तेजन जेणेकरून ते तयार करू शकतील खरेदीसाठी अधिक इष्ट वातावरण ग्राहक माल दृश्यमान असणे आवश्यक आहे, त्यामुळे ग्राहकांचे दुकानात प्रवेश करणे सोपे आहे, आणि तेथे विक्रीची श्रेणी असणे आवश्यक आहे. दृश्यमान माल जो किरकोळ विक्रेत्यांनी ग्राहकांसाठी उपलब्ध करून दिला असतो तेव्हा मर्चंडायझिंगमुळे ग्राहकांच्या खरेदीला अर्थ प्राप्त होतो निवडी स्वातंत्र्य मिळते.

संदर्भ

- 1) Retail management – Author- Gibson Vedamani
- 2) <http://www.tour-india.net/fairs-festivals.htm>
- 3) [65649502-Consumer-Behavior-in-Festival-Seasons-With-Special-Reference.pdf](https://www.researchgate.net/publication/334963876/figure/fig1/figure-pdf/65649502-Consumer-Behavior-in-Festival-Seasons-With-Special-Reference.pdf)
- 4) <https://www.ixigo.com/cultural-festival-in-at-india-lp-1475537>

भारतीय समाजातील सण, उत्सव व पर्यावरण

सविता सुकुमार खोत

समाजशास्त्र विभाग

शिवाजी विद्यापीठ, कोल्हापूर

गोषवारा -

भारतीय संस्कृतीत सण, उत्सव हे मुळात माणसाला निसर्गाच्या जवळ आणण्यासाठीच आहेत पण सणांच्या बाजारीकरणामुळे पर्यावरणावर हानी होत आहे. भारतीय सणाचे महत्त्व अभ्यासणे, भारतीय सणामुळे होणाऱ्या पर्यावरणाचा न्हास अभ्यासणे, त्याचबरोबर पर्यावरण प्रदूषणाचे कारण हे मानवच आहे या प्रदूषणाचे परिणाम सर्वांनाच भोगावे लागत आहेत. म्हणून जोपर्यंत पर्यावरणपूरक सण, उत्सव साजरे केले जात नाहीत तोपर्यंत खऱ्या सणाची सुरवात होणार नाही.

भारतीय संस्कृतीत सण, उत्सव हे मुळात माणसाला निसर्गाच्या जवळ आणण्यासाठी आहेत. उदा. मकर संक्रांत, वटपौर्णिमा, नागपंचमी, गणपती, दिवाळी, दसरा इ. भारत देश विविधतेने नटलेला असून भारत देशात अनेक धर्मांचे व पंथाचे लोक राहत आहेत. आपल्या देशात अनेक सण, उत्सव परंपरेने साजरे केले जातात असा भारत देश सुजलाम-सुफलाम देश आहे. त्याचे जगाच्या नकाशातील स्थान लक्षात घेता उत्तरेला उभी असलेली हिमालय पर्वताची भिंत त्यांचे अती थंडीपासून संरक्षण केले जाते. नैऋत्य मोसमी वारे हिमालय व भारतातील इतर पर्वतरांगामुळे अडवले जातात आणि चार महिने या भुमिला पावसाचे भरभरून वरदान मिळते. हेच कारण आहे आपली भारत भूमी 'सुजलाम-सुफलाम' आहे. पुरातन काळापासून अन्नधान्य, पीके, फळे, फुले अशा नैसर्गिक साधनसंपत्ती अशा भारत देशात आहेत. हजारो वर्षांपासून आपल्या देशात अनेक संस्कृती उदयास आल्या. वैदिक संस्कृती, हडप्पा संस्कृती, सिंध संस्कृती इ. नाढल्याही व नष्ट ही झाल्या.

मानव समाजाला मिळणारी भरपूर प्रमाणात मिळणारी शुध्द हवा, स्वच्छ पाणी, सूर्यप्रकाश, वारा आणि बदलणारे ऋतुचक्र यामुळे पडणारा पाऊस, पृथ्वीचे स्वतःभोवती फिरत असताना सूर्याभोवती फिरणे आणि अशा अनेक घटनांमागील कारणे त्या वेळेच्या मानव समाजाला आज जेवढी महिती आहे तेवढी माहिती नव्हती असे मानव समाजाला आवश्यकतेनुसार देणारी सृष्टीचे नियमन करणारी एक अज्ञान शक्ती आहे. आपले जीवन या नैसर्गिक शक्त्याच्या आधारेच आहे. या शक्तीप्रती निसर्गातील आपल्याला अनुकूल ठरलेल्या घटकांप्रती कृतज्ञता व्यक्त करण्याच्या त्याच्या भावनेतून पूजाअर्चा, सण, उत्सव हे जन्मास आले आहेत.

प्रत्येक स्थानाला लाभलेला भौगोलिक वारसा लक्षात घेता त्या-त्या भागात तशीच पीके उगवू लागली. शेतातून उगवणाऱ्या धान्यात जशी विभिन्नता आहे तशीच विभिन्नता प्रदेशानुरूप साजरे करणाऱ्या सणामध्ये सुध्दा आहे. मात्र त्यामागची भावना ही एका पिढीकडून दुसऱ्या पिढीकडे तीच राहिलेली दिसत आहे. अगदी उदाहरण द्यायचे झाले तर जानेवारी महिन्यात झालेला मकर संक्रांत हा महाराष्ट्रातील व दक्षिणेकडील पोंगल हे सण देखील असेच कापनीनंतर येणारे म्हणून ते धान्य, कणसं हेच देवाला अर्पण केली जाते. मृत्तिकेच्या घडयातून मृत्तिकेचा का? तर ती माती, काळी आईच हे सारे शेत धारण करते. त्यामुळे तिलाही पूजाविधीत मानाचे स्थान दिले जाते.

अशाच परंपरेने चालत आलेल्या भारतीय सणांमागे अशी नतमस्तक होण्याची भावना आहे. तसेच निसर्गाने जे भरभरून दिलेले त्याची जाणीव ठेवून पूजा करणे म्हणजेच ते अबाधित राखण्यासाठी हातभार लावते हेही हेतू या सणांमागे असावा. जे मिळतंय ते म्हणजे आपला हक्क समजून केवळ ओरबाडून घ्यायचं नाही, तर त्याची त्याच स्थितीत जोपासणा करून हा ठेवा पुढच्या पिढ्यापर्यंत पोहोचवण्यात मोलाचे योगदान देणे हे देखील यात अंतर्भूत आहेच. इथेच मानवाला पूर्वापार असलेली पर्यावरणाचे महत्त्व अधोरेखित होते.

तसेच पूर्वापार चालत असलेला वटसावित्रीचा सण/व्रत वट सावित्रीची कथा खरी की खोटी हे माहित नाही. पण हा मुद्दा बाजूला ठेवू पण वडाच्या झाडाखाली सत्यवानाचे प्राण जेव्हा गेले तेव्हा सावित्री यमाच्या मागे जाऊन त्याला प्रसन्न करून पतीचे प्राण परत घेऊन आली, ही कथा शास्त्रोक्त सत्य आहे. पण त्याचबरोबर हे पण खरोखर आहे

की, वडाच्या झाडाची प्राणवायू उत्सर्जनाची क्षमता इतर झाडांच्या तुलनेत खूप जास्त आहे/असते. कदाचित जीव गुदमतर असताना सत्यवानाला हा नैसर्गिक प्राणवायूच तारून गेला असावा का? वटवृक्षाची माती आणि त्याचबरोबर जमिनीतील पाणी धरून ठेवण्याची क्षमता अधिक असल्यामुळे त्याच्या आडोशात अनेक लहान-लहान झाडेझुडपे पाण्याशिवाय वाढू शकतात. हे वटवृक्षाचे गुण हेरूनच आपल्या पूर्वजानी त्याला सुपूज्य बनवला असावा का? याच पूर्वजांनी सावित्रीच्या कथेची आठवण म्हणून वटवृक्षाची पूजा करण्यास सांगितले. वटसावित्रीची पूजेच्या आधी एक दिस वडाची एक फांदी तोडून घरी पूजा करून दुसऱ्या दिवशी ती फांदी कचऱ्यात फेकण्यास सांगितले नव्हते ही नंतरच्या पिढ्यांनी स्वतःची सोय बघून काढलेली मुक्ती आहे. विशेषतः स्त्रिया जेव्हा नोकरी करू लागल्या, त्या पिढीत घाईघाईत सारी व्रतवैकल्ये, सणवार उरकण्याकडे कल दिसू लागला व ही पळवाट सापडली. आज मात्र हीच प्रथा झाली आहे. शहरात कोण व कशाला वडाचे झाड शोधतोय? बाजारात येतात की रातभर फांद्या विकायला. पण त्यामुळे या सणामागचा मुळे उद्देश 'वटवृक्षाप्रती कृतज्ञता' हाच ज्हास पावत चालला आहे याची जाणीव व्हायला अनेक वर्षे जावी लागतील. यासारख्या गोष्टींमुळे जागतिक तापमानवाढीचे भयावह परिणाम समोर दिसत असताना हे असे वडाच्या फांद्या कापणे कितपत संयुक्तिक आहे?

तसेच दिवाळी हा सण धनधान्याने भरून गेल्यानंतर आनंद साजरा करण्याचा. मात्र त्या आनंदाचे नाते आजकाल दणदणीत आवाज करणाऱ्या रंगबेरंगी आतषबाजीने फटकाच्या आवाज येतो. पण फटाक्यामुळे हवेचे प्रदूषण, ध्वनी प्रदूषण आणि वायूप्रदूषण होते. यातून आपल्याला क्षणिक आनंद मिळतो पण नंतर प्रदूषणामुळे आपल्या आनंदावर विरजनच पडते. या प्रदूषणामुळे मानवाच्या शरीरावर परिणाम होत आहेत. फटाके फोडल्यामुळे कार्बन मोनोक्साईडसारखे विषारी वायू वातावरणात पसरतात. तसेच रक्तदाब, हार्टअटॅक, झोपेसंबंधीच्या व्याधी सतावतात. दुष्परीणाम माहिती असूनही प्रतिवर्षी देशभरात केवळ फटाक्यांवर अब्जावधी रुपयांचा खर्च केला जातो.

सणांच्या बाजारीकरणामुळे त्याचे वाईट परिणाम सामाजिक, आर्थिक आणि पर्यावरणावर प्रदूषणासारखे गंभीर परिणाम भेडसायला लागले. त्यामुळे सणांचा बाजारीकरण हे ह्या गंभीर परिणामांना कारणीभूत आहेत सण नव्हे. त्यामुळे जो पर्यंत आपण सणांना नीट समजून घेत नाही, सण आणि बाजार यांच्यातील अंतर होत नाहीत, स्वतःतील बाजार वृत्ती नष्ट करत नाही तोपर्यंत आपण त्याचे परिणाम रोखू शकत नाही.

उद्दिष्टे -

१. भारतीय सणाचे महत्व अभ्यासणे.
२. भारतीय सणामुळे होणाऱ्या पर्यावरणाचा ज्हास अभ्यासणे.

गृहितके - भारतीय सणामुळे पर्यावरण ज्हास पावतो आहे.

संशोधन पद्धती - या संशोधन पेपरमध्ये संशोधकाने वर्णनात्मक पद्धत वापरली आहे.

निष्कर्ष -

जसे आपल्या दैनंदिन जीवनपद्धतीत बदल झालाय तसेच आपल्या सण, उत्सव साजऱ्या करण्याच्या पद्धतीतही अमूलाग्र बदल झाले आहेत. त्यामुळेच पर्यावरणाची हानी होत आहे. जेव्हा आपण पर्यावरणपूरक सण साजरे करायला लागू तेव्हाच खरी सणाची सुखात झाली म्हणू व निसर्गदेवता ही प्रसन्न होईल.

संदर्भ सूची-

1. www.blogspot.com
2. www.vikaspedia.in
3. www.wikipedia.in

वैज्ञानिक दृष्टीकोनातून सण आणि उत्सवांचे महत्त्व

सौ. सुवर्णा हरिदास शिंदे

संशोधक विद्यार्थी,

समाजशास्त्र विभाग,

शिवाजी विद्यापीठ, कोल्हापूर.

१. गोषवारा -

आपल्या भारत देशाला समृद्ध संपन्न आणि वैविध्यपूर्ण असा सांस्कृतिक व नैसर्गिक वारसा लाभला असून 'अध्यात्म' आणि 'विज्ञान' हे भारतीय संस्कृतीचे दोन मूलाधार आहेत. त्यामुळे येथील अनेक परंपरा, प्रथा, चालीरिती यामागे वैज्ञानिक दृष्टीकोन असल्याचे दिसून येते. आसेतूहिमालय पसरलेल्या भारतात निसर्ग, हवामान याबाबतीतही विविधता असून या भौतिक पर्यावरणाचा मानवी जीवन, आरोग्य यावर प्रभाव पडत असतो. म्हणूनच आपल्या पूर्वजांनी, शास्त्रकारांनी असे काही रितीरिवाज, नियम घालून दिले आहेत की, ज्यामुळे येथील निसर्ग, हवामान, ऋतुबदल यांच्याशी समायोजन साधत आपले जीवन सुखी, आरोग्य संपन्न, निरोगी व्यक्तित्व करता येईल. त्यांनी अत्यंत विचारपूर्वक आणि वैज्ञानिक दृष्टीकोन ठेवून सण, उत्सवांची मांडणी केली आहे. सणांना सामाजिक-सांस्कृतिक, आरोग्यशास्त्रीय, पर्यावरणीय, आणि मानसशास्त्रीय दृष्टीकोनातून अनन्यसाधारण महत्त्व आहे. सण उत्सव हे व्यक्ती, कुटुंब, समाज, निसर्ग व विश्व यांना आंतरिक सूत्राने एकत्र बांधून ठेवण्याचे कार्य करतात. सणांमुळे राष्ट्रीय एकात्मता, सामाजिक संघटन, नैतिक मूल्य शिक्षण, संस्कृती संक्रमण घडून येते. या शोधनिबंधामध्ये भारतीय सण-उत्सवांमागील वैज्ञानिक दृष्टीकोन जाणून घेण्याचा प्रयत्न केला आहे.

बीजशब्द: (सण, उत्सव, विज्ञान, ऋतुबदल, पर्यावरण, अध्यात्म, आरोग्य)

२. प्रस्तावना -

सांस्कृतिकदृष्ट्या प्रचंड विविधता असणाऱ्या भारतात वर्षभर अनेक सण, उत्सव साजरे केले जातात. त्यामुळे भारताला 'सण उत्सवांची भूमी' म्हटले जाते. सण उत्सव साजरे करणे हे भारतीय विशेषतः हिंदू संस्कृतीचा अविभाज्य भाग आहे. काही सण हे संपूर्ण देशभरात साजरे होतात तर काही सण विशिष्ट प्रांतांशी निगडित असून त्यानुसार सणांचे नाव व स्वरूपात भेद दिसून येतात. प्रादेशिक भिन्नता, भिन्न हवामान, पिक पध्दती, जैविक विविधता, स्थानिक लोकसंस्कृती यामुळे सणांच्या स्वरूपात भेद असला तरी या सर्वांचा आत्मा एकच आहे. पारंपारिक भारतीय सण हे कुटुंबसंस्था, विवाहसंस्था, नातेसंबंध, समाजसंघटनास सर्वोच्च प्राधान्य देणारे असल्याचे दिसून येते. भारतीय संस्कृतीतील पारंपारिक सण हे कृषिजीवनाशी संबंधित आणि शेतीतील पीकपेरणी, पिककाढणीच्या वेळापत्रकाशी निगडित आहेत. भारतीय संस्कृती कृषिप्रधान व निसर्गाभिमुख असल्याने येथील सण, उत्सव, पर्यावरण व लोकजीवन पध्दती यामागे निश्चितच एक वैज्ञानिक दृष्टीकोन असून तो मूळ विचार त्यामागचे विज्ञान आज पुन्हा समजावून घेण्याची नितांत आवश्यकता आहे.

भारतात साजऱ्या होणाऱ्या प्रमुख सणांमध्ये गुढी पाडवा, अक्षयतृतीया, वटपौर्णिमा, नवरात्र, दसरा, दिवाळी, मकर संक्रांती, होळी, गणेशोत्सव, दुर्गापूजा, छठपूजा, पोगल, बैसाखी, रमजान ईद, बकरी ईद, नाताळ तसेच विविध महापुरुषांच्या जयंती, पुण्यतिथी जसे महावीर जयंती, बौद्ध पौर्णिमा, रामनवमी, गुरुनानक जयंती याशिवाय स्वातंत्र्यदिन, प्रजासत्ताक दिन सारखे राष्ट्रीय दिवस सण म्हणून साजरे होतात. तसेच खेडोपाडी विविध ग्रामदेवतांच्या स्थानिक यात्रा, जत्रा यांचाही समावेश सण, उत्सवात होतो.

३. संशोधनाचा उद्देश-

१. सण उत्सवांमागील वैज्ञानिक दृष्टीकोन समजून घेणे.

२. पारंपारिक सण आणि निसर्ग यांच्यातील परस्पर संबंध अधोरेखित करणे.

४. संशोधन पद्धती -

प्रस्तुत संशोधनासाठी वर्णनात्मक संशोधन पद्धतीचा वापर केला असून अध्यायनासाठी दुय्यम स्रोतांचे सहाय्य घेतले आहे.

५. सण शब्दाची व्युत्पत्ती -

सण हा शब्द 'क्षण' या संस्कृत शब्दावरून बनला आहे. 'क्षण-छण-सण' अशी त्याची व्युत्पत्ती देतात. सांस्कृतिक, आध्यात्मिक अथवा धार्मिक कारणांनी साजऱ्या होणाऱ्या दिवसांना 'सण' म्हणतात.

ज्या एखाद्या धार्मिक समारंभात तो साजरा करणाऱ्या आणि त्यात भाग घेणाऱ्या लोकांना हर्ष, आनंद आणि मनःप्रसाद यांचा अनुभव घडतो त्याला 'उत्सव' म्हणतात. असे भारतीय संस्कृती केशकारांचे मत आहे. सणांना ऐहिक आणि धार्मिक अशा दोन बाजू असतात.

६. सणांच्या निर्मिती मागील विज्ञान-

पारंपारिक भारतीय सण हे हिंदू पंचांगानुसार साजरे केले जातात. भारतीय चंद्र आणि सौर कालगणनेनुसार वर्षाचे दोन विभाग 'उत्तरायण' आणि 'दक्षिणायण' असून उत्तरायणात 'शिशिर' वसंत, ग्रीष्म ऋतू असतात. तर दक्षिणायणात वर्षा, शरद, हेमंत ऋतू येतात. सामान्यपणे एका ऋतूचा कालावधी दोन महिन्यांचा असून एक ऋतू संपून दुसरा ऋतू सुरू होतानाचा काळा हा ऋतुसंधीकाल होय. याकाळात वातावरणामध्ये बदल घडू लागतात. या बदलांचा प्रभाव हवामान, मानवी शरीर व आरोग्य यावर पडतो. शरीरातील वात, पित्त, कफ ही त्रिदोष असंतुलित होवून विविध व्याधी उद्भवतात. परंतु बदलत्या ऋतुनुसार आपली दिनचर्या, ऋतुचर्या, आहार, विहारात बदल केल्यास व्याधी उद्भवत नाहीत. शरीर निरोगी, सुदृढ राहते. मन प्रसन्न राहते. पर्यायाने समाजस्वास्थ्यही टिकून राहते. पर्यावरण, मानवी आरोग्य व आहार यामध्ये अन्योन्य संबंध आहे. आपल्या प्राचीन आयुर्वेदशास्त्र हे वैज्ञानिक वैद्यकशास्त्र असून यामध्ये यासंबंधी विस्तृत माहिती असून भारतीयांच्या दैनंदिन जीवनात निहित आहे. भारताला समृद्ध अशी विज्ञान परंपरा असल्यामुळे आपले पूर्वज विज्ञाननिष्ठ होतेच. पण समाजकल्याणाची दूरदृष्टीसुद्धा होती व मानवी मनोविज्ञानाची सखोल जाण होती म्हणूनच त्यांनी अत्यंत विचारपूर्वक आणि कुशलतापूर्वक येथील निसर्ग, कृषिजीवन, आहार, ऋतुचर्या, अध्यात्म आणि विज्ञान यांची अतिशय सुंदररीतीने गुंफण करीत सण, उत्सवांशी सांगड घातली. प्रत्येक सणाचे खास, विशिष्ट खाद्यपदार्थ हे त्यांचे खास वैशिष्ट्य. प्रत्येक सण, त्याची देवता, त्याला अर्पण करायच्या वस्तू, पदार्थ, त्यांच्याशी निगडित पौराणिक कथा या सर्वांना अध्यात्मिकतेची जोड दिली. त्यामुळे समाजात आज शेकडो वर्षांपासून सर्व सण, उत्सव, पूजा, व्रत, वैकल्ये श्रद्धेने केली जातात.

काळाच्या ओघात आज सणांचा मूळ उद्देश व वास्तविक स्वरूप यात खूपच अंतर पडले आहे. कारण आपण सणांच्या, परंपरांच्या मागील कार्यकारणभाव, विज्ञान लक्षात न घेता केवळ चालत आलेली रूढी, प्रथा म्हणून उरकले जातात. सणांचा कर्मकांडांचे दिखावूपणाचे स्वरूप प्राप्त झाले असून त्यातील मूळ गाभा विसरला गेला आहे. सण, उत्सवांच्या नावे केवळ देखावा, हुल्लडबाजी, कर्मकांडाचे अवडंबर व पर्यावणाचे प्रदूषण व न्हास केला जात आहे. अशा वेळी आज पुन्हा नव्या पिढीने या सण, उत्सव, परंपरामागील कार्यकारणभाव, उद्देश, विज्ञान नव्याने समजावून जीवन समृद्ध करण्याची नितांत गरज आहे.

७. सण, ऋतुबदल आणि विज्ञान-

भारतीय नववर्षाचा प्रारंभ गुढी पाडवा सणाने होतो. हिंदू मान्यतेनुसार हा सृष्टीच्या निर्मितीचा दिवस. या दिवशी गुढी उभारून कडुनिंब, हरभरा डाळ, गुळ, जिरे, हिंग यांची चटणी प्रसाद म्हणून खाण्याचा प्रघात आहे. चैत्रगुढीला वैज्ञानिक महत्व आहे. २१ मार्च हा विषुवदिन. या दिवसापासून सूर्याचे विषुववृत्तापासून उत्तरेकडे भासमान भ्रमण सुरू होते. पृथ्वीचे विषुववृत्त सूर्याच्या समोर येते व या दिवसापासूनच रात्र लहान व दिवस मोठा होवू लागतो. वसंत ऋतुची व उन्हाळ्याची सुरुवात होते. गुढी पाडवा सण याच वेळी येतो व निसर्गातील मोठ्या बदलाची जाणीव करून देतो.

आयुर्वेदानुसार कडुनिंब बहु औषधी असून यात जंतूरोधी, विषनाशक, कफनाशक, रक्तशुद्धी, पाचनशक्ती व प्रतिकारशक्ती वाढवणारे गुणधर्म आढळतात. त्वचाविकारात, मधुमेह व कर्करोगावरील औषधात वापरले जाते याचे सेवन योग्य व नियमित केल्यास अनेक रोग समूळ नष्ट होतात. याचे सेवन फक्त एका दिवसापुरते नसून ते पूर्ण वर्षभर करण्याचा संकेत यामागे आहे. याच सुमारास नवे धान्य घरी आलेले असते. होळीची राख व कडुनिंबाची पाने ही उत्कृष्ट कीडनाशक आहेत. ती धान्यात मिसळून ठेवल्याने धान्यास कीड लागत नाही. ही पद्धत भारतातील शेतकरी प्राचीन काळापासून वापरतात.

तसेच कडुनिंबाच्या बियांपासून केलेल्या औषधांमुळे शेतातील उभ्या पिकावरील कीड नियंत्रण होते. आजच्या रासायनिक कृत्रिम किटकनाशकांच्या प्रचंड वापरामुळे मानवात कर्करोगाचे प्रमाण वाढले असल्याचे दिसून येत आहे.

जून महिन्यातील वटपौर्णिमेला स्त्रिया अखंड सौभाग्यासाठी वडाचे पूजन करतात. वैज्ञानिक दृष्टीकोनातून पाहता वडाचे झाड हे शेकडो वर्षे जगणारे व भरपूर ऑक्सिजन देणार आहे. पूर्वीच्या काळी स्त्रियांचे कार्यक्षेत्र 'चूल व मूल' एवढेच होते. या सणावेळी स्त्रिया घराबाहेर पडून या वटवृक्षाच्या सानिध्यात राहणे त्यांच्या आरोग्यासाठी उत्तम ठरते. शिवाय इतर स्त्रियांशी भेटून सुख, दुःखाची देवाण, घेवाण होवून त्यांच्या मनावरील ताण दूर होवून मानसिक आनंद, विरंगुळा प्राप्त होई. या सणाचा पौराणिक अर्थ न घेता आधुनिक दृष्टीकोनातून पाहता, पती-पत्नीच्या नात्याचा गौरव करणारा सण आहे. पती-पत्नी नात्यात प्रेम, विश्वास, निष्ठा असेल तरच या नात्याची वीण घट्ट होवून वैवाहिक जीवन सुखी होते. पर्यायाने विवाहसंस्था व कुटुंबसंस्थाही मजबूत होते. मुलांवरती योग्य संस्कार होतात. एकूणच समाजस्वास्थ्य टिकून राहते. भारतीय संस्कृतीत गृहस्थाश्रमाला अतिशय महत्त्व आहे. आजच्या काळात घटस्फोटांचे प्रमाण वाढत आहे. यामुळेच विवाहसंस्थेला, कुटुंबसंस्थेला बळकटी देवून समाजस्वास्थ्य टिकवण्याचा समाजशास्त्रीय दृष्टीकोन या सणामागे असल्याचे दिसून येते.

आषाढ, श्रावण, भाद्रपद, अश्विन हे चातुर्मास. श्रावणात तर सणांची रेलचेलच. नागपंचमी, बैलपोळा, रक्षाबंधन, नारळी पौर्णिमा, गौरी-गणपती, नवरात्र, दसरा हे सण या काळात येतात. विविध प्रांतात विविध व्रते केली जातात. शेतकऱ्यांच्या पिकांना नुकसान करणाऱ्या उंदी-घुशी पासून वाचवणाऱ्या प्रती कृतज्ञता म्हणून नागपंचमी, ज्याच्या आधारे संपूर्ण शेती केली जाते त्या बैलांप्रती कृतज्ञता म्हणून बैलपोळा, भावा-बहिणीचं नाते दृढ करणारा रक्षाबंधन, स्त्रीच्या शक्तीरूपांचे पूजन करण्याचा सण नवरात्र असे सण या काळात होतात. आपणास उपयोगी पडणाऱ्या सर्व घटकांबद्दल कृतज्ञता व्यक्त करून हे सण माणसाचे माणूसपण जिवंत ठेवण्याचे कार्य करतात. प्रसंगी अन्याय अत्याचाराच्या विरुद्ध शस्त्र हाती घेण्याचे बळ स्त्रीकडे आहे. हे शक्ती रूपांच्या कहाण्यातून दिसून येते. आजच्या काळात या सणामागील संदेश स्त्रियांसाठी अतिशय आवश्यक आहे.

चातुर्मासातही विज्ञान आहे. या काळात उपवास केले जातात. हिंदू धर्मियांप्रमाणेच जैन धर्मात चातुर्मास पालन, इस्लामचे रोजे याच काळात केले जातात. या काळात पाऊस पडत असतो. वातावरण ढगाळ असते, पाचनशक्ती कमजोर असते. त्यामुळे या काळात वांगी, कांदे, लसूण, मांसाहार वर्ज्य केला जातो. तेलकट, तळलेले, मसालेदार, जड आहार घेण्याने अनेक आजार होवू शकतात. त्यामुळे या काळात पचनास हलका, सात्विक आहार घेणे. त्या ऋतूतील मोसमी फळे योग्य प्रमाणात खाणे योग्य असते व शक्यतो उपवास करून एकवेळ सात्विक भोजन चांगले ठरते. या काळातील सणांचे नैवेद्यही उकडलेले मोदक, उकडीच्या करंज्या, भाजेलेले फुटाणे, लाहया, साधी भाजी भाकरी, असे सात्विक व हलके पदार्थ आहेत. या सर्वांमागे अंधश्रद्धा नसून ठोस, निश्चित वैज्ञानिक कारण आहे. यातून हवामान, आरोग्य व आहाराचा घनिष्ठ संबंध दिसून येतो. तसेच मानवाला निसर्गाशी जोडण्याचाही पर्यावरणीय दृष्टीकोन आढळून येतो.

दिपावली हा सर्व भारतात साजरा केला जाणारा सण म्हणजे सणांचा राजाच होय. हेमंत ऋतूत येणाऱ्या सणाला शरीराला तेल लावून अभ्यंगस्नान करण्याचा प्रघात असून दिवाळीला तळलेले, भरपूर तेल, तूपाचा,

मसाल्यांचा वापर केलेले फराळाचे पदार्थ केले जातात. या मागील वैज्ञानिक दृष्टिकोन पाहता, नुकताच पाऊस सरून थंडीची सुरवात झालेली असते. वातावरणात कोरडेपणा, रूक्षता वाढत असते. अशावेळी त्वचा कोरडी पडू लागते. त्यामुळे शरीराला स्निग्धतेची गरज असते. त्यामुळे शरीराला तेलाचे मर्दन करून अभ्यंगस्नान करणे योग्य ठरते. हेमंत ऋतुत वात, पित्त, कफ या त्रिदोषांचे शरीरात संतुलन होवून निसर्गतःच जठराग्नी प्रदीप्त होवून भूक चांगली लागते. खाईल ते सर्व पचते. त्यामुळे या काळात दिवाळीला भरपूर तेलकट, मसालेदार, स्निग्ध पदार्थ केले जातात. परिणामी शरीराचे आतून व बाहेरून पोषण होवून शरीर पुष्ट बनते.

जानेवारी मध्यात मकर संक्रांती येते. हा सणही भारतात वेगवेगळ्या नावांनी प्रचलित आहे. या दिवशी तीळगुळाचे महत्त्व असते. मकर संक्रांतीमागील विज्ञान असे की, या दिवशी सूर्याचे मकर राशीत संक्रमण होवून उत्तरायण सुरू होते. निसर्गातील हा सूक्ष्म बदल होय. दिवस तीळातीळाने मोठा व रात्र लहान होवू लागते. या संक्रमणाची जाणीव लोकांना करून देणारा हा सण. तीळ आणि गुळ हे शरीरात उष्णता निर्माण करणारे, कफनाशक, पचनशक्ती व प्रतिकारशक्ती वाढवणारे. गुळ हा हिमोग्लोबीन व लोहाचे प्रमाण वाढवणारा असे आरोग्यास उपयुक्त पदार्थ होय.

म्हणजेच सण, ऋतुबदल, त्यावेळी होणारे खाद्यपदार्थ, आरोग्य यांचा घनिष्ठ संबंध आहे. आपले सण, उत्सव, परंपरा यामागे निश्चित असा कार्यकारणभाव, विज्ञान आहे व आपल्या पूर्वजांनी त्याकाळच्या सामान्य जनतेला समजेल, झेपेल अशा भाषेत तो सांगितला आहे. निरोगी स्वास्थ्यासाठी आहाराची महत्वाची भूमिका आहे. बदलत्या ऋतुनुसार, स्थानिक अन्न, फळे यांचा आहारात वापर करणे निरोगी आयुष्यासाठी महत्वाचे आहे. केवळ कुलधर्म म्हणून सण साजरे न करता त्यामागील विज्ञान समजून घेतल्यास त्यांना अधिक अर्थपूर्णता लाभेल.

८. सण - उत्सव व सामाजिक विज्ञाने-

सण उत्सव साजरे करण्यामागे धार्मिक, आध्यात्मिक, ऐतिहासिक कारणे असली तरी इतरही अनेक वैज्ञानिक दृष्टीकोन यामागे असल्याचे दिसून येते.

- सण उत्सवांच्या निमित्ताने लोकांना दैनंदिन, व्यस्त जीवनातून थोडासा विरंगुळा मिळतो. आप्तस्वकीय, मित्रपरिवार एकत्र येवून सुख दुःखाची देवाण घेवाण हाते व नेहमीच्या विवंचना, ताणतणाव विसरले जातात. सण, उत्सव आनंदोत्सव बनतात. स्वस्थ जीवनशैलीत व्यक्तीच्या मानसिक स्थितीला खूपच महत्त्व आहे. सणांमुळे तणाव, क्रोध कमी होवून जीवन अधिक निरोगी, आनंदी होते. नेहमीच्या आयुष्याचा साचलेपणा दूर होवून चैतन्य, जिवंतपणा प्रवाहीत होतो. हेच मानसशास्त्रीय उद्दिष्ट सणासाजरे करण्यामागे आहे.
- वृक्षपूजा, निसर्गपूजा, प्राणीपूजा यातून व्यक्ती निसर्गाच्या अधिक जवळ जातात. वड, कडुनिंब, आंबा, पिंपळ, नारळ, शमी ही बहुऔषधीय व बहुवर्षीय जगणारी वृक्ष आहेत. एखादा वृक्ष पूजनीय मानला की त्याची सहसा तोड होत नाही. परिणामी पर्यावरणाचेही रक्षण व संवर्धन होवून पर्यावरणाचे संतुलन साधले जाते. पारंपारिक भारतीय सणांमागे मानवाला निसर्गाशी जोडून इतर पशु-पक्षी यांच्या सोबतीने आनंदाने निसर्गाशी एकरूप होवून जगण्याचा पर्यावरणीय दृष्टीकोन अधोरेखित होतो.
- सण उत्सवानिमित्ताने नातेवाईक, शेजारी एकत्र येतात. नव्या ओळखी होतात व परस्परांमध्ये स्नेह वृद्धिंगत होतो. सहकार्य, सामाजिक बांधीलकीची जाणीव निर्माण होते. व्यक्तीला समाजशक्तीची जाणीव झाल्याने तिच्यावर समाजाचा प्रभाव पडून व्यक्ती समाजनियमने मूल्ये, त्यांचे पालन करते. त्यामुळे सामाजिक नियंत्रण घडून समाजस्वास्थ्य, समाजसंघटन सुरळीत चालते. व्यक्तीला समाजाशी जोडून ठेवण्याचा समाजशास्त्रीय दृष्टीकोनातून सणांचे महत्त्व आहे.
- सण उत्सवावेळी केले जाणारे विधी, कर्मकांडे, धार्मिक कथा, प्रवचन, सत्संग यामधून नैतिक मूल्यांचे शिक्षण नव्या पिढीला मिळत राहते. तसेच रूढी, कुलाचार यातून संस्कृती संक्रमण घडून येते. राष्ट्रीय

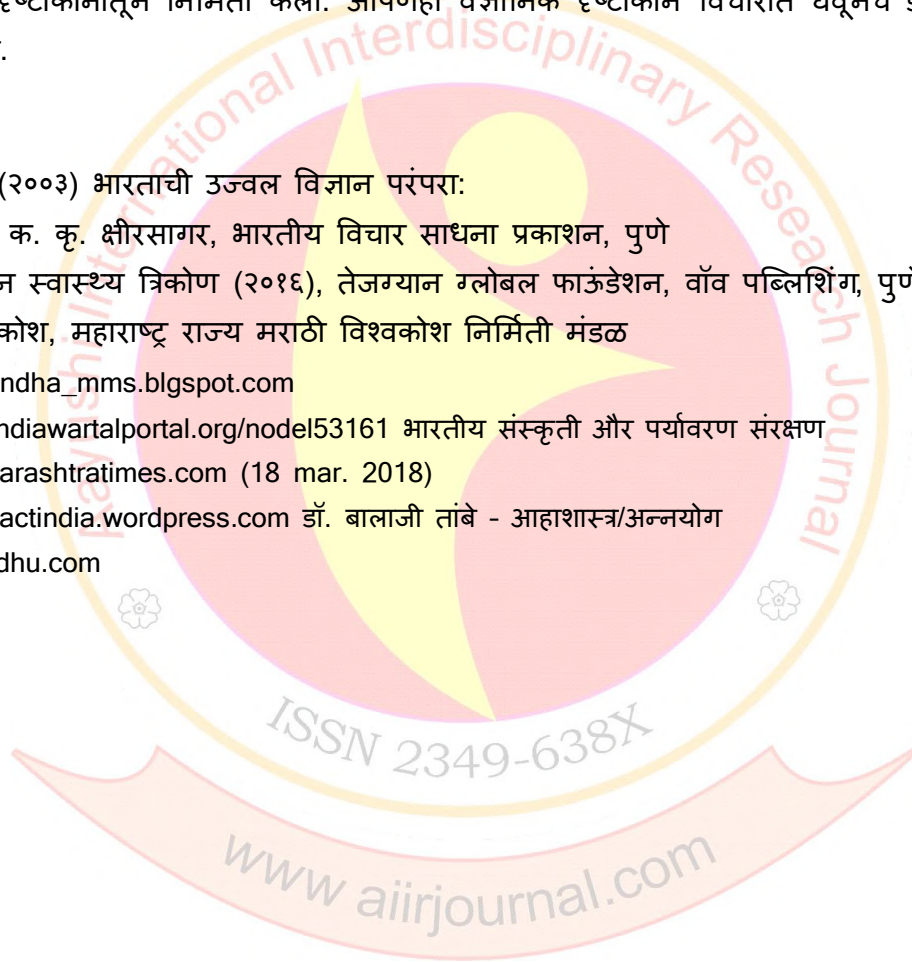
सणामुळे देशभक्तीची व भारतीयत्वाची जाणीव निर्माण होते. सण आपणांस जगण्याचा नवा उत्साह, नवी उमेद व जगण्याचे बळ देतात. शारीरिक-मानसिक तणाव दूर करून मनांना संस्कारित करतात.

९. निष्कर्ष -

या संशोधनात असे दिसून आले की, निसर्गात होणारे बदल, आरोग्य, अध्यात्म, आरोग्यशास्त्र, सामाजिकता, सांस्कृतिकता आणि विज्ञान या सर्व गोष्टींचा संगम भारतीय सणांच्या मागे आहे. भारतीय सण हे विज्ञानाधिष्ठीत असून निसर्ग व ऋतूचक्रातील बदल लोकाभिमुख करून त्यांची निसर्गाशी जवळीक वाढवणे हा सणांचा एक उद्देश होय. त्याचबरोबर व्यक्तिगत व सामाजिक स्तरावर सण, उत्सवांतून मानवीजीवन संस्कारित व संघटीत करणे, लोकांना सद्भावना, सहकार्य, शिस्त निर्माण करून सुयोग्य नागरिक बनवणे, संस्कृती संक्रमण, समाजीकरण याद्वारे समाज स्वास्थ्य व समाज सातत्य टिकवून ठेवणे असे समाजशास्त्रीय दृष्टीकोन सण उत्सवामागे असल्याचे दिसून येते. आपले पूर्वजांना, खगोलशास्त्र, भूगोलशास्त्र, मनोविज्ञान, आहारशास्त्र व पर्यावरणशास्त्राची गहन जाण असल्याने त्यांनी व्यक्ति कल्याण व समाज कल्याणाची दूरदृष्टी ठेवून सण उत्सवांची वैज्ञानिक दृष्टीकोनातून निर्मिती केली. आपणही वैज्ञानिक दृष्टीकोन विचारात घेवूनच डोळसपणे सण साजरे करायला हवेत.

१०. संदर्भ सूची -

१. सुरेश सोनी (२००३) भारताची उज्ज्वल विज्ञान परंपरा:
अनुवाद: डॉ. क. कृ. क्षीरसागर, भारतीय विचार साधना प्रकाशन, पुणे
२. आरोग्यसंपन्न स्वास्थ्य त्रिकोण (२०१६), तेजग्यान ग्लोबल फाउंडेशन, वॉव पब्लिशिंग, पुणे
३. मराठी विश्वकोश, महाराष्ट्र राज्य मराठी विश्वकोश निर्मिती मंडळ
४. www.rutugandha_mms.blgspot.com
५. www.hindi.indiawartalportal.org/node/53161 भारतीय संस्कृती और पर्यावरण संरक्षण
६. <https://maharashtratimes.com> (18 mar. 2018)
७. <https://abstractindia.wordpress.com> डॉ. बालाजी तांबे - आहाशास्त्र/अन्नयोग
८. www.dfcsindhu.com



सण उत्सवांमधील महिलांची भूमिका व योगदान

प्रा. वैशाली गिरधर पाटील

बी. पी. आर्ट्स. एस. एम. ए. सायन्स आणि

के. के. सी. कॉमर्स कॉलेज, चाळीसगाव

प्रस्तावना -

भारत हा सणांचा आणि उत्सवांचा देश आहे असं म्हटलं जातं. आपल्या देशातल्या सर्व प्रांतांमध्ये अनेक सण आणि उत्सव वर्षभर उत्साहाने साजरे केले जातात. मोठ्या प्रमाणावर साजरे होणारे सण-उत्सव हे भारताचे मनोहारी रूप आहे. त्या निमित्ताने लोक एकमेकांना प्रेमाने भेटतात, शुभेच्छा देतात, एकमेकांच्या आनंदात सहभागी होतात. सणांच्या रंगांमध्ये न्हाऊन निघतात.

आपल्या सर्वच सणांना शेकडो वर्षांची परंपरा आहे. अलीकडच्या काळामध्ये हे सण साजरे करण्याचा उत्साह टिकून असला तरी, हे सण कोणत्या काळात, कोणत्या कारणाने सुरू झाले, ते साजरे का करायचे याबाबतचे अज्ञान काही नव्या पिढ्यांमध्ये बघायला मिळते, त्यामुळेच 'मनोहर सोनवणे' व 'गौरी कानेटकर' संपादित 'सर्व धर्मीयांचे सण-उत्सव' या पुस्तकात भारतीय परंपरेमधल्या सर्व सणांची माहिती दिली आहे. ही माहिती रंजक आणि सोप्या पद्धतीने लिहिण्याचा त्यांनी प्रयत्न केला आहे. यात त्यांनी सणांप्रमाणेच आकर्षक आणि रंगीबेरंगी मांडणी केली आहे.

सणांमुळे समाजातला बंधूभाव आणि भगिनीभाव वाढतो याचे अनेक दाखले आपल्याकडे आहेत. पण सर्व धर्म समभाव वाढविण्यामध्येही सणांचा मोठा वाटा आहे असेही म्हणता येईल. एका अर्थाने देशाच्या राष्ट्रीय एकात्मतेच एक दृश्य रूप म्हणजे हे सण आणि उत्सव आहेत. सण-उत्सव हे अधिक एकात्म, आनंदी आणि सहिष्णू समाज घडविण्यात महत्त्वाची भूमिका बजावतात.

स्त्री आणि पुरुष ही संसाररूपी रथाची दोन महत्त्वाची चाके आहेत. म्हणून जीवनातील सर्वच क्षेत्रात स्त्रियांना समानतेचा दर्जा प्राप्त झालेला आहे आणि सण उत्सवांमध्ये तर प्रामुख्याने स्त्रियांची भूमिका खूप महत्त्वाची व उल्लेखनीय असते. अगदी पुरातन काळापासूनच सण-उत्सवांमधील स्त्रियांचा सहभाग हा उल्लेखनीय व तितकाच महत्त्वपूर्ण आहे. सण उत्सवांच्या अगदी सुरुवातीपासून ते शेवटपर्यंत स्त्रियांच्या सहभाग असतो. त्यांच्या सहभागामुळेच अनेक सण-उत्सव हे आनंदाने व उत्साहाने पूर्णत्वास जात असतात. मग तो गुढीपाडवा असो, दिवाळी असो की भाऊबीज, रक्षाबंधन असो जवळ जवळ सर्वच सण उत्सवांमध्ये स्त्रियांचा सहभाग असतो. होळीचे रंग खेळताना स्त्रियांच्या सहभागाशिवाय होळीच्या सणाला रंगच येत नाही. होळीच काय इतर कुठल्याही सणांना स्त्रियांशिवाय रंग येत नाही. एकंदरीत सण उत्सवांच्या दिवशी अगदी पहाटेच्या पूजाविधी पासून ते संध्याकाळच्या समाप्तीपर्यंत स्त्रियांचा सहभाग व योगदान हे महत्त्वाचे असते, नव्हे ते सण उत्सव त्यांच्याशिवाय साजरे होऊ शकतच नाहीत.

भारतातील सर्व धर्मीयांचे सण-उत्सव

संपादक 'मनोहर सोनवणे' आणि 'गौरी कानेटकर' यांनी आपल्या सर्व धर्मीयांचे सण-उत्सव या पुस्तकात सर्व सणांची माहिती व महत्त्व यांचे स्पष्टीकरण दिलेले आहेत ते सण पुढील प्रमाणे

- | | | |
|--------------------|------------------|------------------------|
| 1. मकर संक्रांत | 7. बैसाखी | 13. रामनवमी |
| 2. रथ सप्तमी | 8. माघी | 14. भगवान महावीर जयंती |
| 3. प्रजासत्ताक दिन | 9. होळी | 15. बुद्ध पौर्णिमा |
| 4. गणेशोत्सव | 10. रंगपंचमी | 16. वट पौर्णिमा |
| 5. मोहरम ताजिया | 11. गुढीपाडवा | 17. आषाढी एकादशी |
| 6. महाशिवरात्री | 12. होला मोहल्ला | 18. गुरु पौर्णिमा |

- | | | |
|--------------------|-------------------------|---------------------|
| 19. नागपंचमी | 26. गणेश चतुर्थी | 33. कार्तिकी एकादशी |
| 20. स्वातंत्र्यदिन | 27. ज्येष्ठ गौरी | 34. रमजान ईद |
| 21. रक्षाबंधन | 28. सर्वपित्री अमावस्या | 35. तुलसीविवाह |
| 22. नारळी पौर्णिमा | 29. नवरात्र उत्सव | 36. गुरुनानक जयंती |
| 23. गोकुळाष्टमी | 30. दसरा (विजया दशमी) | 37. नाताळ |
| 24. बैलपोळा | 31. कोजागिरी पौर्णिमा | 38. हनुमान जयंती |
| 25. पतेती नवरोज | 32. दीपावली | |

असे विविध धर्मीयांचे सण भारतात मोठ्या उत्साहाने साजरे होतात आणि त्यात पुरुषांबरोबर स्त्रियां ही आनंदाने सहभागी होतात.

भारतीय सणांचे वैशिष्ट्य असे आहे, की प्रत्येक सण हा आपापल्या परीने मोठा आणि महत्त्वाचा तर आहेच; सोबतच आनंदाची, स्नेहाची मनमुराद पखरण करणाराही आहे भारतीय सण म्हणजे केवळ रूढी, परंपरा यांना जखडलेले उत्सवी दिवस नाहीत तर ज्ञान, विज्ञान, निसर्ग, आरोग्य, आयुर्वेद यांचा तो एक अपूर्व मेळ असतो. म्हणूनच आपले सण ही आपली जीवनशैली आहे. आचार-विचार, संस्कार यांचे ते एक अधिष्ठान आहे.

धार्मिक सण उत्सव यात स्त्रियांची भूमिका -

मानवी जीवनात सण आणि उत्सवाला अनन्यसाधारण महत्त्व आहे. सण आणि उत्सव माणसात नवचैतन्य निर्माण करून जीवनात येणाऱ्या वेगवेगळ्या प्रसंगांना तोंड देण्याचे सामर्थ्य देतात. मनुष्य हा उत्सव प्रिय प्राणी आहे, म्हणूनच लहानांपासून तर मोठ्यांपर्यंत स्त्री-पुरुष सर्वच जण सणाची आणि उत्सवाची मोठ्या आतुरतेने वाट बघत असतात.

सामाजिक व धार्मिक जीवनात सण आणि उत्सव हे मानवी जीवनाचे प्रमुख अंग आहे. आजच्या समाज जीवनाचे चित्रण सण-उत्सव शिवाय पूर्ण होऊ शकत नाही.

सण-उत्सव यात स्त्रियांचा सहभाग हा आपल्या काळातच नव्हे तर याला खूप जुनी परंपरा आहे पूर्वीपासूनच सण उत्सवांमध्ये स्त्रियांचा सहभाग पाहायला मिळतो. 18 व्या शतकातील महाराष्ट्रात सण आणि उत्सवात स्त्रियांही आजच्या काळाप्रमाणे पुरुषांबरोबर सहभागी होऊन जीवनाचा आनंद लुटत असत. सण उत्सवात सहभागी होऊन आनंद घेणे म्हणजे केवळ करमणूक किंवा मनोरंजन एवढाच त्यामागचा हेतू नव्हता. तर धर्माचे आचरण केल्याचेही सुख-समाधान तत्कालीन समाजातील स्त्री-पुरुषांना लाभत होते धर्माचे अनुष्ठान सण उत्सवांना लाभल्यामुळे अशा उत्सवामध्ये पुरुषांप्रमाणे स्त्रियांही मोठ्या उत्साहाने व आनंदाने सहभागी झाल्याचे दिसून येते.

खालील काही सणांमधील स्त्रियांची भूमिका

- वसंत पूजा** - हा सण मुख्यत्वे स्त्रियांचा सण असल्यामुळे स्त्रिया मोठ्या उत्साहाने यात सहभागी होत. अठराव्या शतकात हिंदुस्थानात निरनिराळ्या प्रदेशात वसंत पूजेचा सण मोठ्या आनंदाने साजरा होई, या सणाच्या दिवशी स्त्रिया एकत्रित जमून गाणी गाऊन व नृत्य करून वसंत ऋतूचे चे स्वागत करीत. या दिवशी काही स्त्री-पुरुष पिवळ्या रंगाचे वस्त्र परिधान करतात तसेच एक दुसऱ्यांवर केसरी रंग उधळून मौजही लुटतात. ऋतूला देवता म्हणून वसंत ऋतूचे स्वागत व पूजा केली जाते तसेच त्या दिवशी सरस्वतीपूजन ही केले जाते.
- गणेशचतुर्थी** - प्राचीन काळापासून महात्म्य असलेले गणेश हे दैवत महाराष्ट्रातही समाजातील सर्व स्तरांतील लोकांमध्ये मोठे भक्तीचे व श्रद्धेचे दैवत मानले जाते. गणेश चतुर्थी भाद्रपद शुद्ध चतुर्थीला साजरी होते गणेश चतुर्थी ते अनंत चतुर्दशी असे दहा दिवस गणपती उत्सव मोठ्या थाटात व जल्लोषात फक्त महाराष्ट्रातच

नाही तर कर्नाटक, आंध्रप्रदेश, मध्यप्रदेश अशा विविध ठिकाणी साजरा केला जातो 'गणपती बाप्पा मोरया' असा जयघोष करत घराघरांमधून गणपतीच्या मूर्तीची स्थापना केली जाते व या उत्सवात लहान, थोर, पुरुष मंडळी मुले-मुली याप्रमाणे स्त्रियांचा सहभागही तितकाच महत्त्वपूर्ण असतो अगदी गणपती उत्सवाच्या तयारीला घराच्या साफसफाई पासून ते सजावटी पर्यंत तसेच फराळ पासून ते येणाऱ्या-जाणाऱ्या भक्तांच्या भोजनाच्या व्यवस्थेपर्यंत महत्त्वपूर्ण जबाबदारी स्त्रिया पार पाडतात.

3. **दुर्गा उत्सव** - प्रामुख्याने बंगालमध्ये दुर्गा उत्सव वैशिष्टपूर्ण रीतीने सार्वजनिक स्वरूपात साजरा होतो भारतातील इतर उत्सव प्रमाणे दुर्गाउत्सव हा देखील मोठ्या उत्साहाने साजरा होतो. या उत्सवाचे वर्णन दुर्गापूजन म्हणूनही करतात दुर्गा देवीला महाराष्ट्रात चंडिका या नावानेही ओळखले जाते व तिची पूजा अर्चा केली जाते महाराष्ट्रातही दुर्गादेवीची पूजा निरनिराळ्या समाजिक समूहाकडून करण्यात येते आणि या उत्सवातही स्त्रियांचा सहभाग हा प्रामुख्याने असतो.
4. **नवरात्र** - अश्विन शुद्ध प्रतिपदेपासून नवमीपर्यंत दुर्गा पूजेचा उत्सव भारतात सर्वत्र साजरा होतो यालाच नवरात्र असे म्हटले जाते. शरद ऋतूच्या काळात हा उत्सव साजरा होतो असल्याने याला शारदीय नवरात्र असेही म्हणतात. अश्विन शुद्ध प्रतिपदेला घटस्थापना करून नवरात्रोत्सवाची सुरुवात होते ही प्रथा महाराष्ट्रात आणि गुजरातमध्ये प्रचलित आहे घटासमोर नऊ दिवस अखंड ज्योत लावली जाते घटाची पूजा केली जाते, स्त्रियांनी नऊ दिवस उपवास करण्याचीही परंपरा आहे. महाराष्ट्रातील साडेतीन शक्तिपीठांच्या ठिकाणी नवरात्र उत्सव वैशिष्ट्यपूर्ण पद्धतीने साजरा होतो. नवरात्राच्या काळात भोंडला साजरा करणे हे महाराष्ट्राचे आणखी एक वैशिष्ट्य आहे काही भागात याला हादगा म्हणतात यात मुली स्त्रिया फेर धरून नाचतात आणि भोंडल्याची गाणी म्हणतात.
गुजरात मध्ये व अलीकडे महाराष्ट्रातही नवरात्रीच्या काळात रास-गरबा नृत्याची परंपरा आहे त्यात टिपरी खेळत गाणी म्हटली जातात नृत्य ही केले जातात, 'गरबा' या गुजरात मधील लोकप्रिय नृत्य प्रकारात घागरा-चोळी अशी वस्त्रे परिधान करून विविध अलंकार परिधान करून श्रृंगार करून नृत्य करतात
5. **महाशिवरात्रि** - धार्मिक सण उत्सवात महाशिवरात्रीला मोठे महत्व आहे हा उत्सव मोठ्या उत्साहाने आणि अतिशय धार्मिक भावनेने साजरा केला जातो यातही स्त्रिया अगदी भक्तिभावाने उपवास करून शिव आराधना करतात पूजाअर्चा करतात.
6. **वटपौर्णिमा** - ज्येष्ठ शुद्ध पौर्णिमेलाच वटपौर्णिमा किंवा वटसावित्री पौर्णिमा असे म्हणतात वटपौर्णिमेच्या दिवशी सौभाग्यवती स्त्रिया वडाच्या झाडाची पूजा करतात सावित्रीची कथा ऐकतात आणि जन्मोजन्मी हाच पती मिळावा अशी प्रार्थना करून आपल्या पतीसाठी उदंड आयुष्य मागतात. दिवसभर किंवा तीन दिवस उपवास करून पतीला दीर्घायुष्य मिळावे अशी कामना करतात. महाराष्ट्रात वटवृक्षाची पूजा केली जाते सुवासिनी स्त्रिया वडाच्या मुळाशी पाणी घालतात त्याला प्रदक्षिणा घालून सुताचे फेरे गुंढाळतात देवतांच्या प्रतिमांची पूजा करतात पूजा झाल्यानंतर एकमेकांना वान देतात आणि सत्यवान-सावित्री च्या कथेचे वाचन श्रवण करतात.
7. **मंगळागौर** - मंगळागौरी चा उत्सव स्त्री वर्गात पूर्वीपासून लोकप्रिय आहे या उत्सवात सौभाग्यवती स्त्रिया एकत्र येऊन एकमेकींना मंगळागौरीचे वाण वाटतात. साजश्रृंगार करून अतिशय उत्साहाने हा सण साजरा करतात नृत्य, गायन, विविध खेळ खेळतात सासुरवासिनी स्त्रीया या सणासाठी माहेरी जाण्यासाठी आतुरतेने वाट पाहतात परंतु आजच्या काळात हा उत्सव साजरा होताना दिसत नाही.
8. **रथसप्तमी** - माग महिन्यातील शुक्ल पक्षातील रथसप्तमीस सूर्य देवतेविषयी आदर, भक्ती भाव आणि कृतज्ञता व्यक्त करून पूजाअर्चा केली जाते. या दिवशी सूर्य देवतेस खिरीचा नैवेद्य देऊन स्त्रिया हळदी-कुंकवाचा कार्यक्रम करतात आणि ऐपतीप्रमाणे गरिबांना धान्य दान करतात

महाराष्ट्रातील काही प्रमुख सण उत्सवातील स्त्रियांचा सहभाग -

महाराष्ट्राच्या लोकसंघीतात सण उत्सवाला अनन्यसाधारण महत्त्व आहे, महाराष्ट्रात अनेक सण उत्सव हजारो वर्षांपासून मोठ्या उत्साहाने आणि आपुलकीने साजरा होतात

1. **गुढीपाडवा** - महाराष्ट्रातील सणांची सुरुवात होते ती चैत्रारंभानं चैत्र प्रतिपदा म्हणजे मराठी नववर्षारंभ नववर्षाच्या स्वागतासाठी गुढ्या उभारून चैत्र प्रतिपदा साजरी केली जाते यालाच 'गुढीपाडवा' असेही म्हटले जाते. हा वर्षारंभाचा दिवस असल्यामुळे घराच्या दारावर आंब्याच्या पानांची तोरणं बांधली जातात. स्त्रिया सकाळी लवकर उठून स्नान करून पूजा-अर्चा करून दारी सडा रांगोळी काढून साजशृंगार करून गुढीची पूजा करतात तसेच घरात पुरणपोळीचे भोजन तयार करून गुढीला नैवेद्य दाखवितात. मग संपूर्ण परिवार सहभोजन करून या सणाचा आनंद घेतो.
2. **अक्षय तृतीया** - साडेतीन मुहूर्तापैकी एक मुहूर्त असलेला महत्त्वाचा सण म्हणजे अक्षय्य तृतीया वैशाख शुक्ल तृतीयेला महाराष्ट्रात अक्षय तृतीया साजरी केली जाते. या दिवशी पुरणपोळीचा स्वयंपाक केला जातो. या दिवसाची वाट सासुरवाशीनी स्त्रिया बघत असतात त्या आखाजी ला माहेरी येतात. या दिवशी झोके बांधून झोके खेळतात, अक्षयतृतीयेची गाणी म्हणतात काही भागात तर नदीत दोन्ही तीरांवर मुली, स्त्रिया जमतात गाणी म्हणतात आणि एकमेकींना शिवीगाळही करण्याची प्रथा आहे. हादेखील प्रामुख्याने स्त्रियांचा सण उत्सव असतो.
- a. **नागपंचमी** - श्रावण शुद्ध पंचमीला येणारा 'नागपंचमी' हा देखील स्त्रियांचा सण. नागराजाला भाऊ मानून त्यांची प्रतिमा भिंतीवर काढून सासुरवाशीनी स्त्रिया हा सण साजरा करतात परंतु सासुरवाशि स्त्रियांनी हा सण माहेरी साजरा करण्याची परंपरा आहे नागपंचमीच्या दिवशी खेड्यापाड्यातून बायका भिंत सारवून त्यावर गेरू व चुण्याने नागाच्या पाच आकृत्या काढतात, कापसाच्या दोऱ्याला हळदीत भिजवून त्या आकृत्यांना हारासारख्या लावतात. लाह्या आणि गुळाचा नैवेद्य दाखवतात. सायंकाळी समूहानं बायका वारूळ पूजन करतात. झिम्मा फुगड्या, झोके खेळून आनंदाने हा सण साजरा करतात. उदाहरणार्थ सण वर्साची नागपंचमी

सण बाई आला
चल्ला ग सयानो
वारूळ पुंजायला.

नागपंचमीच्या दुसऱ्या दिवशी स्त्रिया श्रीयाळ साजरा करतात. श्रीयाळाच्या भोवती गाणी गातात व नृत्यही करतात.

3. **नारळी पौर्णिमा** - श्रावण पौर्णिमेला नारळी पौर्णिमा म्हटले जाते. 'कोळी' लोक या दिवशी समुद्राला नारळ अर्पण करतात आणि आपल्या मासेमारी व्यवसायाला आरंभ करतात. नारळीपौर्णिमेलाच 'राखी पौर्णिमा' - 'रक्षाबंधन' असेही म्हणतात भावाने सदैव बहिणीची रक्षा करावी म्हणून बहिण भावाला या दिवशी राखी बांधते. ही प्रथा महाराष्ट्रात राजस्थानातून आली आहे. या दिवशी ही सासुरवाशीणी आपल्या भावाची वाट आतुरतेने पाहतात आणि भाऊराया घ्यायला आल्यावर माहेरी जातात. व तेथे हा सण आनंदाने साजरा करतात भाऊदेखील बहिणीला साडी-चोळी, दाग-दागिने अशा स्वरूपाची भेट यादिवशी देतो तसेच सदैव रक्षणाचे वचन ही देतो.
4. **पोळा** - 'पोळा' हा कृषी संस्कृतीतील एक महत्त्वाचा सण आहे. श्रावणी अमावस्येला 'पोळा' हा सण साजरा केला जातो. महाराष्ट्रात सर्वत्र हा सण साजरा केला जातो सकाळी बैलांना रानात जाण्यासाठी सोडतात नंतर दुपारी नदीवर नेऊन स्वच्छ धुऊन काढतात मग त्यांना सजवितात, संध्याकाळी मारुती मंदिराजवळ त्यांचे लग्न लावतात, नंतर त्यांना बाजेवर धान्य खाऊ घालतात, तसेच पुरणपोळीचा नैवेद्य खाऊ घालतात. या सणासाठीही स्त्रिया भल्या पहाटे उठून घर स्वच्छ करून सडा-रांगोळी करतात, नंतर मातीच्या बैलांना गेरू

लावून पाटावर ठेवून त्यांना पुरणपोळीचा नैवेद्य दाखवितात. त्यांची पूजा करतात संध्याकाळी आपल्या धन्याची तसेच आपल्या बैलांची पूजा करून त्यांना नैवेद्य खाऊ घालतात.

5. **दसरा** - अश्विन शुद्ध दशमीला 'दसरा' सण साजरा केला जातो. प्रतिपदेपासूनच दसऱ्याची घटस्थापना झालेली असते. दहा दिवसाचे दहा घट बसतात आणि दशमीला सीमोल्लंघन होते. दसऱ्याच्या दिवशी संध्याकाळी घरधनी घरी येताना आपट्याची पाने तसेच ऊस घेऊन येतो पत्नी त्याला ओवाळते, पूजा करते आणि मग स्त्री, पुरुष व मुले सर्व मंडळी घरोघरी जाऊन आपट्याची पाने 'सोनं' म्हणून वाटतात. या दिवशी स्त्रिया घर सुशोभित करतात, सडा-रांगोळी काढतात, गोडधोड जेवण बनवितात, तसेच सर्व घराला व दाराला झेंडूच्या फुलांची व आंब्याच्या पानांची तोरणे लावतात. अशा प्रकारे हा सण मोठ्या उत्सवात साजरा होतो.
6. **दिवाळी** - मराठी लोकमाणसातील 'दिवाळी' हा सर्वात मोठा सण दिवाळी पाच दिवस साजरी केली जाते. अश्विन कृष्ण त्रयोदशीला दिवाळी सणाचा आरंभ होतो यालाच 'धनत्रयोदशी' म्हणतात दुसरा दिवस नरकचतुर्दशीचा, तिसरा दिवस अमावस्येचा म्हणजेच दीप प्रज्ज्वलनाचा आणि दिवाळीचा, चौथा दिवस भाऊबीज असा हा पाच दिवसाचा सण. या सणाचीही सासुरवाशिनी स्त्रिया आतुरतेने वाट पाहतात. कारण लक्ष्मीपूजन आपल्या सासरी केले की त्यांना भाऊबीजेसाठी माहेरी जायचे असते. दिवाळीचा सण साजरा करण्यासाठी स्त्रियांची सुरुवात आठ ते पंधरा दिवस आधीच होते घराच्या साफसफाई पासून ते दिवाळीतील फराळ बनविण्यासाठीची पूर्ण तयारी करायची असते दिवाळीत घर सजविले जाते त्यासाठी अलीकडे वेगवेगळ्या आकाशकंदील, दिव्यांचे प्रकार, रांगोळ्या स्टिकर्स, तोरणे इत्यादींचा वापर केला जातो. तसेच वेगवेगळ्या प्रकारचे खमंग फराळ बनविले जातात व त्या एकमेकांच्या घरी त्यांची देवाणघेवाणही होते अनेकांना दिवाळीच्या फराळासाठी घरी बोलवून स्वागत करून फराळाची चव चाखण्यास दिली जाते. तसेच दिवाळीत मुला-मुलींनाचे मुख्य आकर्षण हे फटाकेयांच्या असते. विविध प्रकारचे फटाके फोडले जातात. नवनवीन वस्तू, कपडेची, दागिन्यांची खरेदी केली जाते. तसेच या पाच दिवशी रितीरिवाजाप्रमाणे अगदी धार्मिक दृष्टीने व भक्तिभावाने पुजा अर्चाही केल्या जातात. अशा प्रकारे हा सण अगदी जल्लोषात साजरा होतो व त्यात स्त्रियांची भूमिका खूप मोलाची असते.
7. **मकर संक्रांत** - संक्रांती चा सण मोठा ! नाही आनंदाला तोटा !
'मकरसंक्रांत' हा पौष महिन्यातला व्वादशीला येणार सण म्हणजे 14 जानेवारीला किंवा क्वचित 15 जानेवारीला येणार सण. आर्यांच्या आगमनाबरोबरच भारत वर्षात आलेला हा सण महाराष्ट्रात 'तिळगुळ घ्या गोड गोड बोला!' असं म्हणून सर्वत्र साजरा केला जातो हा सण आनंदाची स्नेहाची मनमुराद प्रकरण करणार आहे एका अर्थाने हा सणाचा दिवस असला तरी या दिवशी कोणतीही शुभ कार्य केली जात नाहीत. हा एक श्राध्दयोग्य दिवस असून या पित्राची पूजा करून तिळ उदगांचे दान देतात, असे शास्त्र सांगते. भोगी संक्रांत आणि विक्रांत किंवा करिदिन अशा तीन दिवसात हा सण विभागला आहे
या दिवशी स्त्रिया प्रामुख्याने काळे वस्त्र परिधान करतात, सकाळी लवकर उठून तिळरूपी उटण्याने आंघोळ करतात, आंघोळीच्या पाण्यापासून, खाण्यापिण्याच्या सर्व पदार्थात तिळ घालतात, तीळ-पोळी, तीळ-बाजरीची भाकरी, मूग डाळ, खिचडी, लोणी, कोथिंबीर, पावटा, वांगी, गाजर, घेवडा, इत्यादी मिश्र भाजी, वांग्याचे भरीत यांचा नैवेद्य दाखवून भोगीच्या दिवशी हा आहार घेतात. संक्रांतीला गोड पदार्थ जसे पुरणपोळी, बासुंदी इत्यादी पदार्थ बनवतात घरेही इतर सणांसारखी सजवीतात. तीळ, शेंगदाणे, दाळ्या, कुरमुरे इत्यादींचे लाडू बनवतात आणि सर्व जण एकमेकांना तिळगूळ देतात अशा प्रकारे उत्साहात हा सण साजरा केला जातो.
8. **होळी** - फाल्गुन महिन्यात येणारा होळी हा महाराष्ट्रातला अखेरचा सण. फाल्गुन पौर्णिमेला होळी जाळण्यात येते. होळी ही एक समृद्धीची उपासणा पध्दती म्हणूनच प्रचलीत आहे. महाराष्ट्राबरोबरच संपूर्ण भारतात हा सण साजरा केला जातो. महाराष्ट्रात होळीला शिमगा असेही म्हणतात. कोकणातही हा सण उत्सवात साजरा

होतो. होळी सायंकाळी पेटविली जाते. एका गल्लीची गावाची अशी सार्वजनिक होळी पेटविली जाते तसेच मुंबई पुण्यासारख्या महानगरीय शहरामध्येही सार्वजनिक होळी साजरी केली जाते. सौभाग्यवती स्त्रिया आपल्या पती सोबत होळी पूजन करतात घरी बनविलेल्या भात, पुरणपोळी, तुप, फुणके, लाडवे असा नैवदय देतात.

होळीच्या दुसऱ्यादिवशी पुरुषांसोबत स्त्रियादेखील रंगांची उधळन करून नृत्यकरतात अशा प्रकारे उत्साहाने या सणात स्त्रिया आपली भूमिका पार पाडतात.

9. **गोकुळाष्टमी** - या उत्सवातही स्त्रियांची भूमिका महत्वाची असते या दिवशी त्या उपवास करतात. कृष्ण जन्मोत्सव साजरा करतात आणि दुसऱ्या दिवशी गोपाळकाल्याच्या कार्यक्रमानंतर दहीहांडी फोडण्यासाठी पुरुषांबरोबर सहभागी होतात.

दरवर्षी 15 ऑगस्ट व 26 जानेवारी हे दिवस आपण सण उत्सवांसारखेच, महाराष्ट्रातच नव्हे तर संपूर्ण भारतात मोठ्या उत्साहाने साजरा करतो व त्यातही स्त्रियांची भूमिका महत्वाची असते

सण उत्सवासाठी स्त्रियांनी गायिलेल्या काहि ओव्या -

गुढीपाडवा -

गुढी गं बाई, तुझं सालाला येण
घराला तोरण, सख्या महया बंधवाच्या

नागपंचमी

बाई पंचमीच्या दिसी, बांधु नागाला पवत
सोडा बंधु आवत, बहिण तुमची ऐकवत
बाई पंचमीच्या दिसी, वाहते नागाला दुध लाहया
संग घेवुन भावजया, जाते वारूळ पुंजायला

राखी पौर्णिमा

राखीच्या सणाला, औख मागते बांधवाला
देवा देवो बळकटी, मनगटीच्या धाग्याला

दिवाळी

1. सागते रे बंधुराया, बारा सणाला नको येऊ
आली वर्साची दिवाळी, वाट पाहया नको लावू
2. दसरा दिवाळी, एका महिन्यात दोन सण
वाट पाहते दादा, तुझी लाडाची बहिण

मकरसंक्रांत

बाई सकरातीच्या दिसी, कुभाराला देते गाय
आवा लुटते तुझी माय, सख्या माझ्यारे सायबा

या सारख्याच भाऊबीज, हनुमान जयंती, आषाढी एकादशी, नवरात्रोत्सव, यासारख्या अनेक सणांसाठीही स्त्रिया ओव्या गातात यातूनच आपल्याला त्याच्या सण उत्सवामधील महत्वाच्या भूमिकेचे चित्रण दिसते.

सारांश -

भारतीय सण म्हणजे केवळ रूढी परंपरा यांना जखडलेले उत्सवी दिवस नाहीत तर ज्ञान-विज्ञान, निसर्ग, आरोग्य, आयुर्वेद यांचा तो अपूर्व मेळ आहे. म्हणूनच आपले 'सण' ही आपली जीवनशैली आहे याचा आचार विचार, संस्कार याचे एक अधिष्ठान आहे. एकमेकांमध्ये स्नेह, प्रेम, जिवाळा आणि एकोपा वाढावा हा उद्देश त्यामागे असतो आणि म्हणूनच जीवनाचा अविभाज्य घटक असणाऱ्या अशा आणि उत्सवांमध्ये लहान, थोर, पुरुष मंडळी, मुले-मुली यांच्याबरोबर स्त्रियांचाही सहभाग असतो नव्हे स्त्रियांचा प्रामुख्याने अधिकाधिक सहभाग

असतो आणि हे सण साजरे करण्यात स्त्रियांचा सिंहाचा वाटा असतो असेच आपल्याला वरील सण-उत्सवांचे विवेचन पाहता, त्यातील स्त्रियांची भूमिका पाहता म्हणावे लागेल

महाराष्ट्रातच नव्हे संपूर्ण भारतात अलीकडच्याच नव्हे तर अगदी प्राचीन काळापासून स्त्रियांचा कमी-अधिक प्रमाणात सहभाग सण उत्सवामध्ये असतो.

संदर्भ ग्रंथ

1. डॉ. खंदारे साहेब - लोकसाहित्य शब्द आणि प्रयोग प्रकाशक अरुण पारगावकर, पुणे प्रथम आवृत्ती 2004 (प्रकाशन क्रमांक 271)
2. प्रा डॉ पाटील रत्नप्रभा सुरेश - पेशवे आणि मराठे सरदार घराण्यातील स्त्रियांचे धार्मिक जीवन प्रकाशन श्रीधर पाठक श्वेता पब्लिकेशन औरंगाबाद प्रथमावृत्ती नोवेंबर 2007
3. डॉ लोहिया शैला - भूमी आणि स्त्री प्रकाशक गोदावरी प्रकाशन, औरंगाबाद प्रथमावृत्ती जुलै 2000
4. संपादक - सोनवणे मनोहर आणि कानेटकर गौरी - सर्व धर्मीयांचे सण-उत्सव प्रकाशन युनिक बुक्स, पुणे पहिली आवृत्ती 14 नोवेंबर 2011 नेहरू जयंती



सण- उत्सव आणि पर्यावरण

डॉ. विशाल वसंत कुरणे

समाजशास्त्र विभाग

श्री. शहाजी छत्रपती महाविद्यालय, कोल्हापूर

प्रस्तावना :

जगातील हिंदू संस्कृती ही एक पुरातन संस्कृती आहे. ही संस्कृती कंबोडयीन समुद्राच्या बंदरावर तसेच मेकॉन्ग नदीच्या खो-यात आणि टोन्ले सप्र सरोवराजवळ उदयास आली. तिचे मूळ सिंधू खो-यामध्ये होते. या ठिकाणी राहणारी माणस हिंदू या नावाने ओळखले जातात. भारतात राहणा-या लोकांना प्रथम मोगल शासकांनी 'हिंदू' असे म्हणायला सुरुवात केली. हिंदू धर्मियांमध्ये असंख्य पंथ आहे. त्यांपैकी शैव, वैष्णव, शाक्त, माध्व, गाणपत्य, वारकरी, लिंगायत, दत्त संप्रदाय, नाथपंथ, महानुभाव पंथ, गोसावी पंथ हे काही आहेत.

भारतीय संस्कृतीत एकत्रितपणे नांदणा-या वैविध्यपूर्ण पंथांना, संप्रदायांना, समाजांना आणि जीवना पद्धतींना एकत्रितपणे हिंदू धर्म असे संबोधले जाते. हजारो वर्षांच्या काळात या समाजाने एक संस्कृती, जीवनदृष्टी व त्यावर आधारित एक जीवनपद्धती निर्माण केली.

हिंदुत्व ही एक संकल्पना आहे. जीवनाकडे पाहण्याचा एक दृष्टीकोण आहे अनेकविध श्रद्धा, संकल्पना आणि मूल्यांच्या पूजांची परंपरा ही सुद्धा या संस्कृतीचे ठळक वैशिष्ट्य आहेत. या संपूर्ण संस्कृतीस हिंदू धर्म असे नाव मिळाले.

संशोधन पद्धती : प्रस्तुत संशोधन लेख हा दुय्यम सामग्रीवर आधारित आहे. त्यासाठी संदर्भ ग्रंथ, संशोधनपर लेख, मासिके, वृत्तपत्र इत्यादींचा आधार घेतलेला आहे.

संशोधनाची उद्दिष्ट्ये :

1. सण-उत्सव यांचा अभ्यास करणे.
2. सण उत्सवामुळे होणारे प्रदूषण अभ्यासणे.
3. प्रदूषणावर उपाय सुचविणे.

1) सण-उत्सव : सण म्हणजे आनंद. हा आनंद शरीराच्या पंचेद्रियांनी अनुभवायला हवा, अशी त्याची रचना आहे. डोळे, नाक, कान, जीभ, त्वचा या सर्व इंद्रियांना सुखावणारे घटक सणामध्ये असतात. सुगंधी उटण्याने आंधोळ, दिवे-पणत्या, सजावट, धूप-उदबत्तीचा गंध, संगीत, नैवेद्य असे एकाच वेळी एकापेक्षा अधिक इंद्रियांना सुखावणारे घटक आपल्या सणांचा अविभाज्य भाग आहेत. त्यामुळे आपल्या दैनंदिन आयुष्यातील ताण कमी करण्यासाठी सणांचा उपयोग होतो.

श्रावणातील पहिला सण म्हणजे नागपंचमी. पूजेच्या नावाखाली पकडून आणलेल्या नागांना जबरदस्तीने दूध पाजण्याचा प्रकार बिनदिक्कत अनेक वर्षे सुरू होता. टोपलीतले अर्धमेले नाग पाहण्यासाठी रस्त्यावर गर्दी होत असते.

गणेशोत्सवाच्या वेळी सजावटीत थर्मोकोल-प्लास्टर ऑफ पॅरिसचा वापर, मूर्ति विसर्जनामुळे होत असलेले पाणी प्रदूषण, मिरवणुकांमधील डीजेचा आवाज यामुळे हवा, पाणी व आवाज यांचे प्रदूषण कमी करण्यासाठी फारसे प्रयत्न झालेले नाही. कृत्रिम तलावांच्या प्रयोगात ही प्रदूषण नियंत्रणाचा अर्धा टप्पाच गाठला गेला आहे.

नवरात्रोत्सवातील रासगरबाऐवजी दांडिया रासचा आवाज नऊ दिवस चालत असतो. दिवाळीतील फटाक्यांमुळे होणारा आवाज व ध्वनि प्रदूषणाबाबत फारशी कायदेशीर कारवाई झालेली नाही. मात्र मुंबईत गेल्या काही वर्षांत आवाजी फटाक्यांची जागा नेत्रदीपक फटाक्यांनी घेतली आहे. त्यामुळे हवेतील प्रदूषण कमी झालेले नसले तरी आवाज काही प्रमाणात कमी झाला आहे.

संक्रातीला मांजामुळे अनेक पक्षी जखमी आणि मृत होतात. दरवर्षी या पक्ष्यांची संख्या जाहीर होत असली तरी त्याबाबत कोणी न्यायालयात गेलेले नाही.

2) सण उत्सवामुळे होणारे प्रदूषण अभ्यासणे : गणेशोत्सव मोठ्या उत्साहात साजरा करा. परंतु हा उत्सव साजरा करीत असताना जल प्रदूषण, वायू प्रदूषण आणि ध्वनि प्रदूषण होते. हिंदुस्थानात हिंदू सण जास्त प्रमाणात साजरे होत असतात. त्यामुळे पर्यावरणाकडे लक्ष देऊनच सर्व धर्मांचे सण साजरे व्हावयास हवेत, याविषयी कुणाचेही दुमत असण्याचे कारण नाही. आपला वैदिक सनातन धर्म सांगतो की, 'माणसाने माणसांशी आणि निसर्गाशी माणसाप्रमाणेच वागले पाहिजे.' यासाठी लोकजागृतीची आवश्यकता असते. सामाजिक प्रश्न सोडविण्यासाठी समाज प्रबोधनच उपयुक्त ठरते.

जोपर्यंत या जगात, या धरतीत पर्वत, वन, उद्यान, सरोवर (स्वच्छ) आहेत, तोपर्यंत तुम्ही, तुमची मुले व नातवंडे सुखाने जगतील. ज्यांना हा विचार समजेल, त्यांना महामायेच्या म्हणजेच आदिशक्तीच्या (म्हणजेच निसर्गाच्या) प्रसादाने देवदुर्लभ असे उगमस्थान प्राप्त होईल.

ध्वनि प्रदूषण, वायू प्रदूषणासारख्या गोष्टींचा लोकांच्या आरोग्यावर थेट परिणाम होत असतो. आपण याचा नक्कीच विचार करायला हवा आहे. आपण सण-उत्सव साजरे करून आनंद घेत असताना इतरांना, त्यापासून त्रास होणार नाही याची तरी काळजी नक्कीच घ्यावयास हवी आहे.

1) ध्वनि प्रदूषण : ज्यांना मोठ्या आवाजाचा त्रास होतो, कारण त्यांचे कान अजून शाबूत आहेत, बधीर झालेले नाहीत. निवासी क्षेत्रात 55 डेसिबलच्या वर ध्वनीची पातळी जाता कामा नये. आजारी माणसे, लहान मुले, वृद्ध माणसे यांना मोठ्या आवाजाचा खूप त्रास होत असतो. माणसांनाच काय तर पक्षी-प्राण्यांनाही मोठ्या आवाजाचा त्रास होत असतो. सर्वसामान्य माणसांनाही मोठ्या आवाजाचा त्रास होतच असतो. स्वभाव चिडचिडा होणे, विस्मरण होणे, कामातील एकाग्रता भंग पावणे, नैराश्य येणे, थकवा येणे, झोप न लागणे इत्यादी गोष्टी घडत असतात. कोणत्याही उत्सवात ध्वनिवर्धकाचा वापर हा संयमानेच व्हावयास हवा आहे.

2) जल प्रदूषण : गणेश चतुर्थीला पूजावयाची मूर्ती ही मातीचीच हवी कारण या दिवशी 'पार्थिव' गणेश पूजन करण्यास सांगण्यात आलेले आहे. मूर्ती लहान पाहिजे, परंतु भक्ती-श्रद्धा मोठी पाहिजे. पूर्वी गणेश उपासकांची संख्या कमी होती. आता ती खूपच वाढली आहे. नदी, तलाव, सागर किनारे हे स्वच्छ ठेवणे आपलेच काम आहे.

3) वायू प्रदूषण : गणेश पूजनामध्ये अगरबत्ती आणि कापूर यांचा वापर करण्यात येत असतो. सध्या बाजारात ज्या अगरबत्त्या मिळतात त्यामध्ये केमिकल्सचा वापर केला जातो. तसेच कापूर ही तसाच असतो. त्यांच्या धूरामुळे श्वसनाचे विकार बळावतात. त्यामुळे त्यांचा वापर टाळणे योग्य होईल.

3) प्रदूषणाचे परिणाम व उपाय सुचविणे : फटाक्यांसारख्या कुप्रथांना नष्ट करणे, हीच खरी दीपावली! 'विद्यार्थी मित्रांनो, तुम्ही आता दीपावलीच्या सणाची वाट पहात असाल'. 'केव्हा एकदा परीक्षा संपवून दीपावलीचा आनंद घेतो', असे तुम्हाला वाटत असेल; पण मित्रांनो, सणाचा अर्थ 'आपण आनंदी राहून इतरांच्या जीवनात आनंद निर्माण करणे', असा आहे. पण या प्रदूषणामुळे अनेक परिणाम होतात.

- 1) शारीरिक दुखापत होणे :** फटाक्यांमुळे अनेकांना शारीरिक दुखापत होते. डोळ्यांना लागणे किंवा भाजणे अशा प्रकारच्या अनेक घटना घडतात. यातून दुसऱ्यांना दुःखच होते.
- 2) लहान मुले आणि वृद्ध व्यक्ती यांना त्रास :** मोठे फटाके लावल्यामुळे होणाऱ्या कर्णकर्कश ध्वनीमुळे लहान मुलांना भीती वाटते. त्यांच्या मनावर घातक परिणाम होतो. वृद्ध व्यक्तींनाही या ध्वनीने त्रास होतो.
- 3) फटाक्यांच्या धुरामुळे श्वसनाचा त्रास होणे :** फटाक्यांच्या धुरामुळे श्वसनाचे त्रास होतात. तसेच ज्यांना श्वसनाचा त्रास आहे, अशा लोकांचा त्रास वाढतो. त्यामुळे असे लोक या कालावधीत अशा ठिकाणाहून दुसरीकडे राहायला जातात.
- 4) पर्यावरणावर होणारा दुष्परिणाम :** आपण 'पर्यावरण' या विषयाचा अभ्यास करतो. प्रत्येकानेच पर्यावरणाचे रक्षण केले पाहिजे, हे आपल्याला ठाऊक आहे. दीपावलीच्या कालावधीत वातावरणातील प्राणवायूचे प्रमाण अल्प होऊन 'कार्बन-डाय-ऑक्साईड' चे प्रमाण वाढते. त्यामुळे लोकांना शुद्ध हवा मिळत नाही आणि पर्यावरणाचा त्रास होतो.
- 5) पैशांचा त्रास होणे :** आज आपल्या देशातील जनता भ्रष्टाचार, गरिबी अशा अनेक गोष्टींनी त्रस्त आहे. अशा वेळी अयोग्य गोष्टींसाठी आपण आपला पैसा व्यय खर्च करायचा का? फटाके वाजवणे, म्हणजेच पैसा जाळणे होय.
- 6) फटाक्यांच्या धुरामुळे सात्विकता नष्ट :** फटाक्यांच्या धुरामुळे वातावरणातील सात्विकता नष्ट होऊन रक्ताचे प्रमाण वाढते. त्यामुळे वातावरणातील ईश्वराचे चैतन्य नष्ट होते.

उपाय :

1. कंदिल हे जीवन आनंदाचे प्रतीक आहे. व्यक्ती समाज आणि राष्ट्र यांचे जीवन आनंदी व्हावे, तसेच सर्वांचे जीवन आनंदाने दिपून जावे, यासाठी आपण आकाश कंदिल लावतो. कंदिल लावल्यावर अंधाराचा नाश होतो.
2. दिवाळीत फटाके वाजवण्याला कोणताही शास्त्राधार नाही. तेव्हा मित्रांनो, या दीपावलीला 'फटाके वाजवणार नाही', असा निश्चय करूया.
3. दीपावलीला विजेची रोषणाई आणि तमोगुणी मेणबत्तीचा वापर करण्यापेक्षा तेलाच्या दिव्यांचा वापर करूया.
4. मुलांनो, भाऊबिजेला बहिणीला हिंदु संस्कृतीनुसार वस्त्रालंकार द्या.

निष्कर्ष :

आपण वर्षभरात एवढे छोटे-मोठे सण साजरे करतो, पण त्यातल्या देशभरात मोठ्या प्रमाणावर साजरा होणा-या जवळ जवळ प्रत्येक सणामध्ये आपण कोणत्या ना कोणत्या स्वरूपात निसर्गाचे नुकसान करत असतो. 'आक्षेप सण साजरे करण्याला नसून साजरे करण्याच्या पद्धतीला आहे.' असा या सर्व बाबीमागे आहे.

1. मकर संक्राती पासून आनंदाला सुरुवात होते. हल्ली चायनीज नायलॉनचा मांजा मिळतो जो धारदार आणि सहजासहजी न तुटणारा असतो. आकाशात खेळल्या जाणा-या चढाओढीमध्ये आपला पतंग काटला जाऊ नये म्हणून हल्ली बरेच जण हा नायलॉनचा मांजा वापरतात.
2. होळीच्या दिवशी आगीचा अतिरेक, तर रंगपंचमीच्या दिवशी पाण्याचा!! एवढ्या प्रमाणावर पाणी वाया जातं, की महानगरपालिकेला फतवे काढावे लागतात. गेल्या वर्षीच्या दुष्काळामुळे ब-याच ठिकाणी 'सुकी होळी' साजरी करण्यात आली.
3. जम्प दू दहिहंडी आणि गणेशोत्सव. गोंगाट, गर्दी, वाहतूकीची तारांबळ, होर्डिंग्जचा कचरा, इ. हे दरवर्षी ठरलेलं. गणपती उत्सवात एवढा गोंगाट असतो, आणि त्यात पीओपीचे गणपती. म्हणजे ध्वनी आणि जल प्रदूषण. तरी बरेच जण हल्ली शाडूच्या मूर्तीकडे आणि विसर्जनासाठी खास तयार केलेल्या कृत्रिम तलावांकडे वळू लागलेत हे त्यातल्या त्यात बरं.
4. दिवाळी निसर्गाला त्रास देण्याचा उच्चांक गाठणारा हा सण याला तोड नाही. ध्वनी प्रदूषण, वायू प्रदूषण, फटाक्यांचा, दारूचा, फटाक्यांच्या बॉक्ससेचा कचरा जिकडे तिकडे पडलेला असतो.

सुधारणेला सुरुवात स्वतःपासून करावी असं म्हणतात. आपले भारतीय सण-उत्सव हे पर्यावरणाचे रक्षण करण्यासाठी असतात. पर्यावरणाचे जतन आणि संवर्धन करणे हाच त्यांचा मूळ हेतू असतो. सभोवतालचा निसर्ग संपन्न असेल तरच माणसाला सुखासमाधानाने जगता येईल, हे प्राचीन काळी ही मानवाला समजले होते हे वराह पुराणात सांगितलेल्या या चार ओळींवरून लक्षात येते.

संदर्भ :

- 1) भालचंद्र नेमाडे- 'हिंदू जगण्याची समृद्ध अडग' कादंबरी, पॉप्युलर प्रकाशन, Paperback. ISBN13:9788171854127.
- 2) श्री. अशोक कोठारे, 'महाभारत खंड 20 अज्ञातवास पर्व 3' ई साहित्य प्रतिष्ठान, G1102, Eternity, Eleventh floor Eastern Express Highway. Thane, 400604.
- 3) विश्वास पाटील, 'पानिपत' राजहंस प्रकाशन, पुणे, ISBN13:9788174341037.
- 4) प्रा. ना. ह. फडके, 'श्रीभास्कराचार्य कृत लीलावती पुनर्दर्शन' वरदा प्रकाशन.
- 5) मुक्ता, 'फटाक्यांचे दुष्परिणाम लेख मंगळवार, 14/01/2014.
- 6) श्री. राजेंद्र पावसकर (गुरुजी), 'फटाक्यांसारख्या कुप्रथांना नष्ट करणे, हीच खरी दीपावली!', पनवेल, August 20, 2016.
- 7) प्राजक्ता कासले, 'सण म्हणजे क्षणाचा आनंद व अनंतकाळचा ताण अशी अवस्था का होत आहे?' Web Title: Festivals Pollution August 20, 2016.
- 8) दा. कृ. सोमण, अध्यक्ष, 'गणेशोत्सव आणि पर्यावरण!' मराठी विज्ञान परिषद, ठाणे.
- 9) जगदीश लबारे, सण, उत्सव आणि पर्यावरण...ऑगस्ट 30, 2019. महाराष्ट्र टाईम्स वृत्तपत्र लिखाण.
- 10) <http://aisiakshare.com/node/2482>.

सण उत्सव व आरोग्य

प्रा. संगीता एन गुरवानागोळ

मराठी विभाग

के. एल. ई. संस्थेचे,

जी. आय. बागेवाडीकला, विज्ञानआणिवाणिज्य महाविद्यालय, निपाणी

प्रास्ताविक :

भारतीय संस्कृती आजपर्यंत टिकून आहे त्याचे सर्वात जास्त श्रेय आपल्या सणउत्सवांनाच आहे. व्यक्ती, समाज आणि नातेसंबंध यांना अधिक दृढ बनवण्यात सणउत्सवाने हातभार तर लावलाच आहे पणत्याचसोबत तिथी -निसर्गातील बदल आणि शरीरस्वास्थ्य यांचाही घनिष्ट संबंध आहे. अर्थातच आपण सण उत्सवात घरी जे पदार्थ बनवतो ते पदार्थ काही वेळा आवडीने तर काही वेळा लोक समजूतीने खावेच लागते. मात्र याचा आपल्या आरोग्यावर अगदी अमृतासारखा गुणकारी परिणाम होतोआज नोकरीच्या निमित्ताने व्यक्ती परदेशात किंवा शहराच्या ठिकाणी वावरताना दिसते .जिथे पारंपारिक पद्धतीने पदार्थ बनवण्यात अनेक अडचणी निर्माण होतात,पण आपल्या संस्कृतीत सण उत्सवांना खूप महत्त्वाचे स्थान असल्याने ते पदार्थ विकत घेऊन का होईना घरी आणले जातात. जसे की मकर संक्रातीला बाजरीची भाकरी बाहेरून विकत घेण्याचे प्रमाण आपण पाहतोच आहोत. असे सण-उत्सव साजरे करण्याची पारंपरिक पद्धत आपण जोपासायला हवी. कारण आजची पिढी पोषक आहारा ऐवजी बाहेरील पदार्थावरच खूप खुश असतात, ज्यामुळे आरोग्याच्या तक्रारी मोठ्या प्रमाणात जाणवतात. सण उत्सवाच्या निमित्ताने का होईना हवामानानुसार जे पदार्थ आपल्या शरीराला गरजेचे आहेत ते सेवन केले जाते आणि आपल्याला निरोगी राहण्यास मदत होते. तसेच आपली संस्कृती टिकून राहण्यासाठी पारंपारिक सण उत्सव पुढच्या पिढीला प्रेरणादायी ठरतात.

भारतीय सण उत्सवांचे स्वरूप :

सण उत्सवांच्याउद्देशकडे आरोग्याच्या दृष्टीकोनातून पाहिले पाहिजे. कारण त्यामुळेतरुण पिढीला सण उत्सवांचे महत्त्व लवकर पटेल. नववर्षाच्या आरंभाला साजरा केला जाणारा गुढीपाडवा या सणापासून सण-उत्सवांची सुरुवात होते. महाराष्ट्रीय सणांचा राजा गुढीपाडवा दरवर्षी नित्यनेमाने चैत्र महिन्यात मोठ्या थाटामाटाने, उत्साहाने व आनंदाने साजरा केला जातो. यानिमित्त अहिराणी स्त्री जात्यावर ओवी म्हणते, " छान छान नाचावं, पोरी छान छान नाचावं ।आज गुढीपाडवा, गोड-धोड करी खावं ॥" या सणात कडुलिंबाची फुले, कोवळी पाने, मिरे, हिंग, मीठ, ओवा, साखर, चिंचेच्या पाण्यात कालवून खातात गरम पाण्यात कडुलिंबाची पाने टाकून आंघोळ केली जाते. त्यामुळे उन्हाळ्यात उष्णतेमुळे अंगावरच्या फोडी, जिवानूंचा नाश होतो.कडुलिंबाचीपाने खाल्ल्याने कितीतरी रोगापासून आपण दूर राहतोगुढीपाडव्यानंतर येणारा हिंदूंचा तोलामोलाचा सण अक्षय तृतीया लोकभाषेत यालाच आखाडी असे म्हणतात. खानदेशात या सणाला खूप महत्त्व असते. उन्हाळ्यात पिकणाऱ्या फळांची नावे घेऊन गीत गायले जाते." व्याहिभाऊ, तुले मी गाऊ ।वाटवर आंबा नको लावू ॥ "या दिवशी नदीवरून लाल मातीच्या घागरी घरोघर भरूनआणतात. गहू, डांगर, धान्यवैगरेच्या सहाय्याने यथासांग पूजा होते. उष्मा अधिक वाढलेला असतो अशात मातीच्या घागरीतील पाणी, कलिंगड सारखे फळ यामुळे शरीरातील उष्मा कमी होऊन गारवा मिळतो. जैन संस्कृतीत उसाच्या रसाला महत्त्व दिले जाते. ज्यामुळे तोंडातील दुर्गंधी कमी होऊन शरीराला ऊर्जा प्राप्त होते

आषाढी एकादशी दिवशी विठ्ठलाची पंढरपुर ला यात्रा असते. एकादशी बदल अनेक अख्यायिका आहेत. त्यातील एक म्हणजे 'उपवासाने देव भेटे 'या उपवासात भगर, रताळे,शेंगदाणे यासारखे सहज उपलब्ध होणारे परंतु पचनास हलके व सुलभ अन्न खाल्ले जाते. अशाने अन्नात बदल,पचन इंद्रियांना विश्रांती हे तत्व अभिप्रेत असतात. केव्हा केव्हा पाणीही पचावयास जड पडते तेव्हा निर्जला एकादशी करतात. त्यानंतर "श्रावण मासी हर्ष मानसी हिरवळ दाटे चोहीकडे "या बालकवींच्या काव्यपंक्ती प्रमाणे सारा प्रदेश हिरवागार होतो आणि येतो गाय

पुत्रांचा पोळा सण. या दिवशी बैलांची विशेष पूजा होते. गोड पदार्थ बनवले जातात, पुरणाच्या पोळी ला महत्त्व असते. तसेच गणेश चतुर्थीला ही गणपतीच्या आगमनाने घरात गोड पदार्थांची चंगळ असते पौष्टिक लाडू मोदक बनवले जातात.

अश्विन शुद्ध दशमीला दसरा हा सण साजरा केला जातो. देवीच्या नऊ रूपांची पूजा केली जाते. या नऊ दिवसात मांसाहार पदार्थ टाळले जाते व शरीराला थंडावा प्रदान करतील असंच अन्नग्रहण केले जाते . दिवाळीच्या सणाचा उत्साह सगळीकडे सारखाच असतो. अश्विन महिन्यापासून त्वचा कोरडी पडू लागते म्हणून त्वचेला स्निग्धतेची गरज असते. ती गरज शरीराला तेल उटणे लावून कोमट पाण्याने अंघोळ केल्याने पूर्ण होते पुढेतुळशी विवाह सहसा प्रत्येकाच्या दारासमोर तुळशीचे रोप आढळते. यामुळे विषाणूंचे प्रमाण कमी होते तसेच खोकला कमी होण्यासाठी ही पानांचा वापर केला जातो.' संक्रांत सण मोठा नाही आनंदा तोटा ' या न्यायाने आनंदाला उधाण घेऊन संक्रांत सण सर्व देशभर जानेवारी महिन्यात साजरा होतो. थंडीचे प्रमाण वाढलेले असते व या सणात तिळापासून अनेक पदार्थ बनवले जातात. असे पदार्थ सेवन केल्याने डजीवनसत्व मिळते तसेच शरीराला उष्णता प्राप्त होते. फाल्गुन महिन्यात येणारा होळी हा अखेरचा सण. होळीच्यादिवशी ही पुरणपोळी सोबत तुपाची धार असते. त्यामुळे शरीराचे वंगण व्यवस्थित होण्यास मदत होते. होळीच्या निखान्यात वडीलधारी मंडळी हरबरे भाजतात ते खाल्ल्याने दात टणक, मजबूत होतात अशी समजूत असते

निष्कर्ष:

भारत विविधतेने नटलेला देश आहे. जितकी विविधता तितकी संस्कृती आणि तितकाच सण उत्सवांचा आवाका मोठा आहे. त्याकरिता सर्वसाधारणपणे सर्वत्र साजरा होणाऱ्या सणांचा उल्लेख करून त्याद्वारे सण उत्सवात बनवलेल्या पदार्थापासून आपले आरोग्य उत्तम राहण्यास मदत होते याविषयी विवरण केले आहे. आरोग्यम् धनसंपदा या उक्तीप्रमाणे आपले आरोग्य जपायचे असेल तर भारतीय संस्कृतीतील सण उत्सव जोपासायला हवे. आजच्या धावपळीच्या जीवनात आरोग्याचे महत्त्व जाणूनही आरोग्याकडे आपण दुर्लक्ष करतो मात्र सण उत्सवाच्या उद्देशाने आपल्या संस्कृतीसोबतच आपले आरोग्यही सुदृढ राहण्यास मदत होते. व एक चांगला वारसा आपल्याला पुढच्या पिढीला देता येईल.

संदर्भ ग्रंथ :

१. लोकसाहित्य: शब्द आणि प्रयोग –डॉ.साहेब खंदारे
२. अहिराणी लोक –साहित्य दर्शन-- कृष्णा पाटील

The Impact of Maharashtrian Festivals on Public Health-A Social Work Perspective

Amit P. Mane,
Social Work,
Ph. D. Scholar,
Shivaji University, Kolhapur

Introduction-

A day or time period when people celebrate something especially religious event that is called Festivals. Maharashtra possesses diverse not only rich culture heritage but also renowned as a 'Land of Festivals.' The festive season commences a right after the harvest season and brings joy as well as cheer in the life of people. Festivals obviously not only have social and economic implications but also bear an impact on the health care system. The impact of fair and festivals is very important in socio-economic transformation of the region. They focus on broad spectrum of the state's culture. It is also important for the public health care system. Festivals have direct and indirect impact on public health.

There is close relation between Maharashtrian Festivals and Public Health. The festivals celebrated in Maharashtra are also co-related with environment. Public health and environment it is part and parcel of human beings. So the public health as well as Maharashtrian festivals are very close to each other. These all information collected from the Social Work students with the help of structured interview schedule.

Definition of Festivals-

'A Festival is an event ordinarily celebrated by a community and centering on some characteristics, aspect of that community and its religion or culture.' –Wikipedia

Definitions of Health-

1. World Health Organization-

'Health is a state of complete physical, mental and social well being and merely an absence of disease or infirmity.'

2. Webster-

'According to him the condition of being sound in body, mind and spirit especially freedom from physical disease or pain.'

Review Of Literature-

According to **Manisha Dunghav (2015)** this study is explained the scientific approach towards the Maharashtrian festivals to promote good health and to overcome the wrong beliefs of mythological stories to particular festivals. Festivals celebration is an inseparable event from the lifestyle of Maharashtrians.

Maharashtrian culture is having great diversities in traditions and customs. It could be due to geographical distribution. Maharashtra follows its own customs, traditions and celebrates festivals for the acceptance of these environmental changes to maintain sound health rather than follow rituals and beliefs on mythological stories.

Objectives Of Study-

1. To understand the impact of Maharashtrian festivals on public health as a social work perspective.
2. To explain the relation between Maharashtrian festivals and Public Health.

Hypothesis-

There is significant impact of Maharashtrian festivals on public health.

Methodology Adopted-

The paper focused on studying impact of Maharashtrian festivals on public health-a social work perspective for that purpose research design was used by researcher that is descriptive in nature. The census sampling method was used for purpose of data collection in this research. The sample size for this study has covered the all thirty respondents from Tilak Maharashtra Vidyapeeth studying the Master of Social Work 2nd year students. Primary and secondary data collection methods were used for this study, in secondary data collection method ten articles were very related to the objectives of this research. So the data collected through the both methods is effective to prove the relation between Maharashtrian festivals and Public health. The data finds that in the study there is significant impact of Maharashtrian festivals on public health.

Discussion-

Table No. 1 Showing Seasons, Marathi Months, English Months, Maharashtra Festivals, Diet According to Festivals & Public Health Issues.

Seasons	Marathi Months	English Months	Festivals	Taste Of Diet According To Festivals	Diseases/Public Health Issues
Vasant (Spring)	Chaitra	Mid March - Mid April	Gudhi Padwa, Akshaya Tritiya	Katu, Tikta, Kashaya	General Weakness, Dehydration
	Vaishakha	Mid April- Mid May			
Grishma (Summer)	Jyeshtha	Mid May- Mid June	Vata Pournima	Madhura	General Weakness, Dehydration
	Ashadha	Mid June- Mid July			
Varsha (Rain)	Shravana	Mid July - Mid August	Naga Panchmi, Gokulashtami, Rakhi Pournima, Bail Pola, Ganesh Charurthi	Madhura, Amla, Lavana (Salt)	Jaundice, Gastro, Malaria,
	Bhadrapada	Mid August- Mid September			
Sharada (Autumn)	Ashvina	Mid September - Mid October	Pitra Paksha, Navaratri, Dassera, Diwali	Madhura, Tikta, Kashaya	Dengue, Malaria
	Kartika	Mid October -Mid November			
Hemanta (Early Winter)	Margashirsha	Mid November - Mid December	Geeta Jayanti, Makar Sankranti	Madhura, Amla, Lavana (Salt)	Respiratory Infections (TB, PCP, Asthma)
	Pausha	Mid December - Mid January			
Shishira (Extreme Winter)	Magha	Mid January- Mid February	Mahashivaratri, Holi, Rangpanchami	Madhura, Amla, Lavana (Salt)	Respiratory Infections (TB, PCP, Asthma)
	Falgun	Mid February -Mid March			

With the help of above table it shows seasons, Marathi months, English months, and Maharashtra festivals, diet according to festivals and diseases/public health issues. It is all above mentioned closely related to each other as well as dependent. Maharashtra festivals are having significant impact on diet and it influences the public health issues and as per season, festivals, diet changes, the impact of it automatically on immune system of human being. But public health issues like general weakness, dehydration, jaundice, gastro, malaria, dengue and respiratory infections that are TB, PCP and Asthma etc. The diets according to festivals are boosting immune system for fighting with these diseases. So the significant impact of Maharashtra festivals on public health with the help of diet.

Findings-

The findings of this study on topic ‘The Impact of Maharashtra Festivals on Public Health a Social Work Perspective.’ as follows...

1. There is significant impact of Maharashtra festivals on public health.
2. There is close relation between festivals, diet, season, Marathi months and public health.
3. The researcher found that Master of Social Work 2nd year students i.e. 100% agree with impact of Maharashtra festivals on public health.
4. Majority students i.e. 93.33% accepted that festival diets and public health issues are closely related.
5. Most of students i.e. 96.66% agree with impact of Maharashtra festivals on public health with the influence of diet reference to immune system.

References-

1. D.K. Laldas [2000], Practice of Social Work Research, Rawat Publications, and New Delhi.
2. Baker T.L. [1999], Doing Social Research, 3rd Edition, McGraw Hill College, New Delhi.
3. Ram Ahuja, [2001], Research Methods, Rawat Publications, Jaipur, Rajasthan.
4. SHARON PALMER (MARCH 2018), Today's Dietitian.
5. Manisha Dughav [2015] Review Article, 'Scientific Approach to Celebrate Festivals in Maharashtra in India-A Conceptual Study', International Journal of Ayurvedic Medicine 6 (2), 83-99.
6. Swati Karve, 'Bhartiya San aani Utsav', 1ed, Pune, Utkarsha Prakashan.
7. <http://wikipedia.org/wiki/>

Study of A Fairs-Festivals and Geographical / Regional Relevance

Ms. Reshma Damodar Shirgave

Research Student

Dept. of Economics, Shivaji University, Kolhapur

Guide by, Prof. Dr. Subhash Atmaram Jadhav HOD Economics,

R.D. Mane College, Kagal, Kolhapur.

Abstract

Fairs and festivals were special events that broke up the cycle of the Renaissance year. A fair was essentially an economic event—a large multiday market. A festival, by contrast, celebrated a holiday or other special occasion. Fairs and festivals not only spiced up Renaissance life but also gave people of different regions and social classes a chance to interact. In a land of cultural and geographical diversities one gets to enjoy and experience wide varieties of cultures, fairs and festivals and India is the epitome of such experiences. A country where after every hundred kilometers you are embraced by a new cultural identity one gets to enjoy diverse backgrounds, beliefs and heritage. These fairs and festivals are part of the intrinsic cultural fabric of our society as well as a continuation of our heritage. It is in this spirit that we bring to you some of the vibrant, fascinating and most beautiful fairs and festivals of India that are organized and enthusiastically celebrated across the country.

Introduction Fairs

Fairs became a significant form of economic activity between the 1000s and the -1200s. A typical fair was simply an outgrowth of a town's weekly open-air market. Once a year, often at the time of a local saint's feast celebration, the town expanded this market into a multiday event. Such small fairs had little importance to anyone outside the town

A few fairs became more major events that attracted buyers and sellers from throughout the region or nation—



sometimes even from foreign countries. For example, Flemish* merchants brought their goods to English fairs at St. Ives and Winchester. The only truly international fairs took place in a few towns in northeastern France. There merchants from England, France, and the Netherlands traded cloth for Italian merchants' goods from the Mediterranean and the Near East. Before the 1400s these were the only fairs where different coins and currencies were exchanged.

Festivals

Festivals ranged from sober church ceremonies to wild street parties. Some festivals occurred every year. Others were one-of-a-kind events in honor of an important occasion, such as the wedding of a noble.



Modern historians have noted that some Renaissance festivals celebrated and reinforced the existing, established order of society, while others appeared to overturn it for a period of time.

Importance Of Fair And Festivals

It is very important to celebrate our fair and festivals because from that we can express our feelings. Every state has different fair and festivals. They make a person very fascinating and enjoyment citizen.

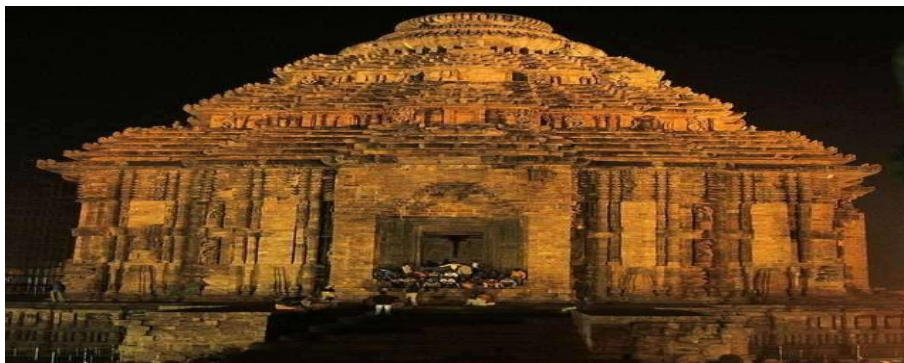
1.Modhera Festivals, Gujrat



It is dance festival of INDIA, it is celebrated in beautiful manner behind the MODHERA SUN TEMPLE. today it is celebrated on JUNARY as classical dance. Here all the citizens dance together and celebrate this wonderful occasions.



TARNETAR MELA is a festival of tribal. It is a tribal fair .It is held every year in the village of TARNETAR in Gujarat. The reasons of celebrating this festivals is “MARRIAGE MART” or SWAYAMVARS in INDIA where tribal men came with beautifully dressed and carrying wonderful umbrellas. The tribal women choose beautiful men as their husbands based on their umbrellas, they find it fun too. Besides this they play folk music and dance performances.



The INDIA’s biggest dance festival is KONARK dance festival of classical dance held in Odisha. This dance is very inspiring dance. This festival is held in backdrop of UNESCO World Heritage Site- THE SUN TEMPLE. It is held in month of FEBRUARY. It is festival were people come together and celebrate best dance of INDIA in manner of storied past and it’s traditions



The Desert Festival is held in month of JANUARY in the REDSANDSTONE in Jaisalmer where Rajasthan desert life for whole three days. It is a festival that bring folk culture, the music, the cloth and the tradition of nomadic life of INDIAN desert. One can immerse themselves in three days of pure magic with folktales, music and dance performances. The animal which is most important in desert is CAMEL, which is the main attraction of desert festival.



It is celebrated since 18th century, in this festival they provide food and merrymaking just before the 40 days of lent. This festival is marked by celebrations in cities and villages all across Goa, there is a major parade of floaters, entertainers and dancers. Time of this festival is 3 pm and last for about 3hrs. this celebration contains Red and Black Ball which is usually held at the Club National in Panaji, on the evening of the last day. This festival in Goa was introduced by Portuguese who ruled Goa over five hundred years



It is a part of Kerala's cultural identity; the Nehru Trophy Boat Race is the best cultural in INDIA. It is celebrated every year on the second Saturday of the month of August, the boat race is held in the backwater of ALLAPUZHA in the PUNNAMADA Lake. In this festival boat are beautifully crafted, one is of small while other is big, with the main attraction being the snake boat race, the winner of which receives the coveted Nehru Trophy.



Arguably the biggest fair in the state of Rajasthan and one of the biggest livestock fairs in the world, Pushkar Mela is a fascinating coming together of the nomadic culture and the most beautiful town of Rajasthan. It is primarily a place where the buying and selling of camels and livestock takes place but in recent times with its increasing popularity among foreign tourists competitions like ‘matka phodh’, ‘bridal games’ and ‘longest moustache’ have become popular events. The Pushkar Mela is the perfect opportunity for travelers to discover the nomadic lifestyle of Rajasthan.



The Hornbill Festival is different folk festival celebrated in the North-eastern state of Nagaland. It is a rich tribal heritage and traditions, from this festival, citizens give very efforts to bring to the world the culture and beauty of Nagaland. This festival is held every year from 1st to 7th December, it is an amazing exhibition of Naga way of life attracting thousands of tourists to its door



A unique festival which signifies the end of the harvesting season in Bengal, Poush Mela, is the celebration of the farmer's life and Bengal's rural lifestyle. Celebrated at the behest of Devendranath Tagore at Shantiniketan, Poush Mela is in a way the coming together of the urban and rural sides of Bengal. The mela which sees the celebration of Bengali culture through Bengali folk music especially Boul Sangeet as well folk dances, is a place for peace and love. Rural artists from around the state gather here with their work and put it out for sale. Being here one can truly experience the cultural diversity that India possesses



Increment the relations among the individuals

- Make a chance to the populace of group to impart their inclination and trade their thoughts and thoughts. Additional help to examine their issues additionally.
- If we consider the families, they assemble and have a great time with all the relatives who are an incredible mental unwinding and advance family relations.
- Will assistance to be blissful in any event on those celebration days (One overlooks singular issues)
- Build social relations and social correspondence which prompts solidarity among the individuals.
- It likewise helps us in saving our society and legacy.
- The present era think about our traditions and works on amid these festival

- Well celebrations make us feel extraordinary about the time we use together on its appearance however thinking by regional standards would certainly make oneself understand the weaknesses of celebrations. India is not without contamination. It's one of the real difficulties that our nation confronts today.
- Music may be tranquil and symphonious to ears yet abundance of anything would harm.
- Commotion contamination achieves it crest amid celebrations like Diwali, Ganesh Chaturthi and so forth. The streets are spoilt by shade papers, blooms, nourishment and other material strewn everywhere.
- Tremendous parades held amid celebration seasons add to road turned parking lot issues. Ganesh Chaturthi makes water tainting while inundation.
- More goats and hens are executed for the sake of God as a conciliatory advertising. As said some time recently, overcompensating of anything would prompt extremes. Religious possessiveness expands and the idea of Our-Religion-Is-Great products up may be not uncovered yet some place in the personalities of individuals this thought considers its path through. Well would get back in the event that is discover all the more in point of interest

References

1. INDIA Cast, Culture and Traditions, By B.B. Kumar.
2. Environment in INDIAN SOCIETY, By R.B. Patil.
3. www.google.in

Rathotsava In 'Samskara' : The Catalyst For Change

Dr. Madhavi Solankurkar

Asso. Professor of English,

Rajarshi Shahu Arts And Commerce College, Rukadi.

Fairs and festivals are an important part of social activities of man all over the world. So is true of Indian culture. Festivals are connected with religious and cultural beliefs, changing seasons or harvests. Dr. Robin Tribhuvan defines the festival as 'It is an occasion that reinforces the presence of god in the life of the individual and the family and binds them to the community. They are also moments for young people to absorb and be part of age-old yet still vibrant and living traditions.'

The fairs and festivals serve many purposes like economic, social, tourism, psychological, educational in the life of human beings. These fairs and festivals are an inseparable part of Indian fiction as it is of Indian life. They serve different functions in different works of literature. Sometimes they are very important to the themes and sometimes just a passing reference.

This paper attempts to trace the importance of a Rathotsava, the chariot festival, in accelerating the protagonist's life changing decision in the novel 'Samskara' by a Kannada novelist U.R. Anantmurthy (translated by A.K.Ramanujan in English). U.R.Anantmurthy was one of India's leading novelists. Samskara brought him acknowledgement as well criticism from typically Hindu readers.

The Rathotsava is defined in Hindupedia, the Hindu Encyclopaedia (www.hindupedia.com) by Swami Harshananda as follows.

'Rathotsava literally means 'festival of the chariot'. The biggest festival organised in any temple is called 'Brahmotsava'. It is generally spread over a number of days. Rathotsava is an important part of this festival and is usually held two days before the conclusion of all the ceremonies. The Ratha (temple car or chariot) is a replica of the temple. It is richly decorated along with the Utsavamurti (means processional image of the deity) and taken around the important streets of the town. It is halted in certain specified places so that the common people can offer their worship almost at their door-step. Ratha is drawn by the devotees. No distinction is made of caste or creed. There are a number of religious rites connected with the Rathotsava which should be observed scrupulously.'

Samskara tells the story of Praneshacharya, an ascetic, scholarly, Brahmin from an Agrahara (a part of a village where only Brahmins reside)- Durvaspur in Konkan region of Karnataka. At the age of 16, he is married to Bhagirathi then 12 and a sickly child. After completing the study of scriptures and Praneshacharya has settled in the Agrahara – nursing his infirm wife and following the duties of a Brahmin, without any experience of bodily pleasure or the world outside, considering his life as a penance for achieving salvation. He is an idol of the Agrahara and all consider him to be their spiritual and religious leader.

In a complete contrast to him Naranappa is another Brahmin who is anti-brahminical who defies all brahminical beliefs and lifestyles. He brings a low caste concubine to the Agrahara, invites his Muslim friends there, openly consumes and non-veg food. Thus, the novel gives the conflict between two extreme ways of life – the ascetic and the hedonistic. When Naranappa dies of plague, his cremation becomes a complicated issue – whether he should be cremated by Brahmins with the rites proper for a Brahmin as though he gave up Brahmin dharma, the Brahmin dharma didn't give him up. Praneshacharya had never let other Brahmins boycott him. Being the spiritual leader the responsibility of the decision of the cremation falls on the Acharya. Acharya refers all scriptures but to no avail. He goes to the Hanuman (Monkey God) temple for some divine direction. But the monkey god also refuses to enlighten him. While returning frustrated, hungry, fatigued, disappointed and on the verge of collapse, he encounters Chandri, the concubine of Naranappa, who also is frightened, frustrated, fatigued and they fall in each other's arms to console. They make love to each other then and there.

This act transforms Praneshacharya completely. He feels that he has no moral right to guide or be the spiritual leader to the Agrahara. All his knowledge has proved useless at the time of crisis and it has not saved him from his fall. He is in a dilemma whether to tell the Brahmins the fact, give the responsibility as well as respect and gain disgrace in return or keep quiet and continue life with double standard like the other Brahmins in the Agrahara which he resented. Though he has lived a cloistered, limited life, he had always been true to himself. His honest nature would never allow him to live a lie. He might take time to decide it, but finally he would do what is right. Meanwhile he understands himself, his dharma (his duties, rights, laws, conduct, virtues and right way of living) and whatever he considers sacrosanct.

When the Acharya's wife, Bhagirathi dies of plague, he has nothing to attract to the house and instead of going there, he starts wandering. His wandering takes him to the Rathotsav of Melige from his ascetic, ritualistic, monotonous routine. The novelist gives a description of the Rathotsava.

"The chariot is decorated and people make offerings. The priest conducts the rites. There are people with families in new clothes, balloon sellers, vendors of toys and other things, acrobats Camphor and incense sticks are burned. Putta enjoys everything but acharya moves like a hovering demon, a rootless object in the hustle and noise (114)"

This transition is so new, exuberant, and full of excitement and activity after the melancholy life and horror of death of the Agrahara that he is confused. This festival throws the Acharya into world where the tussle between the orthodox life of the Brahmins and the unorthodox ways of Naranappa continuously goes on in the mind of the Acharya. For the first time in his life, he experiences the indulgence in material life with religious life. There is flaunting of authority, inversion of social hierarchies which releases tensions that build up in highly structured society. It actually does not change the hierarchy as there is separate provision for Brahmins according to their grades. However, it is supposed to be the emotional release from the routine life. This Rathotsava is full of food, violence, cock fights, blows, confusion, curses and insults. There is a provision for sex for Acharya which he does use. It is a world of energy, youthfulness and exuberance where usual values are turned upside down. In the chariot festival the Acharya realizes the importance of human interdependence with Putta, a low caste man. Putta exposes Acharya to the world of the festival, but Acharya is unable to identify himself with it. He realizes that he will have to shed his brahminism in order to be a part of the 'tigerish world of cock-fights'. His experience with Padmavati makes him identify himself with Naranappa and Mahabala who had indulged in the world of passion and abandon Brahmin dharma. He understands that he is neither a part of the old brahminical world nor the new of the festival. He is an outsider, an onlooker who cannot participate or appreciate. His condition is like in Antonio Gramsci's words "The old world is dying and the new world struggles to be born. Now is the time of monsters."

Along with the description of the Rathotsava, the novelist portrays the psychological turmoil of Acharya. Acharya is afraid of getting recognized and realizes that "...he would never have the courage to defy Brahmin practice as Naranappa did..." (116) or "...It became clear that he didn't have the skills to live in the world of sharp and cruel feelings." (117) Getting recognised in the feast for the Brahmins is the last stroke for him and he runs away from it. At this point he finally decides that he will go back to the Agrahara, carry out the last rites, the Samskara of Naranappa, tell the fact of his fall from the height of ascetic way to the Brahmins there, shed his respectability, apologize for his inability to guide them, face whatever the consequences come his way, go to Kundapur to Chandri, the concubine, experience life in all its colours. This perhaps becomes his Samskara. In this way, the Rathotsava plays the important role of catalyst in the novel by pushing the Acharya towards the final and the most important decision of his life.

It may seem that it is foolish of Praneshacharya to accept the austere, brahminical, ascetic way of life or he has taken resort to this way of life to prove himself great. But one must consider that he was married to Bhagirathi when he was just 16 and must have accepted what fell his lot as the only way of life for him. Had he met any Mandanmishra like Adi Shankara and Ubhay Bharati had asked him about the 4th purushartha 'kama', he would have been left with no answer. However, when he comes to know that he is denied of half the experiences of the world, he is incomplete, not going the path of 'enlightenment' as is promised in his dharma, he corrects himself, opens up all possibilities of life staking his reputation, dignity and high position in life.

Samskara emphasizes that neither the ascetic nor the hedonistic way of life is healthy. One needs to accept 'Majjhima Nikaya', the middle path of Buddha. But the novelist directly doesn't say so. It stresses that awakening should be self-achieved, not dictated and one should start from the point one understands his folly... It's never too late!!!

References:

1. Anantmurthy, U. R. (1976). *Samskara*, (Translation by A. K. Ramanujan), OUP (1978)
2. Rathotsava, www.hindupedia.com
3. Antonio Gramsci's writing from prison in 1929.

Impact of Festivals on Society and Environment

Mrs. Sujata Deepak Jagtap

Assistant Professor – D Y Patil Technical Campus, Talsande.
Research Scholar -Department of Commerce and Management,
Shivaji university Kolhapur.

Dr. Satish R Pawaskar. Director
D Y Patil Technical Campus, Talsande.

Abstract:

People do celebrate festivities because get together of family member to come away from monotonous lifestyle and have some delicious food. Festivities are considered as series of event conducted by people for the fulfillment of cultural needs. Irrespective of region, religion, castes we could see celebration of festivities with joy and prosperity. Apart from these positive things festivities are the way to pollute environment in all sphere like air, water, soil, noise pollution. From this study researcher has firstly. To study awareness among people about environment protection during festivities and secondly. To look social work participation to bring awareness about celebrating festivities without harming environment. The researcher was adopted secondary data for this study. The study found, that Indian cultural influence and low awareness about environment protection among people are leading towards pollution. Researcher has came up with Social Work intervention to bringing awareness among people regarding environment protection.

Key Words: Pollution, festivities, Environment, Protection

Introduction

Religious Festivals a large number of festivals being celebrated in India have a religious outlook. These festivals are being celebrated in commemoration of some saints, gurus and prophets, the gods and goddesses or events celebrating their victories. India is a land where the life of its people is beautified with festivals. Festival is a celebration of the changing seasons, harvest, reconciliation and the birth anniversaries of saints, gurus and prophets and honors the gods and goddesses. There are a number of regional festivals that are celebrate in particular areas only.

Impact of festivals on Environment And Society

The din and noise of crackers during Deepawali (which can more correctly be called the ‘festival of sound’ instead of ‘festival of light’) are so loud and unbearable that it is necessary to think seriously about the health hazards associated with it. Immersion of Ganesh idols after the Ganesh festival in various cities is causing severe water pollution which leads to the death of tones of fish and many aquatic creatures. Gone are the days when the idols are made with clay, nowadays idols are made with Plaster Of Paris and chemical dyes. Deepawali one of the important festivals in India has the distinction of polluting the environment to the core. Newborns and aged people have a terrible experience because of the high levels of sound caused by crackers during Deepawali. Noise pollution on Deepawali is between 69.7 db and 88.3 db which are higher than the prescribed limit of 50db.

Reasons of the study

Through the influence of culture, people are celebrating festivities and ceremonies even more expensive especially in urban area are spending more on these celebration. Along with celebrating, people are making more pollution in terms of air, sound, water, soil, and so on. Especially in Ganesha, Deepawali festivals more prone to face environmental exploitation through using plaster of Paris Ganesha Idles and immersing thousand together to lakes and water bodies and cracking crackers in Deepawali festival season. Addition to this disposal of festivals wastes is a big challenge for city municipalities and corporations. Due to cultural influence and low awareness level among people regarding ecological protection and sustainable development, leading towards this kind of incidence. It is high time our policy makers shrug off concerns of hurting religious sentiments by enforcing certain regulations during festivities. It will lead to disastrous results if we are continue to play with our environment and disturb the natural balance when we know that India is rated as one of the most polluted countries of the world. Waste management, waste segregation and control have to be initiated at all levels and the public must be made aware of how to dispose domestic wastes. A total ban on all festival extremities is not the answer. Rules and Regulations should be imposed on festive activities which have drastic impact on our environment. This will help us to address an ever growing problem of pollution in and around our cities and localities.

Objectives of the Study

- To study awareness among people about environment protection during festivals
- To look social work participation to bring awareness about celebrating festivals without harming environment

Limitations of the Study

The study was related to city respondents only covered in this study. Study was restricted to Hindu religion people only because more festivals can be seen in the religion. The researcher focused on the two festivals which are celebrate on big size that is Ganesh festival and Deepawali festival. The inference were drawn from the study will not be generalized to all population because festivals, environmental pollution and awareness level may be differ from one place to another. Further studies can be taken up in different places to assess awareness about environmental degradation; also studies can be made on clinical assessment how the cultural influence creating environmental degradation by people.

The researcher study awareness among people about environment protection during festivals.

To study and analyze the environmental impact of bursting crackers during the festivals especially on the occasion of Deepawali the ambient air quality and noise data collected by Central Pollution Control Board is used in this study. For the year 2010 to 2017 the ambient noise level monitoring was carried out between 18 hours and 24 hours during Deepawali celebration as following .

Duration	Limits in db(A) Leq.				Methods of Measurement
	Industrial Areas (A)	Commercial Areas (B)	Residential Areas (C)	Silence Zone (D)	
Day time (6 am to 9 pm)	75	65	55	50	Type 1 Integrating averaging sound level meter
Night time (9 pm to 6 am)	70	55	45	40	Monitoring with 'A' weighting

Table 1: National Ambient Air Quality Standards of Noise

Air Pollutant	24 hours Average Concentration in ambient air			Methods of Measurement
	Industrial Areas (A)	Residential Rural and other Areas (B)	Sensitive Areas (D)	
Surphur Dioxide (SO ₂)	120 pg/m ²	80 pg/m ²	30 pg/m ²	Improved West and Geake method
Oxides of Nitrogen (NO ₂)	120pg/m ²	80 pg/m ²	30 pg/ m ²	Jacob and Hochheiser Modified method Gas phase
Suspended Particulate Matter (SPM)	500 pg/m ²	200 pg/m ²	100 pg/ m ²	High volume sampling
Respirable SPM	150 pg/m ²	100 pg/m ²	75 pg/m ²	

Table 2: National Ambient Air Quality Standards (NAAQS)

The above tables shows that the Impact of bursting of fire crackers is significant on ambient air quality and noise levels during Deepawali festival and in turn, leads to health and environment hazards.

The ambient average noise levels at all the locations ,with few exceptions are exceeding the permissible limits/ standards on the Deepawali day and even on a normal day preceding Deepawali

Air Pollution during Ganapati Festival

During this festival, fireworks and crackers are used in abundance by the devotees for expressing their happiness. This leads to Air pollution, as harmful gases and toxic substances like Barium, Cadmium, Sodium, Mercury, Nitrate and Nitrite are released into atmosphere. Also, respirable suspended particulate matter (RSPM) level goes high in this season as small particles are released into the environment by these firecrackers. Increase in consumerism during the festival increases traffic congestion which in turn increases air pollutants, which are released into the atmosphere by vehicles. The celebration of Ganapati festivals lead to increase in the level of harmful gases in atmosphere like Sulphur dioxides (SO₂), Carbon Monoxides (CO), etc.

Water Pollution during Ganapati Visarjan

In recent years, we have seen increased awareness about water pollution caused by visarjan i.e. immersion of Ganesh Idols in lakes, rivers and Sea which are made out of Plaster of Paris (PoP) i.e. calcium sulphate hemi –hydrate. It takes several months to totally dissolve Ganesh Idols made up of PoP into water. Also, colors used in decoration of idols contains harmful chemicals containing mercury, lead which leaks into water as idol dissolves. It increases acid content, Total Dissolved solids (TDS) and Heavy metals in water. It

kills aquatic plants and marine life, damaging ecosystem under water. Along with Ganesh idols people dump other accessories like thermocol, plastics, etc. as well adding to the level of water pollution.

In the festival people are blindfolded themselves in the name of god and are totally ignoring responsibility of environment while accomplishing spiritual motives. It is possible only after they understand that they cannot make god (here Ganapati) by damaging environment. Rituals of worships are not created by gods but by humans. We can make changes in them to reduce impact on environment. It is not correct to accept rituals which in turn causes harm to the nature.

To look social work participation to bring awareness about celebrating festivals without harming environment.

1. The Government and non-governmental organization should organize campaigns to educate people on the harmful effect of firecrackers and environmental laws should be implemented strictly.
2. Decorations and Nirmalya or place of worship
 - Nirmalya collected during immersion ceremony can be put in separate container (shaped as Kalasha or traditional pot). Various municipal have already started this method to avoid introduction bio-degradable substances into water.
 - Distributing fruits, coconuts and Prasad among poor
 - Recycling of flowers to make papers of dried flower products
3. Visarjan or Immersion ceremony
 - Avoiding introduction of non-bio degradable material such as plastic, thermocol into water instead it can be reused in next year. Earlier people used to immerse thermocol along with Ganesh idols. Government has creating awareness to make people realize that importance of Nature and spreading awareness of Ganesh Visarjan effects on the environment.
4. Many measure have been taken by government to bring awareness amongst people to minimize impacts of festivals. Several NGO, Organizations are working hard to make people realize harmful effects of Ganapati festival.
5. It is important to celebrate Ganapati festival, but we cannot make Ganapati happy if we destroy his gift i.e. nature.
6. By celebrating eco-friendly Ganesh Festival but most importantly not compromising on enthusiasm.

Conclusion

Festivals are the reflections of culture, especially Indians are more driven by culture therefore they celebrate series of festivals also it is considered as diversity from one festivals to another also region to region. In the name of festivals people go for high expenditure and intern to get amusement people pollute the ecology, especially in urban dwellers are spending more on these celebration. Along with celebrating, people are making more pollution in terms of air, sound, water, soil, and so on. Especially in Ganesha, deepavali festivals more prone to face ecological exploitation through using plaster of Paris Ganesha Idles and immersing thousand together to lakes and water bodies and brusting crackers in Deepavali festival season. Along with that especially in cities traffic problem, disposal of plastics, garbage dumping and all sorts of ecological degradation happen, hence festivals are also cause for manmade disasters. However, Social Worker must be appointed in all wards level to disseminate awareness to households to community. Social Case Work, Social Group Work and Community organization methods can be used holistically to bring awareness among people to reduce environment pollution by celebrating less festival with eco friendly.

Reference:

1. I.C.P.C.B (2003) Ambient noise levels and air pollution during Deepawali , 2003. <http://www.cpeb.nic.in/Air>.
2. Economic survey of delhi 2007- 2008. <http://delhiplanning.nic.in/ecosurvey.htm>
3. India, P. T. (2016, October 31). Pollution in Delhi during Deepavali worst in 3 years. Retrieved from indiatimes.com: <http://timesofindia.indiatimes.com/city/delhi/Pollution-inDelhi-during-Deepavali-worst-in-3-years/articleshow/55163012.cms>
4. IndianToday. (Oct. 6, 2012).waterandmegacities.org. Retrieved from IndianToday.in: <http://www.waterandmegacities.org/joy-of-ganesh-festival-and-impact-onenvironment/>
5. Bhattacharya, S., Bera, A., Dutta, A., & Ghosh, U. C. (2014), Effects of idol immersion on the water quality parameters of Indian water bodies: Environmental
6. health perspectives, "International Letters of Chemistry, Physics and Astronomy", 20.

Significance of Fairs –Festivals in Conserving the Cultural Heritage

Shital Ajay Kirpekar

Introduction-

India is land of often bewildering diversity. It is a jigsaw puzzle of people of every faith and religion, living together to create a unique and colorful mosaic. 'Hinduism' is the world's oldest religion. Often refer to as the mother of all religion. It has branches off into myriad local variants, creeds and castes-along with their respective customs, traditions, mythologies, cultures and modes of worship. For this very reason, Hinduism has the rare distinction of having more festivals and auspicious days than any other religion. There is a festival for every reason and for every season. Every celebration centers around the rituals of prayer, seeking blessing, exchanging goodwill, decorating houses, wearing new cloths, music, dance and feasting. It reflects the vigor and lifestyle of its people. Vibrant colors, music and festivities make the country come alive throughout the year. So this is my modest attempt to focus on the subject how fairs and festivals has important role in preserving and conserving the culture and heritage.

Objectives-

- 1) To know meaning of fairs and festivals
- 2) To know the meaning of cultural heritage.
- 3) To know the role of fairs and festivals in conserving the cultural heritage.

Fairs and festivals are part of cultural heritage. Fairs and festivals grow interest in cultural heritage. Every fair and festival has legends associated with it and people indulge in the retrospection of the same, time and again through these events.

Meaning of fairs and festivals-

Fair is a place where a large number of peoples gathered at specified time for purpose of buying and selling goods. It is mixture of commerce, trade, festivals, religious feasts and holydays.

According to the Kernerman English learners dictionary, "Festival is a celebration of a special religious or cultural event" It is a time of celebration with involvement. of family, friends, relatives and community to celebrate the special religious or cultural event.

Essentiality of conserving cultural heritage-

Cultural heritage is the legacy that is inherited from the old ancestors, maintains in the present and bestowed for the benefit of future generations cultural heritage have very high value. It affirms our identity as a people and created a comprehensive framework. It transmitted the wealth of knowledge and skills from one generation to next.

Role of fairs and festival in conserving the cultural Heritage-

Conserving cultural assets and passing them on to the future generations imply not only the preservation of the past but also securing the future. Fairs and festivals are also one of our cultural values that should be passed on to the future in their original forms by conserving their characteristics. It is an extensive concept that reflects the perceptions of a community with all its activities and rituals regarding its culture and world vision. It is a part of intangible cultural heritage will continue to reflect the culture of communities in the future as they did in the past.

National Integration-

Fairs and festival promote national integration in various ways. One can see the culture and life of India during the celebration of various fair and festivals. They are celebrated with high spirit in each and every town in India. These celebrations are based upon rituals, tradition, legends, and monsoon and history cultures while many express devotion to the deities of different religions. In our culture there are religious fair, historical fair, cattle fairs, monsoon fair, changing season fair, all festivals denote vivacity, color, high spirit, dedications, ebullience, peace, power, humanity messages, appetizing food, sports activities, artistic performance, prayers and rituals.

Religious purpose-

We celebrate fairs and festivals to remember our cultural and religious traditions to express our feelings and devotion to god. It helps us to remember the history of the religion or the person.

Social purpose-

Gathering in fairs and festivals is a home to various religions and cultures. Every sect struggles to protect their culture by way of carrying out various rites and rituals and passing them on to new generations. The basic idea behind celebration fair and festivals is togetherness. During the fairs and festival period people of different castes meet each other and give the chance to exchange their idea, culture.

Entertaining purpose-

People celebrate fair and festivals and forget all the tensions of daily life. One or two day enjoys then refresh and back to the pavilion as we need refreshment in life. We celebrate fairs and festivals outfall colors in our lives.

Tourism-

Fairs and festivals are heart of the Indian socio-cultural life. The life of Indian people revolves round the fairs and festivals. These are connected with religious beliefs, changing season, harvests etc. they are varied in nature e.g. Kumbh Mela, Dewali festival etc. Many of them are performed in a particular manner in different parts of the country. They attract a large number of people from distant places. Hence fairs and festivals have tremendous tourism potential both domestic as well as foreign.

Methods of Celebrating Fairs and festivals in India-

In India fairs and festivals are celebrated according to the movement of the planets of sun and moon in the sky. It is dominated by astrology. It provides the integration force in the rural socio-economic life. In fairs and it sometimes there are generally offerings of a goat, sari and blouse to the Goddess, feeding the people etc. The persons, who have made vows (Navas) to offer certain offering to the deity such as gold and silver ornaments, dress etc. In villages there is arrangement of programs of folk-drama and wrestling bout, swings, giant wheels, singing parties, folk dramas, dances etc. are the main items of entertainment during the fair. Both Hindus and Muslims participate in these programmes.

A number of these festivals are common to most parts of India. However they may be called by different names in various parts of the country or may be celebrated in a different fashion and which conserve our cultural heritage e.g. Janmastami, Rakshabandhan this festival celebrates the love of a brother for his sister. Within this rakhi's there is reside sacred feelings and well wishers. Dewali is festival of lights symbolizing the victory of righteousness and lifting of spiritual darkness. Bakr-ed (id-ul-Zuha) is a festival of great rejoices, special prayers and greetings and gifts mark this festival of Muslims. Ramnavami is dedicated to the memory of 'Lord Rama' who is remembered for his prosperous and righteous reign. Guru Nanak Jayanti is the birth anniversary of Guru Nanak Dev the founder of Sikh faith who ushered in a new wave in religion, etc. in this way we celebrated each and every fairs and festival in India.

Connection of Indian Food Culture and Festival-

As a land of unity and diversity Indians follows different customs and tradition. They engage themselves in fulfilling the rituals that the many festival bring in them also follows some food cultures while celebrating these festivals e.g. Ganesh Chaturti is a festival celebrated across the country. There are few dishes prepared exclusively for this festival as they are considered to be lord Ganesha's favorite items 'Modak' is a kind of sweet that is offered to lord Ganesha and is made by all people belonging to different states to the offerings differ from culture to culture and state to state.

Sweets dominate the preparations for all the festivals e.g. Diwali 'Laddoo' is a very common preparation for any kind of a celebration and it definitely finds its place during Diwali without fail. 'Puranpoli' is made in each and every house during the fairs and festivals. Exchange of sweets is symbolic of the sweetness that exists in the relationship. Whatever be the festival, sweets are a common offering as they are considered to be symbolic of the sweetness that needs to exist in the bonding between people e.g. Holi, Rakshabandhan, Pogaletc. In short, festivals and food go hand in hand in our rich Indian cultural heritage.

Fairs and Festivals Cloths-

The traditional fashion of the Indian culture is Sari for women and Dhoti-Kurta for men. Traditionally the boys usually wear kurta and trousers and girls wear 'Langha' these types of clothes are worn on special occasions of the culture.

Conclusion-

To conclude with there are different aspects of the Indian culture to celebrate fairs and festival. Each aspect is practiced by people but not everyone believes in the different aspects. It varies from traditional culture, everyone has their option to wordse it, positive and negative therefore the Indian culture is a very unique culture and has various practices.

Reference-

1. Festival as Cultural Heritage: The Mesir Festival of Manisa www.researchgate.net 1906
2. Global Issues and Trends in Tourism, Edition: 1, chapter: 24, Publisher: ST KLIMENT OHRIDSKI UNIVERSITY PRESS SOFIA 2016 Editors: Cevdet AVCIKURT
3. Mane(2010): "Fairs and Festivals in Satara District: A Social Geographical Analysis" Ph.D. thesis submitted to shivaji university, Kolhapur, page 69-75
4. Kernerman English Learners Dictionary

Website-

1. [www.tourism .net/fairs-festivals](http://www.tourism.net/fairs-festivals).

Significance Of Fairs And Festivals In Human Life

Dr. Megha Vishram Gulavani,
Principal, Modern Education Society's,
College of Education, Vita

India is a land of variety with its men and women, birds and beasts, flowers and fruits. This diversity is the beauty of India. And this beauty is reflected in each and every aspect of our lifestyle. Our fairs and festivals have no exception.

All Indian fairs and festivals have lots of diversity according to culture, life style, language and religion of each state and region like Durga Pooja is major festival of West Bengal, Ganapati in Maharashtra, Pongal in Tamilnadu, Onam in Kerala, Goa Carnival, Christmas and New Year in Goa, RathYatra in Puri, Pushkar Fair in Rajasthan, Snake Boat Fair in Kerala, Holi in North India, Kumbh mela in Haridwar and Varanasi, Republic Day in Delhi. Diwali is the festival which is celebrated with almost same spirit all over India.

India is worldly known as a land of vibrant celebrations. One can see the culture and life of India during the celebrations of various fairs and festivals celebrated with high spirit in each and every town of India. The flow of festivals continues throughout the year in India. There are noble causes and meaningful identity behind each fair and festival, based upon rituals, traditions, legends, monsoon, history, while many expresses devotion to the deities of different religions. There are religious fairs, historical fairs, long life marriage based fairs, animal worship fairs, cattle fairs, changing season fairs and festivals.

All these fairs and festivals denote vivacity, colour, high spirit, dedications, ebullience, peace, power, humanity messages, appetizing food, sports activities, artistic performances, prayers and rituals.

Meaning Of Fairs And Festivals

A fair was essentially an economic event—a large multiday market. A festival, by contrast, celebrated a holiday or other special occasion. Fairs and festivals not only spiced up Renaissance life but also gave people of different regions and social classes a chance to interact.

Significance Of Fairs And Festivals Culture and Heritage

The Indian culture varies like its vast geography. People speak in different languages, dress differently, follow different religions, eat different food but are of the same temperament. So whether it is a joyous occasion or a moment of grief, people participate whole-heartedly, feeling the happiness or pain. A festival or a celebration is never constrained to a family or a home. The whole community or neighborhood is involved in bringing liveliness to an occasion. Likewise, an Indian wedding is a celebration of union, not only of the bride and groom, but also of two families, maybe cultures or religion too! Similarly, in times of sorrow, neighbors and friends play an important part in easing out the grief.

Fairs and festivals help us to understand our culture and rich heritage. Each fair and festival has its own values and traditions.

Fairs and Festivals are dependent on the cultural preferences of a region's population and that's why festivals carry a significant amount of cultural values which help us to know about the define aspects of the cultural heritage.

Binding Force

We are dependent on social heritage, which is a mixture of customs, traditions, moral values, attitudes, festivals, folklore, beliefs and ideals not only makes us who we are but binds us to pass it on from one generation to another.

Festivals have both social and economic angles.

In the chaotic and stressful planet we inhabit, happiness is overshadowed by negativity and insecurity and so the need for something that could bring positivity has been felt time and again. Thus, festivals that give us the opportunity to forget all our worries and celebrate the positive side of life, even if it is for a few days, came into existence.

Togetherness

Nothing brings people together like festivals do. They play a pivotal role in nation building; bringing people from every religious, economic and social background together. If we look at the fascinating journey of human evolution, we understand that human beings do not invent or create something unless it is required. There is no written history to explain when festival celebrations started but in ancient Greece and Rome, festivals linked with religion, social organization and political processes were celebrated.

Stress relievers

Festivals act like stress relievers and help us balance our emotions. More positivity naturally lowers negativity. It also provides an opportunity to reduce friction and brings estranged friends and relatives together in a bond of love.

Social Cohesion

Festivals contribute immensely to feelings of social cohesion. Many such celebrations focus on cultural or ethnic topics and seek to inform community members of their traditions. They involve community elders sharing stories and experiences; setting templates for maintaining unity among families.

Traditions

Religious festivals like Christmas, Rosh Hashanah, Diwali, and Eid have gathered cultural significance over the centuries. Events of historical significance, such as important military victories or other nation-building events also provide the impetus for festivals. An early example is the festival established by the ancient Egyptian Pharaoh Rameses III to celebrate his victory over the Libyans.

Stimulate Economic Activities

Festivals also stimulate economic activities since they provide employment opportunities to people. Festivals also stimulate economic activities since they provide employment opportunities to people.

Preservation of our Art and Culture

Many artists and arts, especially folk arts get a stage to perform at the time of festivals. Thus many of our ancient folk arts are preserved in the fairs and festivals

Lifestyle, Values & Beliefs

India is a diverse country, a fact that is visibly prominent in its people, culture and climate. From the eternal snows of the Himalayas to the cultivated peninsula of far South, from the deserts of the West to the humid deltas of the East, from the dry heat and cold of the Central Plateau to the cool forest foothills, Indian lifestyles clearly glorify the geography.

The food, clothing and habits of an Indian differ in accordance to the place of origin. Still a number of festivals are common to most parts of India. However, they may be by different names in various parts of the country or may be celebrated in a different fashion. Some of the festivals celebrated all over India.

India is a land of festivals and fairs. Virtually celebrating each day of the year, there are more festivals celebrated in India than anywhere else in the world. Each festival pertains to different occasions, some welcome the seasons of the year, the harvest, the rains, or the full moon. Others celebrate religious occasions, the birthdays of divine beings and saints, or the advent of the New Year.

The beauty of the Indian people lies in their spirit of tolerance, give-and-take and a composition of cultures that can be compared to a garden of flowers of various colors and shades of which, while maintaining their own entity, lend harmony and beauty to the garden - India!

Like India are the fairs and Festivals, having Unity in Diversity. And we are to preserve it.

References:

2. Knowindia, gov.in/culture and heritage/festivals. php
3. Brainly.in - <https://brainly.in/question/11160619#readmore>
4. Wikipedia

On Importance of Festivals in our Life

MR. Sunil Bhuingade
M.A.B.ED.S.E.T.
Department Economics
Kamala Collage, Kolhapur.

Importance of Festivals in our Life

Festivals are like glue in our life. That keeps us attached to relationships in society. When we are together as a family, friends, and society it creates a sense of unity. Unity is the most powerful weapon to fight with any obstacle in life.

When the family is connected to festivals it's a most precious and joyful time. That's why I think festivals are important in our life.

God also feels happiest when their kids are together and happy (Results of God's creativity). I mean humans are the creativity of God. And when we all are together, celebrating festivals with each other no matter the cast, color, poor or rich then that's the results God is looking for.

We all work and live separately, we don't know each other, but on festivals, you pray and wish everyone on social media and offline "Happy Diwali, "Happy Christmas", "Happy New year". It's because we all are the creativity of God and we want great things.

And a person who believes in God also believes in unity, festivals, and the importance of relationships in life.

Indian Festivals, celebrated by varied cultures and through their special rituals, add to the colours of the Indian Heritage. Some festivals welcome the seasons of the year, the harvest, the rains, or the full moon. Others celebrate religious occasions, the birthdays of divine beings, saints, and gurus (revered teachers), or the advent of the New Year. A number of these festivals are common to most parts of India. However, they may be called by different names in various parts of the country or may be celebrated in a different fashion. Many festivals celebrate the various harvests; commemorate great historical figures and events, while many express devotion to the deities of different religions.

Every celebration is centered around the rituals of prayer, seeking blessings, exchanging goodwill, decorating houses, wearing new clothes, music, dance and feasting.

In India every region and every religion has something to celebrate. The festivals reflect the vigour and life-style of its people. Vibrant colours, music and festivity make the country come alive throughout the year. The emphasis laid on the different festivals differs in different parts of the country. For instance, Navaratri is celebrated with maximum fervour in West Bengal as compared to that in other parts of the country. Holi is celebrated with gusto in the north, and although it is also observed in the western and eastern parts of India, in the south it is almost unknown. There are also a few regional festivals like Pongal in Tamil Nadu; Onam in Kerala and the various other temple festivals devoted to the specific patron Gods and Goddesses of the temples, which are celebrated exclusively in those areas, which may be limited to one or a few villages. This galaxy of festivals that exist do contribute in inter-spicing Indian life with gaiety and colour as also in giving the country the distinction of having the maximum number of holidays.

Colorful and lively, the fairs and festivals of India are major attractions of the country. Reflecting the vibrant culture of the country, these events occupy a prime place in the Indian tourism industry, as many people visit the country in order to participate in them.

The culture of India is aptly reflected through its numerous festivals and fairs. Bringing out the true spirit of the Indian people and their society, the Indian festivals find their roots in the traditions, religious beliefs, myths and the seasons of the country.

The fairs and festivals either celebrate the change of seasons or are of a religious nature. For instance, Mewar Festival and Holi are celebrated to mark the coming of the spring season. Teej of Rajasthan marks the onset of the monsoon. On the other hand, Onam in Kerala and Bihu in Assam are celebrated to mark the harvesting season. Other festivals, like the Konark Dance Festival, promote the culture of India. Religious festivals are innumerable over here. Durga Puja, Ganesh Chaturthi, Janmastami, Christmas, Eid-ul-Fitr, Rath Yatra, Vasant Panchami, Ram Nabami and others are some of the popular religious festivals of India. Apart from these, the other festivals that are celebrated include Desert Festival, Elephant Festival, Raksha Bandhan, Nouroz, Diwali and Dussehra amongst others.

A large number of fairs are also held in India from time to time. People from far and wide come to take part in these fairs. In fact, many tourists plan their vacations according to the time of occurrence of these fairs. Pushkar Fair, Urs Ajmer Fair and Surajkund Crafts Fair are some of the famous fairs of India. The Kumbh Mela and the

colorful and grand Goa Carnival are extremely popular among the locals as well as the tourists. The fairs and festivals of India are held according to the lunar calendar. During these colorful events people of all sects, castes and religions come together and join in the revelry. Processions are held, prayers are offered, gifts are exchanged and people dance and sing during these multicolored events. Bringing out the true colors of the rich Indian culture, the fairs and festivals of India play an important role in attracting tourists to the country. These festivals are an integral part of the life of the people of the country.

India is the land of festivities! A large number of fairs and festivals in the country are celebrated throughout the year, with much enthusiasm and gusto. Infact, these fairs and festivals add color to the mundane everyday life of the people. Some of the fairs and festivals, like Deepawali, have been celebrated in the country since ages and find their origin in the mythological texts and scriptures. Some others have been based on interesting legends, while several of them signify the win of good over evil.

Even the nature of fairs and festivals celebrated in India differs to quite an extent. A number of festivities have a religious significance attached to them. Then, there are those that are related to the changing seasons, basically to the onset of the harvesting season. Many fairs and festivals of India are celebrated to promote tourism or to promote the regional arts and crafts, music, dances, etc. Some of them are organized on a yearly basis to showcase the rich Indian culture and heritage.

Amongst the most important festivals of India are Diwali, Dussehra, RakshaBandhan, BhaiyaDooj, Lohri, Baisakhi, Makar Sakranti, Shivratri, Janamashtmi, Pongal, Vishu, Onam, etc. Amongst the major fairs of the country are KumbhMela, Ardh-Kumbh Fair, Pushkar Fair, Nagaur Fair, Goa Carnival, KutchhMahotsav, Taj Mahotsav, Surajkund Crafts Mela, etc. These fairs and festivals generate enthusiasm amongst people and give them a reason to celebrate. If you want to be a part of these festivities, visit India during the months of October to March, when most of these fairs and festivals are celebrated.

Tourism development at the global level makes it imperative to enrich the local tourism experience in order to offer a competitive tourism product with a comparative advantage. Nowadays, tourists seek a wide range of experiences during their stay at each destination. Based on this fact there has been an effort in recent years (at national, regional and local levels) to upgrade the tourism product and replace it on the global tourism map. Special Interest Tourism contributes notably to this effort and aims to take advantage of special characteristics of the country so as to offer an attractive and competitive tourism product. Equally important to this effort is culture either as a special form of tourism (cultural tourism) or as an element of the tourism product in general. Festivals form an important part of our lives. Festivals come in various kinds. Some festivals are cultural, some national and some religious. Despite the various kinds in which they come, they all mean one thing and that is celebration.

Festivals are an event of celebration and joy which may be associated with religious, cultural or national events. They have an essential role to play in society. They bring us all together in the spirit of brotherhood and togetherness and remind us there is a lot of good in the world that we live in. They come at

1. Celebration: They represent an occasion to celebrate which becomes an essential part of human life.
2. Break the monotony: Festivals are often the socially sanctioned means to break the monotony associated daily life.
3. Meet and greet family: Festivals are an occasion for meeting members of extended family and friends
4. Gathering of family and friends: It is a time when family members living geographically apart gather together at one place to celebrate
5. Appreciate relationships: It is that time of the year to appreciate relationships and give our thanks and wishes to people who have helped us throughout our lives
6. Learn about one's family: It is also a way to learn about one's roots and about ones relatives and friends and reflect on those relationships
7. Bring about a spirit of togetherness: Festivals bring with them a spirit of togetherness and belonging amongst people.
9. Spread joy: Festivals bring joy and happiness to people.
10. Help other people: It is an occasion to help other people in society and to give back in the spirit of joy and giving.
11. Create the spirit of sharing and caring: Along with the spirit of giving, festivals also encourage sharing and caring for one's family, friends and all other in the society.
12. Give back to society: It is a time to give back to the society that we live in by engaging in community activities.
13. Promote brotherhood: Festivals promote a sense of brotherhood and unity among people
14. Offer prayers: Festivals are also about prayer for one's wellness and that of all other around. Maintain cultures and traditions: It helps to carry forward culture and traditions to the next generation

15. Teach the traditional practises to children: By engaging children in the festivities, they can be taught about the traditional practises and rituals that are followed.
16. Remember one's ancestors, leaders and mythological beings: It is the time to know about ones ancestors and mythology that is associated with those festivals and carry them forward in our lives.
Remember history and mythology: Every festival be it religious or national have historical and mythological tales associated with them and festivals are the time to collect these tales and reflect on them.
17. Passing on and promoting culture: It is a means to promote one's culture by increasing exposure to others of different cultures and to the younger generation within a culture.
18. Harmonise with nature: Many festivals also emphasise on the connect between humans and nature and worship the forces of nature
19. Promote economic activity and tourism: Festivals like the MahaKumbhMela attract a large number of tourists from across the world and also encourage economic activity

The effects of festivals are very wholesome for an individual and for the society.

1. They relieve us from monotony of life.
 2. Festivals creates an environment of cultural harmony.
 3. Festivals teach us to forget our enmity and embrace one another in a bond of love.
 4. Moral, ethical, social values of life mix up with entertainment through festivals.
- Festivals are not merely moments that are to be celebrated in joy. They are also moments that we need to reflect about our existence. We need to take this as a moment to be thankful and appreciative of all those who contributed to our life. We need to reflect our gratitude and help many people and remind the society of the very purpose of the festival. We need to take into consideration that it is our duty to spread the merry and cheer that festivals stand for.

Other Sides of Fairs and Festivals

Dr. Uttam Ramchandra Patil,

Associate Professor and Head,

Department of English,

RajarshiShahu Arts and commerce College, Rukadi,

Tal. Hatkanangale, Dist. Kolhapur Maharashtra.

Abstract

Fairs and festivals are important human social activities. They are celebrated to make life enjoyable. However, there is a religious or cultural reason behind celebrating all the fairs and festivals. Fares are mostly associated with worship of a village deity and festivals are in tune with nature and religion. Both include rites and rituals which have to be performed as per the orthodox customs and conventions. No one can escape that as these have become ideologies, life patterns, which, if followed, give solace and happiness and, if not followed, offer low self esteem and restlessness. The poor in the society cannot afford to celebrate fairs and festivals. Still they have to follow the customs. Hence, fairs and festivals compel the poor either to beg or to take loan and waste their life in paying back the loan. Those who have enough money can have the fun of fairs and festivals. But paucity of money operates to make life, a curse that never offers a ray of happiness. That means if fun is one side of fairs and festivals, they have other sides such as trade, power politics, pollution, distressed state of mind, getting lost, taking loan, and many more. The present paper is a humble attempt to focus the other sides of fairs and festivals with reference to SonaraJha's novel, 'Foreign' and Mulk Raj Anand's short story, 'The Lost Child'.

Key Words: fairs, festivals, conventions, ideologies, the poor, low self-esteem, restlessness

Almost all the animals, except human beings, in the world keep their life engaged in performing the basic activities like searching and eating food; taking rest and doing all other basic natural activities. They too live in group. They might have some patterns to follow on specific occasions such as finding food, getting water, or mating. But these are natural responses which result from stimulation of basic instincts. However, human beings have proved themselves distinct by performing the activities which are, otherwise, either not natural or extra-natural. Socialness is an indispensable aspect of human life. It makes human life sustainable. And without socialness humans would not have achieved the present state of progress. Man, for bringing comfort, certainty and safety to life, invented many ways which are distributed so as to be pursued by the members who are assigned to do that or who consider themselves fit for such duties. In this way, different occupations might have come into being. The occupations like farming, cobbling, making pots, ornaments and many others keep man busy. They are pursued as a source of livelihood. But such occupations make life of the pursuers mundane and boring. Busy under burden of occupational responsibilities, man might have found it difficult to meet kith and kin and other members of the society. This might have motivated man to think of arranging fairs and celebrating festivals which offer people relief from routine boring life and a chance to meet one another and share joys and sorrows.

Fairs and festivals are arranged to have fun and make life pleasant. Most of them have a religious background. No doubt some people celebrate fairs and festival for a sheer joy. But majority of the people, it can be seen, celebrate them so as to worship or pray their god. Furthermore, fairs and festivals create a religious environment that offers satisfaction, strength and confidence. Besides, people enjoy meeting one another and sharing their experiences, joys and sorrows under the excuse of fairs and festivals. Culture and religious traditions are at the centre of fairs and festivals which are usually celebrated in order to keep our souls and spirits in tune with our traditional values and ethics.

During fairs and festivals people prepare variety of delicacies which are in accordance with the season in which the festival is being celebrated. For instance, the festival of *Makar Sankranti* occurs during winter season when the weather is cool and in Maharashtra most of the delicacies are prepared with sesame seeds. Even *bajarabhakari* is baked by spreading seeds on it. Furthermore, people distribute sweet named *tilgool* (made of *til* 'sesame seeds' and *gool* 'jaggery') wishing *Tilgoolghya god god bola*. Same is the case, to a more or less extent, with other festivals like *Dipawali*. On the occasion of festivals like *Dipawali* people buy and wear new clothes; eat delicacies like *ladoo*, *karanji*, *chakali*, *chiwada*; and decorate homes with lamps and *aakashkandil*. On the occasion of *Dipawali* the Goddess of wealth, Lakshmi is worshipped. People worship money, gold and gold ornaments along with a photo image of Goddess Lakshmi. The worshipping a photo of Goddess Lakshmi may be considered religiousness of people. But when it comes to their worshipping money in the form of paper notes and coins and jewelry, they become superstitious. They use fire crackers to show jubilations. These rituals are generally followed.

When it comes to fairs, they are no doubt religious but they are more traditional or customary and less religious. Fairs are arranged at the level of village. Every village celebrates its fair. On this occasion kith and kin and friends gather together. Fairs offer people a chance to come together and forget all their worries and anxieties. Usually every family in a village offers a sacrifice, mostly a young he-goat, to the village deity. There are sweet stalls, game stalls, amusement rides, toy stalls, and many other things. The villagers worship the village deity. Village fairs are celebrated to avoid curse of the village deity. Hence, they are part of superstitious customs and traditions.

Fairs and festivals have financial aspect. The stall owners put their stalls in the fair. It is a business place for them. It is a kind of annual market place where people buy various things that they need. People have to follow customs of performing rituals which require money. Similarly, there is a need of money to celebrate festivals. The rich celebrate fairs and festivals. They have leisure time and money to enjoy such occasions. However, with the poor the case is different. No doubt, fairs and festivals are a great attraction for them. But they find it very difficult to celebrate such events due to lack of money. Fairs and festivals, it can be observed, increase burden and tension of the poor who have to follow the tradition. They find themselves in a helpless situation. The present paper intends to throw light upon the plight of the poor during fairs and festivals as it is depicted in Sonara Jha's novel, 'Foreign' (2013) and Mulk Raj Anand's short story, 'The Lost Child'.

'Foreign' is the first novel of Sonara Jha who was born in India and went to the United States to pursue the research in Political Communication, after working successfully as a journalist in Mumbai and Bangalore. At present she is a professor of Journalism and the Head of the Department of Communication at Seattle University. She is a diaspora writer. She, in her novel, writes about India and its people, especially farmers. 'Foreign' depicts, on the one hand, the life of well-educated financially sound persons like Katyayani Misra and Ammar Chaudhry and, on the other hand, it is a story of a poor farmer's family, Bajirao Andale and his wife Gayatribai from Dhanpur, Yavatmal District, Maharashtra.

Bajirao Andale is a famine stricken farmer. He and his wife, Gayatribai turn every stone to support each other. They have three daughters. Their only son has died. Two of his daughters are married. His third daughter, Meera is to be married in the mass wedding to be held in Dhanpur. Bajirao has mortgaged four acres of his land for paying back the loan taken from the local sahukar. He is helpless and cannot pay back the loan as the cotton crop has failed for four successive years. Because of paucity of money his wife cannot take part in festivals like Sankranti. She cannot even afford to buy *tilgool*:

Over the next half hour, Dhanpur village turned into a carnival as people gathered to pass around golden brown *tilgools*, purchased from the city market, but manufactured in this very village.

Bajirao looked around for Gayatri, who should have arrived here from the temple visit by now. There she was, standing ... He nodded at her in the same imperceptible manner. He would take a *tilgool*, she would take a *tilgool*, and since *tilgools* were also being handed out for those who had not left their homes to come to the meeting, Gayatri would take one for Meera. And thus, Gayatri would have at least three *tilgools* for tonight's late prayer (p.88).

This vividly shows how difficult it is for the poor farmer to celebrate festivals. They have to rely on the kind help of the people like Ammar Chaudhry. Bajirao is very distressed. He sells one of his kidneys to get money to pay back his loan and marry Meera to Dinesh Deshmukh. This is horrible. Moreover, Bajirao keeps the fact of his kidney selling confidential. He tells his wife that Dongre's bull hit him and that injured him. Like other distressed farmers, Bajirao too commits suicide. Now the point is how such distressed farmers can take part in fairs and festivals.

This appears very inhuman and violent. There are fairs and festivals to relieve people from their boring daily routine. However, the poor cannot afford such things. It appears that the fairs and festivals are meant for the rich to show off their wealth and vigour so that the poor and helpless can be further suppressed and oppressed mentally and physically.

Mulk Raj Anand was an eminent Indian English writer. He is distinguished for the portrayal of the lives of the Indian poor people. His literary contribution makes him the champion of the downtrodden. Mulk Raj Anand's short story, 'The Lost Child' refers to the life of the helpless and distressed poor people in traditional Indian society. Actually, the focus of the story is the child who gets lost in a village fair where he has come with his parents who are very poor. They cannot enjoy the fair. They are so poor that they cannot let their child to have what he wants in the fair. In the spring festival -

He (the child) hurried towards his parents, his feet obedient to their call, his eyes still lingering on the receding toys. As he came to where they had stopped to wait for him, he could not suppress the desire of his

heart, even though he well knew the old, cold stare of refusal in their eyes. “I want that toy”, he pleaded. His father looked at him red-eyed, in his familiar tyrant’s way.

This clearly shows that the child’s parents were so poor that they cannot fulfill the child’s desire of toy. The fair is full of temptations for the child. He sees there a sweetmeat shop. He wishes to have burfi from the shop. He wishes to have a garland of gulmohur at the flower-seller’s shop. He wants a balloon. He wishes to hear to snake-charmer’s flute. He wants to enjoy a roundabout in full swing. All these are his wishes but his parents cannot fulfill them. They are poor. What is more, in the hubbub of the festival the child gets lost.

All the demands, except the first one, are murmured by the child. This shows the temperament of the father. The child is afraid of his father. But what makes the father so strict and red-eyed tyrant is paucity of money. He does not have enough money to fulfill his child’s little desires like eating burfi, having a balloon, sitting in a swing, or hearing to snake-charmer’s flute. After getting lost, the child looks for his parents. He forgets the temptation in the fair. When, in order to pacify the child, a man offers the child sweets, garland, balloons, and a ride on the roundabouts, the child denies them. The child wants his parents. In fact, the story very pictorially pictures the emotion of the lost child. However, it is also successful in pointing out how poverty hinders people from enjoying the happy occasions like fairs and festivals.

To conclude, fairs and festivals have significant role in human life. They relieve people from the mundane routine; enable them to come together and share joys and miseries; make them religious so that they should have faith in God and be afraid of him while doing something wrong; and make them happy. However, fairs and festivals have other sides too. They make people, it can be observed, superstitious. People blindly follow the rituals during fairs and festivals as part of customs and traditions. They celebrate fairs and festivals to avoid the so called curse, i. e. negative spell of the local deity or God. People follow the traditions even though they cannot afford to do so. They take loan and ruin themselves in paying it back.

It can further be observed that celebration of fairs and festivals has a kind of power politics. Those who are in power get a chance to exhibit how superior they are to the others. This makes the poor more depressed and helpless. Furthermore, there are instances, though very occasional, of children and old people getting lost in fairs. Such instances ruin the victimized families. Fairs and festivals, it can be seen, show and increase the rift between the rich and the poor. Besides, they can cause physical, social, as well as psychological pollution. Hence, if taken positively, as an ideology, fairs and festivals make man happy and jubilant but the other way they seem violent and inhuman. And Jha in ‘Foreign’ and Anand in ‘The Lost Child’ directly or indirectly refer to the other sides of fairs and festival

References

1. Jha, Sonora.(2013). *Foreign* . Noida: Random House Publishers India Pvt.
2. Kumar, Sheila. (2013). Review. In that limbo. *The Hindu*. August 3, 2013. <http://www.thehindu.com/book/booksreviews/in-that-limbo/article4985476.ece>
3. A review of *Foreign* in Harmony. July, 2013. <http://static.squarespace.com/static>
4. https://archive.org/stream/TheLostChild-English-MulkRajAnand/lostchild_djvu.txt

Fair-Festivals and Print Media (News Paper)

Miss. Rohini Shivaji Salunkhe

Assistant Professor,

Department of Mass Media

Shahid Virpatni LaxmiMahavidhyalya, Titave

Introduction:

Fair-Festivals play very important role in the society. Every people have their own religion, cast, nation too. So, all festivals have celebrating in their style which come generation to generation. For example, Hindu peoples celebrated numbers of festivals, Muslim peoples celebrated their festivals. When we think about state, nation and out of nation their languages, living, food and thinking power are different. Some peoples are Rich, Middle and poor. But, one thing is commend which are celebrating fair and festivals. Because every peoples celebrating fair and festivals in their own terms this celebration given by Joy and Happiness. These all things come through "Communication". Communication is part of each person. Without communication there are no values of people. When we discuss about fair and festivals there used verbal communication and non verbal communication. And print media is part of communication because, whatever printing in newspaper this all thing are related to peoples, which are reader of newspaper. Fair and festivals also medium of communication. It's all festivals reach generation to venation.

Communication:

Communication, in its simplest sense, then is a human relationship, involving two or more persons who come together to share, to dialogue and to commune, or just to be together, say, at a festivals or time of mooring. Communication is thus not so much an act or even a process but rather social and cultural 'togetherness'. Communion with oneself, with God, with nature, with world of spirits, with one's ancestors are also forms of communication.¹

Communication means one message to another one like:

Sender-----Message-----Receiver

When we observing this process and reflected and used in print media there are:

Print media (sender) -----information about Fair & Festivals (messages) -----Reader (Receiver)

Here print media are sender, whatever information got by media; they are giving to peoples or reader. All media are centralized or focused on peoples or Readers. So whatever happening in command peoples and whatever they want or interested, this all write in print media.

And Entertainment, Information and Education or Knowledge all thing in print media. Print media also known as "Mass Media", because sender is one, message also one but number of Receivers is there, there are unknown peoples.

Group communication has now been extended by the tools of mass communication: Books, the Press, the Cinema, Radio, Televis, Video and the Internet. Mass Communication is generally identified with these modern mass media, but it must be noted that these media are process and must not be mistaken for the phenomenon of communication itself.¹

Fair and Festivals are known and unknown thing which information given by generation to generation and investing though some peoples, they are related to mass media.

Descriptive Research Method:

Descriptive research is defined as a research method that describes the characteristics of the population that is being studied. The methodology focuses more on the "what" of the research subject rather than the "why" of the research subject.

In other word, descriptive research primarily focuses on describing the nature of a demographic segment, without focusing on "why" a certain phenomenon occurs. In other words, its "describes" the subjects of the research, without covering "why".

For this research paper used “Descriptive research method” and also used observational method to observing some Marathi News papers link: DeinkSacral, DeinkTurn Bharat and also DeinkPusher. And also interview of sub-Editor of DeinkPudhari “Rajan Vardhan” and another is sub- Editor of Dainik Tarun Bharat “Rahul Bamane.”²

Fair and Festivals

Festivals are more important role in peoples. Because, Life is all about happiness and as human beings, social interaction with our fellows beings not only brings happiness but helps us grow our capacity to learn languages, Familiarize ourselves with cultures, inquire, think, play and work.

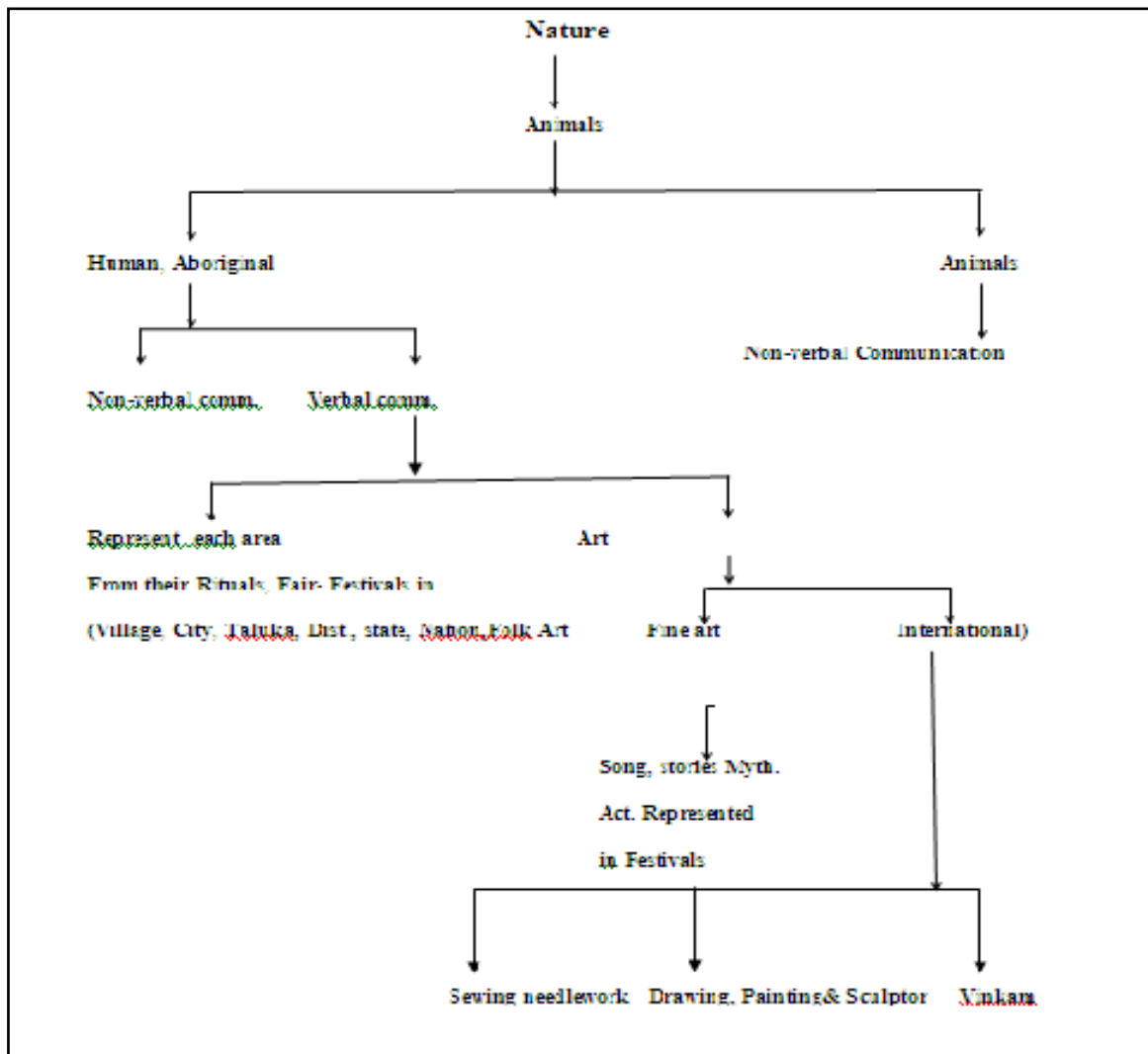
We are dependent on social heritage, which is a mixture of customs, traditions, moral values, attitudes, festivals, folklore, beliefs and ideals not only makes us who we are but binds us to pass it on from one generation to another.

Festivals act like stress relievers and help us balance our emotions. More positivity naturally lowers negativity. It also provides an opportunity to reduce friction and brings estranged friends and relatives together in a bond of LOVE. Festivals play important role indeveloping to nation-building.³

Origin of festivals

There is no written history to explain when festival celebrations started but inancient area they all festivals used for religion, social organization and political processes were celebrated.

There are drown one “Diagram” about origin of Human, how did work .⁴



Fair- Festivals recognizes the expertise that people have in living their daily lives. Peoples bring a wealth of knowledge to their activities- where to buy the freshest meats; culture recognizes that people's daily knowledge comes from shared life experiences and information transmitted to them by Family, Friends, Neighbors and co-workers.⁵

In India 29 states, they have their own culture. Festivals are a time for bonding, a time for cross-cultural exchange. So many festivals in India. Following names:

- Pongal
- Christmas-Festivals of India
- The Goa Carnival
- Pushkar Fair
- Shravan month
- Nag Panchami
- Ganesh Chaturthi
- Dasera
- Diwali
- Teej-Festival of India
- Rath Yatra
- Ida
- Budh poornima
- Baisakhi
- Holi
- Mahashivratri

National Feativals of India:

1. Gandhi Jayanti (2nd Octomber)
2. Independence Day (15th August)
3. Republic Day (26th January)⁶

In fact India can probably claim to have the maximum number of holidays in the world for festivals. And Festivals had been started in spring season.

Pongal:

Pongal, the New Year in south India is celebrated as Makar Sakranti in Tamil Nadu. People thank god for all his goodness to them and their families. The harvest is gathered in Tamil Nadu just before the festival. Artistic designs are made on the pongapani, mud –pot, and its neck tied with fresh turmeric, symbolising auspiciousness.

Legend has it that on Bhogi Pongal, the first day of celebration, Lord Krishna asked his shepherd friends to worship mount Govardhan instead of Lord Indra, who had become arrogant. Humbled, Indra begged forgiveness. A beautiful carving at Mahabalipuram shows Krishna lifting the mountain. In maharashtra also celebrating Makar Sankranti.

CHRISTMAS - Festival of India

A young couple, Joseph and Mary, lived in Nazareth when King Herod ruled Israel and Caesar Augustus was the Emperor of Rome. Mary dreamt that she would bear the son of God and his name would be Jesus. One day Augustus ordered all the people to return to their native places and register the names of all newborn children. Returning to Bethlehem, Joseph could not find a vacant room and Mary was soon to deliver her child. An innkeeper guided them to some shepherd's caves in the hills, where Joseph lined a stable with hay. The next night Jesus was born.

A great star appeared over Bethlehem and an angel appeared to the shepherds saying: 'I bring you tidings of great joy. For unto you are born this day a saviour who is Christ the Lord'. The three kings of the East - Casper of Tarsus, Melcher of Arabia, and Balthazar of Ethiopia followed the star and reached the manger where Jesus lay.

THE GOA CARNIVAL - Festival of India

The Goa carnival is a three-day festival which is part of the Portuguese heritage of Goa which reminded under Portuguese rule till 1961. People threw eggs, oranges, lemons, mud, etc. at each other; gorged on food; and hurled old pots and pans out of windows.

The carnival continuous to enthrall people today. Street plays, songs and dances and spontaneous farces mocking the establishments are performed before e an enthusiastic audience.

Pushkar Fair

Set in a valley about 11km northwest of Ajmer, Pushkar is surrounded by hills on three sides and sand dunes on the fourth. the Pushkar fair takes place annually during October – November against the backdrop-p of the Puskar Lake. Legend has it that the gods visit Pushkar for five days at this time; hence, thousands of devotees make a pilgrimage and come for a holy dip in the lake. Of the 400 hundred temples the most important is the one dedicated to Brahma.

This is also one of the largest cattle fairs in the world. Camel trading holds center stage although other cattle are sold too and over 25000 camels are brought from village around. They are cleaned washed and adorned with silver and beads around their ankles which jingle and jangle as they walk. A unique ritual is the piercing of a camel's nose. Colorful clothes; camel, horse and cow races in the stadium; and roadside stalls selling handicrafts enliven the fair.

Shravan

In month of Shravan, their are Worship or pray to Lord Shiva and also Lord Laxmi. There are some women fast for particular Day

Raksha Bandhan

Its festivals celebrating by brother and sister relationship.

Nag Panchami

Nag panchami is celebrated on the 5th day of the moonlit fortnight of Shravan. The puranas mention Anant, Shesh, Padma, among others. The thousand-headed Shesh nag who symbolizes eternity is Lord Vishnu's couch. The Lord reclines on this couch between the dissolution of one universe and creation of another.

Hindus believe in the eternity of the snake because it sloughs its skin and eternity is often represented by a serpent eating its own tail. The Jains believe that a snake protected Muni Parshwanath and all his statues are carved with a snake above his head. Buddhists also believe that a cobra once saved Buddha's life. The most popular story centers Lord Krishna who when a boy was once playing a ball game with his friends. When the ball fell into the Yamuna river Krishna vanquished the serpent Kalia, and thus saved the people from drinking poisonous water.

Ganesh Chaturthi

In 1982 a Sardar of Peshwa named Nanasaheb Khajiwale witnessed the Ganesh festival at Gwalior. He decided to start it in Pune too. Ganesh mandals sprouted everywhere and rivalries over which cavalcade should go for immersion first, began. Lokmanya Tilak was called to a arbitrate. From then on he gave it a political face, making it a vehicle for voicing the aspiration for freedom from British rule.

The British saw this is an attempt by the Brahmins to regain their leadership, and glorification of the martial traditions of Shivaji and the Marathas.

Dussehra

Dussehra also known as Vijaya Dasami is celebrated as a victory of Ram over Ravana. On this day in Satya Yug, Ram (the eighth incarnation of Lord Vishnu), killed the ten headed king of Lanka, Ravana who had abducted Rama's wife, Sita. Dussehra is the last day of Navratri.

Diwali

Diwali is one of most pulsating and greatest festival among the all the festivals of India, Diwali is celebrated with great enthusiasm all over India, this festival comes after 20 days of Dusshehra festival on Amavasya (15th day of dark fortnight). India is known as melting pot of races and religions.

Id-E-Milad (Barah Wafat)

During this festival sermons are delivered in mosques by learned men, focusing on the life and noble deeds of the Prophet who was born on the twelfth day of Rabi-ul-Awwal, the third month of the Muslim year. The word 'barah' stands for the twelve days of the Prophet's sickness.

TEEJ - Festival Of India

Dedicated to Lord Shiva and Parvati, Teej is essentially a woman's festival. After a hundred-year penance, Parvati united with Shiva on this day. This practice continues today.

The repainted image is bedecked in traditional finery and worshiped in the Zenana by the ladies of the royal family.

Rath Yatra

Every year in the July the Rath Yatra of Lord Jagannath a form of Krishna is celebrated in Puri and other towns of Orissa. Vishwakarma is said to have been commissioned to create the image. When several months passed by, Lord Vishnu, growing impatient, forced open the doors.

Budh Poornima

Festival of India Buddha Poornima is celebrated on the full moon day of Vaishakha, the lunar month corresponding to April-May. Many Buddhists call it Vesak, the Tibetans know it as Sa-gazla-ba, and in Sri Lanka it is known as Vishakha Pujain.

Story has it that Queen Mayadevi was strolling in the garden at Lumbini, in northern India. Feeling tired she sat under a tree and fell asleep. In a dream she saw a six-tusked white elephant entering her body. After this she gave birth to a child through the right side of her ribcage. When her son, Siddhartha, was actually born, his horoscope was made. It predicted that he would either become a monarch or a world famous ascetic.

Baisakhi

Baisakhi is the start of New Year for Hindus and the anniversary of the foundation of the Khalsa by Guru Gobind Singh. When the Mughal emperor Aurangzeb imposed the Jaziya tax only on Hindus they appealed to Guru Tegh Bahadur for help.

Encouraged by his young son, Gobind Rai, Guru Teg Bahadur went to Delhi but was imprisoned and executed. Becoming the tenth Sikh Guru, Gobind Rai asked all Sikhs to meet at Anandpur Sahib on Baisakhi Day on 30 March 1699.

Holi

Celebration for Holi starts in Nandagaon and Barsana near Mathura a week before the rest of the country. Men of Nandagaon storm into Barsana to hoist their flag over Shri Radhikaji's temple. The women of Barsana rush towards them with long wooden sticks beating those who cannot protect themselves.

The fleeing men wear padded clothes but are not allowed to retaliate. In this camaraderie, captured men are thrashed, forced to wear female attire and dance. So it was with Lord Krishna who was made to wear a sari and dance with the gopis.

Mahashivratri -

Festival of India Celebrated in end February or early March each year. Three stories are associated with this festival. Some say that when Parvati asked Shiva which Vrata, fast, would be suitable for his bhakti, Shiva named this one.

Another legend has it that once Brahma and Vishnu were involved in an ego clash. To prove the point that there is more to life than just powers of embodied beings; Shiva assumed the form of a pillar whose top and bottom could not be seen. Vishnu went down and Brahma went up, but in spite of traveling for years, they were unable to find the beginning or the end. Realizing the limitations of their own powers, they were humbled. Henceforth this day was called Mahashivratri.

National Festivals of India :

Mainly three festivals are celebrated as National Festivals of India.

1. Gandhi Jayanti [October 2nd]: Gandhi Jayanti is celebrated as National Festivals in 2nd October. This day Mahatma Gandhi was born in Porbandar [Gujarat]. He is also known as "Father of Nation".

2. Independence Day [August 15th] : The most important day of Indian history is 15th August 1947. India's freedom from British Raj in that day. We are celebrated 15th August as National Festival.

3. Republic Day [January 26th] : 26th January is celebrated as National Festivals because Constitution of India came in that day. We are celebrated 26th January as National Holiday.

These have main festivals in India.

These are all are known and major fair and festivals in India but there are some are unknown fair-Festivals and oral festivals, which are came by generation to generation. And also some unknown festivals, art and folk literature are recognized by media like print media, electronic media, web media and also social media given by information to each peoples and this younger generation. Because grand father-mother are also major role to inform to their garnd children. Which fair and roots of festivals and also so many artiest they painted painting, pictures, motion pictures , lore song, riddles, ballades, happiest song, sad song and some mythological stories which are connected to old eara like: The Mahabharata, The Ramayana, Shakuntal this are converted in drama and present to this era.

And also some forms which are connected , present each states like in Maharastra: Tamasha, Powada, Keertana, kokani: Dashavatar, Karantaka: Yakshagana, North India : Noutanki, Uttar Pradesh: Ramlila and Raslila, Bengal: Jatra, Gujarati: Bhavai, Tamilnadu : Therukoothu and Puppetry , street play these all thing are presented past, Present and future. Thus, all thing of Festivals are in oral and also written by known and unknown peoples. These are all refernces search by each media person and collecting Data, then write articles about festivals

When it's stared to write this research paper I have been interview of Sub- Editor Mr. Rajan Vardan of Dainik Pudhari (Kolhapur), Sub-Editor Mr. Rahul Bamane of Dainik Tarun Bharat(Kolhapur) and also observation in Dainik sakal news paper too.

Each Newspaper has their own ethices, terms and also they give preference. Because when observing the news paper they are giving preference political news, educational news, developmental news, cultural news and also sport news. When there are some special events that time focuse on them too. They divided some group link children, women, young generation, old generation and focusing interested peoples and include them. And each newspapers gives space for fairs and festivals.

When we are thinking about fair and festivals, that time starting each newspaper focusing this festivals , and giving information about that festivals, which clothes put on, which food have to eat, which play are there. E.g. in Sharavan which thing has, all women pray or worship to Lord Shiva. This information also writng on newspapers, in Ganesh chaturthi. Which festivals have been to near that time whatever thing has on that time this all things in market? Also whatever has in market this information given by print media to peoples?So in festivals season's print media have played major role. Because print media give information, knowledge to peoples.⁷

Conclusion:

Almost every Fair-Festival has their Tradition at least once a year. There are some practices of festivals which are observed on a daily by the members of that particular community. To consider all, we could see that cultures vary a lot in different countries and in different families. These all festivals presented each area, states, their languages, and their lord. In India number of caste, religions have there. Grand fatherand mother also play major role and that like print media too. Each newspapers gives space for fairs and festivals.

References:

1. Mass Communication in India by Keval J. Kumar (page no. 1 to 2)
2. <https://www.questionpro.com/blog/descriptive-reseach/amp>
3. <https://www.thenews.com.pk/print/188562-why-festivals-are-important>
4. "Jan Sanwad Sidhhant Ani Vewahar" by Rama Golavalaker- Potadukhe.
5. What are Technology's Effects on Culture? Reseach paper by Rutuja Nilesh Kasar.
6. <http://www.allprojectreports.com/CBSE-HBSE-School-Projects/Biology-Project-Report/festivals-of-india.htm>
7. Interview of Sub- Editor Mr. Rajan Vardhan(Dainik Pudhari) and Sub-Editor Mr. Rahul Bamane(Dainik Tarun Bharat)

Importance of Fairs and Festivals in India

Dr . P. L. Harale

Asst. Prof of commerce

Shri. L. K. Khot College of Commerce Sankeshwar

Introduction

Fairs and festival are an important part of social activities of man. They are arranged all over the world in variety of ways. Some celebrations are specific to certain areas and some are celebrated by different group, communities in certain villages, cities or even state or country. This gives raise to fairs and festivals their own local flavors. Fairs and Festivals are important parts of the Indian cultural life. The life of Indian people revolves around the fairs and festivals . In India traditional fairs and festivals are connected with religious beliefs, changing seasons harvest etc. They are varied in origin.Many of them are performed in a particular manner in different parts of the country. They attract a large number of people from distant places. Hence fairs and festivals have tremendous tourism potential both domestic as well as foreign.

Objectives

The following are the objectives of the present study

- To understand concept and classification of festivals and fairs
- To discuss significance of festivals and fairs

Methodology

The present study is based only on secondary data. The data were collected from books, Journals and website.

The concept and classification of festivals and fairs

Concept.

Festivals and fairs are an important part of the cultural life of the people. They have educational, social as well as religious characteristics. They serve the need of social interaction not only for economic subsistence but also for emotional integration and better understanding of one another. The festivals and fair reflect the cultural heritage of the people and also serve to revive it. These are as old as the human race. The geographical features of the country, its history, people and their religious faiths contribute towards the evolution and development of various fairs and festivals

Classification

Festivals and Fairs play a great part in the life of the people. These may be classified as under.

- Religious Fairs
- Fairs connected with festivals
- Agricultural Fairs
- Commercial and Trade Fairs
- Seasonal Fair
- National and state level Fair.

Importance of Festivals in life

Festivals play an important role in even one's life. During festivals all the family members meet at a place.Celebrate the festival together . Now a days in these busy life's festivals are the only days for meeting the family members and spending time with them. For every festival there is one reason behind it.During festivals like pongal,Dewali all family members are meet and celebrate and spend Joyfully. Festivals are an expressive way to celebrate glorious heritage, culture and traditions. They are meant to rejoice Special moments and emotions in our lives They play an important role to add stricture to our social lives and connect us with our families and backgrounds.

All festivals and Fair are cultural in one way or another. There are many types of cultural festivals such as National, Religious and seasonal. They all serve the purpose of bringing happiness to our lives, and strengthen our sense of community.

Festival is an auspicious day or period of religious or other celebration prevalent in all societies and religious communities. Festivals are an important part of our life. Most of the festivals in India are associated with religion. The Indians celebrate Durga Pooja with great enthusiasm. Deepavali a festival of lamps or light is another excellent festival. Vasant panchami, Ganesh Chaturthi, Pongal, Rathayatra, Sivaratri, Raksha Bandhan and many other festival are observed all over India. It is a happy feature in Indian scenario that now men and women of all religious communities share the pleasure of festivals of other communities. Thus National integration is strongly cemented. There are many non religious festivals like National festivals and Harvest festivals. The effects of festivals are very wholesome for an individual and for the society

- They relieve us from monotony of life
- Festivals create an environment of cultural harmony
- Festivals teach us to forget our enmity and embrace one another in a bond of love
- Moral, ethical, Social values of life mix up with entertainment through festivals

Conclusion

The Festivals of India make the lives of the Indian citizens enthusiastic and colorful. They bring the people of India together and unite them. Fairs and festivals are very important in regional development and in socio-economic transformation of the region. The people arrange their religious activities.

References

1. Sharma and Gupta "Fairs and Festivals of India" pustak mahal Delhi 2006
2. Shodhaganga. Infleeb.net.ac in
3. www.importantindia.com

**Role of Trade Fairs in Creating Employment Opportunities among the
Self-Help Group Members- A Case Study**

Dr.Vidula Dnyaneshwar Vyavahare.

Associate Prof. Department of Economics.

Prof. Ramakrishna More Arts, Commerce and Science College,

Akurdi, Pune 411044 State of Maharashtra, India.

1. Introduction:

The Self-Help Groups in India-an Indian Model of Microfinance is supported by the government, non-government organisations, philanthropists, political leaders, trusts foundations etc.All these players see the Self-Help Groups (SHGs) as helpful in women empowerment, reducing poverty and expanding the enterprise sector in India. Any form of microfinance in the world has emerged to deal mainly with poverty. The basic objective of these forms is to initiate or support existing income-generating activities (IGAs) of the beneficiaries of the microfinance institutions (MFIs). In India, the SHGs are formed to save small amounts and take a loan for either consumption/productive purposes if needed. All/some/a single beneficiary of the group runs IGA/IGAs. Participation in the trade fairs which are organised especially for them or in which they can participate sometimes inspires them to start any IGA or run the existing IGA/IGAs professionally/seriously/on a larger scale than before.Thus, these events may create self-employment and these self-employed SHG members may create employment.The *Bhimthadi Jatra* is an exhibition which is being conducted on a national level and mainly for the SHG members though there are other stallholders also who are not the SHG members like N.G.O.s, agriculturists, trusts, foundations, women entrepreneurs, branded companies etc.Participation in this fair is observed to create self-employment and employment among SHG members.

2. Objectives of the study:

- a. To study whether the *Bhimthadi Jatra* could create self-employment among the SHG members
- b. To study whether the *Bhimthadi Jatra* could create employment by the SHG members.

3. Research Methodology:

The study is based on primary and secondary data. The primary data is collected by taking interviews of the participating SHG members in the *Bhimthadi Jatra*. A structured interview schedule was prepared which included closed-ended and open-ended questions. The secondary data is collected from the organisers of the *Bhimthadi Jatra* and the government documents.The *Jatra* started in the year 2006. Till 2009 the organisers did not charge registration fees for the stallholders. From the year 2010, the registration fees were started and gradually they were increased. Some SHG members were given stalls free of charge also after starting the registration fees for the stallholders. However,some could get sponsors like NABARD,PDCC,various nationalised banks like Bank of Maharashtra.etc. Others had to pay registration fees. Therefore, the two years from the beginning of the registration fees were selected for the study-2010 and 2011.The SHG members who participated in these two consecutive years were contacted and interviewed. The data was analysed and inferences were drawn. Total of 240 SHG members were studied who participated in the two consecutive years.

4. The Meaning of the SHGs:

According to the RBI, ‘A Self-Help Group is a registered or unregistered group of micro-entrepreneurs having homogenous social and economic background voluntarily, coming together to save small amounts regularly, to mutually agree to contribute to a common fund and to meet their emergency needs on mutual help basis. The group members use collective wisdom and peer pressure to ensure proper end-use of credit and timely repayment thereof. In fact, peer pressure has been recognised as an effective substitute for collaterals’.

5. About *Bhimthadi Jatra*:

The *Jatra* is being organised from the year 2006 once in a year in Pune city of the state of Maharashtra of India. It is organised for 4-5 days. If for some reasons it is not organised in a year then it is organised twice in the next year. It is organised by Sharda Mahila Sangh which is an N.G.O. This N.G.O is a part of the Agricultural Development Trust, Baramati. The *Bhimthadi* is a geographical area situated on the banks of river Bheema. The *Bhimthadi* Taluka is in the area of Supe and Baramati.

6. Creating Self-Employment in the *Bhimthadi Jatra*:

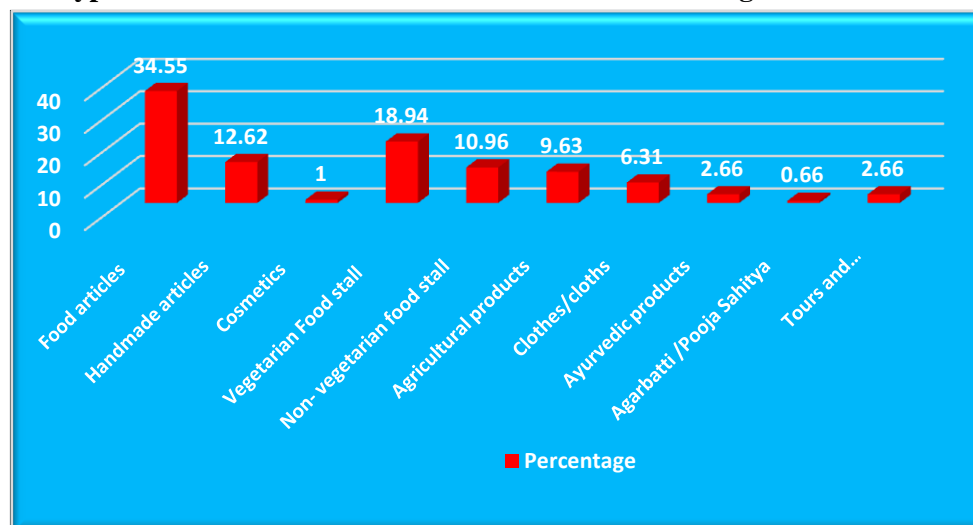
The SHG members participating in the *Bhimthadi Jatra* were engaged in various types of the IGAs. Following table and figure explain the types.

Table No1: The Types of the IGAs the SHG Members Were Conducting:

The Type of the IGA	No. of Respondents	Percentage
Food articles	104	34.55
Handmade articles	38	12.62
Cosmetics	03	1.00
Vegetarian Food stall	57	18.95
Non- vegetarian food stall	33	10.96
Agricultural products	29	9.63
Clothes/cloths	19	6.31
Ayurvedic products	08	2.66
Agarbatti /Pooja Sahitya	02	0.66
Tours and travel, Vastushastra, Astrology etc.	08	2.66
Total	301	100

Source: Primary Data

Figure No.1: The Types of the IGAs the SHG Members Were Conducting



Source: Primary Data

From table No.1, and figure no.1 it can be observed that the largest proportion of the SHG members was engaged in the businesses of the food articles (34.55 per cent) (104). The food articles like *Papadum*, *Kurdaya*, *Bharli Mirchi*, pickles of various types, *Laddu*, *Vadi*, snacks of soya and other grains, chocolates etc. were prepared by the respondents. After that vegetarian stalls were held by the SHG members (18.94 per cent) (57). In the vegetarian food stalls, regular Indian *Thali* with chapatti, rice, dal, vegetable buttermilk and other Indian dishes like *Thalipeeth*, *Masvadi*, *Puranpoli*, *Mande*, *Bhajiya*, *Vada Pav*, *Pulav*, Chinese dishes like noodles, Manchurian etc. were served. In the non-vegetarian stalls, the items like chicken, mutton, lollypop, fish etc. were served. In handmade articles, imitation jewellery, purses, bags, terracotta articles, Warli paintings, articles of glass etc. were sold. In the agricultural products organic and hand pound

products like all types of cereals, *Hurda*, various fruits and vegetables etc. were sold. Though the no.of the respondents is 240,the respondents were doing more than one business. Therefore total responses were more than 240.

Out of 240 SHG members,45.83 per cent (110) SHG members said that they started their IGAs/run their IGAs seriously and professionally after participating in the *Bhimthadi Jatra* first.The reason was that they did not have self-confidence whether they would be able to run any IGA. That confidence they could gather after participating in the *Bhimthadi Jatra* first. Secondly, they could know which types of businesses they could do or would be profitable/more profitable to run. It means the *Bhimthadi Jatra* was successful in creating self-employment among the SHG members. The SHG members could become businesswomen due to their participation in the *Jatra*.

6.1 Profits Earned by the SHG Members

The IGAs of the women led to the profits which may be their sole income of the family or a part of the family income. The profits earned in the *Bhimthadi Jatra* added to the profits of their regular IGAs. Thus, the size of the profits in the *Bhimthadi* may be important in their self-employment

Following table reveals the profits earned by the respondents in their regular IGAs and the *Jatra*. The profits earned were calculated in the year 2010 and the year 2011.

Table no. 2: Total Profits Earned by the Respondents in the Year 2010:

Total Profits in the Year 2010 In Rs.	No .of Respondents in the Regular IGAs (2010)	Percentage (2010)	No. of Respondents in the <i>Jatra</i> (2010)	Percentage (2010)	No. of Respondents in the Regular IGAs (2011)	Percentage	No. of respondents in the <i>Jatra</i> (2011)	Percentage
Negative profit	01	0.42	05	2.08	00	0.00	07	2.92
Upto 5000	26	10.83	51	21.25	24	10.00	42	17.5
5001-10000	24	10.00	35	14.58	21	8.75	32	13.33
10001-20000	33	13.75	40	16.67	31	12.92	46	19.17
20001-50000	43	17.92	56	23.35	47	19.58	58	24.17
50001-100000	40	16.67	35	14.58	41	17.08	38	15.83
100001-200000	38	15.83	14	5.83	39	16.25	13	5.42
200000-300000	20	8.33	04	1.66	19	7.92	04	1.66
300001-500000	07	2.92	00	0.00	08	3.33	00	00
500001-1000000	06	2.50	00	0.00	07	2.92	00	00
100001-2500000	02	0.83	00	0.00	03	1.25	00	00
Total	240	100	240	100	240	100	240	100

From table no.2 it can be said that in both the years 2010 and 2011 from the category up to Rs.5000 to the category Rs.20001-50000 the respondents in the *Bhimthadi Jatra* were more than that of the regular IGAs. It means the amount the respondents were getting in terms of profitsin the *Bhimthadi Jatra*was animportant support to their income from their regular IGAs.

7. Creating Employment in the *Bhimthadi Jatra*: Total of 240 respondents 32.92 per cent (79) SHG members employed employees in the *Bhimthadi Jatra* and45.83 per cent (110) in their regular IGAs.in the years 2010 and 2011. Total 28.33 per cent (68) SHG members employed employees in both their regular IGAs and in the *Bhimthadi Jatra* in the year 2010 and 29.58 per cent (71) respondents in the year 2011. The SHG members who employed employees in the *Jatra* and not in the regular IGAs were 10.83 per cent (26) in the year 2010 and 12.50 per cent (30) in the year 2011. It means in the *Jatra*some of the SHG members were getting more business in the short period than their regular IGAs.Therefore, they needed employees and these people could get employment for that period and earn some income though for a temporary period.Following table reflects

the no.of employees employed by the SHG members in their regular IGAs and the *Jatra*. Only four to five days of business in the *Jatra* became comparable with their regular businesses in this way.

Table no.3: No. of Employees Employed by the SHG members:

No. of Employees	No.of Respondents in the Regular IGAs.(2010)	Percentage (2010)	No. of Respondents in the <i>Bhimthadi</i> (2010)	No.of Respondents in the Regular IGAs.(2011)	Percentage (2011)	No. of Respondents in the <i>Bhimthadi</i> (2011)	Percentage (2011)
1-5	68	61.82	51	65	59.09	51	64.56
6-10	22	20.00	20	25	22.73	20	25.32
11-15	09	8.18	04	09	8.18	04	5.06
16-25	06	5.45	04	06	5.45	04	5.06
Above 25	05	4.55	00	05	4.55	00	0.00
Total	110	100	79	110	100	79	100

Source: Primary Data

From table no.3 it can be said that the employees employed in the *Bhimthadi Jatra* ranged from 1 to 25 and above 25 also. It means people were getting employment though for a short period in the *Bhimthadi Jatra*. The SHG members were employing more employees in their regular businesses as the businesses were conducted continuously.

The payments made to the employees by the SHG members in their regular IGAs and in the *Jatra* were also studied. Following table depicts the payments made to the employees by the SHG members.

Table No.4: Payments Made to the Employees by the SHG Members:

Payments Made in the Regular IGAs (in Rs.)	No. of Respondents in the Regular IGAs (2010)	Percentage (2010)	No. of Respondents in the <i>Bhimthadi</i> (2010)	Percentage (2010)	No. of Respondents in the Regular IGAs (2011)	Percentage (2011)	No. of Respondents in the <i>Bhimthadi</i> (2011)	Percentage (2011)
Upto 1000	03	2.73	05	6.33	02	1.82	03	3.80
1001-2000	03	2.73	10	12.66	04	3.64	11	13.92
2001-3000	04	3.64	15	18.99	02	1.82	12	15.19
3001-5000	06	5.45	17	21.52	08	7.27	18	22.78
5001-10000	04	3.64	17	21.52	03	2.73	17	21.52
10001-20000	10	9.09	11	13.92	11	10.00	14	17.72
20001-30000	09	8.18	01	1.27	08	7.27	01	1.27
30001-50000	10	9.09	03	3.80	11	10.00	03	3.80
50001-100000	25	22.73	00	00	25	22.73	00	0.00
100001-112500	36	32.73	00	00	36	32.73	00	0.00
Total	110	100	79	100	110	100	79	100

Source: Primary Data

From table no.5 and graph no.5 it can be said that upto the range of Rs.10001-20000; more respondents were found in the *Bhimthadi Jatra* than in their regular IGAs in the year 2010.and 2011 also. It was observed that five per cent (12) SHG members were paying more payments to their employees in the *Jatra* than their regular IGAs in case of the respondents who were employing employers both in the regular IGAs and in the

Bhimthadi Jatra in the year 2010 and 6.25 per cent (15) in the year 2011. Thus, their volume of business was more in the *Jatra* than their regular businesses.

8. Conclusions:

The Self-Help Groups is an Indian model of microfinance. It is supported by the government of India, N.G.Os, trusts, philanthropists and other players as an important initiative for poverty alleviation, women empowerment and expansion of the enterprise. The SHG members need to start an IGA/IGAs being a member of an SHG to be self-employed. The trade fairs like *Bhimthadi Jatra* may give them a start to undertake any IGA. Such events may support their existing IGAs also in an appreciable manner. The income earned from such events was sometimes found to be more than the IGAs the SHG members conducted on a regular basis. The SHG members were also found to create employment in the *Jatra*. The SHG members were found to employ more employees in the *Jatra* than their regular IGAs in some cases and the payments made to the employees in the *Bhimthadi Jatra* were also found more in some cases. It means the businesses which the SHG members were getting in the *Jatra* were comparable with their regular IGAs. Thus, events like *Bhimthadi Jatra* are found to be an important tool for the creation of self-employment and employment as well as supporting employment and self-employment in the country.

9. References:

1. A Handbook on Forming Self Help Groups (SHGs), National Bank for Agricultural and Rural Development.
2. Ajay Kumar Chauhan (2017) Research Analytics, a Practical Approach to Data Analysis, Dreamtech Press, New Delhi, ISBN:978-93-86052-27-8,
3. Joanna Ledger wood, Sustainable Banking with the Poor, Microfinance Handbook An Institutional and Financial Perspective, The World Bank, 18771, The World Bank, Washington D.C., p.18
4. Kothari C.R, (2012), Research Methodology Methods and Techniques, Second Revised Edition, New Age International Publishers
5. Aloysius P. Fernandez (2006), History and spread of the self-help affinity group movement in India The role played by IFAD, Occasional Papers Knowledge for development effectiveness, p.8
6. Ramnath H.R, (2010), Research Methodology and Operations Research, (2010), Himalaya Publishing House Pvt. Ltd.
7. Report of the Steering Committee on Micro-Finance and Poverty Alleviation, The Eleventh Five Year Plan (2007-08 - 2011-12), (2009). Development Policy Division Planning Commission New Delhi, Pp. 6-12
8. Singh, G.B., (2015), Research Methodology with SPSS, Paradise Publishers, 978-93-83099-25-2.
9. Status of Microfinance in India 2017-18, Microcredit Innovations Department Nabard. pp.1,8
10. <https://rbi.in>
11. www.bhimthadijatra.com

भारतातील 29 राज्यांमधील प्रमुख उत्सव व त्यांचे आर्थिक महत्त्व

डॉ. तेजस्विनी बी. मुडेकर

प्राचार्या,

कमला कॉलेज, कोल्हापूर.

'अग्नी, उदक, दुर्धर व्याधींपासून जनपदांचे संरक्षण करण्याकरिता पूजाविधी आणि उत्सव साजरे केले जात असत.'

- कौटिलिय अर्थशास्त्र

प्रस्तावना

भारतात अनेक जाती, धर्म पंथाचे लोक राहतात आणि प्रत्येक व्यक्तीला आपल्या धर्मानुसार, पद्धतीनुसार जगण्याच्या अधिकार घटनेनेच प्राप्त करून दिला आहे. त्यामुळे भारताच्या विविध प्रांतात अनेक सण व उत्सव हे त्याच्या धर्म, पंथ, प्रथा परंपरेनुसार साजरे केले जातात. भारत हा शेतीप्रधान देश आहे. 80% लोक हे शेती व शेती संबंधित व्यवसाय करतात त्यामुळे अनेक जत्रा, यात्रा या सुगीच्या हंगाम झाल्यानंतर म्हणजे रब्बी व खरीप हंगामानंतर अत्यंत उत्साहाने पार पाडल्या जातात. या सण आणि उत्सवांना आर्थिक, सामाजिक, सांस्कृतिक, मानसिक व राजकीय ही महत्त्व आहे. देशाची आर्थिक, सामाजिक, अध्यात्मिक, मानसिक प्रगती ही सण-उत्सवांमधील व्यवहारांमधून होताना दिसते. भारतात साजरा केला जाणारा प्रत्येक सण व उत्सव हा त्या त्या समाजाचे प्रतिबिंब असतो. हे सण आणि उत्सव सामाजिक व राष्ट्रीय एकात्मतेचे प्रतिक आहेत. भारतातील अनेक सण आणि उत्सव हे विविध धर्मांतील लोक एकोप्याने साजरे करतात.

शोधनिबंधाची उद्दिष्टे

- 1) भारतातील 29 राज्यात साजरे केले जाणारे प्रमुख उत्सव अभ्यासणे.
- 2) भारतात साज-या केल्या जाणा-या उत्सवांचे आर्थिक महत्त्व समजावून घेणे.

अभ्यास पद्धती

सदर शोधनिबंध लिहिताना हा दुय्यम सामग्रीचा आधार घेतला असून संदर्भ ग्रंथ, मासिके, संकेतस्थळे यांच्या आधाराने माहिती संकलित केली आहे.

विविध राज्यातील महत्त्वाचे उत्सव

भारत हा विविध संस्कृतींचा देश आहे. प्रत्येक राज्याची स्वतःची अशी संस्कृती आहे आणि प्रत्येक राज्याचे उत्सव दुस-या राज्यांपेक्षा भिन्न आहेत ते त्या राज्याच्या संस्कृतीचे आरसे आहेत. प्रत्येक राज्यात अनेक उत्सव साजरे केले जातात, या ठिकाणी प्रमुख उत्सवांचा उल्लेख केला जातो.

1) आंध्र प्रदेश-ब्रम्होत्सव

आंध्र प्रदेशातील तिरुपति येथील व्यंकटेश मंदिरामध्ये साजरा केला जाणारा हा शुभ वार्षिक उत्सव आहे. या संपूर्ण संसाराची निर्मिती ही ब्रम्हदेवांनी केली त्यासाठी पुष्करिणीच्या तीरावर व्यंकटेश्वराची श्रीदेवी, भू देवी यांच्यासह पूजा केली जाते. ऑक्टोबर महिन्यात 9 दिवस ही पूजा केली जाते.

2) अरूणाचल प्रदेश- लोसार

लोसार हा शब्द दोन शब्दांनी बनला आहे. 'लो' (Lo) म्हणजे वर्ष आणि 'सार' (Sar) म्हणजे नव. तिबेटी नव्या वर्षाच्या स्वागतासाठी 'मोनपा' जातीचे लोक मोठ्या उत्साहाने हा उत्सव साजरा करतात. वाईट प्रवृत्ती नष्ट व्हाव्यात व नवे वर्ष सुख समृद्धीचे जावो यासाठी हा सण साजरा होतो. नृत्य, संगीत, मनोरंजक लढाई या बाबी येथे असतात. हा उत्सव जानेवारी किंवा फेब्रुवारी महिन्याच्या शेवटी असतो.

3) आसाम-भोग बिहू

हा उत्सव आसाम मध्ये नव वर्षाच्या सुरुवातीस साजरा होतो. नव्या कृषी वर्षाची ही सुरुवात असते. या उत्सवात तरुण मुले "बिंदु गाणे" म्हणतात व "मुकोली बिंदु" हे नृत्य करतात. त्या निमित्ताने मेळे भरवले जातात, देव-देवतांची पूजाअर्चा केली जाते. सुग्रास भोजनाचे आयोजन केले जाते.

4) बिहार-छठ पूजा

बिहार मध्ये सूर्य देव व त्यांची पत्नी उषा यांची सुख समृद्धी व करण्यासाठी मोठ्या उत्साहात पूजा केली जाते. सुंदर पोशाख करून सर्व लोक नदी किनारी पोहोचतात, दिवे पाजळले जातात, गंगा मातेला वंदन करून स्तुतीपर गाणी गायिली जातात. ऑक्टोबर-नोव्हेंबर मध्ये ही पूजा केली जाते.

5) छत्तीसगड-दसरा

स्थानिक लोकांकडून पारंपारिक रीति-रिवाजानुसार हा उत्सव साजरा करतात. देवी दंतेश्वरी ही सर्वोच्च शक्तीचे प्रतिक मानली जाते. जगदलपूर मध्ये दंतेश्वरी मंदिरात विशेष पूजा मांडली जाते. 75 दिवस ही पूजा केली जाते.

6) गोवा-कार्निव्हल

गोव्यातील कॅथेलिक लोकांचा हा उत्सव आहे. 18 व्या शतकानंतर हा उत्सव साजरा केला जाऊ लागला. कार्निव्हल मध्ये मोठी शोभायात्रा निघते त्यावेळी बैलगाडी, घोडागाडी व विविध शोभा रथांचा समावेश असतो. हा उत्सव फेब्रुवारीत साजरा होतो.

7) गुजरात-जन्माष्टमी

हा उत्सव संपूर्ण भारतात साजरा केला जातो पण गुजरात मध्ये विशेष रूपाने साजरा होतो. मंदिरे सजवली जातात. रात्रभर प्रार्थना व भजन आयोजित केले जाते. लहान मुलांना श्रीकृष्णाच्या रूपात सजवले जाते. भाद्रपद कृष्ण अष्टमीला हा उत्सव असतो.

8) हरियाणा-बैसाखी

हरियाणा व पंजाब मधील शेतकरी रब्बी पिकांच्या कापणीनंतर साजरा करतात. ढोलाच्या तालावर भांगडा नृत्य केले जाते. मेळे भरवले जातात. कुस्तीचे खेळ खेळले जातात. हा उत्सव एप्रिल मध्ये साजरा होतो.

9) हिमाचल प्रदेश-महाशिवरात्र

हिमाचल प्रदेशातील भूतनाथ (भगवान शिव) मंदिरात सात दिवस हा उत्सव चालतो. शिवाला दूध, लोणी, दही, मध आणि साखर एकत्रित करून पंचामृत बनवून त्यांचा प्रसाद चढवला जातो. हा उत्सव फेब्रुवारी-मार्च मध्ये साजरा होतो.

10) जम्मू काश्मिर- ईद-उल-फित्र

मुस्लिम समुदाय रमजान महिन्यात पूर्ण महिना उपवास करतात व या महिन्याच्या शेवटी ईद साजरी केली जाते. बक-यांच्या बळी चढवला जातो.

11) झारखंड-हाल पुन्हा

हा आदिवासींचा उत्सव आहे. हा शेती विषयक सण आहे. हा सण म्हणजे शेतीच्या पेरणीची सुरुवात आहे. शेतकरी आपल्या एखाद्या शेतात पेरणी करून या उत्सवास प्रारंभ करतो.

12) कर्नाटक-उगादी

कर्नाटक मध्ये 'उगादी' या उत्सवाने नव वर्षांचे स्वागत केले जाते. भगवान ब्रम्हाने या शुभ दिवशी ब्रम्हांडाची निर्मिती केली असे स्थानिक लोक मानतात. या दिवशी शुभ कामांना सुरुवात केली जाते. या दिवशी घर व देवघरे फुले व आंब्याच्या पानांनी सजवतात.

13) केरळ-ओनम

केरळ मध्ये खास करून 'मल्याळी' लोकांकडून अत्यंत आनंदाने हा सण साजरा केला जातो. या दिवशी फुलांच्या मोठ्या रांगोळ्या बनवतात. नावांच्या शर्यती, रस्सीखेच, संगीत, नृत्य, मार्शल आर्ट, प्रदर्शन यांचे आयोजन केले जाते.

14) मध्य प्रदेश-दिवाळी

हिंदूंचा मोठा सण अंधारातून प्रकाशाकडे, वाईटातून चांगल्या कडे नेणारा हा सण दिव्यांचा मानला जातो. हा सण पाच दिवसांचा असतो. धनतेरस, नरक चतुर्दशी, लक्ष्मीपूजा, गोवर्धन पूजा, भाऊबीज साजरी केली जाते. नवे कपडे खरेदी, घरांची रंगरंगोटी केली जाते.

15) महाराष्ट्र-गणेश चतुर्थी

गणपतीच्या विशाल मूर्तीची सार्वजनिक ठिकाणी मांडव घालून प्रतिष्ठापना केली जाते. लाडू, मोदक यांचा प्रसाद केला जातो. घरांमधून 5 दिवस व सार्वजनिक ठिकाणी 10 दिवस हा उत्सव साजरा केला जातो. अनेक सांस्कृतिक कार्यक्रम साजरे केले जातात.

16) मणिपुर-याओशंग

या उत्सवात थबल चोंगबा नृत्य मणिपुरी लोकांकडून केले जाते. यात तरुण-तरुणी एकमेकांचे हात पकडून नृत्य करतात. एकमेकांना रंग लावले जातात. पिचकारीने पाणी उडविले जाते.

17) मेघालय: नोंगकर्म नृत्य महोत्सव

खासी जातीचे लोक नोंगकर्म नृत्य महोत्सव पाच दिवस साजरा करतात. बंसी सिंरचार देवीची पूजा ही पिके चांगली यावीत व सुख समृद्धी नांदावी म्हणून केली जाते. पारंपारिक वेशात अविवाहित तरुण-तरुणी नृत्य करतात.

18) मिझोराम-चपचार कुट

शेती ही पेरणीसाठी तयार करण्याचे प्रतिक असणारा हा उत्सव आहे. लोक विविधरंगी पोशाख व चेह-यावर वेगवेगळे मुखवटे व दागिने घालून नृत्य करतात. पारंपारिक गाणी गातात. फ्लॉवर शो, हस्तकौशल्य उत्पादने, फूड फेस्टीव्हल, संगीत स्पर्धा आयोजित केली जाते.

19) नागालँड-हॉर्नबिल उत्सव

1 ते 10 डिसेंबर हा उत्सव साजरा होतो. नागा संस्कृती पुनर्जिवीत व्हावी यासाठी सर्व नागा जाती जमाती एकत्र येतात. आपल्या परंपरा सादर करतात. फ्लॉवर शो, नागा कुस्ती, खेळ सादर केले जातात.

20) ओडिसा-राजा परबा

पृथ्वी मातेला समर्पित हा उत्सव आहे. शेती क्षेत्रात समृद्धता यावी यासाठी स्त्रीत्वाला सन्मानित

करणारा असा हा उत्सव आहे. या काळात देवीचा मासिक धर्म आहे असे मानले जाते त्या दिवशी झाडांची छाटणी करण्यास बंदी असते.

21) पंजाब-लोहडी

13 जानेवारीला मकर संक्रांतीच्या आधी एक दिवस हा उत्सव हिंदू व शीख धर्मीय लोकांकडून साजरा केला जातो. हा उत्सव सूर्यदेवाला समर्पित आहे. लहान मुले एक आठवडाभर जळाऊ लाकडे गोळा करतात. लोहडी दिवशी नृत्य गायनासह लाकडे पेटविली जातात.

22) राजस्थान-गणगौर

देवी पार्वतीच्या सन्मानार्थ हा उत्सव होळीनंतर पंधरा दिवसांनी साजरा होतो. अविवाहित तरुणी चांगल्या पतीच्या प्राप्तीसाठी व विवाहित महिला पतीच्या सुरक्षिततेसाठी प्रार्थना करतात. गौरी व शीख यांची शोभायात्रा काढली जाते.

23) सिक्कीम-सागा दावा

हा उत्सव भगवान बुद्ध यांचा जन्म, आत्मज्ञान व मोक्ष यांचे स्मरण करून दिवे पाजलेले जातात.

24) तामिळनाडू-पोंगल

हा दक्षिण भारतातील लोकप्रिय उत्सव आहे. उत्तरायणची ही शुभ सुरुवात मानली जाते. पहिल्या दिवशी जुन्या वस्तू नष्ट केल्या जातात. घरांची साफसफाई केली जाते. त्या भांड्यात नवे तांदूळ शिजवून पक्वान बनवले जाते. सूर्योपासना केली जाते. गायी-बैलांना सजवले जाते. 'जल्लीकटू' ही बैलांची लढाई होते.

25) तेलंगाना-बोनालु

हा उत्सव महाकालीला समर्पित आहे. देवी यल्लमाचीही पूजा केली जाते. नव्या मातीच्या किंवा पितळेच्या भांड्यात दुध, गुळ, तांदूळ यापासून पक्वान तयार केले जाते.

26) त्रिपुरा-खारची

जुलै-ऑगस्ट मध्ये त्रिपुरामध्ये चौदा देवतांची पूजा केली जाते. 'खारची पूजा' याचा अर्थ पृथ्वी देवतेची पूजा. या दिवशी बकरी, कोंबडी, मिठाई यांचा प्रसाद केला जातो. धरती मातेला शुद्ध करण्यासाठी ही पूजा केली जाते.

27) उत्तर प्रदेश-नवरात्री

देवी दुर्गाची पूजा नऊ दिवस केली जाते. मांडव घालून देवीची मूर्ती स्थापित केली जाते. नऊ रात्री नृत्य, गायन, संगीत यांचे आयोजन केले जाते. शेवटी मातेची मूर्ती नदी मध्ये विसर्जित केली जाते.

28) उत्तराखंड-गंगा दशहरा

उत्तराखंड येथील गंगा नदीच्या प्रमुख घाटावर हा उत्सव साजरा केला जातो. पाप मुक्तीसाठी गंगा स्नान केले जाते. नदीला मिठाई, फुले भेट केली जातात. पुराण कथेनुसार या दिवशी गंगा नदी पृथ्वीवर अवतरली. गंगेची मोठ्या भक्तीभावाने आरती केली जाते.

29) पश्चिम बंगाल-दुर्गापूजा

देवी दुर्गेची पूजा उत्साहात केली जाते. मांडव घालून सामुदायिक पद्धतीने पूजा केली जाते. नृत्य, गायन, सांस्कृतिक कार्यक्रम केले जातात.

उत्सवांचे आर्थिक महत्व

भारतात अनेक प्रकारचे उत्सव साजरे केले जातात आणि त्यामुळे अर्थव्यवस्थेला चालना मिळते.

1) ग्रामीण विकास

अनेक सण, उत्सव, यात्रा, जत्रा या ग्रामीण भागात मोठ्या प्रमाणात व मोठ्या उत्साहाने साज-या केल्या जातात. त्या कालावधीत जनावरांचे बाजार, शेती साहित्याचे बाजार भरतात. अन्नधान्य, कपडे, सजावटीचे साहित्य त्यांनी स्थानिक बाजारपेठेत निर्मिती करून विक्री केली जाते. सुगीनंतर हे सण, उत्सव साजरे केले जात असल्याने शेतक-याच्या हातात पैसा असतो व तो अनेक वस्तूंची मागणी करतो की जी ग्रामीण अर्थव्यवस्थेला चालना देणारी बाब ठरते. किसान मेळावे भरवले जातात ज्यामध्ये कृषी साहित्य, अवजारे यांची विक्री केली जाते. ही बाब ही ग्रामीण विकासास पोषक ठरते.

2) रोजगार संधी

उत्सवांच्या आधी सहा महिने ते एक वर्ष या उत्सवाला लागणा-या साहित्यांच्या निर्मितीला सुरुवात होते. दुर्गा मूर्ती, गणेश मूर्ती बनविणे, घरांच्या रंगरंगोटी साठी पेंटर्स, मांडव डेकोरेशन दिपमाला, पणत्या, डेकोरेशन साहित्य, नाविन्यपूर्ण नवीन फॅशन्सचे तयार कपडे, दाग-दागिने यांची निर्मिती करणा-या कारागिरांना रोजगार संधी उपलब्ध होते. तसेच ग्रामीण भागात यात्रा व जत्रेत मनोरंजन करणा-या व्यक्तींना रोजगार प्राप्त होतो.

3) पर्यटन विकास

भारत हा सण समारंभाच्या बाबतीत आंतरराष्ट्रीय स्तरावर प्रसिद्ध असल्याने भारतीय संस्कृतीचे दर्शन घेण्यासाठी परदेशी पर्यटक सांस्कृतिक पर्यटनास उत्सुक असतात. राजस्थान मधील पुष्पर उत्सव, कॅमल फेस्टिव्हल, पतंग महोत्सव गोव्यातील कार्निव्हल या उत्सवांना परदेशी पर्यटक पसंती देतात. तसेच भारतातील पर्यटक ही पर्यटनात उत्सवांना पसंती देतात. कुंभ मेळ्यासाठी जवळजवळ 12 कोटी पर्यटकांची उपस्थिती असते. कॅमल फेस्टिव्हलला 3 लाख पर्यटक भेट देतात. या कालावधी हॉटेल व्यवसाय, स्थानिक साहित्य, तयार अन्न यांची मोठ्या प्रमाणात विक्री होते.

4) चिमुकल्या व लघुउद्योगांचा विकास

सण व उत्सवाला लागणारे बहुतांशी साहित्य हे चिमुकल्या किंवा लघु उद्योगांमधून तयार केले जाते. दुर्गामूर्ती, गणेश मूर्ती, पणत्या, डेकोरेशन साहित्य, धूप, कापूर, उदबत्ती यांची निर्मिती या उद्योगांस पोषक ठरते.

5) बाजारपेठांचा विकास

सण व उत्सवांच्या निमित्ताने स्थानिक पातळीवर अन्नधान्य, उपभोग्य वस्तू तसेच शेती साहित्य, अवजारे यांचा ग्रामीण भागात बाजार भरवला जातो. सण व उत्सवांच्या वेळी अनेक टिकाऊ उपभोग्य वस्तू, उंची कपडे दाग-दागिने यांची मागणी वाढल्याने शहरी भागातील बाजारपेठा ही विस्तारतात. उत्सवांच्या ठिकाणी जे परदेशी पर्यटक येतात ते भारतीय संस्कृतीचे प्रतिक असणा-या वस्तू, रंगीबेरंगी कपडे, बक्षिसांच्या वस्तूंची मागणी करतात त्यामुळे तशा प्रकारच्या वस्तूंची बाजारपेठ ही विस्तारते.

6) शेती विकास

बहुतांशी सण-उत्सवात सजावटीसाठी फुलांचा मोठ्या प्रमाणात वापर केला जातो. उदा. दसरा

सणासाठी झेंड्या फुलांची मागणी केली जाते. गुढी पाडव्यासाठी बाबूंची मागणी केली जाते. गणेशोत्सवामध्ये तसेच नवरात्रीमध्ये फळांची मागणी वाढते. त्या उत्सवांना अनुसरून शेतकरी त्या प्रकारची शेती करतात. शेतीच्या विकासास उत्सव पोषक ठरतात.

7) आर्थिक विकासास चालना

सण-उत्सवामुळे शहरी भागातील आर्थिक उलाढाल मोठ्या प्रमाणात होते. मोठ्या सण-उत्सवाच्या काळात नोकरदार वर्गाला सुट्टी असते. अनेक वेळेस बोनस दिले जातात. त्यामुळे मोठी खरेदी उदा. टी. व्ही., फ्रीज, वॉशिंग मशीन, दागदागिने, उंची कापडे यांची मागणी केली जाते म्हणजेच या सण उत्सवांमुळे शहरी व ग्रामीण विकास, शेती व उद्योग विकास, वाहतूक दळणवळण, पर्यटन यांना चालना मिळत असल्याने आर्थिक विकास घडून येतो.

निष्कर्ष

भारतातील सर्वच राज्यांमध्ये सण-उत्सव अत्यंत उत्साहपूर्ण वातावरणात साजरे केले जातात. त्यामुळे भारतीय अर्थव्यवस्थेस अनुकूल अशा लघु व कुटीरोद्योगांना चालना मिळते, रोजगार संधी उपलब्ध होतात. सर्वसामान्य लोकांच्या हातात पैसा गेल्याने अनेक उत्पादनांची मागणी वाढते व अर्थव्यवस्थेला चालना मिळून आर्थिक विकास साध्य होतो.

संदर्भ

- 1) स्वाती कर्वे (2008), भारतीय सण आणि उत्सव, उत्कर्ष प्रकाशन, पुणे.
- 2) प्रा. मधु जाधव (2000), भारतीय सण आणि उत्सव, मनोविकास प्रकाशन, पुणे.
- 3) वाड विजया (संपादक)-मराठी विश्वकोष खंड-18, प्रकाशन सचिव, महाराष्ट्र राज्य, राज्यविश्वकोष निर्मिती मंडळ, मुंबई.
- 4) पुजारी उज्वला (2013), आपले सण व उत्सव, तेजस प्रकाशन, कोल्हापूर.
- 5) Datt R and Sundharam (2017) Indian Economy, Chand and Company Ltd, New Delhi.
- 6) Puri and Mishra (2017), Indian Economy, Himalaya Publishing House, New Delhi.
- 7) Ministry of Tourism Government of India (1999), 'Costoms Fairs and Festivals of India', Vignette advertising, New Delhi.
- 8) www.india tourism.net/fairs-festivals.
- 9) www.indiastudychannel.com/forum/111796-Role-festival-ourlife.spx.

भिल्ल जमातीतील होळी उत्सव

अनिल मोतीलाल वळवी

डॉ.पतंगराव कदम आर्ट्स

ॲन्ड कॉमर्स कॉलेज, पेण

ता.पेण, जि.रायगड.

आदिवासी भिल्ल जमातीत पावसाळा सुरु झाल्यापासून विविध सण उत्सवांना प्रारंभ होतो. ‘निईचारी’ हा भिल्ल जमातीतील पहीला सण मानण्यात येतो. ‘निई’ म्हणजे हिरवा आणि ‘चारी’ म्हणजे गवत. धरीत्रीतून पावसाच्या सुरुवातीला उगवलेल्या पहील्या हिरव्या गवताची पुजा करणे हे या मागील प्रयोजन होय. गवतावर जगणारे प्राणी आणि मनुष्य प्राणी यांच्या उदरभरणासाठी धरीत्री गवताची / वनस्पतींची पुन्हा निर्मिती करते. तिच्या कृतज्ञतेपोटी हा विधी आदिवासी वाडी - वस्तीतून ‘दिवस पाळून’ साजरा केला जातो. यानंतर वाघदेव, नवाई, चौरी आमास, दिवासा, गावदिवाळी, गोवानपूजा, इंदलपूजा, होळी असे अनेकविध सामुदायिक सण-उत्सव मोठ्या तन्मयतेने आणि भक्तीभावाने साजरे केले जातात. या सण-उत्सवांमध्ये नैसर्गिक संस्कृती दडलेली दिसून येते.

प्रस्तुत शोधनिबंधात आदिवासी भिल्ल जमातीतील होळी उत्सवामागील प्रयोजनांचा शोध मांडण्याचा प्रयत्न संशोधकांचा असेल.

आदिवासी भिल्ल जमातीतील होळी हा प्रमुख सण आणि उत्सव आहे. मोठ्या उत्साहाने आणि भक्तीभावाने हा उत्सव या जमातीत साजरा केला जातो. या संदर्भात डॉ.पुष्पा गावीत म्हणतात, “‘भिल्ल जमातीतसुद्धा होळीचा उत्सव पारंपारिक पद्धतीने साजरा होतो. वेगवेगळ्या प्रांतांमध्ये होळी साजरी करण्याची परंपरासुद्धा विविधतेने नटलेली आहे. लोकगीते, लोकनृत्य, खानपान, नवीन वस्त्र अलंकार यांनी अलंकृत झालेली होळी म्हणजे ‘ओलीमाता’ भिल्लांची नवस देवता आहे.’” म्हणजे नंदुरबार जिल्ह्यातील भिल्ल प्रांतातील होळी उत्सवांत वेगळेपणा आहे. जसे-जिल्ह्यातील काही प्रांतात एक महिना अगोदर चंद्रकोर दिसल्यापासून शेवरीच्या झाडाची पाच शाखांची फांदी उभी केली जाते, काही भागात होळी दिवशीच सावराची वा बांबूची डहाळी आणून अग्नी दिला जातो, काही भागात मुळासकट बांबू आणून त्याची यथाविधी पुजा करून मगच मुखियाच्या हस्ते अग्नी देण्याची प्रथा रूढ आहे, काही ठिकाणी दांडा रोवला जातो, काही ठिकाणी सावराच्या पाच फांद्यांच्या डहाळीची पुजा करून अग्नी दिला जातो. तर ज्या गावात रोगराई निर्माण झालेली असेल त्या गावात गोव्यांची होळी पेटविण्याची प्रथा रूढ आहे. या वेगळेपणाची कारणमिमांसा करतांना दिलीप इंगळे म्हणतात, “‘गोव्यांची होळी ज्या गावात असते त्या गावात एक महिना अगोदर सागाच्या लाकडाचा दांडा रोवून देतात व होळीच्या दिवशी गावातून गोव्या जमा करून होळीची पुजा करून पेटवत असतात. त्या होळीत लाकडे वगैरे टाकत नाही. होळी पेटविल्यानंतर तिला नैवेद्य दाखवून जेवण करत असतात. या गावामध्ये बाहेर गावची नृत्यपथके नाचावयास अथवा वर्गणी मागावयास येत नाही. अशा प्रकारची होळी म्हणजे साधी होळी’” भिल्ल प्रांतातील होळी परंपरेत भिन्नता दिसत असली तरी भिल्लांची ‘दाब’ ची मुळची होळी मानली जाते. या होळीला अग्नी लागल्याशिवाय अन्यत्र भिल्ल प्रांतातील वाडी-वस्तीवरील होळींना अग्नी दिला जात नाही. ही अनामिक प्रथा हजारो वर्षांपासून रूढ आहे.

होळी उत्सव परंपरा :

भिल्ल जमातीत साजरा होणाऱ्या होळी उत्सवाचा हिंदू संस्कृतीत साजरा होणाऱ्या होळी उत्सवाशी काहीएक संबंध नाही. भिल्ल जमातीतील होळी उत्सवाची परंपरा महाभारत काळापासून रूढ आहे. या संदर्भातील आदिवासी भागात प्रचलीत विविध आख्यायिकांमधून लक्षात येते. आख्यायिकानुसार, प्राचीन काळी ‘होलोडाब’ हे ठिकाण भिल्लांचे मध्यवर्ती केंद्र होते. या केंद्रातून चारी कोपयाची सूत्रे चालविले जात होते. या केंद्राचा ‘वैदी भिलट’ नावाचा समाजपयोग कार्य करणारा प्रमुख होतो. त्याच्याच काळात ताराहमल, बागेद्यादेव, कोलपासूदेव हे प्रमुख सत्ताधारी रहात होते. पैकी ताराहमलची बायको उमरावाणू, मुलगा राजा पानठा व मुली देव दिवाली, ओलीमाता यांचे एक कुटुंब राज्य करीत होते. त्यांच्या शेजारील प्रांतात बागेद्यादेव बायको फुलहारा, मुलगा गांडा ठाकुर व बांबूच्या बेटात सापडलेली देव मोगरा नावाची मुलगी नांदत होती. पुढे मुलांची साटेलोटे पद्धतीने लग्न लावली गेली. यालाच भिल्ल भाषेत बेनीहेजाहा म्हणतात. या बेनीहेजांनी बालपणापासून कोलपासूदेवानंतर डाब केंद्राची सूत्रे चालविली होती. असे म्हटले जाते की, याच दरम्यान आदिवासींच्या उध्दार करणाऱ्या अश्वस्थाम्याशी भेट बेनीहेजांशी झाली होती.

याच दरम्यान नृत्याची प्रचंड आवड असणाऱ्या खुंदरायासोबत अविवहित होळी-ओलीमाता निघून जाते. राजा पानठा बहिणीसाठी खुंदरायावर चाल करून जातो. तिला हिसकावून परत आणत असतांना तोरणमाळजवळील जुगणी या गावी राजा पानठाला खुंदराया गाठून त्या दोघांमध्ये तुंबळ युद्ध होते. ज्यात होळीचे दोन तुकडे होतात. होळीचा माथ्याकडील भाग राजा पानठाला मिळतो तर उर्वरित खुंदरायाला. ती मेली म्हणून तिला जाळलं जातं. तिथून ही प्रथा आदिवासी भिल्ल जमातीत आजतागायत रूढ आहे. याच कारणाने सपाटी भागातील मुली होळी गीतांत तिचा उल्लेख असा करतात –

डोगी उती आली वा ओलीबाय परदेसूमें
इरती फिरती आली वा ओलीबाय परदेसूमें

तर डोंगराळ भागात –

उंचे मालाती निसेने
नागरी वा ओली जोगण

चारी ओर फिरली वा याहा तो ते नूर जुदोजे

यामुळे सपाटी भागात आजही सव्वा महिना अगोदर दांड रोवून तिला आणली जाईल याची प्रतीक्षा करतात. तर पहाडपट्टीतील भागात होळी गेली होती तशी आली नाही तिचे स्वरूप बदलले आहे. अशा दुःखित भावना व्यक्त करून तिला जाळले जाते. यासोबतच होळीचे प्रतिक म्हणून सपाटी भागात दांड जाळतात तर पहाडपट्टीतील आदिवासी बांधव बांबू मुळासकट आणून जाळण्याची प्रथासापडते.

गीत प्रथा : भिल्ल होळी उत्सवात गीते गाण्याची प्रथा रूढ आहे. अनेकविध विषय आणि आशय व्यक्त करणारी ही गीते स्त्रियाच गात असतात. पारंपारिकतेने आणि मौखिकतेने ही गीते आलेली आहेत. त्या त्या प्रांतातील बोलीभाषेत ही गीते आढळतात. या गीतांना स्वतःच्या पारंपारीक चाली आहेत. होळी उत्सव प्रारंभासोबतच या गीतांनाही प्रारंभ होतो. ज्या गावात सव्वा महिना अगोदर दांड रोवून होळीला प्रारंभ होतो तिथे सव्वा महिना अगोदर गीत गायनालाही प्रारंभ होतो. यावेळी मुली वा स्त्रियागावात घरोघरी जावून एकेक गीत सादर करून त्या बदल्यात होळी जाळण्यासाठी सरपण गोळा करतात. हा क्रम होळी जाळेपर्यंत चालतो. तर काही भागात होळीच्या दिवशी होळी गीते गाण्याची प्रथा रूढ आहे.

या गीतांमधून होळीचा मौखिक इतिहासाचाही कल्पना आपल्याला येते. यासोबतच होळीच्या शृंगाराची माहितीही मिळते. पानगळीचा कालावधीनंतर पानकुटी होवून काही झाडाझुडपे फुलांनी बहरलेली असतांना अशा मनोहारी, हर्षोल्लासित काळात होळीचे आगमन होते. असा सूचक इशारादेखील गीतांमधून मिळत असतो. तर गेर विषयक माहिती देणाऱ्या गीतांमधून गेर नृत्य आणि होळीचे किती घनिष्ट नाते आहे. याची प्रचिती येते. यासोबतच प्रेमविषयक भावभावना गीतांमधून व्यक्त करतांना भिल्ल जमातीतील नातेसंबंधावरही प्रकाश पडतो. तसेच निसर्ग पशू पक्ष्यांनाही या गीतांचा विषय करून आदिवासींच्या जीवनातील या माध्यमांच्या उपयुक्ततेची अचूक कल्पना या गीतांमधून मांडून या माध्यमांबद्दल कृतज्ञतेचा भावही व्यक्त केलेला दिसून येतो आणि सर्वात महत्त्वाचे म्हणजे आपल्या जमातीच्या समस्यांनाही या गीतांमधून मुखर केलेले लक्षात येते. यासोबतच होळीबद्दल श्रद्धाभाव व्यक्त करणारी, निसर्ग देवदेवतांविषयी आदरभाव प्रकट करणारी, नातेसंबंध दाखविणारी असे असंख्य विषय होळी गीतांमधून व्यक्त होतात.

गेर नृत्य : आदिवासी संस्कृतीत विविध सण, उत्सवप्रसंगी नाचण्याची प्रथा रूढ आहे. दिवसभराचं कष्टाचं काम करून आल्यानंतर रात्री करमणूक म्हणून ढोल वा तत्सम वाद्यावर रात्री उशीरापर्यंत शीणवटा घालविण्यासाठी नृत्य केले जाते. या संदर्भात डॉ. गोविंद गारे म्हणतात, “आदिवासींचे जीवन नृत्यमय आहे. निरनिराळे धार्मिक विधी, सामाजिक समारंभ, पिकांच्या कापणीचा हंगाम अशा प्रसंगी निरनिराळ्या प्रकारची नृत्ये केली जातात. जंगल-दयाखोयातील जीवनात त्यांना करमणूक व मनोरंजनाचे कुठलेच साधन उपलब्ध नाही. स्वाभाविकच ते गाणी वा नृत्यात आपला आनंद व्यक्त करीत असतात. म्हणूनच आदिवासी भिल्ल जमातीतही विविध प्रसंगी नाचण्याची प्रथा पहायला मिळते. ज्यात होळी उत्सव तर त्यांच्यासाठी पर्वणीच असतो. कारण या उत्सवात पावसाळ्यापूर्वी त्यांना भरपूर नृत्याचा आनंद लुटायचा असतो. म्हणून घरदार सोडून ते नाचायला बाहेर पडत असतात.”^{१३}

होळी मौजमजा करून आनंद लुटणारी आणि नाचण्याची प्रचंड आवड असणारी देवत्व लाभलेली स्त्री होती. नाचण्याची आवडीमुळेच घरदार सोडून नृत्याची आवड असणाऱ्या खुंदरायासोबत परमुलखात ती निघून गेली अशी आख्यायिका या जमातीत प्रचलीत आहे. तिच्या या व्यक्तीमत्त्वाप्रित्यर्थ आजही भिल्ल जमातीत होळी पेटविल्यानंतर पाच दिवसपर्यंत नृत्याची परंपरा रूढ असलेली दिसून येते. होळी प्रवास करत असतांना आदिवासी भागात तिला आदिवासींनी आश्रय दिला होता म्हणून आजही पाच दिवस गेर नृत्याला निघालेल्या संधाला वाडी-वस्तीतून आश्रय दिला जातो.

गेर नृत्य करणाऱ्या संधाला धन-धान्य देण्याची प्रथा रूढ आहे. याला ‘फाग’ मागणे असेही म्हटले जाते. फाग मागण्याचे काम एकटा व्यक्तीही करू शकतो. या काळात फाग मागणाऱ्या व्यक्तीला मुळभर तरी धान्य हरएक घरातून मिळतेच. एकट्या दुकट्या व्यक्तीसोबतच गावागावात नाचणाऱ्यांचे संघ असतात. या संघांना ‘गेरचे’ असे म्हणतात. या संघासोबतच ‘बुध्या बाबा’ नावाचे संघही सामील होतात. तर एका वर्षाआड येणारा ‘दिंडण’ हा मेवास इस्टेटीतील राजेशाही नृत्यप्रकारची तळोदा, अक्कलकुवा आणि धडगावातील काही भागात केला जातो. या नृत्यात सहभागी होणाऱ्या नर्तकांना उग्रव्रतांचा सामना करावा लागतो. या संदर्भात डॉ. पुष्पा गावीत म्हणतात, “दिंडण हे मेवास इस्टेटीतील राजेशाही नृत्य आहे. हा नृत्यप्रकार एका वर्षाचा आत होतो. या नृत्य प्रकारात सहभागी होणारे नर्तक दांडी पौर्णिमेपासून व्रतस्थ असतात. त्यांना मद्य, मांसाहार व्यर्ज असतो.”^{१४}

गेरच्यांचे असंख्य वाडी-वस्तीतील संघ असतात. मौजमजा करण्यासाठी लहान मुलांपासून वयस्क गृहस्थापर्यंत सर्वांचा समावेश यात असतो. काही व्यक्ती नवस फेडण्यासाठी येतात. खया अर्थाने हा सामूहिक उत्सव असतो. यात केवळ गेरचेच मौजमजा करत नाही. तर सारा समाजच यात सहभागी होतो. जसे-एखाद्या गावात नृत्य करायला गेलेल्या नृत्यकाराने कुणाच्याही घरातील कोणतीही वस्तू उचलली तरी त्याचा मोबदला द्यावा लागतो. यात मोठे मनोरंजन होते. गेरचे वेगवेगळी वेशभूषा करतात यामुळे या नृत्यात आणखी रंगत वाढते. पुरुष स्त्री वेश धारण करतात, काही प्राण्याची, शिकाऱ्याची, डाकीणीची तर काही गोसाड्याची / विदूषकाची विचित्र वेशभूषा करून लोकांचे मनोरंजन करण्याचे काम गेर नृत्यकार करतात.

‘बुध्या बाबा’ नृत्य पथकाची वेशभूषा मात्र गेरच्यांच्या वेशभूषापेक्षा कमालीची वेगळी असते. बुध्या बाबाच्या डोक्यावर मोर पिसांचा टोप असतो, पायात लहान घुंगरमाळा, कमरेला मोठ्या घुंगरमाळा, गळ्यात उंबराच्या आणि टेंबराच्या फळांच्या घुंगरमाळा, कमरेला भोपळ्याचे तुंबडे, हातात धाया नावाचे शस्त्र आणि अंगाला राख फासलेली. असा शृंगार धारण करून बुध्या बाबा ‘तांडव’ नृत्य करून लोकांचे मनोरंजन करतो.

दोन्ही संघ होळीच्या मेळा भरत असलेल्या गावात येवून होळी पेटल्यानंतर नृत्य करतात. होळीसाठीचा बांबू खाली पडत असतांना वरचेवर झेलून तो लुटण्यासाठी स्पर्धा लागते. गावमुखिया बांबूच्या अग्रभागाची धायाचे एका घावात तुकडा पाडून त्याची पुजा करतो. त्यानंतर मेळ्यासाठी आलेला नृत्यातील प्रमुखही पुजा करतात आणि मुखियाकडून खोबयाचा एक तुकडा घेवून पाच दिवसासाठी नृत्य करायला प्रांतातील वाडी वस्तीत रवाना होतात.

गुलाल्या बाजार : भिल्ल जमाती ज्या भागात रहात असतात अशा ठिकाणी आठवडे बाजार भरत असतो. जीवनावश्यक वस्तुंची खरेदी करण्यासाठी भिल्लांना या बाजाराचा उपयोग होत असतो. होळी उत्सव येणाऱ्या पंधरा दिवस अगोदर या बाजारपेठांच्या गावामध्ये खास होळी उत्सवानिमित्त जो बाजार भरविला जातो त्या बाजाराला ‘गुलाल्या बाजार’ असे म्हटले जाते. होळी विधीसाठी लागणारी गुळ, खोबरे, फुटाणे-दाळ, खजूर, नारळ अशी अत्यावश्यक सामुग्री या बाजारातून आदिवासी बांधव खरेदी करत असतात. यासोबतच तरुणतरुणी आपापले जोडीदार निवडीसाठीही या बाजारात येत असतात.

भगोया बाजार : गुलाल्या बाजारानंतर होळी सणाच्या आठ दिवसअगोदर जो बाजार भरतो त्या बाजाराला ‘भगोया बाजार’ असे म्हणतात. या संदर्भात डॉ.गोविंद गारे म्हणतात, “या बाजारात परीसरातील भिल्ल, पावरा लोक आपापल्या गावातील ढोल घेवून येतात. परीसरातील आठवडे बाजाराच्या गावी ज्या गावाचा ढोल वाजविण्याचा पहीला मान असेल, त्या गावचा ढोल अग्रभागी असतो. त्यानंतर मानापानाप्रमाणे इतर ढोलांचा क्रम असतो.” या बाजाराला मध्यप्रदेशात ‘भगोरीया’ बाजार असे म्हटले जाते. या उत्सवात जो ढोल वाजविण्याचा उत्सव साजरा केला जातो त्यातून होळी उत्सव येण्याचा संकेत आजूबाजूच्या वाडी वस्तीतील लोकांना दिला जातो.

भिल्ल जमातीतील अनेक सण उत्सवांमध्ये होळीचा अव्वल क्रमांक लागतो. हा उत्सव या जमातीत पाच दिवसांपर्यंत मोठ्या धुमधडाक्यात साजरा केला जातो. ही एक प्रकारची आदिवासींच्या जीवनातील पर्वणीच असते. होळी जाळल्यापासून पाच दिवसपर्यंत संपूर्ण भिल्ल प्रांतातील वाडी वस्तीत हा उत्सव थाटामाटात साजरा केला जातो. सव्वा महिना अगोदर सुरू झालेल्या या उत्सवात प्रारंभी गावागावात होळी गीते घुमत असतात. ते होळीला अग्नी लागेपर्यंत गायली जातात. विविध विषय आशय असणारी ही गीते मनोहारी असतात. या गीतांमधून स्त्रीसुलभ भावना व्यक्त करतांनाच होळीची परंपरादेखील जपली गेली आहे. गेर उत्सवाची माहीती त्यातील गमतीजमती, आदिवासींचा होळीबाबतचा श्रद्धाभाव, होळी उत्सव साजरा करण्याची पद्धत, नात्यांमधील खेळकरपणा, नवरा बायकांतील चेष्टा मस्करी, दीर भावजयमधील थड्डा अशा अनेकविध तरल भावभावना या गीतांमधून व्यक्त करतांना मौजमजा करण्याची आवड असणाऱ्या होळीच्या व्यक्तीमत्त्वावरही प्रकाश टाकलेला आहे.

होळी उत्सवातील गेरनृत्य हा अविभाज्य भाग आहे. आत्मा आणि शरीराच्या नात्यासारखा हा प्रकार आहे. गेरनृत्याची पद्धत, पाळावयाची पथ्ये, गेरनृत्यामागील धारणा, या निमित्ताने कळून येतात. यासोबतच होळी उत्सव येण्या अगोदरच आदिवासी प्रांतात खास होळीसाठी चाललेल्या तयारीचीही माहीती मिळते.

एकुण काय तर भिल्लांची होळी ही संपूर्णतः वेगळी होळी आहे. तिचा आणि भारतीय पारंपारीक होळीचा काहीएक संबंध नाही. तिचे स्वरूप पूर्णतः भिन्न आहे. हे भिल्ल जमातीच्या होळीचा अभ्यास केल्यावर लक्षात येते.

संदर्भ ग्रंथ :

१. पश्चिम खानदेशातील आदिवासी लोकसाहित्य – डॉ.पुष्पा गावीत, प्रशांत प्र.पृ.५२
२. सातपुड्याच्या सहवासात – दिलीप इंगळे, प्रस्ताव प्र.पृ.१
३. सातपुड्यातील भिल्ल – ऐतिहासिक व सामाजिक मागोवा, कॉन्टिनेंटल प्र.पृ.१
४. पश्चिम खानदेशातील आदिवासी लोकसाहित्य – डॉ.पुष्पा गावीत, प्रशांत प्र.पृ.५२
५. सातपुड्यातील भिल्ल – ऐतिहासिक व सामाजिक मागोवा, कॉन्टिनेंटल प्र.पृ.६०

जीवनातील विविध सन, उत्सवातून ताणाचे व्यवस्थापन

प्रो. बी. एस्. पाटील
कला, वाणिज्य आणि
विज्ञान महाविद्यालय, कोवाड

प्रस्तावना

प्रत्येकाला आपआपल्या क्षेत्रात, घरात, घराबाहेर, समाजात वावरताना ताण तणावाला तोंड द्यावे लागते. अस्वस्थ वाटणे, चिडचिड होणे, घाबरणे, गुदमरणे, कुचंबणा होणे यासारख्या अनुभवाच्या माध्यमातून आपण आपले ताण-तणाव व्यक्त करीत असतो. रोजच्या जीवनात आपण काही घटना अनुभवतो. जसे आर्थिक स्थिती ढासळल्याने पश्चाताप होणे. हृदयविकाराचा झटका येणे, परिक्षेच्यावेळी आजारी पडणे अशा अनेक घटना घडताना दिसून येतात. काही व्यक्तींच्या शारीरिक आजाराची लक्षणे जरी दिसत असली त्यामागचे कारण मानसिक असते. ताणतणाव प्रत्येकाच्या आयुष्यात येतात ते चुकविता येत नाही. ताण निर्माण झाल्यास कमी करण्यासाठी त्याचे व्यवस्थापन माहित असणे आवश्यक आहे. तसेच त्यासाठी जागरूक राहावयाचे व त्या दिशेने प्रयत्न करणे आवश्यक आहे.

मानवी जीवनातील विविध सन उत्सव

मानवी जीवनामध्ये सन आणि विविध उत्सव यांना विशेष महत्व आहे अगदी भारतीय सन, उत्सव व संस्कृती या जगात वेगळेच महत्व व स्थान असल्याचे दिसून येते. संपूर्ण वर्षभर प्रत्येक महिन्यात असणाऱ्या तसेच ऋतूनुसार सामाजिक व भौगोलिक स्थानानुसार तसेच जात, धर्म, वंशानुसार काही सन व उत्सव साजरे केले जातात. त्यातून त्यांना कोणत्या ना कोणत्या प्रकारे समाधान मिळते. तसेच त्यांच्या काही उद्दिष्टे ही पूर्ण होताना दिसतात आणि काही मानसिक व भावनिक गरतापूर्ण होवून त्यांना मोकळेपणाची विशिष्ट व्यापातून थोडी सुटका मिळाल्याचा आनंद आणि सुख तसेच मिळतेच धार्मिक रितीरिवाजाचे महत्व जाणून घेते.

काही भारतीय सन व उत्सवाबाबतीत थोडक्यात आढावा पुढीलप्रमाणे

१) गुडीपाडवा :-

नुसार भारतीय पारंपारिक नव्या वर्षाची सुरुवात होते. या दिवशी गुडी उभी करणे, काही नवीन वर्षानिमित्त नवा मुहुर्त साधने, नववर्षानिमित्त नवे संकल्प करून गोड वाटून साजरे करतात. शेतकरी आपल्या वेगळ्या पद्धतीने स्वागत करतो.

२) राखी पोर्णिमा

रक्षाबंधनाच्या विधीमुळे श्रावण पोर्णिमेला मिळालेले एक नाव आहे. या संस्कृत शब्दाचा 'रक्षण' असा अर्थ होतो. राखी हे त्या शब्दाचेच मराठी रूप होय राखणे, रक्षण करणे होय. अलिकडच्या प्रथेनुसार बहीण भावाला राखी बांधते. बहीण भावाकडून रक्षण करण्याचे विश्वास मागते. अशा पद्धती मध्ये सुध्दा सुरक्षितता, आधार, विश्वास बांधीलकी दिसून येते. म्हणजेच ताण व्यवस्थापन नकळतपणे केले जाते.

३) रंगपंचमी

फाल्गुन वद्य पंचमीला प्रामुख्याने देशभर साजरा केला जाणारा हिंदूंचा सण, उत्सव एकमेकांच्या अंगावर रंग उडवून लोक आनंदोत्सव साजरा करीत असल्यामुळे या सणाला रंगपंचमी हे नाव प्राप्त झाले. आपल्या कामातून व्यापातून सर्व वर्ग रंगपंचमीच्या सणात सहभाग होवून ताण, तणाव, दुःख विसरण्याचा प्रयत्न तसेच सर्व वयोगट मिसळण्याचा प्रयत्न केला जातो.

४) नवरात्रोत्सव व दसरा

अश्विन शुद्ध प्रतिपदा ह्या नवमीच्या दिवशी देवी उपासनेचा काळ असतो. ह्यालाच नवरात्र उत्सव म्हणतात. या सणामध्ये घरोघरी घटस्थापना व द्विप प्रज्वलित केले जाते. अखंड दिवा प्रज्वलित केल्याने मिळणारा आनंद वेगळा असतो. दसरा म्हणजे विजयादशमी या सणाचं महत्व अत्यंत वेगळे व शास्त्रीय अज्ञानावर-ज्ञानावर, शत्रूवर पराक्रमाने, वैयावर प्रेमाने विजय मिळवायचा तसेच सोबत यश, किर्ती, धनसंपत्ती लुटायचा हा दिवस. वरील अनेक हिंदू धर्माशिवाय, मुस्लिम, ख्रिश्चन, शिख इ. अनेक सणांमधून उत्सवातून एक विरंगुळा मिळतोच. कामाच्या व्यापातून थोडी स्फुरसत मिळते. अनेकांच्या भेटीगाठी होतात. थोडक्यात सण, उत्सवामधून व्यक्ती पारंपारिक दृष्टिने ताणाचे व्यवस्थापनच करत असते.

ताणतणावाची कारणे

१. बाह्य

एकूण तणाव निर्मितीमध्ये बाह्य घटकांचा केवळ ५-१० टक्के एवढाच वाटा असतो. उदा. कामाच्या ठिकाण व घरातील वातावरण, आर्थिक स्थिती, सामाजिक समस्याप्रकृती अस्वास्थ्य इत्यादी.

२ आंतरिक

एकूण तणाव निर्मितीमध्ये आंतरिक घटकांचा ९०-९५ टक्के वाटा असतो. परंतू कोणतेही परिस्थिती ही स्वतः तणावपूर्ण नसते. एखाद्या स्वभावानुरूप त्या परिस्थितीकडे पाहण्याच्या त्याच्या दृष्टिकोनावर सर्व अवलंबून असते. स्वभावातील काही दोषामुळे नेहमीची परिस्थितीदेखील कशी तणाव निर्माण करू शकते याची काही उदाहरणे :-

- आत्मविश्वासाचा अभाव
- आव्हानात्मक परिस्थिती निर्माण झाली की व्यक्ती तणावग्रस्त होते.
- हळवेपणा
- रस्त्यात भेटलेला मित्र हसला नाही म्हणून तणाव.
- लाजणे
- अपरिचीत व्यक्तीशी बोलताना तणाव निर्माण होतो.
- न्युनगंड असणे
- आपल्यापेक्षा श्रेष्ठ व्यक्तीच्या सानिध्यात तणाव.

ताणतणावाची लक्षणे

शारिरिक लक्षण

आपल्याभोवती घडणा.या बदलाशी (मग तो इच्छित असो की लादलेला) आपण सातत्याने जुळवून घेत असतो. त्या बदलाला आपल्या जीवनामध्ये सामावून घेतो व पुढे जातो. परंतू आपण बदलाशी जुळवून न घेतल्यास अगर बदल जीवनामध्ये सामावून घेतल्यामुळे जो शोष राहतो तो मानसिक तणाव होय. लक्षणे पुढिलप्रमाणे :-

१. झोपेमध्ये बदल

अनेकदाबिछाण्यावर पडल्या-पडल्या झोप लागत नाही. कधी-कधी सुरवातीला डूलकी लागते आणि वारंवार जाग येत राहते. व जाग आल्यानंतर झोप लागत नाही. सकाळी जाग आल्यानंतर ताजेतवाने आणि टवटवीत वाटत नाही.

२. भुकेमध्ये बदल

आपली भुकेची गरज रोजची वेळ सर्वसाधारणपणे ठरलेली असते. अनियमित कामामुळे भुकेच्या दैनंदिन चक्रामध्ये बदल होतो. कडकडून भूक लागत नाही अस आपल्याला जाणवू लागते.

३. डोकेदुखी

लक्ष एकाग्र करून काम करीत राहिल्यामुळे डोक्याच्या स्नायूवर ताण पडतो आणि पाठ आवळून धरल्यासारखे होते. डोक दुखत तसेच अर्धशिशी सारख डोक दुखल्याची सवय असल्यास ते एकसारखे येत राहतात.

४. पचनसंस्थेवर परिणाम

अपुरीभुक,अपूरी झोप आणि अयोग्य खाणपिणं या गोष्टी एकत्र आल्या की पचनसंस्था वारंवार बिघडत राहते. पोटात गॅसेसचा त्रास होतो वजन कमी होते.

५. छातीला अस्वस्थपणा

कामाचा तणाव जाणवू लागला की आपण योग्य पद्धतीने श्वासोच्छवास करू शकत नाही आणि त्यामुळे छातीत दबल्यासारखे दुखू लागते.

६. पोटातील मळमळ

७. पाठदुखी

८. हातपाय बधिर होणे

मनावर ताण पडणा.या छोट्या-मोठ्या गोष्टी पुनःपुन्हा होत राहिल्या तर हातापायाला मुंग्या येतात. अशा विचित्र आणि अनोळखी संवेदनेमुळे आपण गोंधळून जातो. इतकच नव्हे तर बधिर होणा.या जाणीवेकडे आपलं लक्ष केंद्रित होत व या गोष्टिकडे लक्ष दिल्यामुळे एकाग्रता टळते.

९. हातपाय गळून जाणे

बधिर होणा.या जोडीला कधी-कधी हातपाय गळून गेल्यासारखे वाटते तर कधी हातापायाचे स्नायू आखडल्यासारखे वाटतात

१०. हातापायाची थरथर

मानसिक लक्षणणे

१. आराम करता न येणे

सातत्याने तणावाचे दडपण जाणवत राहिल्यामुळे इच्छा असूनदेखील आराम करता येत नाही. अंग सैलसर सोडून मोकळा श्वास घ्यावा म्हटलं तर ते जमतच नाही. डोळे मिटून पडले तर नको असलेल्या घटना आणि संवाद मनाला दोचणी देत राहतात.

२. बौद्धिक थकवा जाणवणे

आपल्या शरिरातील स्नायू काम करून अतिश्रमान दुखू लागतात. त्याचप्रमाणे बौद्धिक श्रम केल्यानंतर थकवा जाणवू लागतो. हा थकवा मानसिक असतो अशा बौद्धिक थकव्यामुळे कामात लक्ष एकाग्र करण्याची कुवत क्षीण होते अशा अवस्थेत नवीन कल्पना सुचत नाहीत. समस्यांना उत्तर सापडत नाही. एखादी नवीन गोष्ट शिकायची असेल तर जमत नाही.

३. चिडचिड होणे

बारीक –सारीक कारणावरून संताप येतो. ज्या माणसांना आपल्याला दुखवायचं नसत (सहकारी, पत्नी, मुलं, आई-वडिलं आणि कुटुंबीय) त्यांच्याशी संघर्ष होऊ लागतो. त्यांची मनं आपण दुखावतो आणि उगीचच मी माझ्या माणसांना दुखवलं असं म्हणायची आपल्यावर वेळ येते

४. तक्रार वाढणं

५. वैफल्यग्रसता आणि उदासिनता

मानवी जीवनात आपल्यापैकी प्रत्येकालाच ताण अनुभवावा लागतो. संपूर्णपणे ताण नाहीसा करता येत नाही हे जरी खरे असले तरी ताणाची तीव्रता कमी करता येऊ शकते. जीवनात अनेक मार्ग व उपाय असतात. त्याचा आपल्याला विसर पडलेला असतो. ताणजन्य प्रसंगांना तोंड देण्यासाठी, सहनशीलता वाढविण्यासाठी, आशावाद रहाण्यासाठी आपण विविध उपाय वापरले जाऊ शकतो.

मानवी जीवनात ताणरहीत अवस्था असणे शक्य नाही. थोड्याफार प्रमाणात ताण हा असणारच. विविध उपायांचा वापर करून त्याची तीव्रता कमी करता येते. ताण सुसह्य कसा होईल या दिशेने विचार/प्रयत्न केला पाहिजे, यालाच ताण किंवा ताणाचे व्यवस्थापन असे म्हणतात.

तणावमुक्त राहण्यासाठी उपाययोजना / व्यवस्थापन

ताण अनुभवणे ही एक वास्तवता आहे. ताणाची तीव्रता कमी कशी करता येईल या दिशेने प्रत्येकाने प्रयत्न केले पाहिजे. विविध प्रयत्न करतो त्यालाच ताणाचे व्यवस्थापन म्हणतात. ताणाचे व्यवस्थापन प्रभावीपणे करण्यासाठी पुढील मार्गांची थोडक्यात माहिती करून घेवू.

१. सभोवतालची परिस्थिती बदलणे

२. ध्यान

हीधारणेची प्रगत अवस्था आहे. या अवस्थेत एकाच प्रत्ययावर दीर्घकाळ मन एकाग्र करावे. देहभान विसरून आपण त्या प्रत्ययावर मन एकाग्रकरायचे आहे.

३. धारणा

धारणा ही ज्ञानाची प्राथमिक अवस्था. शरीराबाहेरील एखादया वस्तुवर मन एकाग्र करण्याच्या प्रक्रियेला धारणा असे म्हणतात. मनाला गुंतवून ठेवणे म्हणजे धारणा.

उदा. कोणत्याही प्रतिमेवर एकाग्र करणे.

४. हास्ययोग

सततच्या चिंता व काळजी यामध्ये गुरफटल्यामुळे चेहऱ्यावरील हास्य निघून गेले आहे. दिवसातून कमाल थोडावेळ तरी जोरजोरात हसण्यात वेळघालविला तर तणाव नाहीसा होतोच पण शरीरामध्ये एक विशिष्ट स्त्राव निर्माण होवून व्याधिरहीत जीवन जगता येते.

५. विविध छंद जोपासणे

जीवनात ताण-तणावापासून मुक्त होण्यासाठी वाचन, संगीत, नृत्य कला, पेंटिंग, टी.व्ही. पाहणे, सिनेमा पाहणे तसेच चांगली संगत निर्माण करणे आवश्यक असते. यातून जीवनाकडे सकारात्मक दृष्टिकोनातून पाहता येते.

६. विपश्यना

विपश्यना म्हणजे मौनाचे महत्त्व पटवून देणारे माध्यम किंवा तंत्र आहे. मौनातून मानसिक तणावाचे व्यवस्थापन करण्यासाठी मनाची एकाग्रता हा उत्तम मार्ग आहे. तणावपूर्ण स्थितीमध्ये चिडणे, रागावणे, त्राण करून घेणे यामध्ये आपली शक्ती वाया जाते. विपश्यन व्यक्ती मौन पाळून आपल्या कृती विषयी सकारात्मक व नकारात्मक दोन्ही बाजूंनी विचार करू शकतो. आपले मन म्हणजे एक उत्कृष्ट न्यायाधिश आहे. आपली कृती चुक की बरोबर

ठरविण्यासाठी किंवा आपल्या वर्तनाला दिशा देण्यासाठी विपश्यना उत्तम मार्ग आहे. विपश्यना म्हणजे एक प्रकारचे आत्मपरिक्षणच होय.

ताण व्यवस्थापन मानसशास्त्रातून

मानसशास्त्रातून ताण व्यवस्थापन ताण अनुभवला जात असताना विविध प्रकारच्या जरीघडून येतात. या प्रतिक्रियांची वेळीच जाणीव होऊन नियंत्रण करता येते. अशा व्यक्ती ताण नियमन करू शकतात. ताण नियंत्रणासाठी प्रत्येक व्यक्तीकडून निरनिराळ्या पध्दतींचा अवलंब केला जातो. त्यात व्यक्ती भिन्नता दिसून येते.

१. सामान्य ताण व्यवस्थापन

- संघर्षमय परिस्थितीचा त्याग करणे
- भावविरेचन
- स्व-व्यवस्थापन
- स्व-टिका
- संरक्षण यंत्रणांचा वापर/उपयोग

२. मुल्यमापनकेंद्रित विधायक व्यवस्थापन

- अल्बर्ट एलिस यांची तर्कसंगत विचारसरणी
- सकारात्मक पुनर्मूल्यांकन

३. समस्या केंद्रित-विधायक व्यवस्थापन

- पध्दतशीर समस्या परिहार
- वेळेचा परिणामकारक वापर

४. भावना केंद्रित विधायक व्यवस्थापन

- भावनिक गुणांकाचे संवर्धन
- भावनिक कोंडमारा कमी करणे
- अनाक्रमण व क्षमाशीलता

वरील 'मुल्यमापन केंद्रित विधायक व्यवस्थापन' आणि 'समस्या केंद्रित विधायक व्यवस्थापन' या ही पध्दतीपेक्षा जीवनातील भावनिक गुंता सोडवून ताण नियंत्रणासाठी स्वतःच्या भावना तपासून पाहिल्या पाहिजेत. काही मानसशास्त्रज्ञ 'भावनिक गुणांक' महत्वाचा मानतात.

वरील भारतीय सन, उत्सवातून रूढी, प्रथा पध्दतीतून ताण व्यवस्थापन तर होतेच. शिवाय आनंदी जीवनासाठी एक संजिवनी ठरते. ख.या अर्थाने सन, उत्सवातून ताणाचे उत्तम व्यवस्थापन करण्यास मदत होते. सर्वसामान्य मनुष्य आपल्या दैनंदिन व्यापारातून सुटका करून घेण्यासाठी सन, उत्सवाचाच आधार घेतो. मजूर, शेतकरी, कामगार, व्यापारी, विशेष करून ग्रामीण वर्ग आपल्या प्रचंड कामाच्या व्यापातून कामधंद्यातून सन, उत्सव, यात्रा, जत्रा या ठिकाणी आपली हजेरी लावतो. थोडा विरंगुळा मिळवून ताण-व्यवस्थापन करत असतो. ऐन हंगामाच्यावेळी पेरणी व सुगीच्या वेळी सुध्दा आपल्या ठराविक प्रथा पध्दती, रूढी, परंपरा तो सोडत नाही. याचे कारण विचारल्यास किंवा समजावून घेतल्यास सर्वसामान्य मनुष्य व वर्ग अशा प्रतिक्रिया देतोय. तसे चुकविता येत नाही. तशा आमच्या घरच्या पध्दती रिवाज आहेत. तसे केल्याने मनाला एक वेगळे समाधान मिळते. वेगळा आनंद मिळतो, सारा क्षीण निघून जातो. मनाला हलकं वाटतं. अशा प्रतिक्रिया मिळतात याचा अर्थच असा निघतो. सन, उत्सवातून आनंद मिळतो व त्या आनंदातून एक उत्कृष्ट प्रकारे ताण व्यवस्थापन होते हे नक्की.

संदर्भ

1. Weiten, wayne and lioyd Margaret A, Phychology Applied to modern life Thomson Asia Pvt. Ltd.
2. Maurus, mental Health (1995) Better yourself books bandta Bombay.
3. डॉ. बर्वे बी. एल., ताण आणि आरोग्य: विद्या प्रकाशन, पुणे.
4. जोशी विनय, ताण – विमनस्क अवस्थेतून तोल सावरण्यापर्यंत डायमंड पब्लिकेशन.
5. डॉ. नाडकर्णी आनंद, ताणतणावाचे नियोजक : मॅजेटिक प्रकाशन.
6. <http://him.wikipedia.org>
7. Mr. Vikaspedia.in
8. राजहंस मानसी व पाटील अनघा :- जीवनोपयोगी मानसशास्त्र
9. पंडित कुलकर्णी, गोरे :- जीवनोपयोगी मानसशास्त्र (२०००) पिंपळापुरे अँड कं. पब्लिकेशन, नागपूर.

सण-उत्सव व लोककला, साहित्य आणि शास्त्रीय संगीत

प्रा.डॉ. धनश्री पांडे

सहयोगी प्राध्यापक

श्रीमती राधादेवी गोयनका महिला महाविद्यालय, अकोला

सारांश -

भारत देश हा आध्यात्मिक पायावर उभा आहे. भारतात तसेच देश-विदेशात सण, उत्सव, लोककला, लोकसाहित्य त्या-त्या संस्कृतीत परंपरेने जपली आहे. लोककला, लोकसाहित्य हे लोकांनी लोकांसाठी केलेले असते. सण व उत्सवात सर्वांचे स्नेहमीलन, विचारांचे आदान-प्रदान, भोजन, स्वच्छता, सुशोभीकरण, मंगलस्नान, आनंद सामावलेला असतो. लोककलेतील लोकसंगीतातील ऊर्जा अनंत काळपर्यंत मिळत राहते. सण, उत्सव लोककला, लोकसंगीत यातूनच शास्त्रीय संगीत तयारही होते व वृद्धिंगतही होते. लोककलांमुळे मनुष्याचे मनुष्यत्व जिवंत राहते.

भारत देश हा अध्यात्माच्या पायावर उभा आहे. त्यामुळे सण, उत्सव हे साजरे केले जातात. भारतभर देव, धर्म, कूळ, कुळाचार, सण, उत्सव या सर्वांना पाळून भारतातील लोक जीवन जगतात. आध्यात्मिक उन्नती करण्यासाठी विविध मार्गांचा लोक अवलंब करतात. जसे भक्तिमार्ग, योगमार्ग, कर्ममार्ग, गायन, नृत्य, भजन, कीर्तन, नामस्मरण, पाककला, विविध कार्य, मूर्तिकला, वेशभूषा, केशभूषा, अलंकार, दागिने, हार, फुले, तोरणे इ.ची सजावट, कविता रचना इ.चे साहित्य अशा विविध कलाकौशल्याने सण व उत्सव साजरे केले जातात. यात लोककला साहित्य अत्यंत महत्त्वाचे असते.

Definition of folk by Merriam -

Webster - The great proportion of the members of a people that determines the group character and that tends to preserve its characteristic form of civilization and its customs, arts and crafts, legends, traditions and superstitions from generation to generation.

लोकांतील एखादा व्यक्ती एखादी गोष्ट, रचना, कला तयार करतो जी काही लोक आत्मसात करतात. पिढ्यान् पिढ्या जशीच्या तशी जतन करतात. त्यातून परंपरा निर्माण होते आणि त्या विशिष्ट लोकांची (समाजाची) संस्कृती तयार होते. यात राहण्याची पद्धत, विचारधारा, कला, साहित्य इ.चा समावेश होतो.

या संस्कृतीचा परिणाम म्हणजेच सण-उत्सव यांचे आयोजन

विशिष्ट संस्कृतीतील लोक आपल्या धर्माप्रमाणे परंपरेने चालत आलेल्या पद्धतीने या सणांचे आणि उत्सवांचे आयोजन करतात. यात घरातले लोक, नातेवाईक, आप्त-इष्टमंडळी समाजातील लोक एकत्र येतात. सण उत्सव साजरे करतात. यातून त्यांना काय मिळते -

- 1) सर्वांचे स्नेहमीलन होते.
- 2) विचारांचे आदानप्रदान होते.
- 3) मिष्टान्न भोजन पाकशास्त्रानुसार तयार करण्याचे कौशल्य व सेवनाचा आनंद घेतला जातो.
- 4) मूर्तिकला- विविध सणांना विविध देवतांची आराधना केली जाते. त्यानुसार देवतांच्या मूर्ती बनविल्या जातात. जसे सुखकर्ता, दुःखहर्ता, संकट निवारण करणारी देवता. कला, विद्या, ज्ञान, बुद्धीची देवता.

ज्याचे सर्वप्रथम पूजन केले जाते, त्या शुभकर्त्या गणपतीबाप्पाच्या उत्सवात गणपती बाप्पाच्या लहान-मोठ्या मूर्ती तयार करण्याची कला असणारे कलाकार मूर्ती तयार करतात. माती, प्लॅस्टर ऑफ पॅरिस, धातू इ.च्या बनविल्या जातात. घराघरात गणपतीची स्थापना होते. सार्वजनिक गणेशोत्सव मनविला जातो. याचप्रमाणे देवीच्या नवरात्रात देवीच्या विविध रूपांच्या मूर्ती बनविल्या जातात. कोजागिरी पौर्णिमेला भुलाबाई, पोळ्याला बैल, नागपंचमी, ५ ला श्रावणातला पिठोरीचा कागद, महालक्ष्म्या, दसरा-दिवाळीत पणत्या, आकाशदिवे इ. मूर्तीची चढाओढ असते.

- ५) स्वच्छता- सण-उत्सवाच्या निमित्ताने घर व परिसराची स्वच्छता होते.
- ६) घरादाराचे सुशोभिकरण - सडा घालून विविध प्रकारच्या व रंगाच्या रांगोळ्या, तोरणे हार, गुलदस्ते इ.ने वातावरण प्रसन्न होते.
- ७) मंगलस्नान - उटणे लेप लावून, तेल लावून शरीराची स्वच्छता करून मंगळवेष, विविध वेशभूषा, केशभूषा, अलंकार यांनी सुशोभित होऊन सौंदर्याच्या कल्पना सफल होतात.
- ८) साहित्य रचना - विविध ठिकाणच्या लोकसंस्कृतीप्रमाणे त्या त्या भाषेत जसे ओव्या, भुपाळ्या, विवाह प्रसंगातील गीते, मंगलाष्टके, पाळणे, आरत्या, कहाण्या इ. यातून तिथल्या लोकांचे विचार, सुख, दुःख, विविध प्रसंग, संकटं स्त्रियांचे विचार, नातेसंबंध, जीवनातील होणाऱ्या कुचंबणा, आनंद इ. भावभावनांची अभिव्यक्ती होते. याला जोड गायन-वादन व नृत्याची होते आणि लोककला जन्माला येते. विविध ठिकाणच्या समाजाच्या लोककला विविधतेने नटलेल्या असतात.
- ९) लोककला - सण-उत्सवांमध्ये आनंदाची परमोच्च सीमा गाठली जाते ती संगीताने. मंगलवाद्य, गायन, नृत्य यांनी जणू उत्साह ओसंडून वाहायला लागतो. धार्मिक कार्ये, सण, उत्सव याप्रसंगी भजन, कीर्तन गवळणी, भारुडे, फेर फुगड्या, संकीर्तन इ. द्वारा भगवंताला आळविले जाते. महाराष्ट्रात संतांचे जन्मोत्सव देवळांमध्ये सामूहिक कार्यक्रमांमध्ये, घरगुती कार्यक्रमांमध्ये आषाढी एकादशी ते कार्तिकी एकादशी चातुर्मासात पंढरीच्या वारीला जातात. तेव्हा हे सर्व माध्यम पंढरीरायाला प्राप्त करण्यासाठी वापरले जाते व भक्त, लोक, कलाकार भक्तीत दंग होऊन नाचू-गाऊ लागतात. यावेळी टाळ, चिपळ्या, वीणा, घुंगरू, मृदंग, तबला, पावा, शंख, तुणतुणे, संबळ, ढोलकी, नाल इ. चा वापर केला जातो. ओव्या, भूपाळ्या, पोवाडे, लावणी, श्लोक, आरत्या, शेतकरीनृत्य, कोळीनृत्य, धनगर नृत्य इ. नी श्रमपरिहार केला जातो.
- १०) राष्ट्रीय सण व उत्सव - १५ ऑगस्ट स्वातंत्र्यदिन, २६ जानेवारी गणतंत्र दिवस, १ मे महाराष्ट्र दिन, लोकमान्य बाळ गंगाधर टिळक, स्वातंत्र्यवीर सावरकर, आगरकर, म. गांधी, पं. नेहरू, स्वामी विवेकानंद इ. थोर पुरुषांच्या जयंती-पुण्यतिथी निमित्ताने राष्ट्रगीत, देशभक्तिपर गीते, वंदे मातरम् इ.नी देशभक्ती रुजविली जाते. सर्व कलाकुसरी, कौशल्य यांना वाव मिळतो. थोर पुढाऱ्यांचे-नेत्यांचे विचार सर्वापर्यंत पोहोचतात.
- ११) लोककला साहित्य आणि शास्त्रीय संगीत - भारतीय संस्कृती ही विविधतेने नटलेली संस्कृती आहे. एखाद्या रम्य फुलबागेत वेगवेगळ्या रंगांची, जातींची हृदयंगम फुलं, पानं असलेली फुलबाग जशी शोभिवंत हृदयंगम दिसते, तशी ही भारतीय संस्कृती विविध भाषा, वेशकला, साहित्य आदींनी नटलेली फुलबाग आहे. या फुलबागेतील कलेमध्ये एक सुंदर फूल आहे संगीताचे.

कोणतीही कला जेव्हा निर्माण होते तेव्हा ती मूळ साधी-सोपी, स्फुरलेली कलाकृती असते. ती मनाला मोहक वाटते, पुन्हा-पुन्हा हवीहवीशी वाटते. एकाची दुसऱ्याला, दुसऱ्याची तिसऱ्याला याप्रमाणे जास्त लोकांना आवडू लागते तेव्हा ती रुजते. मग ती कला प्रसिद्ध होते. याच कलेचे मग नियम तयार

होऊन ती शैली जशीच्या तशी जेव्हा जपली जाते, तेव्हा तिचे शास्त्र तयार होते. या शास्त्राच्या आधाराने शास्त्रीय विषय तयार होतात.

लोककलांचेही असेच आहे. यातील संगीताचा भाग घेतल्यास लोकसंगीत हे साध्या लोकांनी सोप्या भाषेत, सरळ, कमी स्वरांचे, साध्या छोट्या तालांमध्ये, कमी वाद्यांचा वापर करून, देश, काल, प्रसंगापरत्वे गायलेले गीत म्हणजे लोकगीत. यावर जसे स्फुरेल तसे नृत्य कधी एकट्याने, तर कधी समूहाने केले जाते. असे सर्व मिळून लोकसंगीत झाले. संगीत माणसाच्या जीवनाशी अगदी जुळून गेले, अभिन्न घटक बनले. मनुष्याने अगदी आईच्या गर्भात जन्म घेतल्यापासून मृत्यूपर्यंत रोजचा दिवस उगवण्यापासून झोपेपर्यंत सर्व प्रसंग, मग दुःखद असो, सुखद असो, मंगल असो अथवा श्रमपरिहार असो, संगीताने साथ दिली. भारताच्या विविधतेत ते नटले, त्या-त्या भाषेचे, प्रांताचे, लोकांचे साहित्य, संस्कृती यांचे प्रतिबिंब त्यांच्या साहित्यात दिसते. कधी एकनाथ महाराजांच्या भारुडात लौकिक व पारमार्थिक अशा दोन्ही अर्थांची उकल करत हे संगीत समृद्ध बनते, कधी बहिणाबाईंच्या संगीतातून जीवनाच्या गूढ अर्थांना छोट्या, साध्या शब्दांत सांगून जाते.

जनाबाईंच्या ओव्यांमधून प्रकट होते. कधी कीर्तनातून जनजागरण करते.

अशा पद्धतीने लोकसंगीत समृद्ध होत असते. ही कला मात्र अतिशय प्रभावी विशाल व सक्षम आहे.

ज्यांनी लोकसंगीताचा खऱ्या अर्थाने खोलवर आस्वाद घेतला असेल त्यांच्या लक्षात येईल की, अगदी सहज हसता-खेळता, जाता-येता, काम करताना सुखद-दुःखद भावना जरी लोकांनी गायिल्या तरी त्यात ताकद असामान्य आहे. कितीही थकलेला माणूस यांचा आस्वाद घेतल्यावर काया-वाचा-मनाने पुन्हा उत्साही होतो. त्याला नवचैतन्य मिळतं, प्रेरणा मिळते. कित्येक वर्षांचा थकवा जाऊन कित्येक वर्षांसाठी कितीतरी ऊर्जा मनुष्य घेऊन जातो.

याच कलेला नियम लागून, शैली जशीच्या तशी जपली जाऊन तिचे शास्त्र तयार होते.

लोकसंगीतातील ही शक्ती ओळखून अनेक संगीतकारांनी लोकसंगीतातील स्वरावली उचलून किंवा त्याचा आधार घेऊन त्याचे राग तयार केले. देस, खमाज, काफी, भैरवी इ. राग असेच शास्त्रीय संगीतात आले. स्व.पं. कुमार गंधर्व यांनी क्षयाने आजारी असताना बकऱ्यांना घेऊन जाणारे धनगर, निर्गुणी नाथपंथीय भजन, गवळी, जे गायी चरायला नेत, त्यांच्या गाण्यातल्या धून घेऊन अकरा धूनउगम राग तयार केले. ज्यांना रागाचे सर्व नियम लागू पडतात. जसे मालवती, मधसुरजा, राही, संजारी इ.

लोकगीतातील शब्द जसेच्या तसे उचलून किंवा त्यातले भाव विचार शब्दांत गुंफून बंदिशी तयार झाल्या. सण, उत्सव प्रसंगातील वर्णन करणाऱ्या बंदिशी तयार झाल्या.

जसे लग्नप्रसंगाचे वर्णन करणारी ही बंदिश

‘बनरा मोरा प्यारा

बनरी के ब्याहन आया।।’

म्हणजे, बनरा- नवरदेव, बनरी- नवरीशी विवाह करण्यास आला.

गुरुपौर्णिमा उत्सवात गुरुंचे महत्त्व सांगणारी बंदिश

‘गुरुबिन कैसे गुन गावे

गुरु न माने तो गुन नहीं आवे

गुनियन में बेगुनी कहावे।।’

शिवाचे वर्णन करणारी बंदिश -

‘गंगाधर गौरीनाथ।

भिलनी के हृदयनाथ।

आदिनाथ गुरु के नाथ।।’

होळीचे कृष्णाचे वर्णन करणारी बंदिश

‘रंग ना डारो श्यामजी गोरी पर

पेरी लयी है नई सारी।।’

यामध्ये हिंदी, ब्रज, माळवी, मारवाडी अशा लोकभाषांचा वापर केलेला दिसतो, जो अतिशय गोड वाटतो. लोकसंगीतातून ताल घेऊन ते शास्त्रीय संगीताच्या बैठकीत वापरले गेले. जसे दादरा, केहरवा, रूपक, भजनी ठेका इ.

अशा पद्धतीने सण-उत्सव लोककला-साहित्य यांनी शास्त्रीय संगीतही समृद्ध झाले.

निष्कर्ष -

सण-उत्सव यातील लोककला, लोकसाहित्य यांनी मनाचा उत्साह वाढतो. लोकांचे एकत्रीकरण, भाव-भावनांचे, सुखदुःखाचे आदानप्रदान होऊन मनातील भावनांचा निचरा होतो. कला, कौशल्य यांना वाव मिळतो. त्यामुळे सुप्त गुणांचा विकास होतो. सृजनाचा आनंद मिळतो. लोकसंगीताने जी ऊर्जा मिळते, त्याने थकवा दूर होऊन नवचैतन्य मिळते. कुलदेवता, कुलधर्म यांचे पालन करून भक्तिभाव, सदाचार वाढतो. मनुष्य सन्मार्गाला लागतो.

शास्त्रीय संगीताची पाळंमुळं लोकसंगीतात सापडतात आणि लोकसंगीतातून राग, धून राग, बंदिशी, ताल यांनी शास्त्रीय संगीत समृद्ध होते. लोकसंगीत, संस्कृती, साहित्य हा भारतीयांचाच नव्हे, विविधतेने नटलेल्या विश्वाचा वारसा आहे. लोकसंगीत आनंदाचा सागर आहे. लोककला, साहित्य, लोकसंगीत जपण्याकरिता सरकारच्या विविध उपक्रमातून आर्थिक पाठबळ मिळणे आवश्यक आहे.

संदर्भग्रंथ

- १) संगीत विशारद - वसंत
- २) गानयोगी शिवपुत्र - पंढरीनाथ कोल्हापुरे
- ३) गूगलवरील वेबसाईट्स
- ४) लगनगंधार - डॉ. शिल्पा बहु लेकर
- ५) वसंतसुधा - प्रा. डॉ. धनश्री पांडे-मुळावकर
- ६) भातखंडे क्रमिक पुस्तक मालिका - पं.वि.ना. भातखंडे
- ७) अनूपरागविलास - पं. कुमार गंधर्व
- ८) लोकसंगीत शास्त्र - अशोक दा. रानडे

सण-उत्सवांचे ग्रामीण विकासात व शेती कार्यातील महत्त्व

प्रा. डॉ. के. डी. पाटील,

अर्थशास्त्र विभाग,

सदाशिवराव मंडलिक महाविद्यालय,

मुरगुड जि. कोल्हापूर.

प्रस्तावना:

भारत हा शेती प्रधान देश आहे. कारण भारतातील शेती वर बहुतांशी लोक अवलंबून आहेत. तर भारताचा व्यापार, परकीय चलन, अन्नधान्याची गरज, रोजगार, औद्योगिक क्षेत्राला लागणारा कच्चा माल इ. घटक हे भारतातील शेती वरच अवलंबून आहेत. भारतीय शेतीला फार मोठा इतिहास आहे. आणि भारताच्या संस्कृतीला जागतिक अर्थव्यवस्थेमध्ये अत्यंत मानाचे स्थान आहे. आणि हे मिळवून देण्याचे कार्य कृषी क्षेत्रानेच केले आहे. भारतीय संस्कृतीही प्रामुख्याने कृषी संस्कृती म्हणून ओळखली जाते. मानवाबरोबरच सर्व प्राणी मात्राची मुलभूत गरज म्हणजे अन्न हे शेती क्षेत्र पुरवत असल्याने पूर्वजांनी त्यासंबंधी विशेष विचार केलेला दिसून येतो. आपल्या देशातील अनेक पूर्वीच्या ग्रंथांचा अभ्यास केल्यास त्यामध्ये सामान्यतः पावसाचे, वादळाचे अंदाज, पशुधन व्यवस्थापन, विज निवडण्याची पद्धत, पिकांची जोपासना, पाण्याचे व्यवस्थापन अशा अनेक विषयावर वेगवेगळ्या ग्रंथांमध्ये मार्गदर्शन केलेले दिसून येते. आपल्या देशातील शेतकरी दैनंदिन व्यवहार व शेतीची कामे ही परमेश्वराचा आशिर्वाद घेवूनच वेगवेगळ्या कामाची सुरुवात करत असल्याचे दिसून येते. सदर शोध निबंधात कृषी कामाची सुरुवात करताना शेतकरी कोणकोणत्या पुजा व विधी करतो, व कोणकोणते उत्सव साजरे करतो तो उत्सवप्रिय बनला आहे. तो वैयक्तिक व सामुहिक शेती संबंधीत उत्सव साजरे कसे करतो याचा सदर शोधनिबंधात ऊहापोह केलेला आहे.

उद्देश:

1. शेती कामे व सण-उत्सवांचा अभ्यास करणे.
2. शेती कामात शुभारंभाच्या उत्सव व विधी अभ्यासणे.

संशोधन पद्धती:

प्रस्तुत शोध निबंधाचा हा प्राथमिक माहिती मुल्य आधारित असून उद्देशशेती कामे व सण-उत्सव विधी अभ्यासणे हा आहे. यामध्ये जेव्हा शेतकरी अभ्यास चर्चा, महिला, शेतमजूर, कृषी अभ्यासक, कृषी संशोधक, कृषी कार्यालये यांचा दीर्घ अनुभव लिखित स्वरूपातील माहिती इत्यादींचा आधार घेतला आहे.

अभ्यास क्षेत्र:

भारत देशाचे भौगोलिक स्थान अत्यंत महत्वाचे आहे. आशिया खंडात मध्यभागी असणाऱ्या उत्तर गोलार्धातील या देशाचे अक्षांश ८ अंश ४ ते ३७ अंश ६ उत्तर आणि रेखांश ६८ अंश ७ ते ९७ अंश २५ पूर्व असे आहे.

भारताची पूर्व-पश्चिम रुंदी असून पूर्वेला म्यानमार हा देश व बंगालचा उपसागर आहे. भारताची दक्षिणोत्तर लांबी अधिक असून दक्षिणेला हिंदी महासागर आणि उत्तरेला हिमालय पर्यंत व त्याला लागून चीन हा देश आहे.

भारताला ७५१६.६ किलोमीटर एवढा विस्तृत सागरी किनारा लाभलेला आहे. भारताचे एकूण क्षेत्रफळ 32,87,263 चौरस किलोमीटर असून ते जगाच्या एकूण क्षेत्रफळापैकी २.४ टक्के आहे. क्षेत्रफळाच्या दृष्टीने भारताचा जगात ७ वा क्रमांक लागतो.

हवामान व पर्जन्यमान या बाबतीत भारतात खूपच विविधता आढळते. नैऋत मान्सून वाऱ्यापासून भारतात बहुतेक पाऊस पडतो. पावसापासून मिळणाऱ्या पाण्याची विषम विभागणी हे वैशिष्ट्य आहे. मेघालयातील मिझोराम येथे सर्वात कमी (५० से. मी.) पर्जन्यमान आढळते.

भारतात अनेक लहान-मोठ्या नद्या असून त्यातील गंगा आणि ब्रम्हपुत्रा यांचा जगातील लांब नद्यांत समावेश होतो. हिमालय पर्वतातून येणाऱ्या नद्यातून बाराही महिने पाणी वाहते, तर सह्याद्री पर्वतातून येणाऱ्या नद्यातून हंगामी पाणी वाहते.

भारतात जमिनीचेही विविध प्रकार आढळतात. उदा. गाळाची जमीन, वाळवंटी जमीन, काळी जमीन, तांबडी जमीन, जांभी जमीन व पर्वतीय जमीन इत्यादी.

जगातील सर्व देशात आढळणारी जमीन व हवामान भारताच्या विविध भागात आढळते.

सन २०११ मध्ये भारताची लोकसंख्या १ अब्ज २१ कोटी इतकी होती. लोकसंख्येच्या दृष्टीने भारताचा जगात दुसरा क्रमांक लागतो. भारतात वाढत्या लोकसंख्येची समस्या ही प्रमुख समस्या आहे. उच्च जननदर व घटता मृत्यूदरामुळे देशातील लोकसंख्या वृद्धीचा दर जास्त आहे.

भारतात कृषी खालील क्षेत्र १४३ दशलक्ष हेक्टर आहे. भारतातील पीक प्रकारात भात, ज्वारी, गहू, बाजरी, मक्का, नाचणी, भूईमूग, सोयाबीन, चवळी, मटकी या अन्नधान्ये पिकांचा समावेश होतो. तर ऊस, कापूस, तंबाखू, रबर, चहा, पानवेल ही व्यापारी पिके व काळीमिरी, दालचिन, आले, जायफळ, वेलदोडे इ. मसाले पिकांचा समावेश होतो. भारतात एकूण अन्नधान्याचे उत्पादन २५० दशलक्ष टन इतके पहावयास मिळते.

स्पष्टीकरण:

भारतातील शेतकरी हा पारंपारिक असून त्याच्यावर देवदेवतांचे प्रभाव अधिक असलेला दिसून येतो. त्याला शेती कामे करीत असताना उत्पादनाशी देवदेवतांचा संबंध जोडलेला दिसून येतो. भारतीय लोकांनी जे जे भव्य-दिव्य व जीवनाला उपकारक असेल त्या सर्व गोष्टींची देवत्व बहाल केले आहे. त्यामुळे गाय, बैल, अवजारे यांना ही देवतेचे स्वरूप लाभले आहे. एवढेच नव्हे तर वड, पिंपळ, बेल, इ. वृक्षांनाही देवतांचे स्वरूप आलेले आहे. तर काही जमातीत नाग, पशु-पक्षी याचबरोबर जलचरांनाही देवत्व प्राप्त झाले आहे. अलिकडे तरी आपट्याची पाने, तीळ, रुईची रोपटे, कमळ, बिंबा, कडलिंग, आंब्याची डहाळी अशा कितीतरी वस्तूंना देवपुजेत मानाचे स्थान प्राप्त झाले आहे. आपल्या संस्कृतीने हिमालयालाही साधा पर्वत न मानता देवस्वरूपी बनला आहे. तर गंगा ही साधी नदी न राहता ती पवित्र गंगा माता बनली आहे. देवता विषयी आपल्या धारणा इतकी विशाल व व्यापक बनल्या आहेत.

या देवतांविषयी जनसामान्यांच्या कल्पना ही मोठ्या आहेत. या देवता अदृश्य स्वरूपाने सर्वत्र संचार करतात. त्या भक्तांच्या श्रद्धा आणि भक्ती पूर्ण झाल्यावर प्रकट होतात. पूजा आणि बळी यांचा स्विकार करून भक्तांची मनोकामना त्या पूरी करतात. त्या भक्तांचा सांभाळ करतात मात्र भक्ताने त्यांना प्रसन्न केले

नाही तर त्या क्रूर होवून शाप देतात त्यांचे यथासांग विधी केल्यावर त्या प्रसन्न होतात अशी घटना जनसामान्यात प्रचलित आहे.

पूर्वीच्या काळामध्ये माणसाला जगण्यासाठी एकूण करावा लागणारा त्याग येणारा कटू अनुभव यातून ही मानसिकता तयार झाल्याचे दिसून येते. गरजेपोटी मानवाने देवदेवतेची निर्मिती केली आहे. भौतिक सृष्टीच्या पलिकडे अदृश्य व अव्यक्त स्वरूपाची अव्यक्त स्वरूपाची एक कल्पना सृष्टी असली पाहिजे यालाच ते देवसृष्टी म्हणतात. या देव सृष्टीलाच मानवाने विविध रूपे व शक्ती बहाल केली आहे.

निसर्गातल्या अनेक गूढ रहस्यांचा उलगडा मानवाला होणे शक्य नव्हते. उपयुक्त ज्ञानाचा अभाव शास्त्रीय कारणांचा अभाव मागील पिढीकडून परंपरेने आलेला अनुभव यामुळे पिढीकडून परंपरेने आलेला अनुभव यामुळे अनेक गूढ त्यांना काही उकलता आले नसावे.

जगामध्ये भारतीय संस्कृतीला महत्वाचे स्थान आहे तर भारतीय संस्कृतीमध्ये प्रत्येक सण व धार्मिक विधी, व्रत, वैकल्प यांना महत्त्व प्राप्त झालेले दिसून येते. आज साऱ्या सणांचा संबंध वेगवेगळ्या पौराणिक कथांशी जोडलेला आहे. ईश्वर प्राप्तीसाठी अनेक विधींना लोकांनी स्विकारले आहे. आणि या विधी पुढे सण म्हणून पुढे आले आहेत. या सणांना धार्मिक आधार देण्याचा प्रयत्न केला गेला. स्वर्ग व नर्क प्राप्तीसाठी लोकांच्यावर धार्मिक सणांचा प्रभाव पाडून या विधींचा श्रमाशिवाय उधरनिर्वाहाचे साधन बनविलेले आहे. लोकांना स्वतःच्या संरक्षणासाठी व जीवन कार्यासाठी या विधी व देवताविषयी कृतज्ञता प्रकट करण्याची भावना निर्माण केली गेली आहे.

शेती संबंधी काही पुजा विधी व उत्सव यांचा विचार करता भारतीय संस्कृतीमध्ये विविध निमित्ताने केल्या जाणाऱ्या पुजांचे स्वरूप वेगळे आहे. निसर्गातील विविध गोष्टींच्या पुजनांचा विचार नागपंचमी, वटपौर्णिमा पुजन, कोजागिरी पौर्णिमा या उत्सवांच्या विधी व पुजा या शेतीशी शेतकऱ्यांच्या जिवनशैलीशी कशा बनल्या आहेत.

आधुनिक युगात तंत्रज्ञानाद्वारे सर्वजणच अनुभवत आहेत. दुसऱ्या बाजूला पर्यावरणाचा होणारा न्हास ही एक जागतिक समस्याच बनली आहे. या समस्येमुळे जगाचा विकास होत आहे की जग स्वतःचा न्हास करून घेत आहे. हा अभ्यासाचा वेगळा विषय बनलेला आहे. त्यामुळे प्राचिन संस्कृतीमध्ये निसर्गपूर्वक मानलेले विचार सर्वासमोर मांडणे, अभ्यासणे हे महत्वाचे वाटते.

भारतीय शेतीचे महत्त्व कृषी संस्कृती, निसर्ग पूजन, सण-उत्सव, शेती कामातील विधी यांना कृषी संस्कृतीमध्ये अत्यंत महत्वाचे स्थान होते. पूर्वी शेतीतील वेगवेगळी मशागतीची कामे करताना वेगवेगळ्या पुजा विधी केल्या जात होत्या व शेतकऱ्यांचा त्यावर पूर्ण विश्वास होता. म्हणून तो प्रामाणिकपणे व श्रद्धा पूर्वक विधी करत होता.

१) नांगरणीपूर्व विधी:

शेतामध्ये नांगरण्यापूर्वी देव-देवतांचे पुजन करून नांगरणीला सुरुवात केली जात होती, नांगरणीसाठी वापरल्या जाणाऱ्या बैलांची पुजा केली जात होती. शेतकरी पुजा झाल्यानंतर बैलांचे भक्तीपूर्वक जमिनीवर बसून गुडघे टेकून बैलांचे दर्शन घेत होता व परमेश्वराची आराधना करीत होता.

२) पेरणी: रोहणी

धान्याची पेरणी करण्यापूर्वी पेरणीसाठी लागणाऱ्या कृषी अवजारांची पुजा करून बी बेवळा गावातील ग्रामदेवतेला मुठीने देवास बेवळा अर्पण केला जात असे व परमेश्वराकडे यावर्षी भरपूर अन्नधान्य उत्पादन कर, पाऊस योग्य प्रमाणात पडू दे आणि अन्नधान्याने शेतकरी समृद्ध होवू दे अशी ती प्रार्थना करीत.

३)कापणी- धनत्रयदशी:

पीक कापणीला आल्यानंतर शेतकऱ्यांनी चांगला दिवस बघुन, स्नान करुन आलेल्या पिकातील काही मुठ धान्य कापावे व देवळात अर्पण करुन, धान्य कापणीला सुरुवात करावी.

४)झोडपणी: मळणी

तयार झालेल्या पिकाची मळणी करुन त्याची रास करावी आणि राशीचे पुजन करुन व त्यानंतर धान्य योग्य त्या पध्दतीने पोत्यात भरावे.

५)साठवण:

धान्य हातात आल्यावर व घरात आल्यावर घरातील गोदीची पुजा करुन धान्य गोदीत ओतावे. निर्मळ भावनेने पुजा करावी व इतर प्राणी, किटक यापासून संरक्षण करावे.

६)गो-पुजन:

शेतकऱ्याच्या पिक, औजारे, त्याचबरोबर पशुधनालाही अत्यंत महत्वाचे स्थान आहे. त्यामुळे शेतकऱ्याच्या संपूर्ण व्यवहारामध्ये गो-पुजेला अत्यंत महत्वाचे स्थान आहे. पशुपालकांनी आपल्या पशुपालनाच्या संरक्षणसाठी हा विधी करावयाचा असून त्यासाठी पशु मालकांना स्वतः स्नान करुन नंतर पुजा साहित्य घेवून गो-पुजन करावे. या नियमाचे जो पालन करील त्याचे पशुधनात पुढील वर्षी वाढ होईल.

७)नागपंचमी:

सर्प हा शेतकऱ्यांचा मित्र मानला जातो कारण शेतकऱ्यांच्या शेतीमधील पिकांचे उंदीर, घुस, किटक यांच्यापासून संरक्षण करतो त्यामुळे त्याच्या कृतज्ञतेबद्दल नागपंचमी दिवशी जिवंत सर्पाची किंवा सर्पसुती मातीच्या मूर्तीची पुजा शेतकरी करतो व येथून पुढे माझ्या जमिनीचे संरक्षण इथून पुढे असेच करत रहा अशी प्रार्थना करतो.

८)बैलपोळा:

पशुधन ही शेतकऱ्यांची संपत्ती व जीवनाचा आधार असून शेती कामामध्ये त्यांच्या कष्टाला महत्वाचे स्थान आहे. त्यामुळे त्याच्या या कार्याच्या व सहकार्याच्या कृतज्ञतेतून बैलपोळा या सणादिवशी बैलांना अंधोळ घालून, रंगरंगोटी करुन त्यांना मिष्टान्न भोजन देतो व त्या दिवशी त्याने सन्मानाने वागणूक देतो व त्याची भक्तीपूर्वक पुजा करतो.

९)भूमिपुजन:

भूमी ही शेतकऱ्याची अन्नदाता व जीवनदाता असून तो त्याची मातृत्वतेच्या भावनेतून पुजा करतो.

१०)वटपौर्णिमा:

वटपौर्णिमाबाबत अनेक दंतकथा असल्या तरी खऱ्या अर्थाने शेतकरी हा पर्यावरणवादी आहे. त्याला वटवृक्षाचे महत्त्व माहिती असल्याने आपल्या पत्नीकडून वटवृक्षाची मनोभावनेने पुजा केली जाते.

११)जलपुजन:

शेती कार्यामध्ये पाण्याचे महत्त्व अत्यंत मोलाचे आहे. त्यामुळे प्रत्येक वर्षी पावसाळ्याच्या सुरुवातीला नवीन पाण्याचे भक्ती भावनेने पुजन केले जाते.

१२)अवजारे पुजन:

शेतकरी वर्षभर लागणाऱ्या शेती कामासाठी वेगवेगळी औजारांचा वापर करतो. व त्या औजारांच्या वापराबद्दल व त्यापासून झालेल्या सहकार्याच्या कृतज्ञतेपोटी दसरा सणातील खंडेनवमी या दिवशि सर्व औजारांची भक्ती भावनेने पुजन केले जाते.

निष्कर्ष:

वरील सर्व शेतकऱ्यांच्या विधी व पुजनाचा अभ्यास केल्यास प्रकर्षाने जाणवते की, जमिनीची व पशुधनाची पुजा ही निसर्गाच्या सर्जन शक्तीविषयीचा आदरभाव व्यक्त करतो. अन्नधान्याच्या पुजेबाबत विचार केला तर अन्यप्राप्ती ही मुलभूत गरज आहे. आणि त्या शक्तीचा आदर व्यक्त करण्यासाठी अन्नधान्याची पुजा केली जाते.

गाय, बैल, सर्प, इ. प्राण्यांची पुजाविधी करण्याचा मागील हेतू हा त्याच्या मनातील प्राण्याविषयीचा आदर व प्राण्याकडून मिळालेले सहकार्याची कृतज्ञता दिसून येते. जल भूमीची पुजा करण्यावरून भूमिविषयी असलेले मातृप्रेम दिसून येते.

पेरणी, कापणी, साठवण, नांगरणी पुजन यावरून त्याची आपल्या श्रमावरील भक्ती व औजारांवरील श्रद्धा दिसून येते आणि ही भावना व श्रद्धा भारतीय शेतकऱ्याची परंपरावादी व दैविक वाटत असली तरी तीला ऐतिहासिक आधार आहे. अनेक व्यक्तींनी, समाजातील घटकांनी त्याचे स्वरूप स्वार्थी हेतूने वेगळे बनवायचा प्रयत्न केला असला तरी शेतकरी मात्र प्रामाणिक श्रद्धापूर्वक पुजा करतो.

संदर्भ ग्रंथ:

- १) डॉ. भोसले द. ता.- लोकसंस्कृती, स्वरूप आणि विशेष.
- २) रुची- दिवाळी अंक २०१२.
- ३) सत्याग्रही विचारधारा- मार्च २००२.
- ४) रणधैर्य- दिवाळी अंक २०००.
- ५) शब्दालय - दिवाळी अंक १९९०.

विद्यार्थ्यांच्या जीवनात सण व उत्सवांचे महत्व

प्रा.डॉ.श्रीमती सुजाता चं.पंडित

शिक्षणशास्त्र विभाग

महावीर महाविद्यालय, कोल्हापूर

भारतीय संस्कृती ही वैभवशाली प्राचीन संस्कृती आहे. तसेच सर्वसमावेशक संस्कृती आहे. भारतात विविध धर्मांचे, जातीचे व पंथाचे लोक एकत्र नांदताना दिसतात. त्यामुळे भारतात विविध प्रकारचे सण व उत्सव साजरे केले जातात. असे म्हटले जाते. "India is a land of fairs and festivals" या सर्व सण व उत्सवांमधून आपल्याला महान संस्कृतीचे दर्शन घडते. सण व उत्सव हे कुटुंब, समाज व राष्ट्र यांच्यात एकात्मता व प्रेम निर्माण करण्याचे कार्य करतात. आजचा विद्यार्थी हा उद्याचा सुजाण नागरीक आहे. त्याला आपल्या महान संस्कृतीची, परंपराची, सण व उत्सवांची माहिती देणे हे शिक्षणाचे महत्वाचे कार्य आहे. त्याचबरोबर चांगल्या परंपरांचे जतन करणे व कालमानाप्रमाणे नविन परंपरा स्विकारणे हे ही संस्कार विद्यार्थ्यांवर करणे महत्वाचे आहे. या दृष्टीने प्रस्तुत वर्णनात्मक शोधनिबंधातून खालील बाबींची चर्चा केली आहे.

1. सण व उत्सवांचे विविध प्रकार
2. सण व उत्सवांचे महत्व
3. सण व उत्सव साजरे करताना घ्यावयाची काळजी.

प्रस्तुत शोधनिबंध लिहिण्यासाठी संदर्भग्रंथ व आंतरजल यांचा वापर करण्यात आला आहे.

सण व उत्सवांचे विविध प्रकार –

1. धार्मिक सण –

भारतात विविध धर्मांचे हिंदू, ख्रिश्चन, पारशी, मुस्लीम, जैन, बौद्ध व शीख असे लोक राहतात. त्यामुळे भारतात प्रत्येक धर्माचे सण साजरे केले जातात. दिवाळी, दसरा, रामनवमी, गणपती उत्सव व सणांना हिंदू धर्मात महत्वाचे स्थान आहे. तर ख्रिश्चन धर्मात नाताळच्या सणाला महत्वाचे स्थान आहे. जैन धर्मात पर्युषणपर्व महत्वाचे मानले जाते, तर बौद्ध धर्मात "गुरुपौर्णिमा" बुद्ध जयंती महत्वाची आहे. पारसी न्यू इयर आपण साजरे करतो. "गुरुनानक जयंतीला शीख धर्मात महत्वाचे स्थान आहे. हे सण साजरे करताना त्या त्या धर्मातील थोर पुरुषांची शिकवण, आपण विद्यार्थ्यांवर बिंबवणे महत्वाचे आहे. कारण सत्य, अहिंसा, प्रेम, दया, परोपकार ही सर्वच धर्मातील मुलतत्वे आहेत, या तत्वांचे समाजात पालन होत असेल तरच समाजात बंधुभाव, एकोपा रहातो व समाजाचे अस्तित्व अबाधित रहाते.

2. पर्यावरणाशी किंवा शेतीच्या हंगामाशी संबंधित सण –

भारत हा कृषीप्रधान देश आहे. त्यामुळे प्रत्येक हंगामाशी/ऋतुशी संबंधित विविध सण अत्यंत आनंदाने साजरे केले जातात. यात होळी, मकरसंक्रांत, वसंतपंचमी, रंगपंचमी या सणांमधून निसर्गाचे प्रती कृतज्ञतेची भावना व्यक्त केली जाते. होळी हा सण थंडीच्या शेवटी व उन्हाळ्याच्या सुरवातीला केला जातो. फाल्गुन महिन्यात शेतीची कामे संपलेली असतात. थोडा विश्रांतीचा काळ असतो. त्यामुळे कोकण भागात होळी/शिमगा उत्सव साजरा केला जातो. यावेळी होळी अतिशय सुंदररित्या सजवली जाते. रांगोळ्या काढतात, होळीला नवीन गव्हाच्या पुरणपोळीचा नैवेद्य दाखविला जातो. दुसऱ्या दिवशी एकमेकांवर रंग उडवून धुलीवंदन केले जाते. दृष्टप्रवृत्ती अमंगल विचार यांचा नाश करून, चांगले विचार अंगी बाणवणे हा या सणामागचा उद्देश आहे. भक्त प्रल्हादाला घाबरवण्यासाठी व त्याने विष्णूची उपासना करणे थांबवावे यासाठी त्याच्या पित्याने होलिकेला अग्नीच्या चितेवर भक्त प्रल्हादासह बसायला सांगितले. थोड्याच वेळात होलिका जळायला लागली पण भक्त प्रल्हाद भगवान विष्णूच्या नामस्मरणात लीन झाल्यामुळे जिवंत राहिला. आपल्या वरदानचा चुकीचा वापर केल्यामुळे होलिकेचा मृत्यू झाला.

पोंगल हा सण तामिळनाडू, पोंडिचेरी येथे संपन्न होतो. हिवाळ्यात साजरा होणारा हा सण शेतीतून जे अमाप पिक घेतले जाते. त्याबद्दल सूर्यदेव व घरातील पशू संपत्ती यांच्याबद्दल कृतज्ञता दर्शविणारा सण आहे. उगवत्या सूर्याला 'पोंगल व फळे यांचा नैवेद्य दाखविला जातो. घरातील नको असलेल्या वस्तूंची होळी केली जाते. घराची स्वच्छता होते.

बैलपोळा व नागपंचमी हे सण सुद्धा त्या त्या प्राण्यांप्रती कृतज्ञता व्यक्ती करण्यासाठी साजरे केले जातात. 'सण एक दिन, बाकी वर्षभर ओझे मर मर वहायचे असे बैलांना उद्देशून एक गीत आहे, पण याची जाणीव ठेवून

बैलांना त्या दिवशी गोडधोड खायला घातले जाते. विविध वस्तुंनी त्यांना सजविले जाते. गावातून त्यांची भिरवणूक काढली जाते.

बैसाखी हा सण पंजाबी हिंदू व शीख धर्मीय लोक साजरा करतात. विपुल अन्नधान्यासाठी देवाला धन्यवाद देणे हा या सणाचा उद्देश आहे. लोक सामुहिकरित्या गव्हाची कापणी करतात. ढोल वाजवून आनंद व्यक्त करतात. यादिवशी ठिकठिकाणी जत्रा व मेळे भरतात. लोक त्याचा आनंद घेतात.

सण व उत्सवांचे महत्त्व –

1. सण व उत्सव साजरे केल्यामुळे संस्कृतीचे संरक्षण व संक्रमण होते. विद्यार्थ्यांना सुध्दा संस्कृतीची ओळख होते.
2. कौटुंबिक जिद्दाळा, आनंद निर्माण होतो, नातेवाईक मित्र मंडळी सणांच्या निमित्ताने एकत्र जमतात.
3. सणांच्या निमित्ताने रोजच्या धावपळीच्या व काळजीच्या जीवनातून मानवाला विरंगुळा व मनोरंजन होते. या सणांच्या निमित्ताने लोक विविध गाणी म्हणतात, नृत्य करतात. कथा सांगतात. इतर प्रांतातील पदार्थ व नृत्यप्रकारांची ओळख होते जसे की गुजराथी गरबा व पंजाबी भांगडा.
4. सणांच्या निमित्ताने आर्थिक उलाढालीस चालना मिळते. रक्षाबंधन, मकरसंक्रांत, गणपती उत्सव, ईद, गौरी उत्सव यांत बाजारपेठेत नवनवीन वस्तूंची रेलचेल असते. भरपूर खरेदी केली जाते.
5. सामाजिक नातेसंबंध व दळणवळण वाढीस लागते.

सण व उत्सव साजरे करतांना घ्यावयाची काळजी.

सण व उत्सव साजरे करतांना त्यांचा आनंद घेताना विद्यार्थ्यांना कोणती काळजी घ्यावी हे स्पष्ट करणे महत्वाचे आहे.

1. गणपती उत्सवात गणपतीची मूर्ती ही शाडूची असावी. तसेच निर्माल्य नदीत विसर्जित न करता काठावर जमा करावे जेणे करून नदीचे प्रदुषण होणार नाही.
2. उत्सव साजरा करतांना ध्वनी प्रदुषण होणार नाही याची काळजी घेणे आवश्यक आहे. तसेच गणपतीसमोर प्रबोधनपर कार्यक्रमांचे आयोजन करावे.
3. प्रत्येक सणामागे वैज्ञानिक कारण असल्यास स्पष्ट करणे महत्वाचे आहे. जसे की मकर संक्रांतीला तीळ-गुळांचे महत्त्व आहे. ज्यामुळे शरीरात उर्जा निर्माण होते. या काळात नदीत बाष्प तयार होण्याची प्रक्रिया सुरू असते. यावेळी नदीत आंघोळ केल्याने अनेक रोग दूर होतात. मकर संक्रांतीपासून सूर्याचे उत्तरायण सुरू होते. दिवस मोठा होतो व मनुष्याच्या कार्यक्षमतेत वाढ होते.
4. होळी सणाच्या काळात उधळला जाणारा अबीर व गुलाल शरीरात ताजेपणा निर्माण करतात. होळीचा सण वसंत ऋतुत साजरा होतो. यावेळेस पर्यावरणात व शरीरात बॅक्टेरियाची वाढ होते. होलिका जाळण्याच्या निमित्ताने होळी पेटविली जाते. त्याचे तापमान 145 डिग्री पर्यंत वाढते. त्यामुळे पर्यावरणातले बॅक्टेरिया नष्ट होतात.
5. नागपंचमी दिवशी नागांना दूध पाजले जाते. त्याचा त्यांना त्रास होवू शकतो कारण नाग दूध पित नाही.
6. वटपौर्णिमेला वडाच्या झाडाचे महत्त्व विद्यार्थ्यांना कथन करणे महत्वाचे आहे.
7. विविध सणांच्या निमित्ताने आज वृक्ष तोड होत आहे ती थांबवणे गरजेचे आहे.
8. मकरसंक्रांतीला वापरल्या जाणाऱ्या चिनी मांजामुळे पक्ष्यांच्या पायाला व पंखांना इजा पोहचते. त्यामुळे साधा मांजा वापरावा.

थोडक्यात सण व उत्सवांमुळे मानवी जीवनात आनंद व उत्साह निर्माण होतो. राष्ट्रीय एकात्मता वाढते. संस्कृती कळते.

निष्कर्ष :

1. विद्यार्थ्यांना सण व उत्सवांमुळे विविध संस्कृतीची ओळख होते. समाजात व राष्ट्रात एकोपा वाढतो.
2. विद्यार्थ्यांना सण व उत्सवांमुळे विविध प्रांतातील खाद्यपदार्थ, नृत्यप्रकार, गायनप्रकार, वेशभूषा यांची ओळख होते.
3. विद्यार्थी वैज्ञानिक दृष्टिकोनातून सण व उत्सवाकडे पाहतात. त्यामुळे पर्यावरणाला धोका पोहचत नाही.

संदर्भ :

1. <https://targetstudy.com/articles>
2. importance of festivals in life html
3. <https://www.mapsofindia.com/my india/india major issues in India>.
4. होली मनाने का वैज्ञानिक कारण और महत्त्व
<https://m-hindi.webindia.com/holi-special/scientific reason for celebrating holi>.

हिंदू धर्मातील सण व उत्सव यातील स्त्रियांचे स्थान

सौ. सविता नामदेव नांदवडेकर

सहा. शिक्षिका

विठ्ठल पाटील माध्यमिक विद्यालय.

व ज्युनि. कॉलेज कळे., ता. पन्हाळा. जि. कोल्हापूर.

प्रस्तावना -

भारतीय संस्कृतीमध्ये सण व उत्सव साजरे करण्याची परंपरा फार प्राचीन काळापासून चालत आलेली आहे. आपले सारे जण हे निसर्गाचे रक्षण करणारे कृषी संस्कृतीशी नाते सांगणारे आहेत. सण असो वा समारंभ सर्वजण उत्साहाने सहभागी होतात. भारतीय संस्कृती खरं तर सण व उत्सवावर टिकून आहे. प्रत्येक सण हा वेगवेगळ्या संस्कृतीचे प्रतिक आहे. ७०० वर्षांपूर्वी महाराष्ट्रात देवगिरीच्या यादव राजाची सत्ता होती. यादववांच्या मुत्सद्दी कारभारी थोर स्थापत्यशास्त्र मोडी लिपीचा प्रवर्तक हेमांद्री तथा हेमांडपंत याने त्यावेळी चतुर्वर्ग चिंतामणी नावाचा एक ग्रंथ पाच खंडातून लिहिला. वर्षातील तीनशे पासष्ट दिवसात कोणते सण साजरे करावेत, कोणत्या व्रताचे पालन करावे हे सांगणारा ग्रंथ लिहिला यावरून त्यावेळच्या समाजजीवनाचे दर्शन घडते. भारत हा विविधतेने नटलेला देश आहे. वेगवेगळे पंथ, धर्म जात, भाषा विचारही वेगवेगळे आहेत. त्यामुळे भारतीय संस्कृती जरी एकात्म असली तरी येथील सणउत्सव साजरे करण्यातही विविधता आहे.

भारतामध्ये साजरे केले जाणारे सण व उत्सव, हिंदू धर्मांमध्ये गुढीपाडवा, रामनवमी, हनुमान जयंती, अक्षयतृतीया, नागपंचमी, नारळी पौर्णिमा, बैलपोळा, गणेश चतुर्थी, रक्षाबंधन, घटस्थापना, दसरा, दिपावली, मकर संक्रात, महाशिवरात्री, होळी, रंगपंचमी, इत्यादी याबरोबरच बौद्ध धर्मात बुद्ध जयंती, लोसर, जैनधर्मात वर्षप्रतिपदा, ज्ञानपंचमी, मेरू त्रयोदशी, महावीर जयंती, सिंधी, धर्मांमध्ये चेनी चांद, चालिहो, तिडारी इत्यादी शिख धर्मांमध्ये गुरुनानक जयंती, वैशाखी, होला, मोहल्ला, मुस्लिम धर्मांमध्ये मोहरम, मिलाद उन नवी शाब ए मेरज, शाब ए -वरात, रमजान ईद, बकरी ईद इत्यादी तसेच ख्रिश्चन धर्मात नाताळ गुडफ्रायडे, ईस्टर संडे इत्यादी सण साजरे केले जातात.

सण साजरे करण्यामध्ये परंपरांगत रूढी, चालिरिती जशा महत्वाच्या भाग घेतात तसेच अध्यात्मिक सामाजिक सर्वच बाजूंनी सण महत्वाचे आहेत. भारतीय सणांचे खगोलीय महत्त्वही अभ्यास करण्यासारखे आहे. पृथ्वीला येणा-या वेगवेगळ्या सहा गती आहेत या गतीवर सण अवलंबून असतात. उदा. संक्रात. हा सण पृथ्वीचा उत्तरायण दिवस म्हणून साजरा केला जातो. चंद्रतिथीवर सण अवलंबून असतात. कोणत्याही मातीत रूजू फुलणा-या लोकजीवनाला घडवण्यात विविध संस्कृतींचे रंगरूप प्राप्त करून देण्यात सण उत्सवाच अस्तित्व महत्वाचं ठरतं. माणसांना जवळ आणण्याच एकत्र बांधून ठेवण्याचे भावनिक एकोप्याबरोबर एकात्मता साधण्याचं मौलिक सांस्कृतिक कार्य, सण, उत्सव करत असतात. भारतीय सणांचा बारकाईने अभ्यास केला तर असे लक्षात येते की ऋतू आम्ही सण यांची पद्धतशीर सांगड घातली गेली आहे.

उत्सव हे मनाचे आरोग्य जपत असतात उत्सव साजरे करीत असताना आपले मित्र एकत्र येतात. गावाच्या उत्सवात तर गावातील सर्व आबालवृद्ध स्त्री पुरुष एकत्र येत असतात. उत्सवामुळे सहकाराची व समानतेची भावना निर्माण होते.

सण व उत्सवामध्ये स्त्रियांचे स्थान काय आहे हा विषय काही उदा. देऊन मला स्पष्ट करावे वाटते.

भारतीय हिंदू सणांचे महत्त्व

१) गुढीपाडवा - (चैत्र शु.१) चैत्र शुद्ध प्रतिपदेच्या म्हणजेच वसंत ऋतूच्या पहिल्या दिवसाला हा सण साजरा करतात या दिवशी महाराष्ट्रात लोक घराघराच्या प्रवेशद्वारी उंचावर गुढी उभा करतात. गुढी उभारताना गुढीला चाफ्याची माळ, फुलाची माळ, साखरेची माळ, कडूनिंब व वस्त्र किंवा कापड बांधून गुढी घरोघरी उभा केली जाते आणि संध्याकाळी गुढीला गोड नैवेद्य दाखवून गुढी उतरली जाते. या दिवशी नविनवस्तू खरेदी केली जाते. स्त्रिया गोडधोड पोळीचा नैवेद्यामध्ये पांढरा भात, बटाट्याची भाजी, भजी व सालपापड कुरडई तळलेली आणि कडूनिंबांमध्ये हरभरा डाळ

घालून हिंग,जिरे,मीठ, बारीक करून त्यांची चटणी बनवितात. आणि प्रसाद म्हणून नैवेद्यामध्ये कडूनिंबांची चटणी अवश्य घालतात. अशाप्रकारे अशाप्रकारे कडूनिंबाचा विशेषत्वाने जेवणामध्ये समावेश केला जातो.

- २) **रामनवमी** - भगवान रामांच्या जन्माचा आनंद साजरा करण्यासाठी हा सण साजरा केला जातो. रामनवमीच्या अगोदर नऊ दिवसापासून उत्सव सुरु होतो. चैत्र महिन्याच्या नवव्या दिवशी हा सण येतो.
- ३) **हनुमान जयंती** -अश्विन वद्य चतुर्दशीला हनुमान जन्मतिथी साजरी करतात. महाराष्ट्रात चैत्र पौर्णिमेला साजरी होते.
- ४) **अक्षय तृतीया** — हिंदू दिनदर्शिकेप्रमाणे वैशाख शुद्ध तृतीया यादिवशी अक्षय तृतीया येते. अक्षय तृतीया साडेतीन मुहूर्तापैकी एक शुभमुहूर्त समजला जातो. कालविवेक या ग्रंथामध्ये यादिवशी व्रत करण्याचे महत्त्व विशद केले आहे. यादिवशी भगवान व्यास यांनी महाभारत ग्रंथाची रचना करायला प्रारंभ केला त्यांना लेखनिक म्हणूनगणपतीने कार्य केले. अशी आख्यायिका प्रचलित आहे. शास्त्रामध्ये या दिवसांपासून सत्ययुगाचा प्रारंभ मानला जातो.
- ५) **आषाढी एकादशी** — ही एकादशी मनोकामना पूर्ण करणारी एकादशी आहे. आषाढी एकादशी व्रतात सर्व देवदेवतांचे तेज एकवटलेले असते . आषाढ महिन्यात शुक्ल पक्षातील एकादशीला देवशयनी किंवा आषाढी एकादशी म्हणतात.
- ६) **नागपंचमी** — श्रावण महिन्यातील पहिला आणि महत्वाचा सण म्हणजे नागपंचमी नाग या प्राण्याबद्दल आदर व पूज्य भावना समाजात रुजविण्यासाठी हा सण पाळला जाण्याची परंपरा आहे या दिवशी नागदेवाची पूजा करून त्याचा प्रसन्न करण्याची प्रथा आहे. वेदकाळापासून चालत आलेला हा सण अत्यंत महत्वाचा मानला जातो. यादिवशी स्त्रिया नविन वस्त्रे नेसून अलंकार घालून नागदेवतेची पूजा करतात. स्त्रिया पाटावर नागाचे चित्र काढून त्याला हळदी कुंकू दुर्वा आघाडा ,बेल वाहतात. दूध,लाहया यांचा नैवेद्य दाखवतात. गुळ व उकडीची दिंड करून नैवेद्य दाखवतात.
- ७) **नारळी पौर्णिमा** — श्रावण पौर्णिमेचा हा सण साजरा केला जातो समुद्रकाठी रहाणा-या व प्रामुख्याने मासेमारी करणा-या कोळी लोकांचा हा महत्वाचा सण आहे. पावसाळ्यात समुद्र प्रचंड खवळलेला असतो. बोटी जहाजांची वर्दळ या काळात बंद असते. समुद्राचा कोप होवू नये जहाजे, नोका सुरक्षित रहाव्यात. समुद्र शांत होण्यासाठी कोष्टी बांधव या दिवशी समुद्राची पूजा करतात.पूजेसाठी सोन्याचा अथवा नारळ अर्पण करतात.
- ८) **श्रीकृष्णजन्माष्टमी** - भगवान श्रीकृष्णांचा जन्मदिवस रात्री १२.०० वाजता मोठ्या उत्साहाने साजरा केला जातो. भाद्रपद महिन्याच्या कृष्ण पक्षामध्ये हा सण येतो. यादिवशी मंदिराची सजावट केली जाते. दिवसभर व्रत केले जाते. श्रीकृष्णाचा पाळणा हलविला जातो आणि विविध कार्यक्रमांचे आयोजन केले जाते. विविध प्रकारचे खेळ खेळले जातात.
- ९) **पोळा** — बैलपोळा किंवा पोळा हा श्रावण अमावस्या या तिथीला साजरा करण्यात येणारा बैलाचा सण आहे. बैलाप्रती कृतज्ञता व्यक्त करण्या येणारा हा सण ज्यांच्याकडे शेती नाही ते मातीच्या बैलांची पूजा करतात. भारतासारख्या शेतीप्रधानदेशात व तेथील शेतक-यांत या सणाला विशेष महत्त्व आहे. या सणाला सर्जाराजा चा सणही म्हणतात. यादिवशी बैलांना रंगवून सजवून त्यांना गोड पक्वान्न देतात. त्यांना त्यादिवशी कामापासून आराम मिळतो. त्यांना आंधोळ घालून त्यांचा खांदा तुपाने शेकतात.धुंगूराच्या माळा बांधतात. शिंगे रंगवतात. छान गोड धोड पोळया खायला घालतात.
- १०) **गणेश चतुर्थी** — हिंदू धर्मशास्त्रानुसार भाद्रपद शुक्ल चतुर्थीला गणेश चतुर्थीला साजरी केली जाते. गणपती बाप्पाचा जन्मदिवस म्हणून गणेश चतुर्थी साजरी केली जाते. गणेश चतुर्थीच्या दिवशी श्रीगणेशाचे आगमन होते आणि सुरुवात होते ती गणेशोत्त्साच्या पर्वाला मुर्ती घरी किंवा सार्वजनिक मंडळाच्या मंडपात आणली जाते. आणि गणेशाचे पूजन करून दररोज आरती व गोड नैवेद्य अर्पण केला जातो.तसेच गणेश उत्सवाचा कार्यक्रम हा मंडळामध्ये दहा दिवस चालतो आणि लोक आपल्या घरी सहा दिवस गणेश मुर्ती बसवितात. हा सण अनंत चतुर्थदशीला संपतो.
- ११) **घटस्थापना** — शारदीय नवरात्रोत्सव हा हिंदू धर्माशास्त्रानुसार एक उत्सव तसेच देवीशी संबंधित व्रत आहे . हिंदू धर्मात देवीची विशेष आराधना वर्षातून दोनवेळा केली जाते. वासंतिक नवरात्रात चैत्र शुद्ध प्रतिपदा ते चैत्र शुद्ध नववीपर्यंत व शारदीय नवरात्रात अश्विन शुद्ध नवमीपर्यंत देवीची उपासना घरोघरी केली जाते. शारदीय नवरात्र हे शाक्तपंथीय मानले जाते. शारदीय म्हणण्याचे कारण इतकेच की हे शरद ऋतूच्या प्रारंभी येते. भारतामध्ये सर्वत्र ह्या नवरात्रामध्ये प्रत्येकाच्या रूढी परंपरानुसार , किंवा कुलाचाराप्रमाणे कमी अधिक स्वरूपात देवीची पूजा केली जाते.

अश्विन महिन्यात घटामध्ये देवीची स्थापना करून नंदादीप प्रज्वलित करून आदिमायेची नऊ दिवस मनोभावे पूजा करणे म्हणजेच घटस्थापना किंवा नवरात्रोत्सव .

१२) दसरा - विजयादशमी म्हणजेच अश्विन शुद्ध दशमी हा दिवस दसरा म्हणून साजरा केला जातो. ज्यादिवशी देवाचे घट स्थापन केले जातात त्यादिवशी विविध देवदेवतांना नारळ ठेवून आणि खाऊंच्या पानांवर देव बसवून पूजा करून घट बसविला जातो आणि दररोज एक एक माळ घटाला बांधली जाते. आणि नवव्या दिवशी देव उठतेवेळी सर्व देवदेवतांची पूजा करून त्यांना फुले वाहून पूजा करून त्यांदिवशी आपटयाची पाने देवाला वाहतात. तसेच प्रत्येक घरोघरी किंवा तेथील गाव माळावर आपटयाची पाने पूजनांसाठी श्री. छत्रपतींना मान असतो. त्यादिवशी आपटयाची पानांची पूजा केली जाते.

१३) दिवाळी — दिवाळी हा महाराष्ट्रातील अत्यंत महत्वाचा सण मानला जातो. हा सण दरवर्षी ऑक्टोबर किंवा नोव्हेंबर महिन्यात येतो. या सणासाठी प्रत्येक घराघरांमध्ये साफसफाई करून, घर सुशोभित करून प्रत्येकाच्या इमारतीला आकाश कंदील लावला जातो आणि घराच्या दरवाजाला फुलांची माळ बांधली जाते.दारामध्ये सडा रांगोळी काढून त्यावर पणती लावली जाते. प्रत्येक ठिकाणी पणत्यांची माळ लावली जाते. आणि श्रीलक्ष्मीदेवीची पूजा मांडून ऊस बांधून केली जाते आणि लक्ष्मीचे आवाहनाकरीता सहस्र नामावली म्हटली जाते. आणि लक्ष्मीच्या मुर्तीस अभिषेक घालून फुल अर्पण करून लक्ष्मीची पूजा केली जाते. आणि पैशांची पूजा केली जाते.त्यादिवशी लक्ष्मीपुजन केली जाते आणि

दिवाळीच्या दिवशी प्रत्येक घरांत गोड थोड फराळ करतात उदा. रव्याचे लाडू , चकली, चिवडा, शंकरपाळी, करंजी, अनारस इत्यादी पदार्थ देवाला अर्पण केले जातात. घरातील प्रत्येकाला नविन कपडे घालून आपल्या पै पाहुण्यांना फराळ याच दिवसापासून पुढे भाऊबीजपर्यंत दिला जातो.

अशा प्रकारचे दिवाळीची पाच दिवस गोड गोड पक्वान बनवून देवाला अर्पण केले जाते.

१४)कोजागिरी पौर्णिमा —आश्विन पौर्णिमा ही कोजागिरी पौर्णिमा किंवा शरद पौर्णिमा म्हणून साजरी केली जाते. यादिवशी चंद्र पृथ्वीच्या सर्वात जवळ असतो. यादिवशी स्त्रिया दिवसभर उपवास करून रात्री श्रीलक्ष्मीची पूजा करतात आणि उपवास सोडतात यादिवशी दूध आटवून साखर घालून पिले जाते. पावसाळयानंतर प्रसन्न अशा शरद ऋतूतील ही पौर्णिमा असल्यामुळे तिला उत्सवाचे महत्त्व मानले आहे.

उत्सव हे मनाचे आरोग्य जपत असतात. उत्सव साजरे करीत असताना आप्तेष्ट एकत्र येतात सण व उत्सवामुळे सहकाराची व समानतेची भावना निर्माण होते.नविन विचारांचा प्रचार उत्सवात करणे सहज शक्य होते. एखादया सार्वजनिक कामासाठी पैसा गोळा करणे शक्य होते .उत्सवात कामासाठी झल्यानेहोणा-या आनंदप्राप्तीबरोबरच माणसे आपल्या जीवनातील चिंता दुःख विसरून जातात. सण आणि शरीरस्वास्थ्य यांच्याही घनिष्ट संबंध आहे. . गुढीपाडवा वसंत ऋतूत येतो. म्हणजे तापमानात वाढ होते. साहजिकच शरीरातून साखर आणि पाणी कमी होते, अंगावर पुरळ उठतात. गुढीला बांधलेल्या साखरेच्या गाठी खण, कडूनिंब नैवेद्य म्हणून खाणं हा आरोग्याशी जवळचा संबंध दर्शवितो त्यानंतर अक्षय तृतीया हा सण यतो या दिवसात कैरीचे पन्हे वाळयाचे सरबत प्यायले जाते.

सण व उत्सवामध्ये आबालवृद्धांबरोबरच स्त्रियांचा सहभाग असतो पण स्त्रियांचे स्थान व त्यांची भूमिका काय आहे मांडण्यासाठी काही सण उदाहरणादाखल घेवून मांडण्याचा प्रयत्न केलेला आहे.

हिंदू धर्मातील सण व उत्सवात स्त्रीयांचे स्थान -

१) संक्रांत सण -

संक्रातीचा सण हा विशेषतः स्त्रियांचा सण मानला जातो. यादिवशी पाच खणांची पुजा करतेवेळी त्यामध्ये ऊस , तीळगुळ, सुपारी,खारीक, खोबरे हळकुंड घालून या पाच खणांची पूजा केली जाते. आणि हिरवे वस्त्र घालून लोटक्यांची पूजा केली जाते. आणि गोड नैवेद्य दाखवून नारळ वाढविला जातो. असा हा पारंपारीक सण प्रत्येक घराघरांमध्ये साजरा केला जातो.

यामध्ये एक गोष्ट प्रकर्षाने जाणवते हळदी कुंकू करायचं स्त्रियांनी आणि समाजातल स्थान बळकट होणार तेपुरुषांचं. इथे स्त्रियांना दुय्यम स्थानआहे हे लक्षात येते. आणखी दुसरी गोष्ट हळदी कुंकूवाच्या सणात फक्त सौभाग्यवतीला मान असतो. काही भारतीय संस्कारामध्ये किंवा कर्मकांडामध्ये सौभाग्यवती म्हणून स्त्री चा मान आहे.

ही सौभाग्यवती आणि अपत्यवती असणं अपत्यपतती असणं आवश्यक आहे. स्त्री सौभाग्यवती आणि अपत्यवती असण्याचे जे काही रूढ निकष आहेत त्याच तिचं अस्तित्व महत्वाचं नाही तिचं अस्तित्व दुस-याच्या स्वाधीन आहे. तिला नवरा असला पाहिजे तो जिवंत असला पाहिजे. त्याच्यापासून मूल असलं पाहिजे हे हळदीकुंकू परंपरेचे निकष आहेत.

हळदीकुंकू ऐवजी तीळगुळ समारंभ झाला पाहिजे. आपल्या संस्कृतीतील सगळच वाईट नाही पण अशा काही रूढींना आपण भेद दिला पाहिजे.

२) गणेशोत्सव सण –

महाराष्ट्राच्या परंपरेमध्ये मानाचा तुरा असणारा हा गणेशोत्सव सण आहे. या सणाचा उत्साह म्हणजे आकाशला गवसणी घालणारा असतो. मोठया संख्येने गणेशभक्त हा सण मोठया उत्साहात साजरा केला जातो. या सणांमध्ये स्त्रियांची भूमिका जर बघितली तर पहिल्या दिवशी गणेशाचे आगमन होते. सणांसाठी घर साफ सफाई करण्यापासून गणेशाला नैवेद्य करण्यापर्यंतचे सगळे काम स्त्रीया उत्साहाने करतात. पण गणपतीची मुर्ती आणण्याचा किंवा प्रतिष्ठापना करण्याचा मान पुरुषांचा असतो. नैवेद्य दाखविण्याचा पहिला मान घरातील पुरुषांचा असतो. या दिवशी स्त्रिया स्वतःच्या मुलाचा उपवास धरतात. म्हणजे उपवास स्त्रियांनीच केला पाहिजे अशी आपली परंपरा सांगते.

गौरी आवाहन दिवशी गौरी घरी आणल्या जातात. स्त्रीया सकाळी पहाटे उठून रांगोळी, सडा, मार्जन करून कामाला लागतात. गौरीचे डहाळे आणून त्याची व्यवस्था केली जाते. सकाळपासून गौरीच्या नैवेद्याची तयारी केली जाते. पण याही दिवशी स्त्रीया लेकीचा उपवास करतात. याचा अर्थ पुरुषप्रधान संस्कृतीमध्ये सर्वच जाचक गोष्टी स्त्रियांवर लादल्या गेल्या आहेत. गौरी पूजादिवशी गौरीला वस्त्र परिधान करून पोळयाचा गोड नैवेद्य केला जातो. या दिवशी शंकराचे आगमन होते. पण स्त्रीया त्या दिवशी पतीचा उपवास करतात. एकंदरीत स्त्रीयांना सणामध्ये गौण स्थान दिसून येते.

३) दिपावली - दिपावली या सणांमध्ये सुद्धा प्रत्येक दिवसाचे एक महत्त्व आहे. दिवाळीच्या सणासाठी स्त्रिया पंधरा दिवस अगोदर गोडधोड पदार्थाची तयारी करतात. बाजार करणे, दळण आणणे, साफसफाई करणे व पदार्थ बनविणे यामध्ये स्त्रियांचा मोठा सहभाग असतो.

वसुबारस - या दिवशी प्रत्येक घरामध्ये गायीची पूजा करून गाईला नैवेद्य दिला जातो. वसुबारस हा दिवाळीचा पहिला दिवस मानला जातो. वसुबारस याचा अर्थ वसू म्हणजे देवता किंवा धन यासाठी असलेली बारस म्हणजे द्वादशी होय. भारतीय संस्कृतीमध्ये गाईला देवता म्हणतात. शेतकरी वर्ग गाईला आपले धनसंपत्ती मानतात या दिवशी स्त्रिया गायीचे पूजन करतात. वासरावी पूजा करतात. त्यांना पोळीचा गोडधोड नैवेद्य देवून पूजा करतात. घरी मुलाबाळांना पुरुषांना गोडधोड खायला देतात व स्वतः मात्र उपवास करतात.

अश्विन वद्य त्रयोदशीला धनत्रयोदशी म्हणतात. सुख, समृद्ध व समाधानी जीवनाची इच्छा या सणाच्या माध्यमातून व्यक्त केली जाते पूर्वीच्या काळी मानवाला अपमृत्युचे भय अधिक होते यम ही मृत्युची देवता आहे तिची आपल्यावर अवकृपा होवू नये म्हणून त्याच्या नांवे यादिवशी स्त्रिया दक्षिणेकडे तोंड करून दिवा लावतात व कुटुंबाच्या सुखाची प्रार्थना करतात.

हा दिवाळीचा दुसरा दिवस अश्विन वद्य चतुर्दशीला नरक चतुर्दशी हे नांव आहे. श्रीमत् भागवत पुराणात अशी एक कथा आहे की या दिवशी श्रीकृष्णाने नरकासूर या राक्षसाचा वध केला व त्याच्या बंदीवासात असलेल्या सोळा हजार कुमारिकांना बंदमुक्त केले मरतेसमयी नरकासुराने श्रीकृष्णाकडे एक वर मागितला. आजच्या तिथीला जो मंगल स्नान करील त्याला नरकाची पीडा होवू नये याची स्मृती म्हणून या दिवशी सुर्योदयापूर्वी पहाटे स्त्रिया घरातील आपल्या पतीला व मुलांबाळांना सुगंधी तेल लावून उठणे, आंघोळ घालतात. पण स्त्रियांना मात्र आंघोळ घालणारी उठणे लावणारी व्यक्ती कोणीही नसते स्त्री फक्त दिवस उजाडल्यापासून कुटुंबाची काळजी घेण्यात व्यस्त असते. याच दिवशी स्त्रिया पुरुषांना कुंकुमतिलक लावून ओवाळतात. स्त्रिला कधी ओवाळलं जात नाही. अश्विन वद्य अमावस्येच्या रात्री लक्ष्मीपूजन असते. स्त्रिया फराळाचे गोडधोड पदार्थ कुटुंबातील सदस्यांना दररोज देत असतात लक्ष्मीपूजन दिवशी पहाटे उठून रांगोळी सडा मार्जन करून स्त्रीया स्वयंपाक बनवतात. सणाचे दिवस असल्यामुळे स्त्रियांचे उपवास व्रत कैवळ्ये सुरुच राहतात. इतरांना मात्र भरपेट खायला घालतात. लक्ष्मीपूजनाचा दिवस म्हणजे सर्वात महत्वाचा दिवस. यादिवशी अष्टरत्न लक्ष्मीची पूजा केली जाते. यादिवशी धनलक्ष्मीची पूजा करतात. स्त्रिया सायंकाळच्या वेळेला पूजेची तयारी करतात. झेंडूची फुले, माळा सोबत धने गुळ, नानाविध प्रकारचे

नैवेदय करतात. सुंदरशी पूजा मांडली जाते. यावेळी सुध्दा पूजा झाली की धनाची पूजा ओवाळायचा प्रथम मान पुरुषांना असतो. पुरुषांनी पूजा ओवाळून श्रीफळ वाढवले जाते. व मग स्त्रियांना ओवाळण्याचा मान मिळतो. प्रत्येक ठिकाणी बारकाईने अभ्यास केला तर स्त्रियांच्या बहुमोल वाट्याच स्थान व स्त्रीचा सन्मान हा सुध्दा दुय्यम दर्जाचाच असतो.

यालाच पाडवा असे म्हणतात. यादिवशी सुध्दा स्त्रिया अभ्यंगस्नान घालतात. गोडधोड खायला देतात व आपल्या पतीला त्याच्या चांगल्या आयुष्यासाठी ओवाळतात. पण आजपर्यंत कधीही पुरुषांनी स्त्रियांना ओवाळले आहे किंवा पुरुषांनी स्त्रियांसाठी उपवास केला आहे.

एकंदरीत भारतीय सणांचा अभ्यास केला असता. प्रामुख्याने एक गोष्ट आपल्याला मान्य करावी लागते ती म्हणजे सणामध्ये स्त्रियांना दुय्यम स्थान दिले जाते. सण हे भेदाभेद नसणारा हवा. महिलांचे मेळावे घेऊन त्यांना प्राधान्य दिले जावे. आणखी एक महत्वाचा मुद्दा सणांमुळे लोकांची मानसिक अवस्था आणि मूल्यव्यवस्था बदलून गेली आहे. त्यामुळे सगळीकडे बाहय आवरणामधील अस्थिरता आहे. त्यामुळे जुनी मुल्ये देखाव्याच्या स्वरूपात जाणवतात. हळदीकुंकवाच्या नावाखाली राजकीय प्रचारासाठी स्त्रियांचा वापर केला जातो. काही ठिकाणी स्त्रियांना मंदिर प्रवेशासाठी बंदी आहे.

निष्कर्ष :

- १) भारतीय सण व उत्सव यामधून स्त्रियांना नवीन काही शिकण्याची, पाहण्याची संधी मिळते.
- २) सण व उत्सवांना या स्त्रिया परंपरा व अंधश्रद्धा या दृष्टिकोनातून साजरे करतात.
- ३) सण उत्सव साजरे करताना पर्यावरणाची काळजी घेतली जाते.
- ४) सण व उत्सवामधून मानवी मनाचे मनोरंजन व लोकशिक्षण होते.
- ५) सण व उत्सवामध्ये स्त्रियांना फार कष्ट करावे लागते.
- ६) स्त्रियांना सण व उत्सवामध्ये गौण स्थान आहे.
- ७) सर्व ठिकाणी स्त्रीचे स्थान दुय्यम असून स्त्रियांमध्ये काळानुसार स्त्री पुरुष संबंधामध्ये किंवा सण उत्सव यामध्ये स्त्रियांचा सहभाग तुलनेने कमी होत आहे.

संदर्भ :

- 1) जोशी (संपा) पं. महादेवशास्त्री, भारतीय संस्कृति कोश, सहावा खंड, पृष्ठ ७४९
- 2) भिडे माधुरी, सणांच्या गोष्टी (पृष्ठ ३२)
- 3) ऋग्वेदी, आर्यांच्या सणांचा प्राचीन इतिहास (पृष्ठ २८३)
- 4) फाटक इंदुमदी, आपले सण
- 5) www.wikipedia

सण - उत्सव व राष्ट्रीय एकात्मता

प्रा. मच्छिंद्रनाथ मारुती सुर्यवंशी

देशभक्त आनंदराव बळवंतराव नाईक,
आर्ट्स, सायन्स कॉलेज चिखली ता. शिराळा, जि. सांगली.
राज्यशास्त्र विभाग प्रमुख

महाराष्ट्रातील शिवाजी व गणेश चळवळ एक राजकीय अभ्यास.

शिवाजी व गणेश उत्सव या दोन उत्सवाची प्रेरणा लोकमान्य टिळकांची आहे याचा चांगलाच उपयोग समाजाला संघटीत करण्यासाठी होणार होता. सर्व समाजाला संघटीत करण्यासाठी अशी प्रतिके हवी असतात. जनमाणसात जागृती करण्यासाठी याचा त्यांनी चांगलाच उपयोग करून घेतला.

छत्रपती शिवाजी महाराजांना अत्यंत बिकट परिस्थितीत १६व्या शतकात मराठ्यांचे स्वराज्य निर्माण केले. इस्लामी सुलतानी आक्रमणामुळे हिंदू संस्कृतीवर व अस्मितेवर आघात होत होता. सर्वत्र अंधकार पसरला होता. आदिलशहा, निजामशहा, मोगल, पोतुगीज, अशा सत्ताची मालकी होती. छत्रपतींनी या सर्वांना टक्कर देवून स्वतःचे राज्य स्थापन केले तेव्हा स्वातंत्र्यापूर्व काळात ब्रिटीशांच्या बरोबर टक्कर देण्यासाठी समाजाला संघटीत करण्यासाठी ही प्रतिके टिळकानी निवडली.

या चळवळीची सुरुवात महाराष्ट्रात झाली असली तरी तिचे लोन बंगाल, पंजाब, कलकत्ता, लंडन इथपर्यंत पोहोचले. बाबू सुरेंद्रनाथ बॅनर्जी, अरविंद घोष, लाला लजपतराय, रविंद्रनाथ टागोर यांनी यांचा महिमा गायला. 'राष्ट्रकार्यासाठी आणि राष्ट्रीय स्वातंत्र्यासाठी शिवाजीसारखा गुरु नाही' असे त्यांचे मत होते.

गणपती लोकमान्य टिळकांनी निवडला. कारण प्रत्येक हिंदू माणसाच्या घरात गणपती असतो तो समानतेचे श्रद्धास्थान आहे. मंगलप्रसंगी लोक गणपतीची आराधना करतात. तो शुभचिंतक मंगलदायक आहे. श्रद्धेने लोक त्याची पूजाअर्चा करतात. उन्नतीसाठी लोक गणपतीची पूजा करतात. या सांस्कृतिक चळवळी समाजामध्ये राजकीय जागृतीसाठी आवश्यक असतात ते समाजात एकोपा निर्माण करतात. हे केसरी व मराठा या वृत्तपत्रातील विविध लेख्यातून स्पष्ट केले. १० दिवस का असेना लोक एकत्र येतात. मनोरंजनाबरोबरच समाज प्रबोधन होईल. अशी उपक्रमशीलता निर्माण करता येईल. थोडक्यात या दोन व्यासपीठाचा उपयोग त्यांनी समाज प्रबोधनासाठी करून घेतला.

या दोन दोन उत्सवाचा परिणाम असा झाला की शिवाजी व स्वराज्य एकच आहेत. त्यातून त्यांनी चतुःसूत्री मांडली. खेडोपाडी लोक या व्यासपीठावरून सद्य परिस्थितीचे चित्रण करू लागले नाटक, मेळावे, पोवाडा, व्याख्यान आदि माध्यमातून गाजू लागली. जनमाणसात जागृती होवू लागली.

मिथक आणि चळवळ –

लोक जागृत व्हावेत. चळवळ लोकाभिमुख बनावी. स्वातंत्र्याची ज्योत खेड्यात जावी. सुशिक्षितांनी या व्यासपीठाचा चांगला उपयोग करावा. या चळवळीचा प्रचार आणि प्रसार व्हावा. लोकांच्या अंतःकरणात जोम उत्पन्न व्हावा. ब्रिटीश विरोधात लोकमत बनावे. दुष्काळ, प्लेग, शेतसारा अशा ज्वलंत प्रश्नावर लोकांना संघटीत केले. लोकांच्यात जहाल विचार रुजावा म्हणून या व्यासपीठाचा उपयोग त्यांनी केला. लोकांच्या मनामध्ये ऐक्य धैर्य उत्पन्न व्हावे म्हणून आपली केसरी व मराठा या दैनिकाची लेखणी धगधगती ठेवली. त्यांनी मवाळ लोकांवर सुध्दा टीका केली.

मिथकाच्या वापरामुळे भविष्याचा वेध घेता येतो. पुढे गेल्यानंतर सुवर्णयुग येईल. असे आश्वासन त्यात असते. वर्तमानकाळ वाईट असला तरी भविष्यकाळात सुख येईल. असा आशावाद त्यात असतो. प्राचीन काळातील कथा, दंतकथा, पौराणिक कथा, पौराणिक पुरुषाबद्दल प्रेम मिथकात वसत असते. ही कथा खरी असो नाही तर खोटी असो याला महत्त्व नसते. कथेचा अर्थ कोणत्या प्रसंगी कसा लावला जातो हे महत्त्वाचे असते. कथेला नाट्यात्मक रूप दिले जाते केवळ त्यात मनोरंजन नसते तर व्यावहारिक कारणे दडलेली असतात. 'माणसाचे वरवरचे इंद्रियजन्य ज्ञान आणि त्याच्या शुध्द जाणीवा यांच्यामध्ये मिथक स्थिरावलेले असते. बळकटी देण्याचे प्रतिष्ठा मिळवून देण्याचे कार्य करते. प्राचीन काळातील उच्च तर आणि भव्योदात अशा घटनांचा त्यांचा जवळचा संबंध असतो. सद्य काळात सामाजिक, राजकीय, कृतीला भूतकाळातील घटना सहाय्य करतात.'

लोक मिथकाच्या अर्थाबाबत मतमतांतरे असू शकतात. कथेला नाट्यात्मक रूप दिले जाते . अनेक प्रसंग गोवले जातात. लोक श्रद्धेने त्याच्या मागे उभे राहतात. लोकांनी एकदा मिथकावर विश्वास ठेवला की लोक त्याप्रमाणे आचरण करतात उदा. कार्लमार्क्स कामगार क्रांती ,इंदिरा गांधी गरीबी हटाओ, मोदी -स्वच्छ भारत भ्रष्टाचारमुक्त भारत या घोषणा दिल्या जातात. लोक त्या मागे उभे राहतात. थोडक्यात गरीबी हटाओ, रामराज्य, शिवशाही, स्वच्छ भारत ही सुध्दा मिथकेच आहेत पण मिथकात दंतकथा, पौराणिक कथा ,भ्रम असतोच ती लोकांची श्रद्धास्थाने बनतात. जगाचे प्रश्न सोडविण्याचे सामर्थ्य त्यात असते.

सिगमंड फ्राईड डयुंग यांनी मानसशास्त्रीय मिथके सांगितले आहेत. अर्नेस्ट कॅसरेर मिथकाला प्रतीकात्मक रूप मानतो. प्राचीन काळापासून आजतागायत त्याचा वापर केला जातोय.

सॉरेल म्हणतो . जेवढ्या हिंसात्मक चळवळी झाल्या त्याची प्रेरणा मिथकच होते. आपण आपला जीव देण्यासाठी तयार असले पाहिजे.दुबळा प्रयत्न करतात. थोडक्यात ‘मिथकात प्रत्यक्ष कृती करा’ हा संदेश दडलेला असतो.

मिथकाचा वापर चांगल्या वाईटासाठी केला जातो.

कॅसरेर हा चैतन्यवादी विचारवंत होता. इंद्रियांनी ग्रहण केलेले दृश्य जगताचे ज्ञान आणि आत्म्याने संपादन केलेले ज्ञान यांच्यामध्ये जो अवकाश असतो तिथेच मिथक स्थिरावलेले असते. ते आश्वासन देते. समाजात ऐक्य निर्माण करण्यासाठी व आश्वासन देण्यासाठी मनोरंजनासाठी मिथक कार्य करते.

मिथकाची आवश्यकता सर्व समाजाला असतेच त्यासाठी विविध प्रतिमानाचा समारंभाचा वापर केला जातो. लोकमान्य टिळकांनी छत्रपती शिवाजी महाराज व गणेश उत्सव सुरू असून आपल्या संस्कृतीबद्दल स्वाभिमान उत्पन्न केला.

इस्ट इंडिया कंपनीला १८५० ला संपूर्ण हिंदूस्थान स्वतःच्या अंमलाखाली आणण्यासाठी १०० वर्षे झाली . वखारी घातल्या. १७०७ औरंगजेबाच्या मृत्युनंतर आपले सैनिक स्वतंत्र राजासारखे वागू लागले. पेशवाईत भाऊबंदकी, हेवेदावे, मत्सर वाढला. १८१८ पेशवाई बुडाली. गोपाळ हरी देशमुख लोकहितवादी म्हणतात, ‘मोठमोठे वाडे ओस पडले, पेढ्या-पेढीवाल्यांचा नायनाट झाला’ वतने बंद पडली.वाण्यांनी अर्थव्यवस्थेवर मांड ठोकली.

ठग पेंढारीचा बंदोबस्त इंग्रजांनी केल्यामुळे लोकांना इंग्रजाचे आगमन बरे वाटले. बँका, विमा कंपन्या रेल्वे आली. लोकहितवादी म्हणतात , इथले लोक सोवळे ओवळे करतात पण घरच तेवढे सोवळे ठेवले परंतु देश विटाळला जातोय . बुडतोय हेच लोकांनी विसरले. जहांगीरीला , वतने इनामे सांभाळणे , नोक-या करणे, फुकटचे खाणे हा स्वभाव बनला. सगळेच मोहात अडकले. आमच्यात राष्ट्रीयत्वाची भावना नव्हती हे निश्चित.

भारतीयांना या दळणवळणाचा फायदा झाला. ईश्वरचंद विद्यासागर, केशव चंद्रसेन, दयानंद सरस्वती यांनी संपर्क वाढविला. सुधारणेची गरज न्याय.रानडेना पटली होती. पण लोकांच्या भावनेला हात घालणे त्यांना जमले नाही. तिथे लोकमान्य टिळक पुढे आले.

दादाभाई नौरोजी यांनी इंग्लंडमध्ये जाऊन दारिद्र्य, शोषणाविरुद्ध आवाज उठविला. १८७० – १८९५ चा काळ म्हणजे ग.प्र.प्रधान म्हणतात हा विचारमंथनाचा काळ होता. हिंदी राजकारणाचा पाया रानडे नौरोजींनी घातला. ते म्हणतात महंमद गझनीने १८ वा केलेली स्वारी आणि त्याची लूट व ब्रिटिशांनी केलेली एकवेळची लूट बरोबरीची आहे. म्हणजेच ब्रिटिश लुटारू होते. अशा वातावरणात हिंदूस्थानची अधोगती होत होती. जुल्मी कायदे तयार होत होते. स्वार्थ ,त्याग , स्वाभिमान, देशप्रेम निर्माण झाले पाहिजे. असे लेख केशरी व मराठा वृत्तपत्रातून लिहिले. भारतातील शिकलेल्या लोकांनी या दोन व्यासपीठाचा वापर करून ब्रिटिशांच्या ध्येय – धोरणावर टिका करावी. वास्तव परिस्थिती जनतेला सांगावी म्हणून या उत्सवाची सुरुवात केली. ज्याप्रमाणे आपण आपल्या वडिलांचे पुण्यस्मरण करतो त्याप्रमाणे राष्ट्रातील महान पुरुषांचे स्मरण हे एक राष्ट्रीयत्व कायम राखण्याचे साधन आहे. ग्रीसमध्ये ऑलम्पिक उत्सव जसा साजरा होतो तसाच आपला गणेश उत्सव प्रबोधनाचे व्यासपीठ व्हावे . धार्मिक उत्सवाच्या माध्यमातून लोकांचे अज्ञान दूर करावे. आमचे उत्सव हे धर्मावरच अवलंबून असणार आहेत त्यांतून सामाजिक, सांस्कृतिक, राजकिय, आर्थिक , शैक्षणिक प्रश्न मांडावेत . नैतिकतेचे धडे द्यावेत.त्याचा राष्ट्रकार्यासाठी वापर करावा. आणि हे सर्व सुशिक्षितांनी करावे.

१८९५-१९२० पर्यंतचा काळ हा टिळक वर्चस्वाचा काळ मानला जातो. काँग्रेसवरील मवाळांचे वर्चस्व कमी करून टिळकांनी आपले वर्चस्व वाढविले ते ते त्या तांबोळ्याचे पुढारी बनले असे समाज प्रबोधनासाठी शिवजयंती, गणेशउत्सव चळवळ प्रारंभ त्यांनी केला , त्याला जनाधार मिळवून दिला.

संदर्भ

1. Tudor Henry – political myth, pollimallpress, London, 1972, page No.17
2. डॉ. चौसाळकर अशोक, महात्मा फुले यांच्या बळीराजा समाज प्रबोधन पत्रिका , अंक ११६ जुलै सप्टेंबर १९९१ पृष्ठ १
३. Ernst carrier The philosophy of symbolic forms vol(2) Mythical thought, New Heven, Yale uty press 1955.
४. डॉ. फडके य.दी. विसाव्या शतकातील महाराष्ट्र खंड १, श्री विद्या प्रकाशन पुणे ३०.
५. डॉ. प्रा. नलिनी पंडीत, महाराष्ट्रातील राष्ट्रवादाचा विकास मॉडर्न बुक पुणे ,१९७२
८. श्री. ग.प्र.प्रधान, स्वातंत्र्य संग्रामाचे महाभारत साधना प्रेस व साधना प्रकाशक पुणे ऑगस्ट १९८९.
९. फाटक न.र - लोकमान्य - मौज प्रकाशन मुंबई १९७२-

सण उत्सवातून अंधश्रद्धा, प्रदूषण आणि आजची तरुणाई**प्रा नासीर एम. पठाण**

सहायक प्राध्यापक वाणिज्य विभाग

रविंद्रनाथ टागोर कॉलेज ऑफ आर्ट, कॉमर्स अँड सायन्स

डोंगरगांव वर्धा रोड नागपुर

प्रस्तावणा :

“उत्सवप्रिय खलु मनुष्य” असे महाकवि कालिदास यांनी म्हटले आहे आणि ते शतप्रतिशत बरोबर आहे. मानव हा उत्सवप्रिय प्राणी आहे. त्याला प्रत्येक सण-उत्सवामध्ये भाग घेणे आवडतं. आपला भारत देश विविधतेने नटलेला देश असून या देशात अनेक धर्माचे, जातीचे, पंथाचे लोक सलोख्याने व सौहार्दने नादतात. या देशातल्या विविधतेवर हा देश भक्कम आहे. जगातील अतिशय मोजक्याच प्राचीन संस्कृतीमध्ये भारतीय संस्कृतीचा समावेश होतो. भारतीय संस्कृतीमध्ये सण-उत्सव साजरे करण्याची परंपरा फार प्राचीन काळापासून चालत आलेली आहे. या माध्यमातून अनेक सण-उत्सव देशातील शहरी भागात व ग्रामीण भागात साजरे होतात. अविकसित म्हणा किंवा विकसित म्हणा किंवा विकसनशील गाव अगदी सगळीकडेच तिथे साजरे होणारे सण-उत्सव आणि इतर रूढी आणि परंपरा ह्या शहरात होणार्या सण आणि उत्सवांपेक्षा काहीप्या वेगळ्याच असतात. आणि आजही त्या कमी जास्त प्रमाणात त्याच पद्धतीने साजरे-या होत आहेत. पण बदलत्या काळानुसार नवे बदल अंगीकारणे आज आगत्याचे ठरत आहे. काही लोक जुन्या बुरसटलेल्या विचारांना चिकटून असतात नव्याचा स्वीकार ते करत नाहीत आणि इतरांना ही करून देत नाही. अशी नाउमेद करणारी मंडळी समाजात आहेत म्हणूनच आजही घातक रूढी व परंपरा या सण-उत्सव साजरे करतांना समाजात दिसून येतात.

संशोधन पद्धती : - प्रस्तुत शोध निबंधात दुय्यम स्त्रोताचा वापर करण्यात आला आहे. यामध्ये विविध पुस्तके, इंटरनेट, संदर्भ ग्रंथ संकलित करून शोध निबंध लिहिण्यात आलेला आहे.

संस्कृतीचे जतन : - संस्कृती म्हणजे काय ? प्रकृतीची जोपासना करत, माणसांला माणूस म्हणून जगायला जी शिकविते ती म्हणजे संस्कृती. मोजक्याच प्राचीन संस्कृतीमध्ये भारतीय संस्कृतीचा समावेश होतो. आपली भारताची संस्कृती वर्षानुवर्ष हजारो वर्षांनंतर ही अजूनही टिकून आहे. कारण का ती पूर्ण मुळापर्यंत रुजलेली आहे. सर्वांच्या मना मनामध्ये त्या संस्कृतीची संस्काराचे बीज सण-उत्सवातून रोवले गेलेली आहे. आणि म्हणून पिढ्यांन पिढ्या आपली संस्कृतीचा विस्तार होत गेला व ती विकसित होत गेली. सध्या तीला सण-उत्सवातून जतन करणे गरजेचे आहे. निरनिराळ्या प्रदेशात, भूखंडात राहणा-या बहुसंख्य मनुष्य जातींची रोजची दिनचर्या, आचार व विचार आणि जीवन जगण्याची जीवनशैली म्हणजे संस्कृती. सोप्या शब्दात सांगायचं म्हणजे, जे काही आमच्या कडची पद्धत आणि तुमच्या कडची पद्धत यालाच रूढी, प्रथा, परंपरा म्हणतात. आज तर चक्क वरील रूढी, प्रथा, परंपरा म्हणजेच संस्कृती आणि सभ्यता या नावाने ओळखल्या जातात.

सण-उत्सवातून वाढती अंधश्रद्धा, प्रदूषण व जातीय दंगली : - गेल्या काही वर्षांपासून सण उत्सव साजरे करताना चमत्काराच्या नावाखाली लुबाडणारे बाबा, देव अंगात आल्याचे सोंग करून स्वतःच्या

नादी लावणारे बुवा, मंत्र तंत्राचे रास माजवणारे तांत्रिक हे सगळेच आपली बदमाशगिरी देवाच्या, धर्माच्या आड दडूनच करीत असतात.

अलीकडच्या काळात कोणत्याही देवी-देवतांचा अवतार म्हणून प्रगट होणार्या लोकांचा फसवणुकीचा नवीन प्रकार सुरू झाला आहे. चमत्काराच्या गोष्टींच्या पोथ्या काढून लोकांना नादी लावणारे ढोंगी आहे. हे लोक अनेक प्रकारच्या भ्रामक समजूती लोकांच्या मनावर रुजवित असतात. प्रत्येक जण शुभमुहूर्त शकून-अपशकून, शुभ रंग, शकुनाचे खडे, ताबीज, ज्योतिष, भूतविद्या, अंगात येणे, देवीशक्ती, इत्यादी खुळचट गोष्टींवर विश्वास ठेवत असतो. आपले खापर पणजोबा, आणि त्यांच्या पुर्वजांच्या काळापासून भारतीय समाजात या रूढी, प्रथा, परंपरा यांनी आपली मुळे अगदी पक्की करून ठेवली आहे. रूढी, प्रथा आणि परंपरा यांनी समाजाला एका चौकटीत आजही बंद करून ठेवलं आहे. चौकटीच्या बाहेर जाउन विचार केला तर, ते पाप किंवा गुन्हा ठरविण्यात येतो ब-याच रूढी आणि परंपरा या कालचक्रानुसार आणि आधुनिक विचारसरणीने कालबाह्यही झाल्या आहेत. तरीसुद्धा कालसुसंगत नसलेल्या अनेक प्रथा, परंपरा आजही पाळल्या जातात. खरे तर या रूढी, परंपरा या एक प्रकारच्या अंधश्रद्धाच आहेत. मनाला वाटणार्या असुरक्षिततेमुळे ते मोडण्याचे धाडस आज बऱ्याच लोकांना होत नाही.

हल्ली सण उत्सव साजरे करीत असतांना ध्वनिप्रदूषण, जलप्रदूषण, वायुप्रदूषण आणि अंधश्रद्धेचे प्रदूषण मोठ्या प्रमाणात दिसून येते. जास्त ध्वनिप्रदूषण झाल्याने कमी ऐकू येणे, उच्च रक्तदाब, हार्टअटॅक तसेच झोपेसंबंधीच्या व्याधी सतावतात. अचानक वाढलेल्या ध्वनीप्रदूषणाच्या संपर्कात आल्याने तात्पुरता किंवा नेहमीसाठी बहिरेपणा येण्याचीही शक्यता असते. फटाक्यापासून वृद्ध माणसांना त्रास होतो. बालकांचा थरकाप उडतो. फटाक्यासाठी लागणारा कागद व्यर्थ जातो. तसेच फटाक्यातील धुरामुळे शरीरावरही वाईट परिणाम होतात. गेल्या काही वर्षात विसर्जन किंवा इतर धार्मिक मिरवणुकांना डीजेच्या दणदणाटाने निराळेच वळण लागल्याचे वारंवार निदर्शनास आले. नवजात शिशू, लहान मुले, गर्भवती स्त्रिया, ज्येष्ठ नागरिक अशा सर्वांच्याच आरोग्याशी खेळणाऱ्या या डीजेच्या दणदणाटाला वेळोवेळी विरोधही झाला. 100 डेसिबलपासून आवाज सुरू होणाऱ्या डीजेच्या विरोधात त्यामुळेच न्यायालयातही याचिका दाखल करण्यात आल्या, तर डीजे हवाच असा आग्रह धरणाऱ्यांनीही न्यायालयात आपले म्हणणे मांडले.

विविधतेत एकता, अशी भारताची ओळख आहे. पूर्वी प्रत्येकजण प्रत्येकाच्या आनंदात आनंद मानून सण साजरे करत होते व आजही करत आहे परंतु गेल्या काही वर्षात देशाच्या अनेक प्रदेशात सणतेवाराच्या उत्साहाने जातीय दंगली च्या प्रमाणात वाढ झाल्याचे चित्र समोर आहे त्यातून शेकडो निरअपराध लोकांना आपला जीव गमावला लागला आहे हे विसरता कामा नये.

उपायोजना :- हल्ली सण उत्सव साजरे करीत असतांना ध्वनिप्रदूषण, जलप्रदूषण, वायुप्रदूषण आणि अंधश्रद्धेचे प्रदूषण होणार नाही याची काळजी प्रत्येकाने घ्यावयास हवी आहे. आपल्याला आपली मुले सण-उत्सवांसंबंधी जेव्हा प्रश्न विचारतात तेव्हा त्यांना वैज्ञानिक दृष्टीकोनातूनच उत्तर द्यावयास हवे आहे. प्रत्येक सण-उत्सवामागचा कार्यकारणभाव समजून घ्यावयास हवा आहे. आजची व पुढची पिढी ही चमत्कारांवर विश्वास ठेवणारी नाही. ती निसर्ग नियमांवरच विश्वास ठेवणारी आहे. म्हणूनच सण-उत्सव साजरे करीत असताना पर्यावरणकडे लक्ष ठेवण्याची खरी गरज आहे.

सण उत्सवामागचं विज्ञान सर्वांना कळलं पाहिजे. सण उत्सवांच्या उद्देशाकडे वैज्ञानिक दृष्टिकोनातून पाहिलं पाहिजे. कारण त्यामुळे विज्ञाननिष्ठ तरुण पिढीला सण उत्सवांचं महत्व लवकर पटेल आणि ते साजरे करताना अधिक आनंद होईल, पर्यावरणाच्या दृष्टीनेही ते अधिक उपयुक्त. या देशातल्या विविधतेवर हा देश भक्कम आहे. विविधतेने नटलेला आणि वेगवेगळ्या परंपरांचा चाकर होउ पाहणारा हा देश सणतेवाराच्या उत्साहाने हा देश जातीय दंगात अडवू नये म्हणून आपण सर्वांनी मिळून प्रयत्न करायला हवेत.

आधुनिक तंत्रज्ञानचा वापर व आजची तरुणाई : - पूर्वी सणांना खुप महत्व होतं. आपली माणसं एकत्र यायची. सणांमुळे कुटुंबातील तो जिव्हाळा अनुभवायला मिळायचा. पण आता तो सगळं हरवलं. लोकांमध्ये एकता आणणं हे सणांचं मुख्य कारण असतं. सणांच्या निमित्ताने आपण नातेवाईकांना भेटतो, त्यांना सणांच्या शुभेच्छा देतो. पण आता सणांना काहीसं वेगळं रूप आलंय. परंपरा जोपासणं हे विधान वगळून केवळ मज्जा, मस्ती म्हणून सणांकडे पाहिलं जातं. आजचं युग हे धावपळीचं व सध्याचा काळ सोशल मीडियाचा आहे. त्यामुळेच प्रत्येक जण आपल्या परीने सण साजरा करत असतो. या आधुनिक तंत्रज्ञानामुळे काही सणांचं महत्व कमी झालेलं दिसून येतं. सण पारंपरिक पद्धतीने साजरे करायला कोणाला आवडत नाही. सण प्रत्यक्ष साजरा करण्यापेक्षा सध्या ती सोशल मीडियावर ऑनलाईन जास्त साजरे होतात. कुठलीही संकल्पना या व्यासपीठावर मांडली, तर तरुणाईकडून तत्काळ प्रतिसाद मिळतो.

आजच्या युवक मोबाईल, इंटरनेट ने गोरपाटलेला आहे. आजच्या मोबाईल जगामध्ये कोणताही उत्सव असला की आपण शुभेच्छा मॅसेज पाठवितो. आज खरंतर गरज आहे सर्वांना सण-उत्सवांच्या दिवशी एकत्र येण्याची, एकमेकांशी संवाद साधण्याची. एकत्र अतिशय आनंदाने आणि उत्सवाने सण साजरे करून खरी सस्कृती टिकवण्याची. या एकविसाव्या शतकात तरुणाईचा कल दिखावेपणाकडे वळत जात आहे. दुसऱ्यापेक्षा छान दिसणं, सुंदर फोटोज काढून ते सोशल मीडियावर अपडेट करणं, मनात जिव्हाळ्याची भावना नसून एखादी पोष्ट टाकून भावना व्यक्त करणं अशा अनेक कामात तरुणाई रमून गेलीय. त्यामुळे हल्ली सण-उत्सवांत कोरडेपणा आलेला असून त्यामुळे एकमेकांशी संवाद सांधणे कुढेतरी हरवायला लागलं आहे.

अंधश्रद्धा निर्मूलन : - सण-उत्सवांतून निर्माण होणारी अंधश्रद्धा ही आपल्या देशाला लागलेली एक कीड आहे. तिला संपविल्याशिवाय देश उन्नतीवर जाऊ शकत नाही. तेव्हा अंधश्रद्धा म्हणजे काय ? जी गोष्ट मुळात खरी नसतानाही तिच्यावर विश्वास ठेवणे, ती मानणे म्हणजे अंधश्रद्धा होय. अंधश्रद्धा केवळ अज्ञान नाही तर ती एक प्रक्रिया आहे. आम्ही शिक्षणामुळे विज्ञानाची सृष्टी स्वीकारली पण विज्ञानदृष्टी अद्यापही स्वीकारली नाही. म्हणूनच आजही अवकाशात उपग्रह सोडतानाही सत्यनारायण घातला जातो. आणि ढोंगी व बलात्कारी बाबांच्या समर्थनार्थ गांव व शहरे पेटवली जातात. हल्लीच्या आधुनिक युगात आम्ही जर मुहूर्त राशीभविष्य, आणि मंत्रतंत्रच करीत असू तर ती या आधुनिक युगातील सर्वात मोठी शोकांतिका ठरेल, शिक्षणाच्या पदव्या घेउन चालणार नाही तर विज्ञानवादी होणे गरजेचे आहे. त्यामुळे तरुणात सण उत्सव साजरे करीत असताना अंधश्रद्धा निर्मूलन कार्याची पूर्वीपेक्षा सध्या अधिक गरज निर्माण झाली आहे. आपल्या कार्यात येणाऱ्या अडचणी नवे मुखवटे परिधान करून येत आहेत. त्यांना ओळखून काम करीत पुढे जायचे असेल तर तरुणाईची आशा, भाषा, जिज्ञासा सगळे आपणच बनायला हवे.

निष्कर्ष : - सध्याच्या ऐकविसाव्या शतकामध्ये आपले विश्व हे कल्पना करता येणार नाही इतके अफाट आहे. तेव्हा प्रत्येकाने वैज्ञानिक दृष्टीकोन स्वीकारून आपला विकास केला पाहिजे. आजचा तरुण हा या देशाचा आधारस्तंभ आहे आणि त्यांच्याशिवाय देशाचा विकास होऊ शकत नाही, हे निर्विवाद सत्य आहे. तेव्हा युवकांनी सण-उत्सवांतून निर्माण होणाऱ्या अंधश्रद्धेच्या आहारी न जाता अंतर्गामी मनाने ईश्वरावर श्रद्धा ठेवून नित्य प्रयत्नरत रहावे. आपआपले सण आणि उत्सव साजरे करताना त्यातील प्रथा आणि परंपरा पाळा, पण काही रूढीनुसार झालेच पाहिजे, ही आशक्ती मनात धरायला नको आणि असे जर झाले नाही तर कोप झाला, विपरीत परिणाम होईल असे विचार मनात आणून अंधश्रद्धेला चालना देऊ नका. आजचा तरुण सण-उत्सवातील जुन्या अशा चालीरीती, परंपरा ला तिराजंली देऊन वैज्ञानिक दृष्टीकोणयुक्त सण-उत्सवातून आपल्या संस्कृतीची सात्यतपूर्वक जोपासना करीत राहीले तर भारत देश समृद्ध मानसिकतेची महासत्ता बनण्यास वेळ लागणार नाही. याची अपेक्षा आजच्या तरुणांकडून सण-उत्सव साजरे करतांना करायला हवी व याची जाणिव तरुणाईला करून द्याला हवी.

युवकांनी सण-उत्सव साजरे करताना पारंपरिक रूढीमुळे अचानक भडकणाऱ्या दंगली टाळण्यासाठी विवेक व सहिष्णू दृष्टीकोन अंगी करावा. धार्मिक महोत्सवांत वाढते ध्वनिप्रदूषण व त्याचे समर्थन याकडे कठोरपणे बघण्याची वेळ आली आहे. सध्या याबाबत सर्वोच्च न्यायालयाच्या आदेशाचे सरांस उल्लंघन होत आहे. डीजे-डॉल्बीचा आग्रह धरणारे मूठभर लोक आहेत. बहुसंख्य जनता या प्रकारच्या विरुद्ध आहे. ही काही तरुणांना जडलेली अवाज विकृती आहे. युवकांनी सण-उत्सव साजरे करतांना आपली संस्कृती का व कशी जपावी याचा विचार व चिंतन करावे.

आधीच्या काळात सण-उत्सव साजरे करतांना त्यात जो मायेचा आलोवा जाणवायचा तो आताच्या आधुनिकते व तंत्रज्ञानामुळे कुठेतरी त्यात कोरडेपणा जाणोतय. भारतीय सण-उत्सवां मधून आपल्याला मिळणारी शिकवण आणि सण साजरे करण्यामागचा नेमका हेतू पद्याआड गेला आहे. एकुणच बघता आपण आपल्या मूळ संस्कृतीपासूनच लांब चाललो आहोत. सण साजरे करण्यामागचा मूळ हेतू, त्यामागचं शास्त्र आपण आधी जाणून घेतलं पाहिजे. तरुण पिढीचं या संस्कृतीला, परंपरेला पुढच्या पिढीपर्यंत पोहोचवणार आहे. त्यामुळे आता तरुण पिढीनेच संस्कृतीची जपणूक आणि संवर्धन करायला हवं. सण-उत्सव हे आपल्या संस्कृतीचा आरसा आहेत. तेव्हा ज्हास होत असलेल्या सण-उत्सवातील आपुलकी, जिव्हाळा, सलोखा सर्वांनी आपल्या पारंपरिक संस्कृतीचा वारसा जपत वैज्ञानिक दृष्टी कोनातून सौहार्द जपून मोठ्या उत्साहाने, आनंदाने साजरे केलेले बरे!

संदर्भ सूची : -

1. <https://mr.m.wikipedia.org>.
2. लोकसत्ता, दिनांक 5 जूलै, 2015
3. लोकसत्ता, दिनांक 20 ऑगस्ट, 2016
4. सामना, दिनांक 6 सप्टेंबर, 2019
5. लढा, अंक 2, दिनांक 2 सप्टेंबर, 2017
6. लढा, अंक 9, दिनांक 9 जून, 2018
7. knoworfestival.blogspot.com
8. <https://www.esalal.com>

वारली सणसमारंभ : एक ऐतिहासिक सांस्कृतिक अभ्यास

डॉ. शकुंतला प्र. चव्हाण,
इतिहास विभाग,
जयवंत महाविद्यालय, इचलकरंजी

प्रस्तावना :

मानवा बरोबर मानवी संस्कृती उदयास आली. मानव आणि त्याची संस्कृती यांचे संबंध अभिन्नत्वाचे आहेत. मानवी समुदाय, मग तो कोणताही असो, अति दुर्गम - मागासलेला समाज अथवा अत्यंत पुढारलेला नागरी समाज असो; तो आपापल्या विशिष्ट संस्कृतीच्या पायावरच उभारलेला असतो आणि वाटचाल करतो. या सर्वच संस्कृती - रितीरिवाजामध्ये 'आनंद - सुख - समृद्धी' ची प्राप्ती हा मूलाधार असतो आणि त्यासाठी सणसमारंभाचे आयोजन महत्वाचे ठरते हा दृष्टिकोन समोर ठेऊन सदर निबंधासाठी 'वारली' हे एक आदिवासी समाजाचे उदाहरण घेऊन आदिवासी संस्कृतीतील सणसमारंभाचा अभ्यास प्राथमिक व दुय्यम ऐतिहासिक साधनांच्या आधारे करण्यात आला आहे.

आदिवासी संस्कृती :

मानवी समाज हा जगण्यासाठी - वाढण्यासाठी विशिष्ट तत्वे, आचार - विचार, रितीरिवाजांची आवश्यकता असते. त्यालाच व्यापक अर्थाने संस्कृती म्हणतात. प्रत्येकजण आपली स्वतःची अशी एक विशिष्ट संस्कृती सातत्याने जपत असतो. सध्याच्या आधुनिक काळातील नागरी संस्कृती ही शिष्ट अभिजनांची संस्कृती असून विकासशील, परिवर्तनशील आणि नित्यनूतन प्रिय असते. तर आदिम संस्कृती जनजातीची संस्कृती असून काहीशी स्थिर, स्थितीशील, शक्यतो अपरिवर्तनीय, परिदृढ आणि परंपराप्रिय असते. नागर संस्कृतीत सर्वसमावेशकता असते तर आदिम संस्कृतीचे स्वतःचे एक वेगळे विश्व असते. असे असले तरी संस्कृती म्हणजे सुधारणेची एक अखंड प्रक्रिया आहे.

अभ्यासक्षेत्र :

भारत देशाच्या विशाल भूभागावर अनेक विचार, तत्वे, चालीरीती, जीवनपद्धती उदयास आल्या. पण त्या सर्वांमध्ये एक विशिष्ट प्रकारची एकात्मता आणि एकसंधता आहे. अशा अनेक वैविध्यांनी युक्त समाजाची जी एकसंध आकृती तयार होते, त्याला 'भारतीय संस्कृती' असे म्हणतात. भारतात २९ राज्ये आणि ७ केंद्रशासित प्रदेश असले तरी त्या राजकीय विभागातही सांस्कृतिक अनेक विभाग आढळून येतात. महाराष्ट्र हे त्यापैकीच एक वैविध्यपूर्ण, प्रगत, निसर्ग सौंदर्यांनी युक्त राज्य असून प्राचीन काळापासून हे राज्य ऐतिहासिक व सांस्कृतिक दृष्ट्या समृद्ध आहे.^१ आदिवासी लोकसंख्येच्या आकडेवारीत महाराष्ट्राचा दुसरा क्रमांक लागतो. महाराष्ट्राच्या भौगोलिकदृष्ट्या सह्याद्री, सातपुडा आणि गोंडवना या तीन विभागात अनेकविध आदिवासी जमाती आढळतात.^२ त्यातील विशेषत्वाने चित्रकलेसाठी प्रसिद्ध असलेल्या 'वारली' या आदिवासीचे मुख्य वसतिस्थान ठाणे जिल्ह्यात आहे. वारली समाज दुर्गम वनप्रदेशात आपल्या संस्कृतीच्या परिघात जीवन जगत असतो.

वारली आदिवासी समाज :

भारतीय समाजाच्या आदिवासी हा मुख्य घटक आहे. महाराष्ट्राच्या ठाणे जिल्ह्यात इतर जिल्ह्याशी तुलना करता आदिवासी लोकांचे प्रमाण जास्त आहे. वारली आदिवासी हे त्यापैकीच एक होय. खडतर - कष्टमय जीवन, विविध समस्यांनी युक्त जीवन, किमान गरजांच्या पूर्ततेच्या मार्गातील अडथळे, दारिद्र्य, कुपोषण, सार्वजनिक आरोग्य समस्या हा जीवनाचा स्थायीभाव असला तरी रम्य निसर्गाचे सान्निध्य, निसर्गाशी असलेले जीवनाचे समायोजन आनंदाने

- समाधानाने जगण्याची मुलतः प्रवृत्ती, आपले सण - समारंभ, धार्मिक उत्सव, चालीरीती, लोकगीते, लोकनृत्ये, परंपरा यांचे जतन आणि संगोपन करण्याची धडपड त्यांच्यात दिसून येते. आधुनिक समाजाशी वाढत जाणारा संपर्क आणि परंपरागतेची ओढ यात दोलायमान असणारा हा समाज काहीसा दुर्लक्षित राहिल्याने त्यांच्या सण - समारंभाची तोंड ओळख होण्यासाठी येथे सदरचा विषय निवडला आहे.

वारली : आदिवासी सांस्कृतिक इतिहास :

‘आदिवासी’ ही संज्ञा प्रामुख्याने प्राचीन जनसमुहांना वापरली जाते.^३ विशिष्ट भूप्रदेशात राहणारा, विशिष्ट बोली बोलणारा, सांस्कृतिकदृष्ट्या एकात्म असलेला समाजगट म्हणजे जमात अशी विनिक यांची भूमिका आहे. आदिवासी हे मूळचे निवासी आणि भूमिपुत्र असतात. भारतीय आदिवासी हे मागासलेले हिंदु आहेत.^४ ‘इंपिरियल ‘गॅझेटियर ऑफ इंडिया’ नुसार समान नाव धारण करणारा, समान बोलीभाषा बोलणारा, एकाच भूभागावर राहणारा आणि पुर्वी जरी आंतर्विवाही असण्याची शक्यता असली तरी आता आंतर्विवाही नसलेल्या कुटुंबाचा समुच्चय, असे आदिवासीचे वेगवेगळ्या प्रकारे विश्लेषण करण्यात आले आहे.^५ एकंदरीत सध्या आदिवासी जमात या शब्दासाठी भारतभर आदिवासी, भूमिपुत्र, जनजाती, आदिमजाती, आदिजाती, वनवासी, वन्यजाती, उपजाती, अनुसूचित जमाती, गिरीजन असे अनेकविध शब्दप्रयोग वापरले जातात, मात्र सर्वसाधारण त्यांचा अर्थ व आशय सारख्याच आहे.

सर अर्नाल्डटॉयन्वी यांनी इतिहास म्हणजे इतर काही नसून ‘संस्कृतीचा उदय’ असे म्हटले आहे.^६ संस्कृती व सांस्कृतिक हे दोन्ही शब्द अतिशय व्यापक आहेत. संस्कृती शब्दाला व संकल्पनेला व्याख्येच्या चौकटीत बसविणे कठीण आहे. सांस्कृतिक इतिहास हा त्या समाजाचा आरसा आहे. डॉ. इरावती कर्वे यांनी संस्कारपूर्ण व संस्कारमय जगण्याची देशकला विशिष्ट रीत म्हणजे संस्कृती होय.^७ पूर्वजांच्या ठेवीचा हा सामाजिक वारसा आहे, असे म्हटले आहे. वारली समाज अशा वैचारिक परिभाषेत बसणारा एक आदिवासी पण सध्याच्या काळात काहीसा आधुनिकतेकडे झुकलेला समाज आहे. वारली समाजाला जेव्हा जेव्हा नवीन संधी प्राप्त झाली तेव्हा तेव्हा त्यांनी आपल्या कला व सांस्कृतिक जीवनात प्रगती करण्यात माघार घेतली नाही. अनेक अडीअडचणीशी सामना करत कलानिमर्मितीचा आनंद घेणारी परिसराला - रसिकमनाला आपलेसे करणारी, पारंपारिक संस्कृतीचा ठेवा जपणारी वारली संस्कृती ही एकात्म व एकवटलेली संस्कृती आहे.

वारली समाजाच्या काही सांस्कृतिक धारणा आहेत, त्यामुळे त्यांचे जीवन रुढी - परंपरा, उत्सव - समारंभ, श्रद्धा - अंधश्रद्धा, निसर्गपूजा - पितृपूजा, कुलसंघटन - कुलबंधन यामध्ये केंद्रित झाले आहे. वारली आदिवासीचा दैनंदिन जीवन व्यवहार हा सांस्कृतिक वातावरणाशी जोडलेला आहे. सांस्कृतिक प्रवृत्तीनेच हा समाज एकोप्याने राहु शकतो. जन्म ते मृत्यूपर्यंतच्या अनेक बऱ्यावाईट प्रसंगात देखील गायन, वादन, नृत्यांचा अविष्कार करणे, हाच त्यांचा अस्सलपणा, हेच त्यांचे मूळरूप व हीच त्यांची खरी संस्कृती होय.

वारली सण उत्सव :

भाषिक व धार्मिकपाया

वारल्यांच्या बोलीचे प्रमाण मराठी भाषेशी खुपच जवळचे नाते आहे. त्यांच्या बोली उच्चारणाची स्वतःची अशी एकखास शैली आहे. ते मराठी बोलत असले तरी त्यांच्या उच्चारणाची विशिष्ट पध्दत व वापरातील शब्दाचा उपयोग यामुळे वारल्यांच्या बोलीचे मराठी भाषेपेक्षा असलेले सुक्ष्म वेगळेपण स्पष्ट होते.^८ वारली बोलीत लिखित साहित्य नाही परंतू मौखिक परंपरेने चालत आलेल्या लोककथा व लोकगीतांच्या वारली बोलीतील वाग्धन विपुल आणि वैशिष्टपूर्ण आहे.

वारली लोकांच्या देवतांपैकी अनेक देवतांचे वैदिक संस्कृतीतील जुन्या देवतांशी साम्य आढळते. वैदिक संस्कृतीतील पंचमहाभूतांची पुजा वारली धार्मिकतेतही दिसते. वारली लोकांची सुर्यपुजा, चंद्रपुजा, सर्पपुजा,

डोंगरपुजा, वृक्षपुजा, कणसरी, गायतरी, धरतरीपुजा, वाध्यांची व नारणदेवाची पुजा जन्ममृत्यूच्या रुढी परंपरा पुर्वजांची स्मृतिचिन्हे इत्यादी 'मेडिटरेनिमन' संस्कृतीशी साम्य दर्शवितात.^९

वारली समाजाच्या धर्माचरणात बहुतेक सर्व विधीत मद्याला खास स्थान दिले आहे. खासकरून सामुहिक स्वरूपात सण समारंभ साजरे केले जातात. प्रार्थना व यज्ञाबरोबर मिरवणूका, नाच व नाटके इत्यादी सामुहिक गोष्टी या धार्मिक विधी व सणाची खास भाग मानला जातो. तसेच सामुहिक गायन व वादनाचाही समावेश होतो. सर्वात महत्वाची बाब म्हणजे धर्मचरणामध्ये कसलाही दोष राहु नये म्हणून खास दक्षाता घेतली जाते. या समाजाने दृढ भावनेपोटी विस्तृत नियम करूनच धार्मिक विधीच्या स्वरूपात समारंभ व सणात काटेकोरपणा पालन करतात. अज्ञान व दारिद्र्य पाठीशी असलेली दारू व नाच यांची जोड त्यांच्या सणामध्ये हमखास दिसून येते. वारली समाजात काही सण सामुहिक तर काही कौटुंबिक स्वरूपात असतात.

दिवाळी :

प्रत्येक धर्मात दिवाळी सण निरनिराळ्या आख्यायिका व धार्मिक विधीतून साजरा केला जातो. त्याला वारली समाज अपवादात्मक नाही. हा दिवाळी सण तीन दिवस असून त्यात बाघवारस, धनतेरस, नरकचतुर्दशी व भावशेल अशा समारंभातून व्यक्त होतो. आश्विन महिन्यातील वद्यपक्षाच्या व्दादशीपासून चतुर्दशीपर्यंत कोणतेही काम न करता कुटुंबातील सर्व व्यक्तींनी एकत्र येवून मोठ्या आनंदाने त्या त्या दिवाशाच्या देवतांच्या महतीनुसार विधीकेला जातो. विशेष म्हणजे भातशेती ला प्राधान्य व घरात भाताचे पीक आणून त्यापसून तयार होणारा पदार्थ देवाला नैवेद्य म्हणून अर्पण करतात.^{१०} पानोल्या व सावेली (तांळाचे पीठ, गुळ, काकडी व चळळीपासून तयार केलेला पदार्थ) या सणाचे खास वैशिष्ट्य आहे. याला चवळ्या खाणे म्हणतात.^{११} कणसरी ही त्यांची समृद्धीचा देवता असून तिला नव्या धान्याचा नैवेद्य दाखवितात.^{१२} दिवाळीसणात तरुण मुले मुली नवीन कपडे परिधान करून शेजारील गावात घोघरी जावून पैसे गोळा करतात. त्यातून ताडी विकत घेवून नृत्यगायनात दंग होतात. नवीन वधुरांना बोलविण्याची प्रथा आहे. त्यांचे कौतुक व गंमत गाण्यातून व्यक्त करतात.

वाघवारस :

वारली समाजाच्या दैवता मध्ये वाघदेव हा गावदेव आहे. नागरजनांची व्दादशी ही गोवत्स (वसुवारस) तर आदिवासीत वाघवारस म्हणून वाघदेवाची स्थापना करून पुजा करतात.^{१३} वाघदेव हा रक्षकदेव म्हणून मानला जातो. वाघदेवाची मूर्ती सुमारे तीनफुट उंच लाकडी किंवा दगडावर कोरलेली असते. सभोवताली सुर्य, चंद्र, सर्प व विंचू कोरलेले असतात.^{१४} गावातील लोकांकडून पैसे गोळा करून तुप किंवा तेल दिव्याची व्यवस्था करतात. कोंबडी बळी देण्याची प्रथा आहे. सर्व गुराखी एकत्र येवून केळीच्या पानावर पानगा भाजून वाघोबाची पुजा करून नैवेद्य वाटतात. नवरदेव म्हणून वाघदेवाची स्त्रियां नवस करून फेडतात. कारण त्यांची पुर्तता करणे म्हणजे पापातून मुक्त होणे होय.^{१५} एकंदरीत वाघदेव हा रक्षकदेव, वीरदेव व नवसदेव म्हणून महत्वाचा मानला जातो. धनतेरसला धनाची पुजा व देव - देवतांना शुध्द जल व दुधाने अभिषेक करतात. नरकचतुर्दशीला सावेली पदार्थाचे सेवन एकमेकांच्या तोंडात घास घालून करतात. वर्षभरातील ऐकमोकाला बोललेल्या गोष्टीचे निरसन होते. भावशेल म्हणजे बहीण व भावांनी ऐकमेकांला आदरपूर्वक भेट देणे होय. वयस्कर व्यक्तीपर्यंत हा भावशेल देण्याची प्रथा चालत आलेली आहे.^{१६}

स्त्रिया सण समारंभाच्या वेळी घराच्या भिंती रंगीत व सुशोभित पद्धतीने सजवितात यात स्त्रियांची चढाओढ व स्पर्धा लागते. वारलीची चित्रकृती ही सणांची सांकेतिकता किंवा सूचकता दर्शविते. चित्राखेरीज भिंत नाही म्हणजे कपड्या खेरीज मनुष्य नाही अशी समजूत असून त्या भिंतीला नग्न भिंत (छत्रशवुरश्रत्र) म्हणून संबोधण्यात येते.^{१७} वारल्यांची ही चित्रकला म्हणजे संपन्न कलात्मकतेचा वारसा स्पष्ट करते.

पितबारस :

वारली समाजात पितर कल्पना आस्तित्वात आहे. भाद्रपद वद्य अमावस्येला शेजारच्या देवळात किंवा देवस्थान ठिकाणी देवाची पुजा करतात. 'तारपा' नृत्याच्या वाद्यावर ताल धरून विविध देव देवतांचे अंगात वारे आणतात. (अंगात येणे हा प्रकार) पूर्वजांना जेवू घालणे, पान देणे ही प्रथा श्राध्द रूपात साजरी करतात.^{१८}

दसरा :

आश्विन शुद्ध प्रतिपदेपासून नऊ रात्रीपर्यंत देवीची विशिष्ट रूपात पुजन करून नऊ माळ घालण्याची परंपरा आहे. देवीला पशुबळी देण्यात येतो. राक्षस आख्यायिकाप्रमाणे दृष्ट व क्रूर गोष्टीचा नाश करणे व सुखीजीवन जगणे हे यामागील तत्व आहे.^{१९} नागपंचमी व मकरसंक्रांत ही दोन्ही सण भक्तीभावाने व प्रेम रूपाने साजरी करतात. संक्रांत, किंक्रांत, कर, मर व निक्क असे वारली संक्रांतीचे पाच दिवस मानतात. कोणत्याही सणात काम न करणे ही प्रथा सर्वात महत्वाची आहे.

होळी (दिपोत्सव) :

वारली बांधवांचा 'होळी' सण हा दिपोत्सवापेक्षा कमी नसतो. होळीची चाहूल व त्यातून भोगण्या बाजाराचे वेध त्यांना लागतात. शेकडो वर्षांपासून होळी सणाला भोगण्या बाजाराची परंपरा चालत आलेली आहे. या बाजारातून त्यांची जीवन संस्कृती अनुभवास येते. दिवाळी ह्या मोठ्या सणांबरोबरच होळीला देखील असाधारण असे महत्त्व आहे.

पाच दिवसाचा होळी सण पाच सहा पाडे मिळून एकच होळी पेटवून पारंपारिक पद्धतीने सत्पनीक होळीचे पुजन करतात. होळीच्या भोवती सात फेरे घालून सर्वांवरचे संकट तुडव्याबरोबर घेवून जा. असे बोलून होळी पेटवितात. नारळ व भाताचे लाडूचे नैवेद्य दाखवून उडवितात. होळी प्रज्वलित झाल्यानंतर स्त्रि - पुरुष मोहाच्या फुलांची दारू (कच्ची दारू) सेवन करून ढोल वाजवून होळी भोवती, सोंगे धारण करून नाचगाणी करतात. होळी दिवशी वारली समाज परंपरागत नृत्यगान, उत्सव व धार्मिक निधीकार्यात मग्न होवून त्याचे जीवन सुसह्य व रोचक बनवितो. सोंगचा नवस हा पाच वर्ष करवा लागतो. खंड पडल्यास देवाचा कोप होतो अशी समजूत आहे. यासणासाठी फाग (देणगी) मागण्याची पद्धत आहे.^{२०}

'होळी' ही पोरब राजाची मुलगी - तिच्या आदिवासी तरुणाच्या प्रेमाच्या प्रित्यार्थ तरुण - तरुणीच्या आपल्या मनासारखा जीवनासोबती मिळावा म्हणून होळीला भोगण्या बाजाराची परंपरा दृढ झाली आहे. आख्यायिका असली तरी ही पद्धत आजही रुढ आहे.^{२१} अग्नीची पुजा करणारा आदिवासी खरा निसर्गपुजक होळीद्वारे आपली संस्कृती जपत आहे. तसेच होळी सणामुळेच जाती - धर्माच्या भिंती ओलांडून साजरा होणारा लोकोत्सवच आहे. म्हणूनच होळीला दिपोत्सव असे म्हटले जाते.

कौटुंबिक सण :

दिवाळी, होळी, नागपंचमी, मकरसंक्रांत यासारखे सामुहिकरित्या साजरे केले जातात. तर कौटुंबिक सण समारंभात धाडबांधणे, नवखाणे, कौलीखाणे, आंबखाणे, नारायण देव नाचवणे यांचा समावेश होतो. या सणात धान्य, आंबे, पोहे, निरनिराळ्या भाज्या खाण्याची प्रथा असून प्रथम देवाला त्यांचा नैवेद्य दाखवून सेवन केले जाते.^{२२}

समारोप :

वारली आदिवासी समाज हा आदि काळापासून जंगलात राहत आहे. त्यांची संस्कृती आदिम असून जितका भीरू तितकाच अंधश्रद्धा व देवभोळाही आहे. या वारली समाजाने निसर्ग - पर्यावरणाशी आपले नाते जपले, वन्य प्राण्यांना देवत्व दिले. आपला उपासनामध्ये पंचमहाभूते प्रमुख मानली अनंत अडचणी आणि खडतर जीवन असूनही सुख - दुःखात कलाविष्कार सोडला नाही. त्यांची जपणूक केली वारली आदिवासींनी आपले जीवन चित्रकला, हस्तकला, लोकगीते, लोकनृत्ये यातून काव्यात्म बनविले. म्हणून भारतीय आणि महाराष्ट्रीयन संस्कृतीच्या जपणूकीचे तेच खरे पाईक आहेत.

संदर्भ :

१. डॉ. गोरे गोविंद, महाराष्ट्रातील आदिवासी जमाती; सामाजिक आणि सांस्कृतिक अध्ययन, पुणे, २०००, पृष्ठ क्र. १२
२. चौधरी.के.के. (संपा), ठाणे डिस्ट्रिक्ट गॅझेटिअर, पृष्ठ क्र. १५५ - १५६
३. डॉ. कोठावदे, सुधीर, मावची - बोली समाज आणि संस्कृती, धुळे २०००, पृष्ठ क्र. २
४. कित्ता, पृष्ठ क्र. २
५. कित्ता, पृष्ठ क्र. ३
६. मोरे अरुणा, डॉ भामरे राजेंद्र आणि चव्हाण, इतिहासाची ओळख, कल्याण, २००६, पृष्ठ क्र. १३
७. जोशी महादेव शास्त्री (संपा), भारतीय संस्कृती कोश, महाराष्ट्र राज्य साहित्य आणि संस्कृती मंडळ, मुंबई, १९७४. पृष्ठ क्र. १५५
८. डॉ. गारे गोविंद, वारली चित्रकला, पुणे, २००६, पृष्ठ क्र. २५
९. कित्ता पृष्ठ क्र. २५
१०. कोंडेकर. वाय. ए. आणि पाटील मंगला, आदिवासीचे समाजशास्त्र, कोल्हापूर, २००५, पृष्ठ क्र. ७५
११. पाटील पंढरीनाथ, भटके भाईबंद, कारले, १९९०, पृष्ठ क्र. १४१
१२. डॉ. गारे गोविंद, उपरोक्त, पृष्ठ क्र. ४९
१३. डॉ. कोठावदे सुधीर, उपरोक्त, पृष्ठ क्र. ७३
१४. कित्ता. पृष्ठ क्र. ७४
१५. पाटील पंढरीनाथ, उपरोक्त, पृष्ठ क्र. १४१
१६. कित्ता. पृष्ठ क्र. ७७
१७. गारे गोविंद, उपरोक्त, पृष्ठ क्र. २७
१८. गिरधारी. भा. व्य, आरसा : आदिवासी जीवन शैली, नाशिक, २००३, पृष्ठ क्र. ९
१९. पाटील पंढरीनाथ, उपरोक्त, पृष्ठ क्र. ७६
२०. गिरधारी.भा.व्य; उपरोक्त, पृष्ठ क्र. ९
२१. बाबर सरोजिनी, (संपा), आदिवासीचे सण आणि उत्सव, महाराष्ट्र राज्य लोकसाहित्य समिती, १९८३, पृष्ठ क्र. १२

भारतीय प्रजासत्ताक दिन एक राष्ट्रीय सण

प्रा. शशिकांत एस. संघराज
डॉ. घाळी कॉलेज, गडहिंग्लज,

भारतीय समाज हा संस्कृतीप्रिय आहे. भारतात विविध धर्मांचे लोक गुण्यागोविंदाने एकत्र राहतात विविधतेतून एकता हे भारतीय समाजाचे प्रधान वैशिष्ट्ये समजले जाते. भारतातील प्रत्येक धर्मीयांच्या सण उत्सवांमध्ये विविधता असलेली पहावयास मिळते. धार्मिक सण उत्सवाप्रमाणे भारतात राष्ट्रीय सण ही अतिशय आनंदाने साजरे केले जातात. २६ जानेवारी १९५० पासून देशाच्या संविधानाची अंमलबजावणी सुरु झाली. म्हणून हा दिवस प्रजासत्ताक दिवस म्हणून संपूर्ण भारतभर अतिशय उत्साहाने साजरा केला जातो. प्रस्तुत पेपरमध्ये भारतीय संविधान निर्मितीवर प्रकाश टाकण्यात आला आहे.

स्वातंत्र्य आंदोलनाच्या प्रदिर्घ लढयानंतर १५ ऑगस्ट १९४७ रोजी भारताला स्वातंत्र्य मिळाले. ब्रिटीशांच्या पारतंत्र्यातून भारत मुक्त झाला. तत्पूर्वी इंग्लंडचे तत्कालीन पंतप्रधान क्लिमेंट अटली यांनी संविधान प्रस्थापनेसाठी कॅबिनेट मिशनचे गठन केले. भारतासाठी राज्यघटना तयार करण्यासाठी घटना समिती निर्माण करण्यात यावी अशी तरतुद कॅबिनेट मिशनमध्ये करण्यात आली होती. घटना समितीची सदस्यसंख्या ३८९ निश्चित करण्यात आली. पंडित जवाहरलाल नेहरू, राजेंद्रप्रसाद, सरदार वल्लभाई पटेल. अब्दुल गफारखान, आचार्य कृपलानी, डॉ. बाबासाहेब आंबेडकर, हृदयनाथ कुंझरू, टी. टी. कृष्णाम्माचारी एन. माधवराव दुर्गाबाई देशमुख रेणूका रे, हंसाबेन मेहता, सरोजिनी नायडू इ. चा समावेश घटना समितीमध्ये होता.

संविधान तयार करण्यासाठी स्थापन करण्यात आलेल्या घटना समितीची पहिली बैठक १ डिसेंबर १९४६ रोजी झाली. डॉ. सच्चिदानंद सिन्हा हे घटना समितीचे तात्पुरते अध्यक्ष होते. स्थायी अध्यक्ष म्हणून डॉ. राजेंद्रप्रसादांची निवड ११ डिसेंबर १९४६ रोजी झाली. संविधान निर्मितीसाठी ८ मुख्य समित्या व १३ उपसमित्यांची रचना केली. यातील मसुदा समिती ही मुख्य समिती होती. २९ ऑगस्ट १९४७ रोजी डॉ. बाबासाहेब आंबेडकर यांची समितीने समितीच्या अध्यक्षपदी निवड झाली. २१ फेब्रुवारी १९४८ रोजी मसुदा समितीने घटनेचा मसुदा घटना समितीकडे पाठविले १४ नोव्हेंबर ते २६ नोव्हेंबर या काळात घटनेच्या मसुद्याचे तिसरे वाचन होवून डॉ. राजेंद्रप्रसाद यांच्या सहीने घटनेला मान्यता देण्यात आली. घटना समितीचे कामकाज २ वर्षे ११ महिने १७ दिवस चालले. घटना निर्मितीसाठी एकूण ६३,९६,७२९/- रुपये खर्च आला. दिल्लीचे प्रसिद्ध कॅलिग्राफर प्रेमबिहारी नारायण रायजादा यांनी संविधानाची हस्तलिखित प्रत तयार केली. १६ बाय २२ इंच आकाराच्या पार्चमेंट पेपरवर इटालिक फॉन्टमध्ये संविधान लिहण्यात आले. संविधानाच्या मूळ प्रतच नक्षीकाम प्रसिद्ध चित्रकार नंदलाल बोस यांनी केले. उद्देशिकेच नक्षीकाम बीओहर सममनोहर सिन्हा यांनी केले.

पंडित जवाहरलाल नेहरूंनी भारताच्या भवकम उभारणीसाठी सर्वसमावेशक असलेला ठराव १३ डिसेंबर १९४६ रोजी मांडला “भारत हे स्वतंत्र, सार्वभौम प्रजासत्ताक असून भारतीय नागरीकांना कायदा सार्वजनिक नितिमतेच्या चौकटीत सामाजिक आर्थिक व राजकीय न्याय, कायद्यासमोर समान स्थान व समान संधी, विचार, अभिव्यक्ति व्यवसाय संघटना क्रांती यांचे स्वातंत्र्य देण्याची ग्वाही देत आहे. त्याचबरोबर या सर्व गोष्टी अल्पसंख्यांक समुदायांना, मागास जनजाती व आदिवासी विभागांना तसेच दबलेल्या सर्व मागासवर्गीयांना उपभोगता याव्यात म्हणून योग्य संरक्षक उपाय योजना करण्यास भारत सरकार कटीबद्ध असेल. असेही आश्वासन देत आहे. नेहरूंनी मांडलेल्या ठरावावरच भारतीय उद्देशिका आधारित असलेली पहावयास मिळते.

संविधानाची उद्देशिका - “आम्ही भारताचे लोक, भारताचे एक सार्वभौम, समाजवादी, धर्मनिरपेक्ष लोकशाही, गणराज्य घडवण्याचा व त्याच्या सर्व नागरीकांस सामाजिक, आर्थिक व राजनैतिक न्याय, विचार, अभिव्यक्ती व श्रद्धा व उपासना यांचे स्वातंत्र्य, दर्जाची व संधीची समानता निश्चितपणे प्राप्त करून देण्याचा आणि त्या सर्वांमध्ये व्यक्तीची प्रतिष्ठा व राष्ट्राची एकता आणि एकात्मता यांचे आश्वासन देणारी बंधुता प्रवर्धित करण्याचा संकल्पपूर्वक निर्धार करून आमच्या संविधान सभेत आज दि. २६ नोव्हेंबर १९४९ रोजी याद्वारे हे संविधान अंगिकृत आणि अधिनियमित करून स्वतःप्रत अर्पण करत आहोत”

भारताच्या संविधानाच्या उद्देशिकेचा उद्देश ३९५ कलमांमधून पहावयास मिळतो. भयमुक्त, भ्रष्टाचार मुक्त, अंधश्रद्धामुक्त, मुलतत्त्ववादमुक्त, दहशतवादमुक्त भारत असा उद्देशिकेच्या दृष्टीक्षेपातील भारत आहे. मानवी प्रतिष्ठेला सर्वाधिक महत्त्व उद्देशिका देताना दिसते. “आम्ही लोक” यावरून भारताच्या सार्वभौम सत्तेचे स्त्रोत लोक हेच आहेत. या जाणीवेतून संसदीय लोकशाही संविधान कर्त्यांनी स्विकारलेली आहे. संसदीय लोकशाही केवळ राजकीय नसून ती सामाजिक व आर्थिक क्षेत्रात सुद्धा निर्माण झाली पाहिजे असा आग्रह डॉ. बाबासाहेब आंबेडकरांचा होता. स्वातंत्र्य समता व बंधुता ही तत्वे केवळ शासनपातळीवर नव्हे तर सामाजिक व आर्थिक पातळीवर सुद्धा उभारली पाहिजेत असाही त्यांचा अग्रह होता.

भारता बरोबर वसाहतीक पारतंत्र्यातून स्वतंत्र झालेल्या राष्ट्रात लोकशाही शासन व्यवस्था आली आणि गेली सुद्धा पण भारतासारख्या मोठ्या लोकशाही प्रधान देशामध्ये ती सत्तर वर्षे यशस्विपणे वाटचाल करत आहे. हे श्रेय भारतीय संविधानाचे मानावे लागेल. भारताच्या लोकशाहीचे महत्त्व सांगताना इंग्लंडचे माजी पंतप्रधान अँथनी इडन आपल्या आठवणीच्या पुस्तकात म्हणतात “आदिकाळापासून जी वेगवेगळ्या प्रकारची सरकारे अस्तित्वात आणण्याचे प्रयत्न करण्यात आले त्यापैकी भारतातील संसदीय सरकार हे सर्वाधिक चैतन्यपूर्ण आहे, असे मला वाटते. आमच्या छोटयाशा बेटावर मुक्त लोकशाहीची जी पद्धत अनेक शतकांत लागू करण्याचा प्रयत्न केला जात आहे ही मोठीच धारिष्ट्याची बाब आहे. आणि आतापर्यंत तरी ती यशस्वी ठरली आहे. आपल्या पद्धतीची ही निव्वळ नक्कल नसून आमच्या स्वप्नात देखील येणार नाही इतक्या मोठ्या प्रमाणावर त्यांनी तिचा विस्तार व विकास केला आहे. यात यश

आल्यास त्याचा आशिया खंडात फार चांगला प्रभाव राहिल. परिणाम काहीही असला तरी ज्यांनी हा प्रयत्न केला. त्यांचा सन्मान करावाच लागेल” अॅथनी ईडन यांनी भारतीय लोकशाही व्यवस्थेचा आणि तिच्या निर्मात्यांचा केलेला हा सार्थ गौरव आहे. भारतीय लोकशाहीचे महानत्व खुद्द संसदीय लोकशाहीची जननी असलेल्या इंग्लंडच्या पंतप्रधानांनी केलेला पहावयास मिळतो हेच भारतीय लोकशाहीचे यश आहे.

२६ जानेवार १९५० पासून भारतीय संविधानाची अंमलबजावणी सुरु झाली. भारत एक सार्वभौम देश बनला. डॉ. बाबासाहेब आंबेडकरांना संविधानाचे शिल्पकार असे संबोधण्यात आले. लेखन समितीचे सभासद टी. टी. कृष्णाम्माचारी यांनी ५ नोव्हेंबर १९४९ रोजी घटना समितीत भाषण केले ते म्हणतात “सभागृहाला कदाचित माहित असेल की, आपण निवडलेल्या सात सभासदांपैकी एकाने राजिनामा दिला त्याची जागा भरण्यात आली नाही. एक सभासद मृत्यू पावला त्याचीही जागा रिकामीच राहिली. एक अमेरिकेस गेले. त्यांचीही जागा तशीच राहिली. चौथे सभासद स्थानिकांच्या कामात गुंतलेले राहिले. त्यामुळे ते सभासद असून नसल्यासारखे हाते. एक दोन सदस्य दिल्लीपासून दूर होते. त्यांची प्रकृती बिघडल्यामुळे तेही उपस्थित राहू शकले नाहीत. शेवटी असे झाले की घटना तयार करण्याचा सर्व भार एकट्या डॉ. आंबेडकरांवर पडला. अशा स्थितीत त्यांनी ज्या पद्धतीने ते काम पार पाडले तिजबद्दल ते निःसंशय आदरास पात्र आहेत. अशा या अडचणीतून मार्ग काढून त्यांनी हे कार्य पूर्ण केले त्याबद्दल आपण त्यांचे सदैव ऋणी राहू. असे मी निश्चितपणे तुम्हाला सांगतो. कृष्णाम्माचारी पुढे म्हणतात घटनेचा मसुदा करण्यास नेमलेल्या लेखन समितीच्या बैठकीस अनेकवेळा आंबेडकर व त्यांचे कार्यवाह असे दोघेच उपस्थित असत. अशारितीने हे ऐतिहासिक कार्य डॉ. आंबेडकरांनी पूर्ण करीत आणले होते. त्यामुळेच त्यांना घटनेचे शिल्पकार असे संबोधले जाते.

गुरुवार दि. २६ जानेवारी १९५० रोजी १० वाजून १८ मिनिटांनी गर्व्हमेंट हाऊसच्या दरबार हॉलमध्ये भारताला एक स्वतंत्र लोकतांत्रिक प्रजासत्ताक राष्ट्र म्हणून घोषित केले गेले. डॉ. राजेंद्रप्रसादांना राष्ट्रपती पदाची शपथ दिली गेली. ३१ तोफांच्या गर्जनेने घटनेला राष्ट्रीय सलामी दिली गेली. भारत म्हणजे आतपर्यंत जे राज्यपाल अनुशासीत प्रांत, भारतीय आणि मुख्य आयुक्त यांचे प्रांत होते ते आता एक संघ होऊन आमच्या नवीन राज्यांचा एकसंघ होत आहे ज्याला भारताच्या नवीन संविधानाद्वारे घोषित केले जात आहे. सत्तर वर्षांपूर्वी भारताचा पहिला प्रजासत्ताक दिन प्रचंड जोश आणि उत्साहात संपन्न झाला.

अथक परिश्रमातून निर्माण केलेल्या संविधानाची अंमलबजावणी करताना घटनेचे चैतन्य आत्मसात करण्याची आवश्यकता आहे जे संविधान राबवतात व ज्यांच्यासाठी ते राबविले जाते त्या दोहोंनी संविधानिक नैतिकता पाळली तर सामाजिक व आर्थिक लोकशाही अस्तित्वात येवू शकेल.

संविधान हा केवळ सर्वोच्च कायदा नाही तर तो सामाजिक आर्थिक व राजकीय दसतऐवज आहे. या देशाचा नागरीक म्हणून संविधानाचे तत्त्व समाजावून घेणे आणि ते जगण्याचा भाग बनून आपल्या आचरणात आणणे फार महत्वाचे आहे. “आम्ही भारताचे लोक ही घटना स्ततः अर्पण करीत आहोत असे म्हणणारी उद्देशिका हेच भारताचे बलस्थान आहे. सुजनशील व सर्जनशील भारताचे ते सुंदर रूप आहे. जनतेचे सार्वभौमत्व. स्वातंत्र्य, धर्मनिरपेक्ष, लोकशाही, समाजवाद ऐक्य व एकात्मता ही मूल्य उज्वल भविष्याच्या वाटचालीसाठी मार्गदर्शक ठरणारी आहेत. उद्देशिकेचे केवळ वाचन करून चालणार नाही तर तिच्यामध्ये सांगितलेल्या मूल्यांशी आपण वचनबद्ध असलो पाहिजे. एक राष्ट्रीय सण म्हणून सर्व भारतीयांच्या मनामध्ये या दिवसाचे अनन्यसाधारण असे महत्त्व आहे. पण त्याचबरोबर संविधानाची २६ जानेवारी १०५० या अंमलबजावणी या प्रजासत्ताक दिनापासूनच झाली. म्हणून भारतीय संविधान समजून घेवून ते आत्मसात करणे सर्वेधानिक मुल्यांचे प्रामाणिकपणे पालन करणे. त्या विषयी आदराची भावना असणे हे भारतीय नागरीकांचे आद्य कर्तव्य आहे.

संदर्भ -

१. भारताचे संविधान (२००६), महाराष्ट्र राज्य भाषा संचालनालयाद्वारे मराठी अनुवाद, संचालक, शासन मुद्रण व लेखनसामग्री, महाराष्ट्र राज्य यांच्याद्वारे भारत सरकारच्या वतीने मुद्रित व प्रकाशित, सहावी आवृत्ती २००६, पुर्नमुद्रण २०१२.
२. सत्यरंजन साठे- भारताच्या राज्यघटनेची ५० वर्षे कॅन्टिनेन्टल प्रकाशन, पुणे प्रथमावृत्ती २००२.
३. माधव गोडबोले- भारताच्या संसदीय लोकशाहीची अग्निपरीक्षा, अनुवाद, सुजाता गोडबोले, राजहंस प्रकाशन, पहिली आवृत्ती मे २०१२.
४. अॅड. बी. सी. कांबळे, समग्र आंबेडकर चरित्र, खंड २४, खंड २५.
५. भोळे भास्कर लक्ष्मण - भारतीय गणराज्याचे शासन आणि राजकारण, जुन २००३ पिंपळापुरे अॅण्ड कंपनी पब्लिशर्स, नागपूर.
६. सुभाष सी. कश्यप - आपली संसद अनुवाद - न. व. पाटील, नॅशनल बुक ट्रस्ट इंडिया, दुसरी आवृत्ती २००८.
७. राजेंद्र व्होरा, सुहास पळशीकर, अनुवाद चित्रा लेले, भारतीय लोकशाही अर्थ आणि व्यवहार, डायमंड पब्लिकेशन, पुणे अनुदापन चित्रा लेले, प्रथमावृत्ती २०१०.

श्री क्षेत्र जोतिबा 'खेट्याची' यात्रा

प्रा.डॉ. सुजय बाबूराव पाटील
'राठी विभाग,
कमला कॉलेज, कोल्हापूर.

सण व उत्सव यांचे मानवी जीवनातील महत्त्व

मानवी जीवनात सण व उत्सवांना अनन्यसाधारण महत्त्व आहे. भारताच्या बाबतीत विचार केला तर देशाच्या कानाकोपऱ्यांत विविध महिन्यांत, ऋतूमध्ये निसर्ग, पर्यावरण यांना मध्यवर्ती ठेवून अनेक उत्सव साजरे केले जातात, तर काही सण हे व्यापक पातळीवर एकाच वेळी साजरे केले जातात. उदा. दसरा, दिवाळी, मकरसंक्रांत, ईद इत्यादी.

महाराष्ट्रात सणांची सुरुवात होते ती चैत्राच्या आरंभाने. चैत्र प्रतिपदा म्हणजे मराठी नववर्षारंभ. मराठी माणसाच्या दृष्टीने हा मोठा चैतन्याचा दिवस. नववर्षाच्या स्वागतासाठी गुढ्या उभारून चैत्र प्रतिपदा साजरी केली जाते. यालाच गुढीपाडवा असेही म्हटले जाते.

यानंतर पुढे अनेक सणांची मांदियाळी निर्माण होते. उदा. अक्षयतृतिया, वटपौर्णिमा, नागपंचमी, नारळी पौर्णिमा (राखी पौर्णिमा), पोळा, गणेशोत्सव, दसरा, दिवाळी, मकरसंक्रांत, होळी.

या सणांमुळे महाराष्ट्राच्या कृषिसंस्कृती आणि नागर संस्कृतीमध्ये चैतन्य, आनंद, उत्साह निर्माण होत असतो. समाजामध्ये एकात्मता, सामाजिक सलोखा निर्माण करण्यात हे सण महत्त्वाची भूमिका बजावत असतात.

जसे व्यापक पातळीवर सण, उत्सव साजरे होतात, तशाच प्रकारे गावपातळीवर जत्रा, यात्रा व म्हाई यांसारखे गामदैवतांचे उत्सव साजरे करण्याची प्रथा आहे. या गावजत्रांमुळे पै-पाहुणे, मित्रमंडळी, सासरी गेलेल्या मुली एकत्र येत असतात. नेहमीच्या ताणतणावाच्या जीवनात तेवढाच एक आनंदाचा क्षण येत असतो.

यानिमित्ताने गावपातळीवर विविध खेळ, स्पर्धा आयोजित केल्या जातात. विविध वस्तूंची दुकाने, गृहोपयोगी वस्तू खरेदी-विक्री, जनावरांची खरेदी-विक्री होत राहते. त्यामुळे सामाजिक अर्थकारणाला मोठी गती मिळते. लाखो, करोडो रुपयांची उलाढाल होत राहते. पर्यावरणविषयी जागृती, संरक्षण याविषयी सण, उत्सवामार्फत प्रबोधन होते. उदा. नागपंचमी, बैलपोळा यांसार' या सणांमुळे निसर्ग व मानवी समाजाला उपकारक असणाऱ्या प्राणिमात्रांचे पूजन व संवर्धनाची धारणा वाढीस लागते.

आषाढी एकादशी, कार्तिकी एकादशी यांसार'या मोठ्या यात्रांमुळे समाजात समूह भावना निर्माण होते. लाखो लोक महाराष्ट्राच्या कानाकोपऱ्यांतून मैलोनमैल चालत पंढरपूरकडे जात असतात. त्यावेळी हिंदू, मुस्लिम व इतर समाजातील लोक त्यांचे स्वागत अगदी श्रद्धापूर्वक अंतःकरणाने करीत असतात. या यात्रेमधून सामाजिक सलो'याचे सुंदर दर्शन घडते. दसरा, दिवाळी यांसार'या सणांमुळे देशपातळीवर आनंद, एकात्मता दृढ होते. याचबरोबर कपडे, मिठाई, विविध वस्तू, गाड्या यांची खरेदी-विक्री इ. पातळीवर करोडो रुपयांची उलाढाल होऊन देशाच्या अर्थव्यवस्थेला चालना मिळत असते.

थोडक्यात, सण, उत्सवांनी समाजाला मानसिक, आर्थिक, पर्यावरणीयदृष्ट्या सजग, जागरूक करण्याचे महत्त्वपूर्ण काम केले जाते, हे निश्चित!

महाराष्ट्राच्या जनमानसात आनंदाचे केंद्र बनून राहिलेली यात्रा म्हणजे जोतिबाची यात्रा होय. श्री क्षेत्र जोतिबा डोंगर हे एक अतिप्राचीन तीर्थक्षेत्र आहे. या ठिकाणी होणाऱ्या सण, समारंभांना अगदी हजारो वर्षांची परंपरा आहे. येथे येणारे भाविक मुख्य यात्रेशिवाय 'देवयेती (माघ) पौर्णिमा झाल्यानंतर येणाऱ्या 5 रविवारी कोल्हापूरच्या परिसरातील लोक खेट्याची यात्रा करतात. या यात्रेचे वैशिष्ट्य म्हणजे ही यात्रा फक्त कोल्हापूर परिसरातील भाविकच करतात. तेही अनवानी.

यामागची अख्यायिका अशी सांगितली जाते की, करवीरनिवासिनी अंबाबाईला दैत्यांनी त्रास द्यायला सुरुवात केली होती. त्यावेळी देवदेवतांनी भगवान शंकरांना प्रार्थना करून या दैत्यांचा संहार करण्याची विनंती केली. यावेळी भगवान शंकरांनी 'केदारनाथांच्या' रूपात करवीरक्षेत्री येऊन सर्व दैत्यांचा नाश केला व देवी

अंबाबाईचा पट्टाभिषेक करून त्यांना सिंहासनावर बसविले व आपले इथले कार्य संपले आता आम्ही मूळ क्षेत्री कैलासावर जातो म्हणून केदारनाथ करवीर क्षेत्र सोडून वाडीरत्नागिरी येथे येऊन थांबले. देवी अंबाबाईला ही वार्ता कळताच ती अनवानी धावतच वाडीरत्नागिरी (जोतिबा डोंगर) येथे गेली व केदारनाथांना कैलासपर्वतावर न जाण्याची विनंती करू लागली. अंबाबाई पाच रविवारी वाडीरत्नागिरी येथे येऊन केदारनाथांना विनंती करून इथेच राहण्याची विनंती करू लागली. श्री देव केदारनाथांनी देवीची विनंती मान्य करून कैलासाला न जाता वाडीरत्नागिरी इथेच राहण्याचे व भक्तांचे कल्याण करण्याचे, करवीर क्षेत्राचे रक्षण करण्याचे मान्य केले. देवी अंबाबाई प्रसन्न अंतःकरणाने करवीरक्षेत्री परत स्थानापन्न झाली. त्या वेळेपासून माघ पौर्णिमेनंतर कोल्हापूरकर भक्त पाच रविवारी पायी जोतिबाला येऊन वंदन करतात. यालाच 'खेटा यात्रा' असे म्हणतात.

लोकांची अशी धारणा आहे की, जोतिबा देवाने जशी अंबामातेची मनोकामना पूर्ण केली, त्याप्रमाणेच जे भक्त आपल्या मनोकामना पूर्ण होण्यासाठी पाच रविवारी खेटे पूर्ण करतात, त्यांचीही इच्छा पूर्ण होते. श्री केदारनाथांची विधीवत कुलाचानुसार पूजा करून पुरण-पोळीचा नैवेद्य दाखवून खेट्यांची सांगता केली जाते.

अशी ही खेट्याची यात्रा कोल्हापूरकरांच्या लोकजीवनातील महत्त्वाची यात्रा आहे. यानिमित्ताने जोतिबा डोंगर भक्तांनी फुलून गेलेला असतो. पुजाऱ्यांची घरे-दारे भक्तांनी भरून गेलेली असतात. लाखो रुपायंची उलाढाल होऊन अनेकांना रोजगारदेखील मिळतो.

खेट्याची यात्रा श्रद्धा, भक्ती व समाजकारण, अर्थकारण यांना बळ देणारी आहे, असे वाटते.

संदर्भ :

- 1) केदार विजय ग'थ
- 2) लोकसाहित्य शब्द आणि प्रयोग – डॉ. साहेब खंदारे, प्रतिमा प्रकाशन.

पाचलला शिमगोत्सवात केले जाणारे लोकप्रिय घुमटनृत्य

प्रा.डॉ.विकास शंकर पाटील

श्री. मनोहर हरी खापणे कला व
वाणिज्य महाविद्यालय पाचल,
ता. राजापूर, जि. रत्नागिरी.

कोकणात शिमगा हा सण मोठ्या उत्साहात साजरा केला जातो. शिमगोत्सवाला येथील लोकजीवनात एक वेगळे स्थान आहे. व्यवसाय, नोकरीच्या निमित्ताने मुंबई वा देशातच नव्हे तर सातासमुद्रापार गेलेला कोकणी माणूसही शिमगोत्सवात आपल्या गावी येतो व आपल्या ग्रामदेवतांचे दर्शन घेतो अशी येथील लोकांची श्रद्धा आहे. कोकणातील या शिमगोत्सवाचे वेगळेपण प्रत्येक गावाने जपले आहे. गावोगावी वेगवेगळ्या प्रकारचे कार्यक्रम या शिमगोत्सवात असतात.

पाचल परिसर हा सिंधुदूर्ग रत्नागिरी व कोल्हापूर अशा तीन जिल्ह्यांच्या सिमेवरील परिसरात आहे. येथील शिमगोत्सवही विविध उपक्रमांनी साजरा होतो. पाचल परिसरातील करक गावी देवीची पालखी खुणा शोधतांना दिसते तर रायपाटण गावचे मानकरी मानाचा नारळ वाचवितांना दिसतात. पाचलला तर होळीच्या मांडावर घुमटनृत्य होताना दिसते

शिमगोत्सवात लोककलांचे सादरीकरण होताना दिसते. पाचल परिसरच नव्हे तर रत्नागिरी जिल्ह्यातील लोकप्रिय लोककला प्रकार म्हणजे जाखडीनृत्य होय. या जाखडी नृत्याबरोबरच पाचल परिसरात विशेष लोकप्रिय. असणारे कलाप्रकार म्हणजे घुमटनृत्य, गज्जोनृत्य, गोफनृत्य, इ. होत. घुमटनृत्य हे विधीशी संबंधित आहे हे नृत्य परंपरेने ठराविक घराण्यातीलच लोक करतात. गज्जोनृत्य हे धनगर समाजाचे लोक करतात. गोफनृत्य हा मनोरंजक व प्रबोधनपर प्रकार आहे. यामध्ये गाफे विनत विनत पुन्हा गीत म्हणत तो गोफ सोडवला जातो. ही तिन्ही लोकनृत्ये पाचलला विशेष लोकप्रिय आहेत. ही तिन्ही नृत्ये शिमगोत्सवात केली जातात. गज्जोनृत्य व गोफनृत्य ही कलाकारांनी आपल्या इच्छेने करावयाची असतात. ती होळीच्या मांडावर सादर केली जातील असे नाही पण घुमटनृत्य मात्र होळीच्या मांडावर रोज रात्री होतेच शिमगोत्सवात साधारणतः आठ ते दहा दिवस हे लोकनृत्य सादर केले जातेच.

घुमटनृत्य -

घुमटनृत्य हे पाचल परिसरात केले जाणारे एक लोकप्रिय नृत्य आहे. हे पाचल, रायपाटण इत्यादी ठिकाणी सादर केले जाते. हे विधीशी संबंधित नृत्य आहे. शिमगोत्सवात प्रामुख्याने हे नृत्य केले जाते.

या नृत्यामध्ये प्रामुख्याने पुरुषच सहभागी होतात तर एक स्त्रीपात्र असते. पाचलला हे स्त्री पात्र करण्याचा मान सरवणकर घराण्याकडे आहे. या पुरुष पात्राला हुबेहुब स्त्रीपात्र वाटावे इतकी वेशभूषा केली जाते. नऊवारी साडी नेसून हे स्त्रीपात्र या घुमटनृत्यात सहभागी होते सरवणकर घराण्याकडे जसा स्त्रीपात्राचा मान आहे त्याप्रमाणे देवरूखकर, रेडीज, कामेरकर, बांदरकर या पाचलमधील प्रमुख घराण्यांकडे हा घुमटांचा मान आहे.

हे नृत्य जुन्या मांडावर प्रथम केले जाते तेथून ते पालखी मांडावर स्थिर झाल्यानंतर तेथे सादर केले जाते. यातील घुमटही वैशिष्ट्यपूर्ण असतात. मातीच्या मडक्याला तोंडाकडील बाजूस चामडे लावलेले असते. बऱ्याचवेळा मडक्याला दोन बाजूला तोंडे काढलेली असतात. दोन्ही बाजूला चामडे लावलेले असते. घुमटवाले विशिष्ट पदन्यास करत गात असतात. राधा (स्त्री वेषातील पुरुष पात्र) मधील बाजूस नृत्य करीत असते. पालखीच्या फेऱ्या झाल्यावर पालखी मांडावर विसावते. त्यानंतर जोजतारी हे डफली नृत्य, त्यानंतर घुमट नृत्य सादर केले जाते. यावेळीच पूर्वी सोंगे ही सादर केली जात. मध्ये मध्ये ही सोंगे येत असत पण अलिकडे ही सोंगांची संख्या कमी झाली आहे. शिमग्याच्या शेवटच्या दिवसापर्यंत हे नृत्य मांडावर होत राहते. शिमग्याची सांगताही या नृत्यातून होते. यामध्ये घुमट वाजवत गात नृत्य करणाऱ्यांची संख्या चारपेक्षा जास्त असते हे घुमटनृत्य करीत असताना प्रथम फाग गायला जातो. त्यानंतर झुलवा म्हटला जातो.

फाग -

प्रथमतः फागमधून गणेशाचे स्तवन केले जाते.

प्रथम नमू देव गणेशा, चौदा विद्येचा परिपाट

त्याने मती द्यावी, त्याने मती द्यावी।

त्याने मती द्यावी सर्वास शिमगा खेळायला बाहेर।

फाल्गुन मास हो। फाल्गुन मास हो।

फाल्गुन मास पौर्णिमेचा नी खांब धावला होळीचा।

असे गणेशाचे स्तवन या फागातून केले जाते. प्रथम गणेशाला वंदन केले जाते. चौदा विद्येच्या या दात्याने सर्वास शिमगा खेळायची बुद्धी द्यावी. फाल्गुन मासातील पौर्णिमेस होळीच्या मांडावर यावे असे आवाहन केले जाते.

झुलवा -

प्रत्येक फाग म्हटला की, त्यानंतर झुलवा हा म्हटला जातोच.

राधे गोपीचंद राधे, बंगाले नाम राधे।

हाती गोधनाचा भार, गोपी चंदन सरदार।

फागानंतर येणारा हा झुलवा कृष्ण, राधा, गोकूळ याविषयी माहिती देतांना दिसतो. झुलव्यातून कृष्णलीलांचे वर्णन येताना दिसते. या झुलव्यातून राधाकृष्ण यांचे वर्णन आले आहे अशी फाग व त्यानंतर म्हणावयाची झुलव्यांची संख्या अशी बरीच असते.

घुमट नृत्याची सांगता -

शेवटच्या दिवशी रंग उतरवतांना म्हणावयाचा फाग व झुलवा मात्र ठरलेला असतो.

या या वाटेनी जाती नारी त्यांच्या उरपाट्या घागरी।

उरपाट्या घागरी नी त्यांच्या उरपाट्या घागरी।

या या वाटेने जातो पुरुष, नारी फुकट गळा पडती

फुकट गळी पडती, नारी फुकट गळा पडती॥

या या भागाशी पिकला आंबा, मुखी लाळ घोटत जाती।

लाळ घोटत जाशी मुखी, लाळ घोटत जाशी॥

या फागानंतर शेवटी झुलवा म्हटला जातो तो असा

साजणी कुणा मी रंग शिमगा खेळू कुणाच्या संगे साजणी।

शिमग्याचा मोठा महिमा, शिमगा खेळू नगरच्या नारी साजणी॥धृ॥

हा झुलवा झाल्यानंतर घुमट नृत्याची सांगता होते त्याप्रमाणे येथील शिमगोत्सवाचीही सांगता होते. यामध्ये सहभागी असणारे शिमगोत्सवात मात्र हजर राहतात. साधारणतः दहा दिवसांपर्यंत हे घुमटनृत्य रोज रात्री मांडावार केले जाते विशेष म्हणजे वर्षभरात हे लोक ही गीते कधीही गात नाहीत. त्याला लिखित परंपरा नाही मात्र मांडावर घुमट उतरल्यावर मात्र ही गीते आपल्याला आपोआप सुचत जातात, ती आठवतात हा देवी प्रसाद असल्याचे हे लोक मानतात.

अशाप्रकारे घुमट नृत्य हे या परिसरातील एक महत्वाचे व लोकप्रिय असे विधींशी संबंधित नृत्य आहे. हे श्रद्धेने केले जाते.

हा नृत्य प्रकार पाचल परिसरात खूपच लोकप्रिय आहे कोकणी माणूस हा परंपरा व रूढी जपणारा, देवाला मानणारा असल्याने या घुमटनृत्यात सहभागी होण्यासाठी हे कलाकार शिमगोत्सव काळात घुमट घेऊन हजर राहतात. शिमगोत्सवातच हे नृत्य केले जाते. वर्षभर हे मातीचे घुमट या मंडळींना सांभाळावे लागतात. या घुमटांची देखभाल ही मंडळी श्रद्धेने करतात. आजच्या विज्ञानयुगात अनेक लोककला न्हास पावत असताना घुमटनृत्य मात्र याला अपवाद ठरताना दिसते यामध्ये पुढच्या पिढीचेही तरुण श्रद्धाभावनेने सहभागी होताना दिसतात. त्यामुळे यामध्ये म्हणावयाच्या फाग, झुलव्याच्या मौखिक गीतांची परंपरा जपली जात आहे. जुन्या नव्या लोककलावंतांचा अनोखा संगम यात साधला जात आहे. ही लोककला जतन होताना दिसते आहे ही एक समाधानाची बाब आहे. हे लोकनृत्य विधीशी संबंधित असल्याने जनमाणसातही या लोकनृत्याविषयी आत्मियता आहे

घुमट नृत्याचे विशेष-

- १) यामध्ये सहभागी असणाऱ्या कलावंतांचा हा परंपरागत मान असतो. मनात आले म्हणून यात कोणीही सहभागी होऊ शकत नाही.
- २) यामध्ये राधा हे स्त्री पात्र पुरुषच स्त्रीवेषात करतो.
- ३) गायन, वादन, नृत्य यांचा तिहेरी संगम या घुमट नृत्यात दिसून येतो
- ४) हे विधीशी संबंधित नृत्य आहे.
- ५) यामधील घुमट हे इतरत्र न दिसणारे असे वाजवण्याचे अनोखे साधन आहे.
- ६) यातील घुमट वाजविणाऱ्यांची संख्या चारपेक्षा अधिक असते.
- ७) यामध्ये प्रथम फाग व नंतर झुलवा असे क्रमाने गायीले जाते.
- ८) शेवटच्या दिवशी म्हणावयाचे फाग व झुलवा हे इतर दिवसांपेक्षा वेगळे असतात.
- ९) याला कोणतीही लिखित परंपरा नाही.
- १०) हे नृत्य विधी संबंधित असल्याने कलावंत व रसिक या दोहोंकडून ते श्रद्धेने केले व पाहिले जाते.

भारतीय सण व पर्यावरण

डॉ. सुनिल सुखदेव लोखंडे

इतिहास विभाग

तुळजाराम चतुरचंद महाविद्यालय, बारामती

भारताच्या उत्तरेला हिमालय पर्वत अति थंडी पासून सरक्षण करतो. तसेच नैऋत्य मोसमी वारे भारतातील पर्वत रांगामुळे अडविले जातात त्यामुळे भारतामध्ये चार महिने भरपूर पाऊस पडतो परिणामी भारताची भूमी सुजलाम सुफलाम झाली आहे म्हणूनच पुरातन काळापासून अन्नधान्य पिके, फळे, फुले यांचे भरपूर प्रमाणात उत्पादन येथे होते. याप्रमाणेच भारताला नैसर्गिक संपत्ती सुद्धा मोठ्या प्रमाणात लाभली आहे. अशा या भारतामध्ये अनेक संस्कृती उदयास आल्या आणि त्यांचा ज्ञास ही झाला. तत्कालीन मानव संस्कृतीमधील मानवाची परिस्थितीनुसार जीवन जगण्याची पद्धत होती. तत्कालीन मानवाला आजच्या इतके प्रगत ज्ञान नसले तरी त्यांना त्याचे महत्व माहित होते. आणि सृष्टीतील बदलणाऱ्या चाक्रामागे कोणती तरी शक्ती आहे हे त्याने जाणले होते. म्हणूनच निसर्गामध्ये आपल्याला उपयोगी असणाऱ्या घटका विषयी कृतज्ञता व्यक्त करण्यासाठी पूजा अर्चा सण उत्सव यांचा उदय झाला. आणि वेगवेगळ्या प्रदेशानुसार विविध सण साजरे करण्यात येऊ लागले. उदाहरण घ्यायचे झाले तर नुकत्याच होऊन गेलेल्या संक्रातीच्या सणाचे घेता येईल हा सण पिकाच्या काढणीनंतर येणारा आहे म्हणूनच नवीन आलेलं धान्य, कणीस, लोंब्या मातीच्या गाडग्यामध्ये ठेवून त्याचे पूजन केले जाते. या पाठीमागे उद्देश असा की जे भूमातेने दिले आहे त्याच्या प्रती नतमस्तक होणे असाच होतो तसेच जे भूमाता देतेय ते केवळ घ्यायचं नाही तर त्याची चांगली उपासना करून पुढच्या पिढीपर्यंत पोहचवून त्याची जान करून देणे हीच भावना होती. परंतु अशा साज-या केल्या जाणाऱ्या सणांची लिखित माहिती नसल्याने हा वारसा मौखिक परंपरेने पुढच्या पिढीला दिला गेला. परंतु देताना काळाप्रमाणे अनवधानाने किंवा मुद्दाम त्यामधून गाळला गेला. आणि काही वेळा मूलतः नसलेल्या चुकीच्या गोष्टी, कर्मकांडे यामध्ये समाविष्ट केली गेली याविषयी सांगायचे म्हटले तर अग्निपूजक असलेले आर्य भारतात आले तेव्हा यज्ञाच्या माध्यमातून आपली प्रार्थना आकाशातील देवतांना पोहचते या विचाराने यज्ञ संस्कृती जोपासली त्यात सुरुवातीला वेगवेगळ्या काष्ठाचे हवन करण्यात येऊ लागले परंतु काही काळानंतर प्राण्यांचा बळी देण्याची प्रथा सुरु झाली. अशाप्रकारे सणामध्ये अनिष्ट प्रथांचा सामावेश होऊ लागला व लोक संस्कृती म्हणून ते साजरे करू लागले.

आधुनिक काळात अनेक सण उदयास येऊन पूर्वीच्या बारा महिन्यांच्या बारा सणामध्ये मार्गशीर्ष महिन्यातील गुरुवारच्या वैभवलक्ष्मी सारख्या व्रतांनी आणखीच भर घातली आहे अशा सणांच्या माध्यमातून पर्यावरणाचा विचार केला असता पर्यावरणावर त्याचा कसा विपरीत परिणाम होतो याची प्रचीती येईल याविषयी काही निवडक सणांची म्हणजे गणपती उत्सव, दीपावली, वटसावित्री, नवरात्र यासारख्या सणांमधून पर्यावरणाची कशी हानी होते हे लक्षात येते त्याचे प्रमाण कमी असेलही परंतु नक्कीच दुर्लक्ष करण्यासारखे नाही गणेश उत्सवाच्या वेळी रस्त्यावर उभे केले जाणारे मंडप मोठ्या आवाजाचे ध्वनिक्षेपक, सजावटीत थर्माकोल प्लास्टिकचा सर्वत्र वापर, मूर्ती विसर्जनामुळे होत असलेले जल प्रदूषण, मिरवणुकीमध्ये डीजेचा आवाज त्या आवाजामुळे होणाऱ्या हवा व पाण्याचे जीवघेणे प्रदूषण याविषयी चिंता व्यक्त करून सरकारने व न्यायालयाने काही पाऊले उचलली आहेत त्यामध्ये रस्त्यावर येत असलेल्या मंडपा विषयी न्यायालयाने घेतलेली भूमिका किंवा गणपती विसर्जनासाठी कृत्रिम तलाव निर्माण करून प्रदूषण नियंत्रणाचा प्रयोग, रात्री दहा नंतर ध्वनिक्षेपकाला बंदी या निर्णयांचा परिणामही चांगला दिसून येत आहे. दीपावलीच्या सणामध्ये फटाक्यांचा कर्णकर्कश आवाज त्यामुळे होणारे हवेचे प्रदूषण परंतु त्यामध्ये लोकजागृतीमुळे काही प्रमाणात बदल होऊ

लागला आहे जेव्हा पाण्याचा दुष्काळ पडला तेव्हा होळीच्या सणादिवशी सुकी होळी खेळा असे अवाहन केले असता बऱ्याच लोकांनी त्याला प्रतिसाद दिला.

सावित्रीच्या कथेची आठवण म्हणून वटवृक्षाची पूजा केली जाते परंतु वडाची फांदी तोडून आणून त्याची पूजा करून सकाळी ती फेकून दिलीजाती मोठ्या शहरात तर वेळ नसल्यामुळे परंतु सण साजरेकारायचे असल्यामुळे सगळ काही थोडक्यात आवरल जात मग मागणी तसा पुरवठा या न्यायाने वडाच्या झाडाची तोड करून गाड्या भरून शहरांकडे आणल्या जातात त्यामुळे मोठ्या प्रमाणात वृक्ष तोड केली जाते वास्तविक पाहता या सणाचा शास्त्रोक्त विचार म्हणजे वडाच्या झाडाची प्राणवायू सोडण्याची क्षमता इतर झाडाच्या तुलनेत खूप जास्त असते कथेतील सत्यवान भोवळ येऊन निपचित पडला असावा व त्याला वडाच्या झाडाखाली आणले असावे व त्याला जास्तीचा प्राण वायू मिळाल्यामुळे तो शुद्धीवर आला असावा हे पाहूनच पुढे पूर्वजांनी वडाच्या पूजनाची प्रथा सुरु केली असावी या प्रमाणेच दसऱ्या दिवशी आपट्याची पानेच नव्हे तर फांद्यासह ओरबडून आणणे आणि सोने म्हणून वाटणे. संक्रातीच्या सणादिवशी पतंगाच्या धारदार मांज्यामुळे अनेक पक्षांनाच नव्हे तर मानसानाही इजा होते. होळीच्या सणासाठी लाकड तोडून साठविली जातात नैवद्याच्या नावाखाली अन्न वाया जाते रंग खेळताना पाणी प्रदूषित होते व वाया ही जाते या गोष्टी तेवढ्यापुरत्या वाटल्या तरी त्याचे परिणाम मात्र दूरगामी होतात. याविषयी काही बोलायचे म्हटले तर आधुनिक पिढीतील काहीजण त्याला धर्माचा जातीचा मुलामा देऊन आमच्याच सणावर आक्षेप का ? एका दिवसाने लगेच पर्यावरणाची हानी होते का ? असे प्रश्न विचारतात काही अंशी त्यांचे बरोबरही असते परंतु पर्यावरणाच्या समस्येकडे बारकाईने लक्ष दिले असता त्याचे परिणाम भयंकर दिसून येतात म्हणून सर्वांनीच या समस्येकडे लक्ष दिले पाहिजे...

निष्कर्ष :

भारतामध्ये प्राचीन काळापासून वेगवेगळ्या प्रदेशानुसार वेगवेगळे सण साजरे केले जातात सणांच्या माध्यमातून लोक एकत्रित येतात संस्कृतीचे जतन केले जाते मनाला विरंगुळा वाटून आनंद वाटतो म्हणूनच भारतामध्ये बारा महिने बारा सण साजरे केले जातात. पूर्वीपासून जी भूमाता आपल्याला अन्नधान्य देऊन जागवते अशा काळ्या आई प्रती कृतज्ञता व्यक्त करण्यासाठी हे सण साजरे केले जात असत परंतु आधुनिक काळामध्ये बारा सणांबरोबर आणखी सणांचा व व्रत वैकल्यांचा शिरकाव झाल्याचे आढळून येते त्यामुळे त्याचा परिणाम पर्यावरणावर होतो धावपळीच्या जीवनात त्यासाठी जवळचा मार्ग शोधला जात असल्याने आणखीनच पर्यावरणाची हानी होते परंतु सणांचा संबंध माणसांच्या भावनेशी येत असल्याने पर्यावरणाचा विचार करताना भावना दुखावल्या जाण्याची शक्यता असते त्यामुळे सण साजरे करणे व पर्यावरणाची जपणूक करण्यासाठी कायदे करण्यापेक्षा प्रबोधन करावे लागणार आहे कारण दीपावली, होळी, वटपोर्णिमा, गणेशोत्सव, नवरात्र, संक्रात या सणांसाठी प्रबोधन केल्याने परिवर्तन होत असल्याचे दिसून येत आहे. त्यामुळे पर्यावरणाचे महत्त्व पटून त्याला धक्का नलागू देता सण साजरे केले जातील यात शंका नाही कारण कालाय तस्मै नमः !

संदर्भ :

- डॉ. कर्वे स्वाती - फेस्टिवल्स ऑफ महाराष्ट्र - सकाळ प्रकाशन पुणे.
- पवार मृणाल - फेस्टिवल्स ऑफ महाराष्ट्र - सकाळ प्रकाशन पुणे.
- सौ. वंजारी पुष्पा - आपले सण आणि विज्ञान
- डॉ. कर्वे स्वाती सुहास - भारतीय सण आणि उत्सव
- ढापरे करुणा - महिलांचे सं आणि उत्सव.
- जोगी.धों.वे. - सण आणि उत्सव
- भागवत दिपक - हिंदू सण आणि उत्सव
- कृग्वेदी - कृतु हिरवे सण बरवे
- मित्र मंडळ बंगळूरु कट्टा अंक - २०१९

भारतीय सण – उत्सवांचे महत्व

डॉ.नेताजी विश्वास पोवार

सहयोगी प्राध्यापक,
अर्थशास्त्र विभाग,
कमला कॉलेज,कोल्हापूर

डॉ.रमजान फत्तुखान मुजावर

सहायक प्राध्यापक,
अर्थशास्त्र विभाग,
लाल बहादूर शास्त्री कॉलेज ऑफ
आर्ट्स, सायन्स अँड कॉमर्स, सातारा

प्रस्तावना :

भारत हा विविधतेने नटलेला आहे वेगवेगळे पंथ,धर्म,जात,भाषा, विचारही वेगवेगळे आहे. त्यामुळे भारतीय संस्कृती जरी एकात्म असली तरी येथील सण- उत्सव साजरे करण्यातही विविधता आहे. एकच सण अनेक ठिकाणी वेगवेगळ्या पद्धतीने साजरा केला जातो. उदा- मकर संक्राती ही लोहाडी,लोहळी, संक्राती,पतगाणू, तहेबार,पोगल आदी नावानी वेगवेगळ्या भागात ओळखला जातो. भारतात असंख्य सण साजरे केले जातात. त्यांची सख्या सांगणे कठीण आहे. तसेच महाराष्ट्रातही अनेक सण साजरे होतात. त्यात गुढीपाडवा हा नवीन वर्ष म्हणून साजरा करतात. तसेच दसरा,दिवाळी,नवरात्र,नारळी पौर्णिमा,गणपती,होळी असे मोठे सण सर्व ठिकाणी साजरे होतात.सण आणि उत्सव हा माणसाच्या सामाजिक कार्याचा एक महत्वाचा भाग आहे. जगभरात सण आणि उत्सव वेगवेगळ्या प्रकारे केले जातात. काही उत्सव काही विशिष्ट क्षेत्राशी संबंधित असतात आणि काही वेगवेगळ्या गटांद्वारे, विशिष्ट खेड्यांमध्ये, शहरे किंवा अगदी राज्य किंवा देशांमध्ये साजरे करतात. सण आणि उत्सव हे भारतीयसंस्कृतिक जीवनाचे महत्त्वपूर्ण भाग आहेत.

भारतीय लोकांचे जीवन जत्रा आणि सणांच्या सभोवताली फिरत असते. दुसऱ्या शब्दांत आपण असे म्हणू शकतो की जत्रा आणि सण हे भारतीय सामाजिक-सांस्कृतिक जीवनाचे मुख्य केंद्र आहेत. भारतात पारंपारिक जत्रा आणि सण धार्मिक श्रद्धेशी जोडले जातात.भारत सणांची भूमी असून एक रंगीबेरंगी राष्ट्र आहे ज्यात आनंदाने उत्सव आणि मनोरंजक पौराणिक आख्यायिका आहेत. सण असे असतात जे एखाद्या विशिष्ट प्रदेशाच्या मुख्य हंगामाच्या वेळी होतात. हवामानातील विविधता आणि एखाद्या प्रदेशातील संस्कृती यांच्यामुळे भारतातील प्रत्येक राज्यांत वर्षभर वेगवेगळे सण साजरे केले जातात. खूप महत्वाचा धडा सण आपल्याला आपले जीवन साजरे करण्यास शिकवतात.आजकाल आपण आयुष्याबद्दल खूप गंभीर आहोत परंतु त्याचबरोबर समाजात कमी सहभाग असणारा, उत्सव हा आपल्या जीवनातील अशा पैलू सुधारण्याचे एक आश्चर्यकारक मार्ग आहे.आयुष्यातील सर्व अनागोंदी आणि प्रतिकूल नाटकांच्या दरम्यान भारतीय सण सर्व चांगल्या आणि दोलायमान आशा आणतात.आपले बहुतेक भारतीय सण आपल्या शेतीशी जोडलेले असतात. कापणीच्या वेळी उत्सव साजरा केला जातो जे भूतकाळाच्या सर्व परिश्रमांचे परिणाम फळ म्हणून साजरे करण्याचे प्रतीक आहे.

भारतीय सण व उत्सवांचा अर्थ :

सण हा एक कार्यक्रम असतो जो सामान्यतः समुदायाद्वारे साजरा केला जातो आणि त्या समुदायाच्या काही वैशिष्ट्यपूर्ण पैलू आणि त्यातील धर्म किंवा संस्कृती यावर केंद्रित असतो. हे सहसा स्थानिक किंवा राष्ट्रीय सुट्टी, जत्रा किंवा ईद म्हणून चिन्हांकित केले जाते.

भारतीय सण व उत्सवांचे सांस्कृतिक महत्व:

सर्व भारतीय सण आपल्या मूळ, आपली संस्कृती, परंपरा यांच्याशी जोडण्यासाठी मदत करतात आणि त्याबद्दल अधिक जाणून घेण्यासाठी आम्हाला मदत करतात.सण आपल्याला एकमेकांच्या जवळ येण्यास मदत करतात जे पुढे समाजातील सुसंवाद साधण्यास मदत करतात. दिवाळी, होळी आणि दसरा यासारख्या सर्व भव्य सणांमध्ये आपण हा उत्सव आणि उत्साहाने साजरा करतो.भारत सण आणि उत्सवांचा देश आहे. वर्षाकाठी प्रत्येक दिवस अक्षरशः साजरा केला जातो तर जगात इतरत्र कुठेही उत्सव साजरे केले जातात.प्रत्येक उत्सव वेगवेगळ्या प्रसंगांशी संबंधित असतो, काही वर्षातील हंगाम, कापणी, पाऊस किंवा पौर्णिमा यांचे स्वागत करतात.इतर धार्मिक प्रसंग, दैवी

प्राणी आणि संत यांचे वाढदिवस किंवा नवीन वर्षाचे आगमन साजरे करतात. असे अनेक सण भारतातील बहुतेक भागात सामान्य असतात. तथापि, त्यांना देशाच्या विविध भागात वेगवेगळ्या नावांनी संबोधले जाऊ शकते किंवा वेगळ्या फॅशनमध्ये साजरा केला जाऊ शकतो. त्यापैकी बरेच देशाच्या वेगवेगळ्या भागात विशिष्ट पद्धतीने सादर केले जातात. ते दुरूनच मोठ्या संख्येने लोकांना आकर्षित करतात. म्हणूनच जत्रा आणि सणांमध्ये परदेशी तसेच परदेशी पर्यटकांची प्रचंड क्षमता असते. महाराष्ट्र राज्यातील सोलापूर जिल्हा हा भारतातील एक प्रसिद्ध उत्सव आणि उत्सव पर्यटन स्थळ आहे. धार्मिक कार्यात सोलापूर जिल्हा अनन्य आहे. सोलापूर जिल्ह्यात प्रत्येक हंगामाचा सण असतो. विविध धर्मांतील ऐतिहासिक धार्मिक लोकांची जयंती किंवा पुण्यतिथी, वेगवेगळ्या देवांची पूजा इत्यादी विविध कारणांनी बरेच उत्सव आणि उत्सव साजरे करतात. पंढरपूर, अक्कलकोट इत्यादींसारख्या असंख्य ठिकाणी धार्मिक महत्त्व आहे. राष्ट्रीयच नव्हे तर जगप्रसिद्ध. म्हणून ही ठिकाणे शासनाने पर्यटन केंद्र म्हणून घोषित केली आहेत.

भारतीय सण आणि उत्सवांचे धार्मिक महत्त्व :

विविध संस्कृतींनी आणि त्यांच्या विशेष विधींच्या माध्यमातून साजरे केलेले भारतीय सण, भारतीय वारसाच्या रंगात भर घालतात. काही सण वर्षातील ऋतू, कापणी, पाऊस किंवा पौर्णिमा यांचे स्वागत करतात. इतर धार्मिक प्रसंग, दैवी प्राणी, संत आणि गुरूंचा आदर किंवा नवीन वर्षाचे आगमन साजरे करतात. असे अनेक सण भारतातील बहुतेक भागात सामान्य असतात. तथापि, त्यांना देशाच्या विविध भागात वेगवेगळ्या नावांनी संबोधले जाऊ शकते किंवा वेगळ्या फॅशनमध्ये साजरा केला जाऊ शकतो. बरेच सण विविध कापणी साजरे करतात, महान ऐतिहासिक व्यक्तिमत्त्वे आणि कार्यक्रमांचे स्मरण करतात, तर बरेच लोक विविध धर्मांतील देवतांविषयी भक्ती व्यक्त करतात.

प्रत्येक उत्सव प्रार्थनेच्या विधीभोवती, आशीर्वाद मिळविणे, सद्भावनाची देवाणघेवाण, घरे सजवणे, नवीन कपडे परिधान करणे, संगीत, नृत्य आणि मेजवानी केंद्रित असतो. भारतात प्रत्येक प्रदेश आणि प्रत्येक धर्म साजरा करण्यासाठी काहीतरी आहे. सण आपल्या लोकांचे जीवन आणि जीवनशैली प्रतिबिंबित करतात. उदाहरणार्थ, देशाच्या इतर भागाच्या तुलनेत नवरात्र हा पश्चिम बंगालमध्ये जास्तीत जास्त उत्साहात साजरा केला जातो. होळी हा उत्तरेकडील उहापोहसह साजरा केला जातो आणि जरी हे दक्षिण पश्चिम आणि पूर्वेकडील भागात साजरे केले जात असले तरी दक्षिणेत ते जवळजवळ अज्ञात आहे. तामिळनाडूमध्ये पोंगलसारखे काही प्रादेशिक उत्सव देखील आहेत; केरळमधील ओणम आणि मंदिरातील विशिष्ट संरक्षक देवता आणि देवींना वाहून घेतलेले इतर विविध मंदिर सण, जे फक्त एक किंवा काही खेड्यांपुरते मर्यादित असू शकतात अशा भागात विशेष साजरे करतात. अस्तित्वात असलेल्या सणांची ही आकाशगंगे भारतीय जीवनात आनंद आणि रंग देतात आणि देशाला जास्तीत जास्त सुट्टी मिळवण्याचा मान देतात. रंगीबेरंगी आणि सजीव, भारतातील जत्रा आणि सण हे देशाचे प्रमुख आकर्षण आहेत. देशातील दोलायमान संस्कृती प्रतिबिंबित करताना, या कार्यक्रमांना भारतीय पर्यटन उद्योगात प्रमुख स्थान आहे, कारण त्यात भाग घेण्यासाठी बरेच लोक या देशाला भेट देतात.

आपल्या संस्कृतीचे प्रतिबिंब असंख्य सण-उत्सवांतून उमटते. भारतीय लोक आणि त्यांचा समाज यांचा खरा विचार व्यक्त करण्यासाठी, भारतीय सणांची परंपरा, धार्मिक श्रद्धा, पुराणकथा आणि देशातील ऋतूमध्ये त्यांचे मूळ आढळते. सण आणि उत्सव एकतर ऋतूंचा बदल साजरा करतात किंवा धार्मिक स्वरूपाचे असतात. उदाहरणार्थ, वसंत ऋतूच्या आगमनानंतर मेवाड उत्सव आणि होळी साजरी करतात. राजस्थानच्या तीजने मान्सून सुरू होण्यास सुरुवात केली. दुसरीकडे, केरळमधील ओणम आणि आसाममधील बिहू कापणीचा हंगाम म्हणून साजरा केला जातो. कोनार्क डान्स फेस्टिव्हल प्रमाणेच इतर सणदेखील भारताच्या संस्कृतीला चालना देतात. येथे धार्मिक सण असंख्य आहेत. दुर्गापूजा, रमजान ईद, गणेश चतुर्थी, जन्माष्टमी, ख्रिसमस, ईद-उल-फितर, रथयात्रा, वसंतपंचमी, रामनवमी आणि इतर भारतातील काही लोकप्रिय धार्मिक उत्सव आहेत. त्याशिवाय डिझर्ट फेस्टिव्हल, हत्ती महोत्सव, रक्षाबंधन, दिवाळी आणि दसरा यांचा इतर उत्सव साजरे करतात.

भारतातील सण, उत्सव आणि जत्रा :

भारतात वेळोवेळी मोठ्या संख्येने जत्रा भरतात. या जत्रेत भाग घेण्यासाठी दूरदूरचे लोक येतात. खरं तर, बरेच लोक या जत्राच्या वेळेनुसार सुट्टीची योजना आखत असतात. पुष्कर फेअर, उर्स अजमेर फेअर आणि सूरजकुंड क्राफ्ट्स फेअर ही भारतातील काही प्रसिद्ध उत्सव आहेत. कुंभमेळा आणि रंगीबेरंगी आणि भव्य गोवा कार्निवल स्थानिक तसेच पर्यटकांमध्ये अतिशय लोकप्रिय आहे. भारतातील सण व उत्सव चंद्र दिनदर्शिकेनुसार भरतात. या रंगीबेरंगी कार्यक्रमांमध्ये सर्व पंथ, जाती आणि धर्मांचे लोक एकत्र येतात आणि उत्सवामध्ये सामील होतात. या बहुरंगी कार्यक्रमांमध्ये मिरवणूक काढल्या जातात, प्रार्थना केल्या जातात, भेटवस्तूंची देवाणघेवाण केली जाते आणि लोक नाचतात आणि गात असतात. समृद्ध भारतीय संस्कृतीचे खरे रंग समोर आणून, देशातील पर्यटकांना आकर्षित करण्यात भारताचे मेळे आणि सण महत्वाची भूमिका बजावतात. हे उत्सव देशातील लोकांच्या जीवनाचा अविभाज्य भाग आहेत. भारत हा उत्सवांचा देश आहे! देशभरात मोठ्या संख्येने मेळावे आणि सण मोठ्या उत्साहात आणि उत्साहाने साजरे केले जातात. खरं तर, हे जत्रे आणि उत्सव लोकांच्या सांसारिक दैनंदिन जीवनाला रंग देतात. दीपावली सारखे काही जत्रा आणि सण वयोगट पासून देशात साजरे केले जातात आणि पौराणिक ग्रंथ आणि धर्मग्रंथांमध्ये त्यांचे मूळ सापडतात. काही इतर मनोरंजक दंतकथांवर आधारित आहेत, तर त्यातील अनेक वाईटाच्या चांगल्या प्रतीचे विजय दर्शवितात.

जरी भारतात साजरे केले जाणारे उत्सव आणि सणांचे स्वरूप काही प्रमाणात वेगळे आहे. अनेक उत्सवांना धार्मिक महत्त्व असते. मग असे काही बदलत्या हंगामाशी संबंधित असतात, मुळात कापणीच्या हंगामाच्या प्रारंभाशी. भारतातील अनेक उत्सव आणि सण पर्यटन वाढवण्यासाठी किंवा प्रादेशिक कला व हस्तकला, संगीत, नृत्य इत्यादींना प्रोत्साहन देण्यासाठी साजरे केले जातात, त्यातील काही समृद्ध भारतीय संस्कृती आणि वारसा दर्शविण्यासाठी वर्षानुवर्षे आयोजित केले जातात. दिवाळी, दसरा, रक्षाबंधन, बैसाखी, मकर सक्रांती, शिवरात्री, जन्माष्टमी, पोंगल, विशु, ओणम इ. देशातील सर्वात महत्वाचे उत्सव म्हणजे कुंभमेळा, अर्ध- कुंभ मेळा, पुष्कर मेळा, नागौर मेळा, गोवा कार्निवल, कच्छ महोत्सव, ताज महोत्सव, सूरजकुंड शिल्प मेळा इ. हे मेळावे आणि उत्सव लोकांमध्ये उत्साह निर्माण करतात आणि त्यांना उत्सवाचे कारण देतात. या उत्सवांचा भाग व्हायचं असेल तर ऑक्टोबर ते मार्च या महिन्यात जेव्हा यापैकी बहुतेक सण आणि उत्सव साजरे केले जातात तेव्हा भारताला विविध क्षेत्रांना भेट देणे गरजेचे असते.

भारतीय सण, उत्सव आणि पर्यावरण :

आपल्या दैनंदिन जीवनपद्धतीत जसजसा बदल झालाय तसेच आपल्या सण-उत्सव साजऱ्या करण्याच्या पद्धतीतही आमूलाग्र बदल झाले आहेत. आपल्या सण-उत्सवांचाही पर्यावरणाची हानी होण्यात फार मोठा वाटा आहे, त्यात कसा बदल करायचा ते आपणच ठरवायचं आहे. खरं तर हा विषय माध्यमांतून किंवा सार्वजनिक ठिकाणी मांडणं आजकाल कठीण झालंय कारण लोकांच्या भावना लगेच दुखावल्या जातात. पण हा विषयही तितकाच गंभीर आहे. आपण स्वतःला कुठल्या धर्म व जातीच्या चष्म्यातून न पाहता आधी पृथ्वीवर राहणारा एक जीव म्हणून पाहायला हवं. काळानुसार कुठे बदल करावेत आणि कुठल्या गोष्टी मूळ स्वरूपात ठेवाव्यात याचा पर्यावरणाच्या दृष्टीनेही विचार व्हायलाच हवा. माणूस मुळात निसर्गपूजक आहे, अनेक सण साजरे करण्याचा उद्देश हा निसर्गपूजा आहे. मानसिक प्रसन्नता लाभवी, आनंद मिळावा, समृद्धी लाभवी हा सण साजरे करण्याचा मूळ हेतू आहे. परंतु हे सगळं अर्थहीन होऊन आपली खरी समृद्धी लोप पावण्याच्या मार्गावर आहे. सण, उत्सव साजरे करण्याच्या बदललेल्या पद्धती पर्यावरणातील बदलास कारणीभूत ठरायला लागल्या आहेत. सण व उत्सव आपण एकत्रित आनंदात साजरे करतो परंतु त्यामुळे पर्यावरणाची हानी होणार नाही याची देखील गांभीर्याने दाखल घेतली पाहिजे.

भारतीय सण - उत्सव आणि पर्यटन:

पर्यटन, एक उद्योग म्हणून एक सर्वसमावेशक क्रियाकलाप आहे ज्यामध्ये मोठ्या संख्येने समूहांचा फायदा होतो, ज्यांचा थेट सहभाग असलेल्यांचा तसेच त्या क्षेत्रामध्ये अतिव्यापी वैशिष्ट्य असणाऱ्या लोकांचा देखील समावेश आहे. उदाहरणार्थ, जेव्हा एखादी व्यक्ती गंतव्यस्थानाकडे जाते, तेव्हा येणा-या घटनांची साखळी अनेक

स्तरांवर असलेल्या अनेक लोकांना प्रभावित करते - वाहतुकीचे साधन, निवास प्रदाता, अन्न पुरवठा करणारे आणि मूलभूत वस्तूंचे स्थानिक विक्रेते. पद्धतशीर पद्धतीने आयोजित केल्यास पर्यटकांना आनंद देण्याबरोबरच स्थानिकांना त्रास देण्यासाठी पर्यटन अत्यंत फायदेशीर ठरू शकते. प्रवासाच्या तारखेसह जेव्हा घटना घडतात तेव्हा पर्यटनाची व्याप्ती अधिक व्यापक होते किंवा लोकांना प्रवासासाठी प्रवृत्त करणारे मुख्य कारण आहे. भारतात लोक जत्रा आणि उत्सवांचे महत्त्व मोठ्या प्रमाणात जबाबदार असतात. हे दोन स्तरांवर घडते. एक, जेव्हा सणांना सुट्टीची योजना आखण्यासाठी अतिरिक्त सुट्टी दिली जाते आणि दोन, प्रतिष्ठेच्या जत्रा त्यांना गंतव्यस्थानास भेट देण्यासाठी आकर्षित करतात.

निष्कर्ष:

भारतात सण व उत्सवांना विशेष महत्त्व आहे. सण म्हणजे भव्य वारसा, संस्कृती आणि परंपरा साजरे करण्याचा अर्थपूर्ण मार्ग होय. सण व उत्सव आपल्या कुटुंबाबरोबर, प्रियजनांबरोबर आपल्या जीवनात विशिष्ट क्षण आणि भावना आनंदित करण्यासाठी असतात. आमच्या सामाजिक जीवनात रचना जोडण्यासाठी आणि आम्हाला आमच्या कुटुंबियांसह पार्श्वभूमीशी जोडण्यासाठी त्यांची महत्त्वपूर्ण भूमिका आहे सर्व भारतीय सणांमध्ये वाईटावर विजय मिळविणे किंवा नवीन हंगाम किंवा देवाचा जन्म इत्यादींचा विजय म्हणून चिन्हांकित केले आहे. म्हणून प्रत्येक सणाला त्यांचे महत्त्व आहे. सणांमुळे बंधुता आणि विश्वास वाढतो आणि कलाकारांबद्दल, धर्म, रंग, व्यवसाय आणि प्रत्येकाचा आदरभाव याबद्दल काही फरक पडत नाही आणि यामुळे समाजात बंधुता, प्रेम आणि विश्वास पसरतो. म्हणूनच सण साजरे करणे महत्वाचे आहे. भारतीय प्रत्येक सणांमध्ये जीवनाचा धडा शिकण्याची संस्कृती आहे आणि ही संस्कृती जपणे ही आपली जबाबदारी आहे. आपण आपले भारतीय उत्सव उत्साहाने आणि उर्जेने साजरे केले पाहिजेत आणि प्रत्येक उत्सवामागील सखोल विचार आणि संदेश देखील समजून घेतला पाहिजे.

संदर्भ :

- १) धापरे करुणा (२०१४) - राष्ट्रीय व धार्मिक सण आणि उत्सव, मनोरमा प्रकाशन, १४ वी आवृत्ती.
- २) देशपांडे के.पी. (२०१७) - भारतीय सण आणि उत्सव, अमोल प्रकाशन, पुणे.
- ३) कर्वे स्वाती - भारतीय सण आणि उत्सव, उत्कर्ष प्रकाशन, पुणे.
- ४) नाईक कृष्णकांत- आपले पारंपारिक सण व उत्सव , अक्षय्य प्रकाशन.
- ५) मोडक प्रमिला - भारतातील सण व उत्सव , मुक्तांगण प्रकाशन.

मराठेकालीन होळीच्या सणातील सामाजिक मनोरंजन**प्रा.डॉ. अशोक ज्ञानदेव पाटील**श्री. मनोहर हरी खापणे कला व वाणिज्य महाविद्यालय
पाचल, ता. राजापूर, जि. रत्नागिरी.**प्रस्तावना -**

मराठेकालीन समाजाचे मनोरंजन करणाऱ्या विविध साधनांचा अभ्यास करताना धार्मिक मनोरंजनाच्या साधनांचाही विचार करणे आवश्यक ठरते. कारण धार्मिक कार्यक्रमाच्या प्रसंगी सादर होणाऱ्या कार्यक्रमांचा उद्देश हा जरी आध्यात्मिक असला तरी त्यामधूनही सर्वसामान्य लोकांचे मनोरंजन होत होते. असे आध्यात्मिक उन्नतीचे व मनोरंजनाचे कार्यक्रम प्रामुख्याने सण, समारंभ व उत्सवाच्यावेळी होत असत. त्यामुळे मनोरंजनाची साधने आणि तत्कालीन सण, समारंभ व उत्सव यांचा घनिष्ठ संबंध होता. हे स्पष्ट होते. सण समारंभाच्या निमित्ताने समाजाच्या सर्व थरातील लोक एकत्र येऊन आनंद व्यक्त करीत, त्यामुळे त्यांचे मनोरंजन होत होते. मराठा काळात दसरा, होळी, रंगपंचमी, मकरसंक्रांती इत्यादी प्रमुख सण आणि गणपती उत्सव, गोकुळाष्टमी, महाशिवरात्री, रामनवमी, हनुमानजयंती यासारखे धार्मिक उत्सव साजरे केले जात होते. राज्यकर्ते म्हणजे पेशवे जेव्हा एखादा मोठा विजय मिळवून येत त्यावेळी विजयी पेशव्यांचे स्वागत करण्यासाठी मिरवणूक काढली जात होती. त्यावेळी साजरा होणारा विजयोत्सव हा सर्वसामान्यांना आनंद देणारा व त्यांचे मनोरंजन करणारा होता. मराठे काळात महाराष्ट्रामध्ये मुस्लीम लोकांची संख्यादेखील बरीच असून तेसुद्धा आपल्या धर्माप्रमाणे सण साजरे करत होते. त्यांच्या सणामध्ये हिंदू लोक सहभागी होत असल्यामुळे दोन्ही धर्मियात सामंजस्याचे वातावरण राहण्यास मदत होत होती. मराठेकालीन धार्मिक, सामाजिक व सांस्कृतिक जीवनाचे दर्शन घडविणारा उपरोक्त सण, समारंभ व उत्सवांपैकी होळी किंवा शिमगा हा एक महत्वाचा सण होय. प्रस्तुत शोधनिबंधामध्ये हा सण कसा साजरा केला जात होता याचे विवेचन करण्यात आले आहे.

मराठेकालीन होळीच्या सणाची परंपरा -

आधुनिक काळामध्ये होळी अथवा शिमगा या सणाला अत्यंत विकृत स्वरूप प्राप्त झाले आहे. शिवीगाळी सारख्या ग्राम्य प्रकारांना ऊत आल्यामुळे या सणाचे सांस्कृतिक महत्त्व कमी झालेले आहे. त्यामुळे सणातील सामर्थ्य आणि सुख पार लोप पावले आहे. याउलट मराठेकालीन राज्यकर्ते आणि प्रजा यांचा धर्म एक व सुखदुःखही एक त्यामुळे एकमेकांबद्दल आदर व आपलेपणा असल्याचे जाणवते. त्यामुळे सर्वांच्या घरोघरी आणि सार्वजनिक पद्धतीने आपआपल्या समजुतीप्रमाणे हा सण साजरा केला जात होता. होळी हा सण फाग्लुन महिन्यातील पौर्णिमेला साजरा केला जातो. मराठेकाळात हा सण छत्रपति, पेशवे, श्रीमंत, गरीब, सरंजामदार, सरदार, आबालवृद्ध अशा सर्व थरांतून मोठ्या आनंदाने साजरा केला जात होता. खेड्यातील लोक तर हा सण मोठ्या उत्सवाने साजरा करीत असत. कारण शेतातील कामे संपवून समाजात एक प्रकारची शांतता व सुबत्ता निर्माण झालेली असते त्यामुळे पाच दिवस हा सण अतिशय मौजमजेत साजरा करण्याची प्रथा त्यावेळी निर्माण झाली होती.

गावाच्या मध्यभागी मैदानावर होळी पेटवली जात असे. गावचा प्रमुख पाटील व ब्राम्हणाच्या हस्ते होळीची पुजा करून तिला पुरण पोळीचा नैवेद्य दाखविला जाई त्यानंतर रात्रभर होळीभोवती नाचगाण्यांचा कार्यक्रम चालत असे. दुसरा दिवस धुळवड म्हणून साजरा केला जाई कोकणातील प्रत्येक गावामध्ये होळीचा मांड या निश्चित केलेल्या जागेवर होळी साजरी केली जाई. होळीनिमित्त ग्रामदेवतेची पालखी गावातील प्रत्येक घरामध्ये वाजत-गाजत जात असे.^१ या पालखीसोबत गावातील सर्व मानकरी आणि गावकरी सहभागी होत. तसेच पालखीसोबत असणारे खेळे नृत्य गायन करून लोकांचे मनोरंजन करण्याचे काम करीत. रात्रीच्या वेळी पालखी मांडावर आणून तेथे होळीभोवती नाचविली जाई. पालखी नाचविल्यानंतर मनोरंजनाचा कार्यक्रम चालत असे. अशाप्रकारे चालणाऱ्या या उत्सवाची समाप्ती 'शिंपणे' या कार्यक्रमाने होई. शिंपणे हा रंगपंचमी सारखाच कार्यक्रम होता. कोकणाव्यतिरिक्त इतर महाराष्ट्रात पाचव्या दिवशी रंगपंचमीच्या कार्यक्रमाने होळी या सणाची समाप्ती होत असे. या सणामध्ये पुरुषाबरोबर स्त्रीयादेखील सहभागी होत होत्या.^२ इ.स. १७८६मध्ये पेशवे दरबारात होळीचा सण साजरा करण्यात आला. तेव्हा स्वतः श्रीमंतांची स्वारी सायंकाळी होळीच्या दर्शनाला आली होती. त्यावेळी अनेक मनोरंजनाचे कार्यक्रम झाले होते. त्यामध्ये पहिल्या दिवशी जेठीची झोंबी, वाघ बकरीचा खेळ, सायंकाळी डफ गाणे, पोऱ्याचा नाच, कळसूत्री बाहुल्यांचा खेळ अनेक सोंगे, नाच गाणे, तमाशा अशा कार्यक्रमांचा समावेश होता.^३ या सणाच्या निमित्ताने दरबारामध्ये मोठ्या धुमधडाक्यात बिदागी व कापडाचे वाटप केले जात असे.

मराठेकालीन होळी सणाबाबतचे ऐतिहासिक दाखले -

होळीच्या सणाचा शेवटचा दिवस म्हणजे रंगपंचमीच्या दिवस होय. हा सण मराठ्यांच्या दरबारात मोठ्या धुमधडाक्यात साजरा केला जात असे. होळीमध्ये रंगोत्सव साजरा करण्याची पद्धत पेशव्यांच्या काळात उत्तर भारतातून आली. उत्तरेतील रजपूत राजे आपल्या राण्यांबरोबर आणि दास-दासींबरोबर या आनंदोत्सवात सहभागी होत असते. त्यावेळी गरीब-श्रीमंत, जेष्ठ-कनिष्ठ, उच्च-नीच असा भेदभाव केला जात नव्हता. रजपूत राजे आपल्या राजवाड्याच्या गच्चीवरून, खुल्या मैदानामध्ये किंवा घोड्यावर बसून रंग खेळत असत.^४ रजपुतांचा हा रंगोत्सव शिंदे आणि होळकरांनी आपआपल्या संस्थानामध्ये सुरूवातीला आणला होता. मेजर ब्राऊटन याने शिंद्यांच्या छावणीत साजरा झालेल्या उत्सवाचे बहारदार वर्णन केले आहे. तो लिहितो की, 'एका खास उभारलेल्या तंबुमध्ये शिंदे आणि त्यांच्या सरदारांचे आगमन झाले त्यावेळी त्यांच्याबरोबर नर्तकीसुद्धा होत्या. सर्वांना रंग खेळण्यासाठी आबीर आणि वेगवेगळ्या रंगांच्या पाण्याची भांडी भरून ठेवण्यात आली होती. प्रथम शिंद्यांनी पाहुण्यांच्या अंगावर लाल रंग उडवून या रंगाच्या क्रीडेला सुरूवात केली आणि नंतर सर्वांनी त्यांचे अनुकरण केले. या उत्सवामध्ये नृत्य करणाऱ्या नर्तकींनी कार्यक्रमाची शोभा वाढविली होती विविध रंगाच्या छटांनी भरून जाणारा आसमंत आणि लोकांच्या उत्साहाला आणि आनंदाला आलेले उधान असे दृश्य आपण यापूर्वी कधीही पाहिलेले नाही.'^५

उत्तरेत साजऱ्या होणाऱ्या रंगोत्सवाची पद्धत महादजी शिंदे यांनी महाराष्ट्रामध्ये आणली तेथे साजरा होणाऱ्या रंगोत्सवाचे रसभरीत वर्णन जेव्हा महादजीने पेशव्यांच्या दरबारात केले, तेव्हा पेशव्यांनी असा उत्सव करण्यास परवानगी दिली. यावेळी फाल्गुन महिना उलटून गेला असल्यामुळे तो चैत्र शुद्ध प्रतिपदेला सवाई माधवराव, नाना फडणीस, रास्ते, विंचुरकर, ओंढेकर, राजे बहादूर इत्यादींच्या उपस्थितीत साजरा करण्यात आला. त्याचे वर्णन पेशवे बखरीत पुढीलप्रमाणे आढळते-

'शिंदे यांनी रंगाची तयार केली. रस्तोरस्तीच्या लोकांना रंगाची तयारी करण्याची आज्ञा दिली, जागोजागी हौद भरून ठेवले. गुलालाची तयारी झाली. सरदार, मानकरी, पथके, शिलेदार, मुत्सदी असे तयार होऊन वाड्यापाशी आले. वाड्यापाशी रंग खेळण्यास प्रारंभ झाला. हजारो गुलाल गोटे उडू लागले. रंगाचे बंब चालू लागले. तसाच गुलाल खंड्याचे खंड्या वाड्यात उडाला दोन घटकापर्यंत रंगाचा मारा झाला. रंगाच्या योगाने रस्त्यात चिखल झाला. शेकडो पल्ले गुलाल उधळला. मग स्वारी बानवडीस दाखल झाली. मग तिथे श्रीमंतासह सर्व कचेरीत येऊन बसले. दोन घटिकापर्यंत नाच व गाणे झाले. नंतर रंग खेळण्यास प्रारंभ झाला. रंग खेळता खेळता रंगाचे पाट नदीस मिळाले. असा रंग व्दापारयुगी श्रीकृष्ण भगवान खेळले, तसा कलियुगी श्रीमंत सवाई माधवराव खेळले. असा कोणी पुढे खेळावयाचा नाही व मार्गेही कोणी खेळला नाही. स्नाने झाल्यानंतर मग श्रीमंतास शिंदे यांनी पोशाख, जवाहिर, शिरपेच दिला. इतरांना पोशाख वाटून नंतर पानसुपारी, अत्तर, गुलाब, हारतुरे, गरजे दिले.^६

अशाचप्रकारचा रंगाचा खेळ पानिपतवर जाण्यापूर्वी साजर करण्यात आला होता. त्यानंतर सदाशिवराव भाऊ पानिपतावर जाण्यास निघाले होते. ग्वाल्हेरजवळ असताना तिथे साजऱ्या केलेल्या रंगपंचमीचा वृत्तांत कृष्णाजी नाईक गायकवाड याने कळविला आहे^७ अशाप्रकारे होळी व रंगपंचमी साजरी केल्याची अनेक उदाहरणे तत्कालीन कागदपत्रांमध्ये आढळतात. रंगपंचमी साजरी करण्यासाठी सर्व सरदार, मानकरी, पथके, शिलेदार, कारकून या सर्वांना आमंत्रण दिले जाई.

मराठेकालीन होळी सणाबद्दल मालूमक लिहितो, 'लोक आठाहून अधिक दिवस होळीच्या सणात मौजमजा करीत.'^८ एलफिस्टन होळी सणाबद्दल म्हणतो, 'होळी या क्रीडोत्सवात सर्व प्रकारचे लोक भाग घेतात. हा उत्सव वसंत ऋतूच्या गौरवार्थ असून सर्व लोक एकत्र येतात. यावरून यावेळी होळीचा सण हा लोकांना आनंद देणारा सण होता हे दिसून येते. या सणानिमित्त मनोरंजन करणाऱ्या लोकांना आपली कला सादर करून पैसा मिळविण्याची संधी मिळत होती. रंगाच्या सणामध्ये समाजातील सर्व लोक एकत्र येऊन उत्सवात भाग घेत असल्यामुळे सामाजिक ऐक्य आणि एकोपा निर्माण होण्यास मदत होत होती.'

संदर्भ साधने -

- १) दैनिक प्रहार - दि. २७/०२/२०१३, पृ. ४
- २) पोतदार द. वा. (संपा.) - भा. इ. सं. म. १९२२-२३ खंड ३, अंक १, पृ. ३४-३५
- ३) बॉम्बे स्टेट गॅझेट, पुणा डिस्ट्रिक्ट-व्हॉ.२०, पृ. १३८
- ४) टोड जेम्स - अलन अँड अक्टीव्हिटीज ऑफ राजस्थान, व्हॉ.२, पृ.६६२
- ५) ब्रॉऊटन टी. डी. -लेटर्स रिटर्न इन मराठा कॅप ड्युअरींग द ईयर १८०९, पृ.६७-६८
- ६) प्रा. कुलकर्णी वि. म., प्रा. कुलकर्णी अ. रा., प्रा. कुलकर्णी अ. ना.(संपा.) - पेशव्यांची बखर (कृष्णाजी सोहनीकृत), पृ. १२० ते १२२
- ७) जोशी श. ना. - भाऊसाहेबांची बखर, पृ. ९७
- ८) सरदेसाई गो. स. - पेशवे दप्तरातून निवडलेले कागद, खंड ४१, पृ.२९४-२९५

त्योहार-उत्सव तथा राष्ट्रीय एकात्मता (हिंदी दिवस के परिप्रेक्ष्य में)

प्रा. डॉ. छाया शंकर माळी

कमला कॉलेज, कोल्हापुर

भारत देश विविध पर्व और त्योहारों का देश है और यह सच भी है। बचपन से हमें अनेक त्योहारों की जानकारी मिलती रहती है। थोड़े बड़े होते हैं तो इन पर्व - उत्सव को बड़ी धुमधाम से मनाते भी हैं। उद्देश्य सिर्फ यही रहता था कि त्योहार है खुशी का दिन है। पर्व और त्योहार हमारी मूल संस्कृति है। इन उत्सवों में हमारे जन-जीवन की सांस्कृतिक धारा बहती है। हमारी रीति-रिवाज रहन - सहन और सांस्कृतिक आस्था इनसे ही है। उत्सव -और त्योहार हमारे जीवन का एक अभिन्न अंग है। जिसमें हर्ष उल्लास शामिल है, सांस्कृतिक देन शामिल है, खान - पान की विशेषता शामिल है, आरोग्य का हित शामिल है। ये तो बात हुई हमारे निजी और परंपरागत उत्सवों की परंतु जब हम राष्ट्रीय त्योहार की बात करें तो इसमें एकात्मता, समता, बंधुता, राष्ट्रीय मूल्य आदि विशेषताओं की बात आती है। ये राष्ट्रीय पर्व विश्व की एकता को साथ लेकर चलते हैं। इसमें निजत्व, स्वार्थ समाप्त होता है। दिखाई देती है सिर्फ समता, राष्ट्रप्रेम और राष्ट्रीयत्व की भावना। इन राष्ट्रीय पर्व में स्वतंत्रता दिन, गणतंत्र दिवस, गांधी जयंती, हिंदी दिवस इन त्योहारों का समावेश होता है।

प्रस्तुत आलेख का विचारणीय बिंदु है ' हिंदी दिवस ' हिंदी दिवस राष्ट्रीय त्योहार के रूप में पूरे विश्व में बनाया जाता है। संदर्भ सिर्फ यही रहता है कि विश्व कि भाषा एक हो, राष्ट्र एकसंघ हो। भाषा कि विशेषता यही होती है कि वह राष्ट्र को जोड़े रखती है, हमारी भारतीय संस्कृति भी यही कहती है कि राष्ट्रीय एकात्मकता को जोड़े रखना है तो भाषा एक ही होनी चाहिए। इसे स्पष्ट करते हुए वीरेन्द्र गुप्ता कहते हैं , "विविधता में एकता भारतीय संस्कृति कि विशेषता रही है। हमने एकरूपता की नहीं बल्कि एकता की कामना की है। परिणामस्वरूप देश में अनेक उपासना पद्धतियों, पंथों, दर्शनों, जीवन- प्रणालियों, भाषाओं, साहित्यों और कलाओं का विकास हुआ।" १. वीरेन्द्र जी ने संस्कृति और भाषा का समन्वय बताते हुए एक दूसरे के पूरक बताए हैं।

'हिंदी दिवस 'राष्ट्रीय त्योहार के रूप में मनाया जाता है। एक पूर्वरूप में इसलिए मनाया जाता है कि विश्व के कोने- कोने में राष्ट्रभाषा का प्रचार- प्रसार हो, विश्व कि भाषा एक हो, इसी उद्देश से हिंदी दिवस पर्वरूप में मनाते हैं। हिंदी भारत कि राष्ट्रभाषा के रूप में सर्वमान्य नहीं है इसमें अनेक राजनीतिक अड़चने निर्माण हो रही। हिंदी भारत में सर्वदूर पहुँची हुई आमजन की भाषा है, देश के लगभग ८० करोड़ लोक हिंदी को जानते और बोलते हैं। हिंदी भाषा की व्याख्या करते हुए गांधी जी ने अपने वक्तव्य में कहा था, ' हिंदी भाषा वह भाषा है, जिसको उत्तर में हिंदु व मुसलमान बोलते हैं और जो नागरी अथवा अरबी में लिखी जाती है। वह हिंदी एकदम संस्कृतमयी नहीं है, न वह एकदम फारसी शब्दों से लदी हुई है। देहाती बोली में मैं जो माधुर्य देखता हूँ, वह न लखनऊ के मुसलमान भाइयों की बोली में है, न प्रयागजी के पंडितजी की बोली में पाया जाता है।" २. अतः गांधीजी ने भाषा की श्रेष्ठता का उदाहरण प्रस्तुत किया है। उनकी दृष्टि से भाषा वही श्रेष्ठ है जिसको जनसमूह सहज ही समझ ले। इसतरह हिंदी भाषा ऐसी भाषा है जो जनसमूह की भाषा बन सकती है, उसका लहजा, व्याकरण, ध्वनियाँ, इतने आसानी से समझे जा सकते हैं कि सहज ही कोई आत्मसात कर सके। मधुरता, कोमलता, सरलवाणी माधुर्य, ओजस्विता इन गुणों से संपन्न हिंदी भाषा जन-जन की भाषा बनने की अधिकारिणी है। इसलिए '१४ सितंबर ' हिंदी दिवस के रूप में पूरे भारत वर्ष में मनाया जाता है।

भाषा अभिव्यक्ति का सशक्त माध्यम है । हिंदी भाषा साहित्य की दृष्टि से अधिक सरल व समझनेवाली भाषा है। हमारे चिंतन के पहलू हम अपनी भाषा में ही करते हैं। विचार विमर्श-विचारों का आदान-प्रदान करने का सरल माध्यम भाषा है। राष्ट्रीय तथा आंतरराष्ट्रीय स्तर पर हिंदी भाषा अपना अलग स्थान बना रही है । सिनेमा, पत्रकारिता, अनुवाद इन क्षेत्र में हिंदी भाषा का प्रयोग प्रचुरमात्रा में हो रहा है। हिंदी दिवस के अवसर पर अनेक महाविद्यालयों में अनेक प्रतियोगिताओं का आयोजन कर हिंदी भाषा का महत्त्व प्रतिपादित किया जाता है। साहित्य के क्षेत्र में उपन्यास, नाटक, काव्य, अन्य विधाओं में रेखाचित्र, संस्मरण, बाल साहित्य में हिंदी भाषा में बहुत मात्रा में साहित्य सृजन हुआ है और हो रहा है । अनेक साहित्य कृतियाँ हैं जिनका सृजन हिंदी भाषा हुआ है। 'हिंदी दिवस' को राष्ट्रीय पर्व मानते हुए अल्पना शर्मा कहती है "हिंदी दिवस को मनाने से देश की जनता में हिंदी के प्रति गौरव उत्पन्न होता है तथा वे हिंदी के प्रयोग के महत्त्व को समझकर हिंदी में ही कार्य करते हैं। उन्हें यह मनन करने का अवसर मिलता है कि हमारी राष्ट्रभाषा एक सम्माननीय भाषा है तथा इसका प्रयोग करके हम सफलता के चरमोत्कर्ष पर पहुँच सकते हैं। इसलिए हिंदी दिवस जहाँ हमारी भावनाओं कि अभिव्यक्ति का दिवस है, वहाँ वह राष्ट्रीय गौरव, सन्मान व स्वाभिमान का दिवस है । ३. इसलिए हिंदी दिवस सबको एकसूत्र में बाँधकर रखे इस हेतु यह राष्ट्रीय पर्व के रूप में बनाया जाता है।

डॉ. कुमुद शर्मा हिंदी भाषा का महत्त्व स्पष्ट करते हुए अपने विचार इसप्रकार रखती हैं । "भाषा केवल अभिव्यक्ति या संप्रेषण मात्र नहीं है वह अपने आप में एक पूरी सभ्यता है, संस्कृति है । भाषा विकास का मतलब है एक मौलिक सभ्यता का विकास, एक संस्कृति का विकास कोई भी जाति , कोई भी देश एक लंबे संघर्ष के बाद भाषा इतिहास रचना है।

अपने भाषिक इतिहास, वर्तमान स्थितियाँ और भविष्य कि संभावनाओं के परिप्रेक्ष्य में अपनी भाषा को गढ़ता है। भाषा व्यक्ति, जाति या राष्ट्र की अर्जित शक्ति या संपदा होती है । " ४. अतः हिंदी हमारी राष्ट्रभाषा बनने में सर्व मार्ग से सुचारु है। इसका हमें अभिमान और गौरव है। राष्ट्र भाषा के बिना देश गुंगा है यह महात्मा गांधी जी बात यहाँ सही है। भाषा देश की आत्मा है।

निष्कर्ष :-

अंत में यह कहा जा सकता है कि भाषा संस्कृति की संवाहक है, विचार विनिमय का स्रोत है, ज्ञानसंपदा भंडार है । भाषा है तो विचार है, भाव, अहसास है जिसके बिना मनुष्य अधूरा है उसी प्रकार राष्ट्रभाषा के बिना राष्ट्र अधूरा है । हिंदी भाषा राष्ट्रीय एकता को सँभालकर रखनेवाली सशक्त भाषा है । आम जन वाणी हिंदी भारत माता की बिंदी है।

संदर्भ :-

1. (संपा) अजयकुमार गुप्ता, गंगनांचल (पत्रिका) (अक्टूबर - दिसंबर -२००९) भूमिका से, पृ. ३
2. उपरिवत -पृष्ठ -३६
3. अल्पना शर्मा, राष्ट्रीय पर्व एवं त्योहार पृष्ठ -८५
4. (संपा) अजयकुमार गंगनांचल (पत्रिका) (अक्टूबर - दिसंबर -२००९) भूमिका, पृष्ठ ३९

गणेशोत्सवाच्या बदलत्या स्वरूपाचा ऐतिहासिक अभ्यास**- प्रा. डी. आर. पाटील**

देशभक्त आनंदराव बळवंतराव नाईक कॉलेज

चिखली ता. शिराळा जि. सांगली

प्रस्तावना :

महाराष्ट्रातला गणेशोत्सव हा सण अखंड देश आणि विदेशात प्रसिद्ध आहे. महाराष्ट्रातल्या घराघरात या काळात मोठ्या उत्साहाचे व प्रसन्नतेचे वातावरण असते. या सणाच्या निमित्ताने जातीभेदाच्या आणि धर्माच्या ही भिंती दूर होतात. लोकमान्य टिळकांनी ब्रिटीशांच्या विरोधात लोकजागृती करण्यासाठी गणेशोत्सवाचा वापर करून स्वातंत्र्याचे स्फुर्लींग निर्माण केले. स्वातंत्र्यपूर्व काळात ब्रिटीशांच्या छळवादाला टक्कर देण्यासाठी या गणेशोत्सवाच्या माध्यमातून समाज संघटीत केला. लोकजागृती हाच एकमेव उद्देश लोकमान्य टिळकांचा होता परंतु काळानुरूप यामध्ये बदल होत गेले. श्रद्धेबरोबरच आता गणेशोत्सवास भव्य-दिव्यतेचे स्वरूप प्राप्त झाल्याने टिळकांचा मुळ उद्देश बाजूला पडून हा सण कोणत्या दिशेने चालला आहे याबाबत आता विचार होणे गरजेचे आहे.

गणेशोत्सवाचा मुळ उद्देश

लोकांच्यावर धर्माचा पगडा मोठा असतो म्हणूनच हिंदू धर्मात गणेश, गणपती, विघ्नहर्त्यास महत्त्वाचे स्थान आहे. म्हणूनच लोकमान्य टिळकांनी गणेशोत्सवाचे व्यासपीठ व्यापक बनवले याच व्यासपीठावरून स्वातंत्र्याची ज्योत खेडोपाड्यात पोहचावी, यातून ब्रिटीशांच्या विरोधात वातावरण तयार व्हावे. ब्रिटीश सत्ता उलथून टाकण्याचा विचार याच व्यासपीठावरून जनामनात रुजावा म्हणून हा मुळ उद्देश गणेशोत्सव साजरा करण्यापाठीमागे होता. याच जोडीला ठिळकांनी आपल्या केसरी आणि मराठा या मराठी व इंग्रजी भाषेतल्या वर्तमान पत्रांची साथ घेतली. लोकांचे मिथकाबाबत मतमतांतरे असू शकतात. कथेला नाट्यात्मक रूप दिले जाते. या नाट्यातून मग अनेक प्रसंग उभे करून वास्तवाकडे नेण्याचा प्रयत्न केला जातो. लोकांनी एकदा का मिथकावर विश्वास टाकला की त्याप्रमाणे आचरण करू लागतात. म्हणूनच याच गणेशोत्सवाच्या व्यासपीठावरून अन्यायाचा बदला घेणारे अनेक प्रसंग रेखाटले आहे. नाट्य रूपाने असे प्रसंग रेखाटून ब्रिटीश सत्तेला आव्हान देण्याची मानसिकता लोकांच्यात तयार करण्यात आली कारण प्राचीन काळातील उच्च स्तर आणि भव्यदिव्य घटनांचा तत्कालीन काळाच्या सामाजिक, राजकीय घटनांशी जवळचा संबंध असतो.

गणेशोत्सवाला टिळकांचे नेतृत्व लाभले या उत्सवाबाबत ते म्हणतात, कोणत्याही लोकांत ऐक्याची वृद्धी होण्यास जी अनेक साधने असतात. त्यापैकीच एक उपास्य दैवत असणे हे एक कारण आहे. एक धर्म, एक राजा, एक भाषा ही राष्ट्रीयत्वाची प्रधान अंगे आहेत. हिंदूंचे बहुसंख्य सण घरगुती असल्याने गणपती उत्सवाइतका सार्वजनिक फायदा त्यांच्याद्वारे होऊ शकत नाही. वर्षातून दहा दिवस का असेना पण एका प्रांतातील सर्व हिंदू एकाच उपास्य देवतेच्या उपासनेत गढून जाते हे भावी अभ्युदयाचा पाया घातल्यासारखे आहे! टिळकांनी केवळ स्वातंत्र्याचे विचार आणि शहर-खेड्यांत पोहोचावेत म्हणून गणेशोत्सवाचा सार्वजनिक लोकोत्सवाचे स्वरूप दिले.

टिळकांच्या मते, भारतीयांच्या दुर्बलतेची कारणे त्यांचा हरवलेला आत्मविश्वास होता. ज्या पद्धतीने ग्रीक संस्कृतीत ज्युपिटर देवाच्या स्मरणार्थ दर चार वर्षांनी साजरे होणारे ऑलिंपीक खेळ

विविध ग्रीक राज्यांना एकत्र आणण्यात यशस्वी ठरले होते त्याच धर्तीवर टिळकांनी गणेशोत्सवास व्यापक स्वरूप दिले. ब्रिटीशांविरुद्धी मतप्रचार आणि हिंदू धर्मीयांचा एकोपा यातून त्यांनी समोर ठेवला होता. यातूनच त्यांची देवघरातला गणपती सार्वजनिक स्वरूपात आणला.

गणेशोत्सवाचे सद्यस्थितीतील बदलते स्वरूप

टिळकांनी जुलमी ब्रिटीश सत्तेचा विरोधात वातावरण तयार व्हावे, जागृती व्हावी, या उद्दाम हेतूने सार्वजनिक गणेशोत्सव चालू केला. परंतु कालपरत्वे त्याचे स्वरूप बदलत गेले. ब्रिटीशांविरुद्धी जनाचार तयार व्हावा हा मुळ हेतू आज बाजूला पडून गणेशोत्सवास जनाधार लाभला आहे पण त्याचे स्वरूप लक्षात घेणे अत्यंत गरजेचे बनले आहे. श्रद्धेचा देखावा आणि डॉल्बीचा भपकेबाजपणा यामध्ये गणेशोत्सवाचे महत्त्व कुठे तरी दिशाहीन होत असताना दिसत आहे. ब्रिटीश गेले पण याच ब्रिटीशांच्या अन्याय, अत्याचाराची जागा जीवघेणा डॉल्बीचा दणदणाट घेतोय की काय अशी शंकाच नव्हे तर वस्तुस्थिती निर्माण झाली आहे.

या सणापाठीमागचा उद्देश, पार्श्वभूमी दिवसेंदिवस लोप पावताना दिसत आहे. सार्वजनिक वर्गणीच्या नावाखाली इच्छेपेक्षा सक्ती होतानाचे अनेक प्रसंग समोर येतात. डॉल्बीच्या एकावर एक भिंती उभ्या करून अखंड समाजाचा वेठीस धरले जाते. सार्वजनिक गणेशोत्सव सुरू करावा म्हणून लोकमान्यांना कायदा कानून करावा लागला नाही. परंतु बदललेल्या गणेशोत्सवातील गंभीर व अनिष्ट प्रथेपरंपरेकडून कायदे कानून करावे लागले. आजही काही सार्वजनिक तरूण मंडळे सजीव देखावे, व्याख्याने यातून प्रबोधनाची ज्योत ठेवत आहेत. परंतु सध्याच्या गणेशोत्सवास प्राप्त झालेले स्वरूप पाहता निश्चितच परिस्थिती खूप गंभीर बनली आहे.

सर्वच अटी वाईट आणि अनिष्ट आहेत असेही नव्हे कारण महाराष्ट्रात अनेक ठिकाणी मशिदी मधून ही गणपतीची प्रतिष्ठापना केली जाते. दहा दिवस पुजा-अर्चा होते यातून सामाजिक समतेचा, धार्मिक एकोप्याचा संदेश दिला जातो ही मोठीच स्वागताह बाब आहे. धार्मिक सलोखा राखला जातो खरे म्हणजे 1893 ला झालेल्या हिंदू-मुस्लिम दंगलीच्या वेळी ब्रिटीशांनी मुस्लीमांची बाजू घेतली. त्यांच्या फोडा आणि राज्य करा या नितीचा तो एक भाग होता. परंतु याची पार्श्वभूमी आजच्या गणेशोत्सवात दिसत नाही. त्या भावनेचे कधीच विसर्जन झाले आहे.

धार्मिक व जातीय सलोखा

भारत हा अनेक धर्मांचा आणि विविध जाती मध्ये विभागला आहे. परंतु गणेशोत्सवामध्ये सर्वधर्मीय व असंख्य जाती-पातीचे लोक एकत्र येऊन सहभागी होतात. येथे उच्च-नीच अथवा धार्मिक भेदभाव होत नाही. अशा पद्धतीने सर्वजाती बरोबर सर्व धर्मियांना एकत्र बांधणारा गणेशोत्सव सर्वात मोठा सण आहे. बंधुभाव व समानतेचा मोठा मिलाफ येथे पाहायला मिळतो. समानतेच्या छताखाली गणेशोत्सव साजरा होतो हे सर्वात मोठे वैशिष्ट्य आहे. सर्वच जण मोठ्या धार्मिक भावनेने दहा दिवस गणेशाच्या आराधनेत रममाण असतात. महाराष्ट्राची संस्कृती आणि धार्मिक परंपरा या दरम्यान मोठ्या आदराने जपली जाते.

मुळ उद्देशाला धक्का

गणेशोत्सवाला शतकोत्तर परंपरा लाभली आहे. या दरम्यान अनेक स्थित्यंतरे झाली. जसा देशभरातला गणपती सार्वजनिक ठिकाणी आला तसाच बदलत्या काळाबरोबर गणेशोत्सवाने आपला मुळ गाभा हरवला. आगमन आणि विसर्जनाच्या मिरवणूकीमध्ये पारंपारिक वाद्याची जागा डॉल्बीच्या

दणदणाटाने घेतली. पारंपारिक लोकनृत्याची जागा पाश्चात्य चालीच्या गावांनी घेतली. यातूनच गणेशोत्सवाच्या मुळ उद्देशाला धक्का पोहोचला. विसर्जन मिरवणूक पुढे कोणाची आणि मागे कोणाची यावरून गणेशोत्सव मंडळे एकमेकांना भिडू लागली. उत्सवात होणा-या खर्चावरून गणपतीची श्रीमंती मोजली जावू लागली. कोणाचा खर्च किती झाला याला महत्त्व प्राप्त झाले. एक गाव एक गणपती ही पद्धत रूढ होण्याऐवजी एक गल्ली, वेळ एक गणपती ही पद्धत रूढ झाली. याही पुढे जाऊन कोणत्या कुटुंबावर किती वर्गणी ही निश्चित करणारी यंत्रणा ही सक्रिय झाली. सांगेल तेवढे वर्गणी द्यावी यासाठी प्रसंगी धाक, भिती याचाही वापर होऊ लागला. यामुळेच गणेशोत्सवाच्या मुळ उद्देशाला धक्का लागल्याचे चित्र निर्माण झाले आहे.

निष्कर्ष

मनुष्याच्या जीवनात सण, उत्सव, समारंभ यांना मोठे स्थान आहे. गणेशोत्सव हा महाराष्ट्रातल्या लोकांचा अस्मितेचा व श्रद्धेचा विषय आहे. लोकमान्य टिळकांनी उदात्त हेतूने हा उत्सव सार्वजनिक स्वरूपात साजरा करण्यास सुरुवात केली. देश प्रेमाचे स्फूर्तीग, प्रेरणा निर्माण व्हावी व त्यासाठी समाज एकत्र आला पाहिजे या भावनेने देवघरातला गणपती सार्वजनिक स्वरूपात बाहेर आणला. यातून लोप आणि ब्रिटीशांविरुद्धी भावना निर्माण झाली. मात्र हा हेतू मागे पडून आज काळच्या गणेशोत्सवाचा 'इव्हेंट' चे महत्त्व आले आहे. यातून पारंपरिक चालीरीती मागे पडून डॉल्बी सारख्या सामाजिक रोगाची बाधा झाली आहे. समाज स्वास्थ हरवणा-या या डॉल्बी आणि वारेमाप खर्चावर नियंत्रण होणे गरजेचे आहे. तरच पारंपारिक गणेशोत्सवाचे महात्म आणि महत्त्व अबाधित राहील.

संदर्भ

- 1) डॉ. भोळे भास्कर, आधुनिक भारतातील राजकीय विचार, पिंपळापुरे अँड कं. पब्लिशर्स, नागपूर, दुसरी आवृत्ती, जुन 2003.
- 2) डॉ. फडके रा. दि., विसाव्या शतकातील महाराष्ट्र, खंड 1, श्रीविद्या प्रकाशन, पुणे, 1991.
- 3) डॉ. पंडीत नलिनी, महाराष्ट्रातील राष्ट्रवादाचा विकास, मॉडर्न बुक डेपो, पुणे, 1972.
- 4) प्रधान ग. प्र., स्वातंत्र्य संग्रामाचे महाभारत, साधना प्रकाशन, पुणे, 1989.
- 5) फाटक न. र., लोकमान्य, मौज प्रकाशन, मुंबई, 1972.

कोकणातील जत्रा उत्सव

प्रा. डॉ. सतेज दनाने

एन एस बी कॉलेज, फलटण

प्रास्ताविक :-

भारत देश हा कृषीप्रधान देश असल्याने तो विविध रूढी-परंपरा पाळणारा व संस्कृती जोपासणारा देश आहे. मानवी जीवनातील पशुपक्षी मानव या घटकांना केंद्रस्थानी ठेवून भारतात वर्षभर विविध सण उत्सव साजरे केले जातात.

या सण व उत्सवाच्या माध्यमातून जात धर्म वंश परंपरा सामाजिक बांधिलकी जोपासण्याचा प्रयत्न केला जातो. सण-उत्सव आतून लोकांच्या भावना जोपासल्या जातात. कोकणची भूमी म्हणजे की कलावंतांची भूमी म्हणून उल्लेख केला जातो. कोकण प्रदेशात साजरे होणारे सण उत्सव यातून एक कोकणी संस्कृती प्रतीत होते कोकणवासीय आपल्या कलागुणांचे उत्तम रीत्या प्रदर्शन करतात आणि त्यातून आपल्या मायभूमीचे सांगतात प्रस्तुत शोधनिबंधात कोकणातील सण उत्सव हा अभ्यास केला आहे.

जत्रा उत्सव:-

कोकणची व्याख्या करताना समोर येतो तो निसर्ग आणि कोकणची बोली. भारतीय संस्कृती कोशांमध्ये कोकणची व्याख्या "सध्य पर्वत आणि अरबी समुद्र यांच्यामधील अरुंद पट्टीला कोकण म्हणतात. ठाणे कुलाबा व रत्नागिरी हे जिल्हे मुंबई व तिचे उपनगरे गोमंतक व त्याच्या दक्षिणेकडील काही भाग यांचा सांप्रत कोकणात समावेश होतो"

प्रस्तुत व्याख्येतून कोकण प्रदेश आपल्या लक्षात येतो. या प्रदेशांचे राहणीमान, संस्कृती, सण-उत्सव आगळ्यावेगळ्या स्वरूपाचे असतात. कोकणातील जत्रेचा उत्सव एक तीन किंवा पाच दिवसांचा असतो. दक्षिण कोकणात देवस्थानात महत्त्वाचा उत्सव म्हणून जत्रा ओळखली जाते. हे उत्सव सामाजिक आणि धार्मिक विधीमध्ये केले जातात दुपारी महाअभिषेक व महानैवेद्य होतो. रात्री पुराण किर्तन व आरत्या असा धार्मिक भाग असतो. काही ठिकाणी देवाला उपहार दाखवण्याची प्रथा असलेली दिसते. रात्रीच्या वेळी पालखी रथ सुखा वन अशा स्वरूपात देवाची उत्सव मूर्तीची मिरवणूक काढली जाते देवाचा रथ भक्तमंडळी दोरखंडाच्या सहाय्याने ओढत नेतात. पूर्वी पण त्या लावून देवालय दीपज्योती नि प्रज्वलित केले जायचे अलीकडे दिपस्तंभ विजेची रोषणाई यामुळे देवालयाचा परिसर झगमगीत झालेला असतो. जत्रेमध्ये दुकानातून व बाजारातून मोठ्या प्रमाणात खरेदी विक्रीचा व्यवहार चालतो अशा जत्रांमधून पूर्वी गडा गडा फेरीतून कटा पत्ते असे जुगार चालत. काही लोक जुगार खेळण्यासाठी जत्रेला जात होते हे जुगार नंतर बंद पडलेले दिसतात.

'दिवजे'-

या जत्रेच्या वेळी देवीचे नावाचा स्त्रियांचा कार्यक्रम केला जातो सौभाग्यवती स्त्रिया मातीच्या पंचायतीत तेलाची वाट लावून ती भेटलेली असताना कपाळाला टेकवतात हे दिवस सौभाग्यवतीचे प्रतीक मानले जाते संध्याकाळी शेकडे रोकडे सुवासिनी स्त्रिया आपल्यापुढे डीजे पेटवून ठेवून रात्र जागून काढतात ही प्रथा एक कुलाचार म्हणून आहे. डिजे पुढे ठेवून रात्र जागरण करणाऱ्या आणि देवीचे मस्तकाला टेकणार या स्त्रिया देवतेच्या महाजन किंवा भंजक कुटुंबातील असतात.

कोकणातील काही ठिकाणी देवस्थान चा प्रशस्त तलाव असतो. तेथे सांगाडा नावाचा कार्यक्रम होतो दोन होड्यांना एकत्र बांधून तयार केलेल्या सांगड वर देवाची उत्सव मूर्ती आरूढ केली जाते सांग गडावर पूजा करून वडिलांच्या सहाय्याने तलावातून सांगड फिरवला जातो ज्यावेळी सांगण्यावर दिव्याची रोषणाई असते आणि दारू सामान उडविणे चालू असते.

"विजयादशमी"-

विजयादशमी पासून कवला चा दसरा साजरा केला जातो भूतनाथ भैरव काळभैरव शिवगण माऊली सातेरी भगवती भूमिका यासारख्या ग्रामदेवतांच्या देवालयात कौलाची पद्धती आहे देवाचा गुरव जमिनीवर उभे केलेले तरंग खांद्यावर घेऊन घुमतो त्यानंतर भक्त जण गुरुवा कडून नारळ अंगारा व निर्माल्य यांचा कौल घेतो आपल्या वरील संकटे निवारण्यासाठी अडीअडचणी दूर होण्यासाठी देवाला विनंती केली जाते कोकणातील उत्सवाचे वैशिष्ट्य म्हणजे ते पहिल्या दिवसापासून पाच दिवसांपर्यंत चालू असतात दिव्याची रोषणाई विद्युत रोषणाईने देवालयाचा परिसर उजळला जातो विविध प्रकारच्या खेळाच्या दैनंदिन वापराच्या वस्तू तसेच अनेक प्रकारची दुकाने लावलेली असतात स्त्रियांचे ही कार्यक्रम पार पडतात सांगाडा आणि करून यासारखे कार्यक्रम काही ठिकाणी होतात याशिवाय उत्सवाचे महत्त्वाचे एक अविभाज्य अंग म्हणून नाटकाचा उल्लेख करावा लागतो जत्रेच्या कालावधीत अनेक नाटकं होत असतात जत्रेतील ही रंगभूमी हौशी रंगभूमी असते मात्र हीच हौशी रंगभूमी कलाकारांची पाया भरणे करते मराठी नाट्यसृष्टीला भरभरून देते त्यामुळे मराठी नाटक अजरामर झालेले दिसते

एकूणच कोकणी उत्सव जत्रा यामधून निर्माण झालेल्या (बाळकडूप्यायलेल्या)कलाकारांनी मराठी नाटक फुलविण्याचे आणि मराठी रसिकांना हसण्याचे त्यांचे मनोरंजन करण्याचे त्यांना रोजच्या जीवनापासून काही क्षण दूर नेऊन परमोच्च आनंद देण्याचे त्यांना हुलकावण्या चे कार्य करीत आहे याकडे दुर्लक्ष करता येणार नाही.

"कोकणातील दशावतारी काला व गवळण काला"-

कोकणात किंवा कार्तिक ते माघ या कालावधीमध्ये दशावतारी काला केला जातो दशावतारी काला रात्रीच्या वेळी होत असल्यामुळे त्याला रात काला असेही म्हटले जाते दशावतारी काले सादर करणारी मंडळी सुपारी घेऊन हा कार्यक्रम करतात या कार्यात देवापुढे पुराण कीर्तन हे ठराविक कार्यक्रम झाल्यावर दशावतारी खेळ सुरू होतो काल्याचे एक अविभाज्य अंग म्हणून दशावतारी खेळ ओळखला जातो गणपती सरस्वती ब्रह्मदेव शंखासूर व विष्णू ही पात्रे काल्यात दिसतात पूर्ण दशावतार या वेळी सादर होत नाही हरदा साच्या गाण यानुसार ही पात्रे नृत्य करत असतात विष्णूचा मत्स्यावतार व शंखासूर यांचे युद्ध हे प्रसंग काव्य काव्यातील उत्कर्ष बिंदू असतात.

गवळण काला म्हणजेच श्रीकृष्णाच्या बाललीला अन वर आधारलेली नाटिका असते ही दशावतारी का आल्यानंतर दुसऱ्या दिवशी दुपारी या गोष्टी असत नाहीत सभामंडपात मधोमध उघड्या रंगमंचावर गवळण काला होतो त्यामध्ये यशोदा गवळणी कृष्ण व त्याचे पेंदऱ्या आणि त्याचे सोबती सोबती अशी पात्रे असतात गवळणीचे काम करणाऱ्या देवस्थानातील कलावंत स्त्रिया असतात कृष्णाची भूमि ना करणारे भूमिका करणारी त्याचे मुले असतात गाव गवळण काला संपल्यावर दहीपोहे याचे वाटप होते गोपाळकाला चालू असताना मी चार बाजूंनी प्रेक्षक असतात.

"कोकणातील सात दिवसांचा उत्सव"-

कोकणातील देवस्थान आतून सात दिवसांचा उत्सव साजरा होतो त्याला सप्ताह म्हणून ओळखले जाते या सप्ताहात देवालयाच्या सभामंडपाची मोठी समई तेवत ठेवून तिच्या होती भजनी मंडळी उभे राहून भजन म्हणतात तर तीन तासाला भजन करणारी माणसे बदलतात हा कार्यक्रम अखंडपणे सात दिवस चालू असतो तीन तासाला भजनाला म्हटले जाते ठराविक तिथीला चालू होऊन हा उत्सव संपतो यावेळी रात्री 9 ते 12 च्या वेळी पौराणिक किंवा ऐतिहासिक प्रसंगावर आधारित देखावा तयार करून तो देवालया भोवती भजने फिरतात याशिवाय पूजा आणि पूजा हे पूजा प्रकार दिसून येतात गंध पूजा मध्ये देवाच्या सर्वांगाला गंधाचे लेप लावून पूजा केली जाते तर पूजा मध्ये कापलेले केळ मुळासकट कापून टाकतात काढून त्याची देवतेच्या पूजा मूर्ती आणि पूर्ण करतात असे पूजेचे दृश्य फारच सुंदर दिसते कोकणातील सरस्वतीपूजन सरस्वती पूजन होते धार्मिक सामाजिक व शैक्षणिक सरस्वती पूजनाचा उत्सव सरस्वती सरस्वती विसर्जन ह्या कालावधीत होतो हा उत्सव साजरा केला जातो गणपती प्रमाणे सरस्वती मूर्ती तयार करून शाळेत आणून तिची पूजा केली जात होती त्यावेळी मूर्ती समोर आरास केली जाते व्याख्यानमाला होत असं सरस्वती विद्येची देवता आहे ही कल्पना या उत्सवाच्या मागे असल्यामुळे विद्वत्तेचा आदर करणे समाजाचे उत्पादन करणे ही वैशिष्ट्ये ही उद्दिष्टे या उत्सवाची असलेली दिसतात सर्वच ठिकाणी दसऱ्या नेत्या उत्सवाचे अखेर होत नाही काही ठिकाणी पौर्णिमेपर्यंत सरा चालू असतो ज्या ठिकाणी दसरा आधी संपतो त्या ठिकाणी पुराण किर्तन हे कार्यक्रम चालू राहतात आणि कोजागिरी ने उत्सवाची समाप्ती होते कोजागिरी ते पुराण किर्तन आरत्या हे कार्यक्रम असतात नवरात्र हा सण कौटुंबिक म्हणूनही साजरा होतो घटस्थापना देवघरात करून त्यामध्ये धनधान्य घालतात पहिल्या दिवशी देवाला फुलाची एक माळ दुसऱ्या दिवशी दोन याप्रमाणे नवव्या दिवशी नऊ माळा वाहिल्या जातात त्याप्रमाणे वाढती माळ म्हणून म्हटले जाते या काळात सप्तशतीचा पाठ केला जातो.

"कोकणातील वार्षिक उत्सव नित्य उत्सव"-

देवस्थान मध्ये आठवड्याला ठराविक दिवशी सोमवार किंवा 15 ओढ्यातून ठराविक तिथीला देवतेचा उत्सव केला जातो सोन्याच्या पालखीत उत्सव मूर्ती बसवून पुराण किर्तन झाल्यावर ती देवालया होती फिरविली जाते.

याशिवाय रामनवमी कृष्णाष्टमी धनुर्मास हरिजागर अनंत चतुर्थी आवळी भोजन शिवरात्र जत्रा काला गवळण काला विविध पूजा प्रसाद असे वार्षिक उत्सव केले जातात.

एकंदरीत कोकणातील जत्रा उत्सवांचे स्वरूप पाहता कोकणातील विधि व लोककला प्रकारांची लोककला प्रकारांचे विविध नमुने पहावयास मिळतात या सण उत्सवाच्या माध्यमातून कोकणी संस्कृती प्रतीत होते.

संदर्भ:-

- 1) भारतीय इतिहास आणि संस्कृती- डॉ.भालचंद्र आकलेकर
- 2) दक्षिण कोकणची सांस्कृतिक परंपरा
- 3) भारतीय संस्कृती कोश खंड 2 - पं. महादेवशास्त्री जोशी(संपा)
- 4) भारतीय सण व उत्सव डॉक्टर कृ. प. देशपांडे.

धनगर समाजातील सण-उत्सव व लोकगीते

डॉ.कमल सतेज दनाने
कोल्हापूर

प्रास्ताविक :-

साहित्य समाज आणि संस्कृती यांचा परस्पर संबंध घनिष्ठ स्वरूपाचा आहे. ललित साहित्य प्रमाणे लोकसाहित्य यालाही अनन्यसाधारण महत्त्व आहे. लोकसाहित्यविशिष्ट जात, धर्म, वंश, परंपरा या घटकांशी संबंधित सण उत्सव साजरे केले जातात. रितीरिवाज रुढी परंपरा, श्रद्धा-अंधश्रद्धा, राहणीमान, आवडीनिवडी, निसर्ग या सर्व घटकातून विशिष्ट समाजाची विशिष्ट असे संस्कृती असलेली दिसते. धनगर समाज ही याला अपवाद नाही. त्यांचे राहणीमान आचार-विचार पशुपक्षी व निसर्ग यांच्या सानिध्यातील त्यांचे जीवन यातून विशिष्ट प्रकारची संस्कृती प्रकट हो ते. समाजातील सण उत्सव व लोकगीते यातून हा समाज कसा अविष्कृत होतो हे अभ्यासणे येथे अभिप्रेत आहे

राहणीमान व पोशाख :-

धनगर समाज मेंढ्यांचे पालन करतो. त्याचे राहणीमान अतिशय साध्या पद्धतीचे असल्याने तो मेंढ्या मागे डोंगरमाळात भटकत असतो. ऊन, वारा, पाऊस अंगावर चालणारा हा मनुष्य प्रकृतीने काटक असतो. द. ता.भोसले यांनी धनगरांची वेशभूषा परिस्थितीनुसार तयार झालेली आहे असे म्हटले आहे. डोक्याला पांढरे किंवा लाल मुंडासे, कानात भिकबाळी, हातात काळा दोरा, किंवा चांदी चे झाड कडे, गळ्यात व कमरेला मंतरलेली पेटी, गुडघ्यापर्यंत धोतर, अंगात जाड कोपरी किंवा बंडी असा त्यांचा पोशाख असतो.

बाळूमामाच्या मेंढ्या| हरभऱ्याच्या कांदाई का ||
बाळू मामा माझा मामा| बाळपणीचा मेंढळी का ||
तान लागली मेंढ्या ला| बाळू या मामाला ||
मेंढीला मेंढी बोल| चला म्होरल्या लवणाला ||
डोंगरी कटारा ला| कोण करी ते हर हर... ||
बाळूमामाच्या संगतीत |झाला मराठा-धनगर ||
नेणत्या मेंढ्याची| काठी न घोंगडी खांद्यावरी ||
बाळू माझा मामा| मेंढ्या पांगल्या गोळा करी ||

बाळूमामा हे धनगरांचे दैवत आहे. ते धनगर समाजाचे होते, त्यामुळे त्यांचा वेश हाच धनगर समाजाचा वेश आहे धनगर स्त्रियांचा पोशाख लाल भडक किंवा हिरवेगार लुगडे, कपाळावर मोठा कुंकू व अंगावर चांदीचे दागिने यातून धनगरी स्त्रियांची संस्कृती दिसून येते.

" धनगर समाजातील सण - उत्सव ":-

धनगर समाज हा मुळात देवभोळा समाज म्हणून ओळखला जातो. अंधश्रद्धा, रुढी, रितीरीवाज याबद्दल हा समाज खूप संवेदनशील आणि भावुक होतो. इतर समाजाप्रमाणे या समाजात ही राम-सीता, हरिश्चंद्र तारामती, कृष्ण रुक्मिणी, नारद, शंकर

विष्णू, रेणुकादेवी इत्यादि देवतांची ते पूजा करतात. आपल्या गीतांमधून अख्याना मधून देव-देवता विषयांची श्रद्धा प्रकट करतात. यातून त्यांची संस्कृती निदर्शनात येते.

दसरा, दिवाळी, पाडवा, होळी, नागपंचमी यासारखे सण धनगर समाज अतिशय उत्साहात साजरा करतात. या सणाच्या प्रसंगी रूढीप्रमाणे, रीतीप्रमाणे सर्व रीतिरिवाज पार पाडले जातात. बिरोबा, खंडोबा व बाळूमामा ही त्यांची मुख्य दैवते. त्यांच्या यात्रा मोठ्या उत्साहात पार पडतात. याप्रसंगी या समाजातील पुरुष व स्त्रिया लोकगीत, सुंबरांन च्या माध्यमातून आपल्या समाजाविषयीची संस्कृती व देव देवतांविषयी वाटणाऱ्या श्रद्धेचा भावनिक अविष्कार प्रकट करतात. देवाचे नामस्मरण करून कार्यक्रम उत्तम रित्या पार पाडवा म्हणून प्रार्थना करतात. स्त्रिया-पुरुष एकत्रितपणे कार्यक्रम पार पाडतात. सुंबरांन हे गीत गायले जाते. स्त्रिया एकत्र येऊन खेळ गीते, फुगडी गीते सादर करतात.

दसऱ्याला दिली हाळी |
अग या दसऱ्याच्या काठी |
शिलंगण ला झाली दाटी |
अग या शिलंगणाचा सोनं |
दिवाळीला पडलं येणे |

अशा पद्धतीने स्त्रिया गाणे गातात. यातून सणांची माहिती मिळते. रूढी-परंपरा दिसून येते.

"धनगरी ओवी गीतांतील देवदेवतांचे चित्रण":

धनगर समाजाच्या जगण्यातच श्रद्धाळू वृत्ती आहे. तो पशुपालक आहे. कार्यासाठी रानोमाळ भटकत असतो. निसर्गावर भरवसा ठेवून जगणे, निसर्गाला देव मानणे आणि कर्ता-करविता देव असल्याने त्याच्या मर्जीनुसार माणसांना जगावे लागणे अशी धारणा धनगर समाजाची आहे. खंडोबा, बिरोबा, मंगोबा, संतोबा, धुळसिद्ध, श्रीकृष्ण. संत बाळूमामा या गुरे पालन करणाऱ्या, मेंढ्या पालन करणाऱ्या महान व्यक्तींना आदर्श मानून ते त्यांची मनोभावे पूजाअर्चा करतात. ह्या आदर्श व्यक्ती चमत्कार करता. त्यांना देवांचे वरदान लाभलेले आहे. दैवी शक्ती लाभलेले लोक पुरुष ह्या देवता आहेत. अशा लोक दैवतांना आदर्श मानल्यामुळे त्यांच्या ओवी गीतां त्यांचे महात्म्य चमत्कार कथन केलेले दिसते.

धनगर संस्कृतीचा महत्त्वाचा भाग म्हणून धनगरांच्या देवस्थानकडे पाहणे महत्त्वाचे ठरते. देवावर भक्ती असणारा धनगर समाज लोकगीतांमधून देवाचे नामस्मरण करण्यासाठी आपले मनोरथ पूर्ण होण्यासाठी भक्तिभावाने देवाची ओवीकथा ऐकतो आणि गातो. श्री बिरदेव महात्म्य, गंगास्वरावंती कथा, सत्वाची चांगुना, मायाक्का, बिरदेव भेट, संत बाळूमामा महात्म्य, खंडोबा महात्म्य यांच्या कथा ओवी गीतांमधून कथन केल्या जातात. विशेषता कोल्हापूर जिल्ह्यातील प्रत्येक गावांमध्ये असणाऱ्या देवाच्या कथा वेगवेगळ्या आहेत. मंगोबा, धूळ सिद्ध, बिरदेव, या देवतांच्या कथांमधून त्यांची माहिती आणि त्या ठिकाणचा इतिहास सांगितला जातो. मल्हाराव होळकर, अहिल्यादेवी होळकर, पंढरपुरचा विठ्ठल, सीतास्वयंवर, शिवाजी महाराज, शाहू राजा, श्री रामप्रभ, श्रीकृष्ण बाळूमामा आणि खंडोबा यांच्याविषयीच्या ओव्यातून धनगर समाजाची संस्कृती प्रतिबिंबित होते.

'सुंबरांन मांडलं' हे ओवी गीत धनगर समाजाची ओळख करून देण्यासाठी पुरेसे आहे. धनगरी ओव्या म्हणजे सुंबरांन मांडलं असा समज झालेला आहे समोर मांडल्या देवाच्या नामस्मरणाच्या नमुना मध्ये ओव्या गाणाऱ्या व्यक्ती सर्व देवतांना समोर येण्याविषयी आव्हान करतात. धनगरांच्या स्मरणात

श्रावणबाळ, हरिश्चंद्र, राजा बिरदेव, सुरवंता यासारखे कथा गीते गायली जातात सुंबरान ची सुरुवात नमनाने होत असली तरी हे नमन सुंबरानतील कथा गीताचा एक भाग असतो.

पहिले माझे नमन गणपती देवाला
सुंबरान मांडलं सुंबरान मांडलं मांडीयेला
सुंबरान धरतीमातेला
सुंबरान मांडलं सुंबरान मांडलं मांडीयेला

धनगरांच्या ओवी गीतांमधून देवाचे मानवीकरण केलेले दिसून येते. त्यादृष्टीने विठ्ठल-बिरदेव यांची भेट झाली त्या वेळचा संवाद पाहण्यासारखा आहे. " 'बिरदेव आने सर्व दूध एका क्षणात प्राशन केले आणि तार स्वरात ढेकर देऊन म्हणाला, " विठ्ठला तू स्वार्थी आहेस रे, सदर भक्ताच्या भेटीला एकटाच जातो आहेस. भक्ता विषयी वाचले तुझ्याजवळ खुप आहे. कंजूस माणूस जसे कवडी कवडी न धन जमवतो तसे तू फक्त जोडतो". विठ्ठल बिरदेवला म्हणाला, " खरं आहे तुझं. आता थोडी विश्रांती घे, मी वेळोवेळी येऊन तुला भोजन आणि पेयपान देत जाईन. मी जातो. भक्ताच्या कामासाठी पण तू मात्र माझ्यावर रुसू नकोस बिरू राया. "

धनगरांच्या देवता या भक्ताच्या उद्धारासाठी आहेत. त्या भक्ताची काळजी घेतात. अनेक चमत्कार करून दुर्जनांचा नाश करतात. मेंढ्यांचे कळप देवाचे आहेत. स्वतः देव मेंढ्या राहतात. धनगरांचे देव लढाऊ आहेत. ते कपाळाला भंडारा लावता त. धनगरांच्या खांद्यावर घोंगडी कांबळा असतो. हातामध्ये काठी अस ते. धनगराचे देव दोन लग्न करतात, संत बाळूमामा मेंढ्या राखत होते, ते अनेक चमत्कार करत होते, विठ्ठल-बिरदेव धुळदेव -बिरोबा, मंगोबा- मंगोबा संतोबा या लोकदेवता चमत्कार करतात. असुरांचा नाश करतात. नदीच्या पाण्याला थांबून मेंढ्या नदीतून घेऊन जातो. एसटी बस थांबवितो आणि चालू करतो. असे चमत्कार धनगर समाजाचे देव करतात. खंडोबा हा देव राक्षसांना पळवून लावण्यासाठी भुंगे सोडतो. बिरदेव हा बांगड्या भरणान्या साताराचे लहान मुलांचे सौं ग घेतो. डाव्या पायाच्या अंगठ्याने दगडाची शाळा अडवून आकाशात लावतो अशा स्वरूपा च्या चमत्कार आख्यायिका ओवी गीतांमधून दिसून येतात.

पुरुष देवता बरोबर मायाक्का रेणुका महालक्ष्मी या देवता आणि सीता सावित्री, सत्वशील चांगुना, बानु आणि म्हाळसा यांच्या विषयी ओवी गीतांमधून माहिती मिळते. धनगरांच्या देवता माणसासारखे आज धाडसी शूर वीर पराक्रमी आहेत. त्यांचे राहणीमान राजासारखे आहे. कपाळाला भंडारा आणि खांद्यावर घोंगडी असा त्यांचा वेश आहे म्हणून आज हे देवाचे पुजारी गीतातील देवासारखा आपला वेश करण्याचा प्रयत्न करतात. धनगरांच्या या देवताना बेलाचा प्रसाद असतो तर वडीची फुले आणि पाने त्यांना वाहिली जातात. दही, दूध, भात याचा नैवेद्य दाखविला जातो. विधी उत्सव प्रसंगी काही देवतांना बकरे कापून नैवेद्य दाखविण्याची प्रथा आहे. वर्षातून एकदा किंवा तीन वर्षातून एकदा यात्रा असते. त्यावेळी जळ काढला जातो.

धनगरांच्या या देवता अशा स्वरूपाच्या आहेत; परंतु ओवी गीतातून चित्रित होणारे जीवन मोजकेच आलेले आहे. देव कोठून आणि कसा आला? त्याने कशाप्रकारे पराक्रम केला? असुरांचा नाश केला अशा प्रकारची त्रोटक माहिती ओवी गीतांमधून उपलब्ध होते. धनगरांच्या संस्कृतीमध्ये महत्त्वाचे स्थान असणाऱ्या देवतांच्या सर्वांगाचे परिपूर्ण प्रतिबिंब होळी गीतामध्ये पडलेले आढळत नाही. देवाचा चमत्कार यावरच भर दिलेला दिसून येतो. याचे कारण ओव्या परंपरागत मौखिक

अविष्कारतून रूढ झालेल्या आहेत ओवीगीते म्हणणा री व्यक्ती किंवा समूह यांना जेवढी माहिती आहे ती ते ओवीगीतातून मांडतात. ते खरे खोटे किंवा असे घडले असेल काय? याविषयी काहीही विचार न करता ते पहिल्या पिढीकडूनजे मिळाले ऐकले ते रसग्रहण करून पुढच्या पिढीकडे सुपूर्द करतात. याशिवाय देवाबद्दल माणसाच्या मनामध्येच आदरयुक्त भीती आहे. त्या भीतीपोटी चांगले-वाईट खरे-खोटे या फंदात न पडता देवाचे जे काही आहे ते स्वीकारण्याची माणसाची प्रवृत्ती आहे. देवाबद्दल वाईट काय बोलले तर देव आपल्याला शिक्षा देईल, अशा भीतीपोटी कोणतेही तर्कवितर्क न लढवता भक्तिभावाने गीतांची रचना झालेली दिसते.

अशा काही कारणांमुळे देवाचे मोठेपण, महात्म्य, गुणगान एवढेच गीतांमध्ये आढळते इतर सर्वच समाजासारखे जीवन धनगर समाज जगत असला तरीही त्यांच्या जगण्यातून, व्यवसायातून, बोलण्यातून आणि ओवी गीतातून त्यांच्या देवदेवता विषयी श्रद्धा भक्ती आदर दिसून येतो. हे त्यांचे आणि त्यांच्या संस्कृतीचे महत्त्वाचे वैशिष्ट्य आहे. देव-देवता भक्तीच्या माध्यमातून आदर्श नायकाची चरित्र, धनगर समाजाचा इतिहास, धनगर समाजाचे जीवन त्यांची संस्कृतीही ओवी गीताच्या माध्यमातून टिकवून ठेवण्याचा प्रयत्न होत आहे. आधुनिकीकरणाच्या नावाखाली सर्व संस्कृतीची मूल्ये मातीमोल होत चाललेली आहेत. भविष्यात संस्कृती टिकविणे हे माणसापुढे फार मोठे आव्हान आहे या दृष्टीने धनगरी ओवी गीत हे महत्त्वाचे ठरणार आहे.

एकंदरीत धनगर समाजाचे राहणीमान, त्यांचे सण उत्सव, त्यांचे देव-देवता हे त्यांच्या लोकगीताच्या माध्यमातून अभ्यासली असता धनगर समाजाचे लोक गीते सुंबरांन या कला प्रकाराने मराठी लोकसाहित्यात आपला वेगळा ठसा उमटविला आहे हे स्पष्ट होते.

संदर्भ :-

- 1) लोकसंस्कृतीचे उपासक- रा. चिं. ढेरे
- 2) लोकसाहित्याचे स्वरूप- प्रभाकर मांडे
- 3) धनगर समाज प्राचीन इतिहास व गोत्र - गणपत कोळेकर
- 4) धनगर समाज आणि संस्कृती डॉ. सतेज दनाने

लोकजीवनाचा आरसा: मराठीतील लोकसाहित्य

प्रा. शुभदा गणपतराव चांदवले

टिळक महाराष्ट्र विद्यापीठ, पुणे

प्रास्ताविक

लोकसाहित्य हा साहित्य क्षेत्रातील एक संपन्न भाग आहे. त्या प्रदेशाची संस्कृती, आचार-विचार, परंपरा, रितीरुढी यांची ओळख यातून होते. त्या प्रदेशातील लोकांची नाती गोती, भावभावना, सुख दुःखांचे दर्शन त्यांतून होते. अनौपचारिकपणा, उत्स्फूर्तपणा हा या प्रकारच्या वाङ्मयाचे वैशिष्ट्य आहे. फारसे अलंकारिक नसलेले सहजता असलेले हे साहित्य मनाला मोहून घेते.

उद्दिष्टे : या शोधनिबंधाची उद्दिष्टे पुढीलप्रमाणे -

१. लोकसाहित्य कशाला म्हणतात त्याचा अभ्यास करणे.
२. भारतीय लोकसाहित्याचे वेगळेपण अभ्यासणे.
३. महाराष्ट्रातील लोकसाहित्याचा प्रातिनिधिक आढावा घेणे.

संशोधन पद्धती: शोधनिबंध तयार करण्यासाठी ग्रंथालय पद्धती (Library method) अभ्यास केला आहे.

१. **प्राथमिक संशोधन साधने:** संस्कृती कोश, विश्वकोश यांमध्ये आलेल्या माहितीचा येथे वापर केलेला आहे.
२. **दुय्यम साधने:** लोकसाहित्यावर विविध तज्ज्ञांनी लिहिलेल्या ग्रंथाचा येथे शोधनिबंध करताना आधार घेतलेला आहे.

संशोधनाच्या मर्यादा: या शोधनिबंधाची व्याप्ती मर्यादित (२००० शब्दांची) असल्याने विषय स्पष्ट करण्याच्या दृष्टीने येथे फक्त मराठीतील लोकसाहित्याचा (स्त्रीगीते) अभ्यास केला आहे.

लोकसाहित्य कशाला म्हणतात:

लोक म्हणजे दोन किंवा दोनपेक्षा अधिक व्यक्तींचा समूह होय. या समुहातील सदस्यांची वंश, भाषा, व्यवसाय, धर्म यांपैकी एक वा अधिक समान तत्त्वे असतात. त्यांची एक निराळी परंपरा असते, वेगळेपण असते. ही परंपरा आणि वेगळेपण त्यांच्यातून उत्स्फूर्तपणे व्यक्त झालेल्या साहित्यात येते.

लोकमानसाचे वाङ्मयीन आविष्कार, त्यांची संस्कृती “लोकसाहित्य” या संज्ञेतून व्यक्त होते.

सांस्कृतिकदृष्ट्या एकाच प्रकारची मानसिक जडणघडण असलेल्या समूहाची जीवनप्रणाली लोकसाहित्यांत आविष्कृत होते. यामागे समूहाच्या अबोध मनाची (collective unconsciousness) प्रेरणा असते. म्हणूनच लोकसाहित्याची निर्मिती ही समूहाची निर्मिती असते. प्रत्यक्षात एखादे गीत, कथा व्यक्तिनिर्मित असली तरी त्यावर त्या व्यक्तीची नाममुद्रा नसते. त्यावर त्या समूहाची मालकी असते. समूह प्रेरणेने ते निर्माण झालेले वाङ्मय प्रकार असल्याने समूहाने ते स्वीकारलेले असते. समूहात ते रुढ असते. त्यामुळे समूहात त्याचे आपोआप जतनही होते. हे जतन परंपरेने एका पिढीकडून दुसऱ्या पिढीकडे आपोआप जाते. काल-परिस्थितीनुसार त्यांत बदल होतो, पण तो समूह स्वीकृत असतो. या अर्थाने हे साहित्य प्रवाही असते, बदलतेही असते. समूहाच्या गरजेनुसार त्यांत घट-भर-बदल होत असतात.

ज्यांची केवळ मौखिक स्वरूपांत संस्कृती असते त्यांचे आविष्कार म्हणजे लोकसाहित्य असते. जाणीवपूर्वक शिक्षणाने आत्मसांत केलेल्या तत्त्वांपेक्षा प्राधान्याने परंपरेने संक्रमित झालेल्या चालिरिती, परंपरा या लोकसाहित्याला आधारभूत असतात.

इंग्रजीत लोकसाहित्याला Folklore म्हणतात. या फोकलोअरसाठी मराठीमध्ये सर्वप्रथम प्रसिद्ध साहित्यिका श्रीमती दुर्गाबाई भागवत यांनी 'लोकसाहित्य' ही संज्ञा वापरली. हीच पुढे मराठीत रुळली आणि स्वीकारली गेली.

मराठीतील 'लोकसाहित्य' हा शब्द इंग्रजीतील Folklore या शब्दासाठी पर्यायवाची म्हणून वापरात आहे. तरीही 'साहित्य' हा शब्द मराठीत वाङ्मय (literature) या अर्थाने रुढ आहे. त्यामुळे मराठी भाषेमध्ये लोकसाहित्याचा अर्थ वाङ्मय म्हणजे गीते, कथा, म्हणी, उखाणे इ. संदर्भातच वापरला जातो.

लोकसाहित्याची वैशिष्ट्ये: या लोकसाहित्याची प्रातिनिधिक अशी काही वैशिष्ट्ये सांगता येतात -

१. लोकसाहित्यात चालिरिती, रुढी, परंपरा आदींचे पालन केले जाते.
२. लोकसमूहातील लोककथा, दंतकथा, लोककला अशा स्वरूपात ते लोकसमूहाने स्वीकारलेले असते.
३. या लोकसाहित्यात लोकसमूहाचा स्वभाव, परस्परसंबंध, भावना अभिव्यक्त होतात.
४. लोकसाहित्यातील जनसमूहाचे 'समूह मत' तयार झालेले असते. या समूह मताचा, त्यांच्या जीवनाचा आविष्कार लोकसाहित्यातून येतो.
५. लोकसाहित्य म्हणजे कथा, गीते व इतर साहित्य. यांचा नेमका काळ सांगता येत नाही.
६. लोकसाहित्यामुळे लोकजीवनातील भावबंध, नातेसंबंध तसेच परस्पर सांस्कृतिक, भाषिक, भौगोलिक संबंधांचे आकलन होते.
७. विविध परंपरा, इतिहास, संस्कृती यांचा वेध घेता येतो.

पाश्चात्य संकल्पना व भारतीय, मराठी संकल्पनेतील भेद व वेगळेपणा:

पाश्चात्य संकल्पनेतील Folk हा शब्द आदिम समाजातील अप्रगत, अशिक्षित, गावंढळ लोकांसाठी वापरला जातो. आदिम समाजातील सर्वच घटक व्यक्ती Folk या शब्दांत समाविष्ट होतात.

लोकसाहित्याला इंग्रजीत Folklore म्हणतात. पाश्चात्य 'फोकलोअर' ही संकल्पना सर्वप्रथम समाजशास्त्र व मानसशास्त्र यांच्या अभ्यासातून आली. फोकलोअर या संज्ञेत लोकसंस्कृतीच्या जडणघडणीतील शब्द साधने व शब्देतर साधने, (रुढी, परंपरा, कला, कामगिरी, ज्योतिष इ.) चा समावेश होतो. मराठीत मात्र लोकसाहित्य ही संज्ञा केवळ वाङ्मयासाठीच वापरली जाते.

पाश्चात्य फोकलोअर संकल्पनेतील लोकसमूह, समाज हा आदिम अप्रगत, अशिक्षित, गावंढळ आहे. पण भारतीय लोकसाहित्याला प्राचीन व समृद्ध अशी वैविध्यपूर्ण परंपरा आहे. या समृद्ध संस्कृतीचे दर्शन भारतीय लोकसाहित्यातून दिसते. त्यामुळे भारतीय लोकसाहित्य हे अप्रगत, अशिक्षित, रानटी जनसमूहाचा उद्गार नाही. त्यात साधेपणा, सरलता असूनही ते सुसंस्कृत आहे, त्यात परंपरा आहे. अशा या लोकसाहित्याचे गीते, कथा, म्हणी, उखाणे इ. प्रकार आहेत. त्यापैकी काही लोकगीतांचा आपण येथे आढावा घेणार आहोत.

मराठी लोकसाहित्याचा प्रातिनिधिक आढावा: लोकसाहित्याचा नाना शाखांमध्ये जो पसारा आहे त्याचे सहजता हे सर्वात मोठे लक्षण आहे.

मराठी साहित्यात लोकगीतांमध्ये साधारणपणे पुढील प्रकारच्या गीतांचा समावेश होतो.

१. स्त्री गीते, अंगाई, जात्यावरच्या ओव्या, फुगडी, झिम्मा इ. खेळांतील गीते, भोंडले, विविध सणावारांची वर्णने करणारी गीते इ.
२. मोटेवरचे गीत, इर्जिकच गाण
३. लावण्या, पोवाडे, भूपाळ्या
४. धनगरांची गाणी

५. पोतराजांची गाणी

६. जागरण-गोंधळाची गीते इ.

लोकसाहित्य नागरी व ग्रामीण दोन्ही प्रकारचे असते, असे जरी असले तरी जास्त प्रमाणांत ग्रामीण जीवनाचे चित्रण करणारे आढळून येते.

ग्रामीण लोकसाहित्यांतून जात्याची घरघर, मोटेची करकर, झर्याच्या पाण्याची झुळझुळ पावसाच्या झडीचा पडसाद, बैलांच्या गळ्यांतील घुंगुरनाद यांनी अंतरंगीच्या तारा छेडल्या जाऊन स्फुरलेली गीते आढळून येतात.

लोकसाहित्यातील प्रादेशिकता:

महाराष्ट्रांत मराठी भाषा बोलली जाते. लोकसाहित्याची हीच भाषा आढळून येते. परंतु या मराठीचेही प्रांतांनुसार वेगळेपण दिसून येते.

शेती -

महाराष्ट्रातले प्रमुख प्रांत म्हणजे वर्हाड, कोकण, खानदेश, मराठवाडा इ. खेड्यातील जीवनाचे लोकगीतांतून प्रामुख्याने वर्णन आढळते. मराठवाड्यातील “नांगरटी” हे लोकगीत पहा -

गहू, हरभरा, कडीलोट, करड्याचं पट
लाख, वटाणे, मसूर, टाट पुढं तांबट
उडदा मुगाला शेंग लागली, साळ सुखला
पीठ वरइला, सरकी पेरिला, मुगी वरमाला
माझ्या बंधुची नांगरट, बैठ आठ, पीक दाट

वर्हाड प्रांत सुपीक आहे. तिथल्या संपन्नतेच वर्णन कसं आलं आहे पहा -

पिकलं पिकलं - माझ्या बंधुजीची शेरी
ऐशी खंडी झाल्या तुरी - माप लावले दोहेरी

सातारचं प्रमुख पीक शाळू - ज्वारी, मोत्याच्या दाण्यांसारखे शाळूचे दाणे. यांचे वर्णन या गीतांत कसे आले आहे पहा -

लक्ष्मी पिकली, शेताच्या शिवारांत
घरधनी भरी, मोतीदाणे घागरीत

पाऊस - हा विषयही लोकगीतांतील प्रमुख विषय आहे.

या पावसाचे वर्णन कसे आले आहे पहा -

मराठवाडा - पडं रे पावसा व्हऊं दे ओली माती

कुणबी आलाय काकुळती पेरतीचे दिस जाती

सातारा - पडपड पाऊसा कोकण धरतीला

पानी येतंया खडूळ कृत्स्नाबाई गरतीला

कोकण - पाऊस परतो, मृगाआदी रोहिनीचा

पालना हालतो, भावाआधी बहिनीचा

कोकणी भाषेचे वैशिष्ट्य म्हणजे विशिष्ट हेल काढून बोलली जाते. या भाषेत “ळ” ऐवजी “ल” या शब्दाचा आणि “ड” शब्दाऐवजी “र” चा वापर आढळतो.

माल्याच्या मालियांत मालिन पेरिते खसखस

किंवा,

परशी पाऊसा वाकर्या तुझ्याधारा

बंधु कुलंबी झाला येरा

या गीतांमध्ये पहिल्या गीतांत “ळ” ऐवजी “ल” शब्द वापरला आहे. माळी ऐवजी माली असे म्हटले आहे. दुसऱ्या गीतांत पडशी, वाकड्या इथे “ड” ऐवजी “र” शब्द वापरलेला दिसतो.

खानदेशी -

ही भाषा सुद्धा इतर मराठी भाषांपेक्षा बरीच वेगळी आहे. यांत “शे” म्हणजे “आहे”, “उना” म्हणजे “आला”, “इथे-तिथे” ऐवजी “अठे-तठे” असे वेगळे शब्द. पटकन समजत नाहीत.

भाऊ शे आपना, भावजय लोकानी

पोटनी भासी, आपना गोतनी

इथे भाऊ आपला असला तरी भावजय लोकांची असे म्हटले आहे.

विरह -

मराठवाडा - कोन्ह्या गावी गेला, माहा जिविचा मव्हन

गोडं लागंना ज्येवन, मले सरण्याच्या वाचून

सातारा - किती वाट पाहू पिवळी झाली काया

सख्या कशी कठीण केली माया

मुली होणे - जास्त मुली झाल्या की आई-वडिलांना काळजीचे कारण ठरते. पण या सर्व गीतांत जास्त मुली झाल्या तरी चिमण्यांसारख्या उडून जातील अशी भावना आली आहे.

सातारा - लई झाल्या लेकी बाप व्हनं माझ्यावाल्या

चहू दिशे चिमण्या गेल्या

कोकण - बाप्पाजी हो बाप्पा, फार लेकी म्हणू नका

जैसा चिमणुल्यांचा ताफा उडून गेला

वर्हाड - आल्या पोरी तुझ्या पोटी नको धाकू मनी बापा

उडूनि जाईल तुझ्या चिमनीचा ताफा

खानदेश - गंज झयात लेकी, नको म्हणू येझ्या बापा

जग्या परघरी हो, तुन्हा चिमनीस्ना ताफा

सर्व प्रांतात एकाच अर्थाच्या ओव्या हे नवल नाही का? प्रांत बदलले तरी माणसांच्या भावना बदलत नाहीत.

संतसंदर्भ - संसाराच्या सुखदुःखात विसावा, मनातील श्रद्धा, भक्ती व्यक्त करण्याचे ठिकाण म्हणजे पांडुरंग.

“पांडुरंग भक्तवेडा, भक्तांचा दास. पांडुरंगाच्या मागे या भक्तांची खंडीभर कामे कशी लागली आहेत पहा -

जनामाय धुनं धुती विठ्ठल खडकावरुहे उभा

दोघाच्या ग पिरतीनं खळाळली चंद्रभागा

पंढरपुरात जनीला ग नाही कोनी

हाती घुंगुराची फनी , पांडुरंग घाली येनी

एकनाथांची हा देव चाकरी करतो -

येकनाथांच्या ग घरी श्रीखंड्या वाही पानी

देवपूजेला गं गंध उगाळितो चक्रपाणी

या पांडुरंगाचे भक्तांवर प्रेमही फार. याचे वर्णन या लोकगीतात कसे आले आहे पहा-

रुक्मीन म्हणते देवा फराळाला केलं

देवाला गं आवडलं जनाईचं ताक शिळं

नामदेवांच विठ्ठल प्रेम विख्यात आहे. पांडुरंग नामदेवाच्या हातून जेवायचे, नामदेवांशी बोलायचे.

पंढरपुरामध्ये सये बुक्क्याचं ग पेव
हरि माझ्या दयाळाच्या पायरीला नामदेव
तुकाराम महाराजांची कीर्तन लोकप्रिय कशी होती त्याचं वर्णन या लोकगीतात पहा कसं केलं आहे.
देहु च्या ग रानात लव्हाळ्याच दाट वन
तुकोबाच्या कीर्तनाला पारवरं ग देती कान

निष्कर्ष:

लोकसाहित्यात प्रत्येक प्रांतांतल्या लोकांनी आपल्या जीवनाची व संस्कृतीची रेखाटलेली नानाविध व उत्कृष्ट चित्रे आहेत. नागरी भागापेक्षा ग्रामीण भागांतील लोकसाहित्य अधिक संपन्न आढळते. लोकांनी तयार केलेले हे साहित्य त्यांनीच जतन व संवर्धन केले आहे. स्वयंस्फूर्तीने निर्माण होणारी ती लोकवाणी आहे. हृदयाचे ते उत्स्फूर्त व उत्कट बोल आहेत. यांत लोकांच्या आचार-विचारांचे, कर्तव्यांचे, रीतिरिवाजांचे, सुखदुःखाचे प्रवाह आहेत. त्यांच्या भाव-भावना आहेत. भाषा सौंदर्य, भाव-सौंदर्य व विचार सौंदर्य आहे. या लोकगीतात जिव्हाळा, प्रेम, व ऋजुता, उत्कटता, निष्ठा, प्रामाणिकपणा, परोपकार अशा अनेक छटा दिसतात. त्यामुळेच साहित्याचे ते एक समृद्ध व मनोरम असे दालन आहे.

संदर्भ -

१. मराठी विश्वकोश, खंड १५ वा, (संपादक) तर्कतीर्थ लक्ष्मणशास्त्री जोशी, महाराष्ट्र शासन, महाराष्ट्र राज्य मराठी विश्वकोश निर्मिती मंडळ, १९९५
२. डॉ. बाबर सरोजिनी, (संपादिका), दसरा -दिवाळी, महाराष्ट्र लोकसाहित्य समिती, पुष्प २८वे, नोव्हें.१९९०, महाराष्ट्र शासन
३. भारतीय संस्कृती कोश, (संपादक) पं. महादेवशास्त्री जोशी, भारतीय संस्कृतीकोश मंडळ, पुणे ३०, १९७६
४. डॉ. बाबर सरोजिनी (संपादिका), लोकसाहित्य: साजशिणगार, महाराष्ट्र राज्य लोकसाहित्य माला, महाराष्ट्र राज्य लोकसाहित्य समिती, महाराष्ट्र शासन, मार्च १९६५
५. डॉ. मोरजे गंगाधर नारायण, लोकसाहित्य - एक स्वतंत्र अभ्यासक्षेत्र, दास्ताने रामचंद्र आणि कंपनी, पुणे (१९९३)

खानदेशातील सण उत्सव व त्यातील लोकसाहित्य

प्रा. डॉ. सुनिल भावराव देसले

सहाय्यक प्राध्यापक (मराठी विभाग)

उत्तमराव पाटील कला व विज्ञान

महाविद्यालय, दहिवेल

ता.साक्री, जि.धुळे.

प्रस्तावना :-

आज उत्तरमहाराष्ट्र किंवा खानदेश म्हणून ज्या भागाला ओळखले जाते त्यात धुळे, नंदूरबार व जळगाव जिल्ह्यासह नासिक जिल्ह्यातील सटाणा, मालेगावचा परिसर येतो. या भागाला पूर्वी मुंबई इलाख्याचे पूर्व खानदेश आणि पश्चिम खानदेश असे म्हटले जात होते. या प्रदेशाच्या भौगोलिक हद्द पाहता पूवेली वाघूर नदी पश्चिमेला चांदवडचे डोंगर तर उत्तरेला सातपुडा डोंगर आणि दक्षिणेला विंध्याद्री पर्वताच्या रांगा असा डोंगरदऱ्यांनी वेढलेला हा प्रदेश भौगोलिक, सांस्कृतिक, ऐतिहासिक आणि साहित्यिक दृष्ट्या अतिशय संपन्न आहे. आजही या प्रदेशाला खानदेश या नावानेच संबोधले जाते किंवा ओळखले जाते. या प्रदेशात अहिराणी ही प्रमुख बोली बोलली जाते, मात्र खानदेश गॅझेटियर (१९८५) यांच्यातील नोंदीनुसार भिल्ली आणि गुजर बोली बोलणाऱ्यांची संख्याही लक्षात घेण्यासारखी आहे. या प्रदेशाच्या पश्चिम आणि उत्तर पट्ट्यात असलेल्या आदिवासी समाजाच्याही अनेक बोली (मावची, पावरी, कोकणी) आहेत. तसेच थोड्याफार प्रमाणात मुसलमानी, मारवाडी व इतर बोली बोलणारा समाजही आपले अस्तित्व टिकवून आहे. मात्र त्यांचे प्रमाण अल्प आहे. अहिराणी बोलीला मराठीची एक बोली किंवा पोटभाषा म्हटले जात असले तरी अहिराणी भाषेचे भाषिकवैशिष्ट्ये मराठीभाषेहून भिन्न आहेत.

खानदेशात बोलल्याजाणाऱ्या अहिराणी (याच भाषेला खानदेशीभाषा असेही म्हटले जाते) भाषेने आपल्या अस्तित्वाबरोबर संपन्न असा लोकसाहित्याचा वारसाही टिकवून ठेवला आहे प्रमाण भाषेबरोबरच बोलीभाषाही संस्कृतीचे अभिन्न असे अंग असते आणि बोलीभाषेच्या या संपन्नतेचे किंवा बोलीभाषेच्या या संस्कृतीचे दर्शन खऱ्या अर्थाने तिच्या लोकसाहित्यातून घडते.

खानदेशातील सण-उत्सव आणि चालीरिती यांचा वेगळेपणा तर आहेच, पण या प्रत्येक सण- उत्सवाचे वैशिष्ट्ये म्हणजे त्या त्या सण उत्सवाचे वैभव आणि महत्त्व वाढविणारे त्या सणउत्सवा प्रसंगी म्हटली जाणारी लोकगीते आहेत. हे सण उत्सवसाजरे करतांना प्रत्येक प्रसंगानुरूप लोकगीतांची रचना झालेली दिसते. या लोकगीतातून त्या त्या सण उत्सवांचे, त्यातील विधी आणि कृतींचे वर्णन केलेले दिसते. मात्र हा अहिराणी भाषेतील लोकसाहित्याचा ठेवा मौखिक परंपरेने पुढे चालत असल्यामुळे त्यात नित्य (पिढीनुसार) बदल होतांना दिसतात. आजच्या बदलत्या आधुनिक युगात अनेक सण उत्सवांचे स्वरूपही बदलत चालले आहे आणि मौखिक असलेले हे लोकसाहित्यही बदलत आहे किंवा लुप्त होत आहे. म्हणूनच आज या लोकसाहित्याचा अभ्यास होवून परंपरेचा हा समृद्ध खजिना लिपीबद्ध होणे गरजेचे वाटते.

खानदेशातील अहिराणी भाषेतील लोकसाहित्य अतिशय समृद्ध आहे. समाजजीवनातील प्रत्येक सण उत्सव, रुढी परंपरेच्या अनुषंगाने येणारे विधी परंपरा शुभ- अशुभ प्रसंगी अथवा मनोरंजनार्थ किंवा श्रम परिहार करण्यासाठी मौखिक गीतांची रचना झालेली आहे, अशा समृद्ध परंपरेतील सण- उत्सव प्रसंगी ती लोकगीत म्हटले जातात त्यातील काही सण उत्सवातील लोकगीतांची मांडणी येथे केली आहे.

खानदेशातील सण- उत्सवातील लोकसाहित्य :-

खानदेश म्हणून ओळखल्या जाणाऱ्या प्रदेशात वर्षभर अनेक सण उत्सव साजरे केले जातात. या प्रत्येक सणासाठी मौखिक लोकगीतांची रचना झालेली आहे. या मौखिक लोक साहित्याचा अभ्यासयाविषयीची व्याप्ती फार मोठी आहे म्हणून येथे काही मोजकेच सण- उत्सव अभ्यासासाठी घेतले आहेत. सण उत्सव या दोन्ही शब्दामध्ये असलेला फरक म्हणजे सण हा एखाद्या दिवशी येतो तर उत्सव हा अनेक दिवस चालतो, दिवाळी, आखाजी सारखे सण एक दिवस साजरे केले जातात तर लोकदेवतांचा उत्सव दोन पेक्षा जास्त दिवस असतो उदा.कानबाई, गौराई, गुलाबाई यासारखे उत्सव साजरे केले जातात.

खानदेशातील प्रत्येक सण आणि उत्सव हा वैशिष्ट्यपूर्ण पद्धतीने साजरे केले जातात आणि त्यांच्या हया वैविध्यपूर्णतेचा अभ्यास करणे हा एक मोठा विषय होईल म्हणून या ठिकाणी एक सण (आखाजी) आणि एक उत्सव (कानबाई) याचे असलेले लोकसाहित्य आणि विधी परंपरा मांडण्याचा प्रयत्न केला आहे.

आखाजी :-

खानदेशातील सण उत्सवामध्ये पूर्व परंपरेने अत्यंत महत्वाचा मानला जाणारा सण म्हणजे आखाजी (मराठीत त्याला अक्षयतृतीया असे म्हणतात) वैशाख शुद्ध तृतीयेला येणारा हा सण कृतयुगाचा आरंभ मानला जातो. तसेच चैत्रात बसविलेल्या चैत्रागौरीचे याच दिवशी विसर्जन केले जाते.

आखाजी हा सण पूर्वी सासूरवाशीण मुलींसाठी माहेरी येण्याचा हक्काचा दिवस असायचा माहेरी आलेल्या हया माहेरवाशीनी आपल्या समवयस्कां बरोबर झोके घेणे, फुगडी खेळणे आणि आनंद साजरा करणे यातून संसाराच्या कष्टाला विसरणे हा हेतू असे. या माहेरवाशीन स्त्रिया झोका घेतांना किंवा फुगड्या खेळतांना, टिपरी खेळतांना काही गीत (लोकगीत) म्हणतात त्यातून माहेरवाशीन स्त्री आपल्या मनातल्या भावना व्यक्त करते झोक्यावरती बसलेली मुलगी म्हणते.

उना आखाजीना सन वं माय, केशर दनदने

वं माय केशर दनदने

वहिनी ,वहिनी तुमन्या बांगडया दिशात का
वं माय केशर दनदने

नटन्या मुरडण्याची हौस असलेली ही स्त्री आपल्या वहिनीकडून बांगडया मागते, मावशीकडून साडीमागते, काकूकडून तोंगल मागते आहे. अशा प्रकारे स्त्रियांच्या श्रृंगारासाठी लागणाऱ्या वस्तू ती गाण्यातून मागत राहते. पुर्वी ग्रामीण भागात असलेल्या दारिद्र्यामुळे उपेक्षित असलेल्या स्त्रीला तिच्या नटण्यामुरडण्यासाठी पुरेसे दागिणे किंवा इतर वस्तू मिळत नव्हते, तेव्हा ती स्त्री आपल्या मनातले हे भाव गाण्यातून व्यक्त करीत असे. त्यातही हया श्रृंगारासाठी लागणाऱ्या वस्तू ती स्त्री आपल्या माहेरच्या माणासांकडूनच मागते, कारण आपली हौसमौज जर पुरी होणार असेल तर ती फक्त माहेरीच होईल याची तिला खात्री असे, यातून सासरी स्त्रीला असणारे बंधनेही लक्षात येतात.

आखाजी सण म्हणजे सासुरवासीनीसाठी आनंदाचे पर्व, माहेरीजाण्याचा हक्काचा दिवस, म्हणून आपल्याला घेण्यासाठी माहेराहून कुणी तरी येईल आणि माहेरी जाऊन आपण मैत्रिणीनी बरोबर आनंदाने खेळू नाचू ही ओढ आसणारी स्त्री आपल्या भावना गाण्यातून व्यक्त कराना म्हणते.

आखाजी सारखा सन नि सन उना टिपरी खेवाले

भाऊ गया, गया बहिनीसले लेवाले

माय कशी म्हने, उनी मनी आखाजी खेवाले

या गाण्यातून मोहरीजाण्यासाठी असूलेली ही स्त्री आपल्या मोहरी जाण्याने आई बापाला होणारा आनंद व्यक्त करते मात्र त्याच वेळेस आपल्या वहिनीला (भावजाई) तिचे येणे आवडत नाही. येथे नणंद भावजाई यांच्यात सतत असणारा विरोधीसुर दिसतो, तर आई, वडील भाऊ बहीण यांना झालेला आनंद व्यक्त होतो मात्र एखादया स्त्रीला मोहरी पाठविले जात नाही. तेव्हा सासूला विनंती करुन टिपन्या खेळण्यास गेलेली स्त्री आपल्या मनातल्या इच्छा व्यक्त करतांना म्हणते

चांदी सोनाना टिपरा वं माय

सोनाना टिपरा

सासूबाई खेवाले ना धाडे वं माय

खेवाले ना धाडे.

आखाजीला टिपन्या खेळणे हे माहेरवाशीण स्त्रीसाठी जसे आनंददायक आहे तसेच सासरीराहीलेल्या स्त्रीसाठीही आनंददेणारे आहे मात्र या आनंदाच्या भरात तिला घरी येण्यास उशीर झाला तर सासूसासऱ्यांची भिती तिला वाटते, ही भिती या गाण्यातून ती व्यक्त करते आणि आपल्याला उशीर झाला म्हणून माझ्या माहेरचा उध्दार केला जाईल का? अशीही भिती तिला वाटते. अशा प्रकारे आखाजी सणाच्या निमित्ताने स्त्रियां जास्त आनंद घेतात आणि तो आनंद त्यांच्या गीतातून व्यक्त करतात.

खानदेशात आखाजी सण साजरा करतांना पुरणपोळीचा स्वयंपाक केला जातो व पुर्वजांना म्हणजेच पितरांना नैवेद्य दाखविला जातो. तसेच मातीचे मडके पाण्याचे भरुन ते एकमेकांवर ठेवतात व वरच्या मडक्यावर डांगर ठेवले जाते व त्या मडक्यांची पुजा केली जाते. अशा पध्दतीने दिवसभर अतिशय आनंदाने हा सण साजरा केला जातो.

कानबाई :-

कानबाई या लोकदेवताचा उत्सव खानदेशात अत्यंत आनंदाने आणि श्रध्देने साजरा केला जातो. खानदेशात ही देवता कानबाई - रानबाई या नावाने ओळखली जाते. कानबाई सुर्याची पत्नी असल्याचे वर्णन काही गीतातून येते ते असे 'सूर्या समुख दरवाजा उभ्या राणु- कानू' या गीतातून कानबाई सुर्याची म्हणजे पतीची वाट पाहत असल्याचे दिसते मात्र काही गीतातून शापीत झालेल्या शंकराबरोबर पार्वती कानोड या नावाने पृथ्वीवर आली तीच कानबाई असा उल्लेख सापडतो. यावल व रावेर या खानदेशच्या पूर्वभागात गासिल्या जाणाऱ्या वहयांमधून सुध्दा कन्हैर आणि कानोळ ही शिव आणि पार्वतीचे रूप असल्याचेच दिसते.

कानबाई मातेचे मंदिरे प्रतिकाशी प्रकाशा येथे आणि धुळे जिल्ह्यातील साक्री तालुक्यातील कासारे आणि रुणमळी या तीनच ठिकाणी आहेत. खानदेशातील अनेक गावातील लग्न या तीन ठिकाणांपैकी जवळ असणाऱ्या ठिकाणी जावून लावले जाते, त्यास 'कानबाई खाली लग्न लावणे' असे म्हटले जाते. अशा या कानबाईची यात्रा कुठेही भरविली जात नाही मात्र खानदेशातील प्रत्येक गावात कानबाईचा उत्सव साजरा केला जातो. नागपंचमी झाल्यावर येणाऱ्या पहिल्या रविवारी कानबाईची स्थापना केली जाते. रविवारी संध्याकाळी चौरंगावर धान्याची 'गादी' भरुन (रास करुन) मधोमध पाण्याचा तांब्या ठेवतात त्यावर पाच नागिन पाने ठेवून नारळ ठेवून घटभरल्यासारखे करतात व त्या नारळाची पुजा करुन त्यालाच नथ लावतात. किंवा काही ठिकाणी धातूचे किंवा लाकडाचे मुखटेही चौरंगावर मांडून कानबाई बसवितात कानबाईची स्थापना करतांना जेगीत म्हणतात ते असे

चौरंगी बसनी कानबाईमाय रानबाई माय|

थाट भरु मोगरानं माय बाशिंराना||

अशा गाण्यातून कानबाईचा केलेला श्रृंगार व्यक्त केला जातो. त्यानंतर प्रत्येक घरी सव्वाच्या मापात पीठ घेवून त्यापासून किंवा एका माणसाच्या पाच मुठी अशा मापात गहू घेवून त्यापासून आलेल्या पिठाचे रोठ केले जातात आणि ते त्याच कुळाच्या लोकांकडून संपविले जातात. दुसऱ्या दिवशी वाजत गाजत कानबाईची मिरवणूक काढून तिचे विसर्जन केले जाते. या काईबाईच्या पूजा विधी पासून तर दुसऱ्या दिवशी विसर्जन करेपर्यंत प्रत्येक वेळेस लोकभाषेतील (अहिराणी) गीत म्हटले जातात. प्रथमतः कानबाईचा संसार गोळा केला जातो त्यासाठी कुंभार, सुतार सोनार यांच्याकडून काही वस्तू आणल्याजातात त्यावेळी म्हटले जाणारे गीत असे.

एवढीसी कानबाई ठुमकनी माय ठुमकनी

कसाना बनमा जाई पडनी माय जाई पडनी

एवढीसी कानबाई ठुमकनी माय ठुमकनी
नारळना बनवा जाई पडनी माय जाई पडनी.

अशा प्रकारे कानबाईसाठी लागणाऱ्या नारळ, खरीक, सुपारी या सर्व वस्तूंचा उल्लेख एकापाठोपाठ एक या गीतातून केला जातो. तसेच सोनाराच्याघरचा श्रृंगाराचा उल्लेख येणारे गीत असे.

काळीच कानबाई म्हूरघोडी, सोनारना वड्डा जाय चढी|
चांगलाच मुकूट लय काढी, काळीच कानबाई म्हूर घोडी||

अशा पध्दतीने हया गीतातून कानबाईच्या संपूर्ण श्रृंगाराचे वर्णन येत जाते आणि श्रृंगार धारण केलेली ही कानबाईची शेवटी चौरंगावर विराजमान होते. कानबाईची स्थापना केली जाते तिला कानबाई बसविणे असे म्हटले जाते. कानबाई बसवितांना स्त्रिया जे गीत म्हणतात ते असे,

चैत्र - वैशाखन ऊन व माय, वैशाखन ऊन|
खडके तापून झाले लाल व माय,तापून झाले लाल|
आईच्या पायाला आले फोड व माय ,पायाला आले फोड

या गाण्यातून आपल्या घरी आलेली कानबाई किती कष्ट घेत आली याचे वर्णन येते . कानबाईला येतांना अनेक प्रकारचे वने लागतात, त्यात ती विसावा घेते घेत आपल्या घरी येते असे वर्णन या संपूर्ण गाण्यातून येते. कानबाईच्या स्थापनेच्या वेळी आंब्याच्या झाडा खालून वाजत गाजत माती आणली जाते. काही ठिकाणी बिजोराच्या झाडा खालूनही आणली जाते, तिला कस्तूरी अशी उपमा दिली जाते. ही माती आणतांना स्त्रिया जे गाणे म्हणतात ते असे.

कोरी घागर थंड पाणी, हवा खावाले उनी व माय
वाजत गाजत ऊनी कानबाई,माई गलीले गई व माय| (माई म्हणजे माळी)

या गाण्यातून गावातील प्रत्येक वर्गानुसार (माळी, सुतार, कुभार) असलेल्या गल्लींचा उल्लेख केला जातो, यातून गावातील समुह भावना जोपासली जाते किंवा पूर्वी असलेल्या समूह भावनेचा प्रत्येक येतो. कानबाईच्या पूजाविधीत पूर्वी भगताला मान होता आता मात्र भगत बोलावला जात नाही तर ज्या समाजात कानबाई वसविली आहे त्या समाजातीलच स्त्रिया तो विधी पार पाडतात.

कानबाईची स्थापना झाल्यानंतर रात्रभर कानबाईचे जागरण केले जाते. या जागरणासाठी काही लोकांचे संच किंवा काही ठिकाणी भजनी मंडळातले कार्यकर्तेही हा कार्यक्रम करतात, मात्र रात्रभर या कानबाईचे गुणगाण करणारेच गाणे असतात. हेगाणे वाद्याच्यासाठीने एका विशिष्ट सुरात म्हटली जातात. या जागरणात म्हटली जाणारी गाणी बहुतेक मराठी असतात व थोड्याफार प्रमाणात अहिराणी बोलीतील असतात ही सर्व गाणी मौखिक असतात त्यातील एक उदाहरण घेता येईल ते असे.

सात समुद्रापासूनी व माय समुद्रापासूनी
भाई आली घोडयावर बसूनी व माय घोडयावर बसूनी|

अशा प्रकारे रात्रभर चालणाऱ्या या जागरणात कानबाई आणि कन्हरे यांची विपूल गाणी आढळतात आणि त्यातही प्रत्येक ठिकाणाच्या गाण्यात थोडाफार फरक असतो, मात्र कानबाईचे गुणगाण, तिचासाजश्रृंगार, तिचा डामडौल या वर्णनाबरोबरच काही गीतांना अध्यात्मिकतेची जोड दिलेली असते, तर उत्तर रात्रीला प्रश्नोत्तररूप असणाऱ्या वहयांचे गायन केले जाते. या वही गायनाचा एक स्वतंत्र विषय होईल ऐवढे वैशिष्ट्यपूर्ण असे हे गायन असते. मात्र आज हा जागरण करणाऱ्या व्यक्तींचा समुह व्यावसायिक बनला आहे. त्यांच्या गाण्यांना काही ठिकाणी चित्रपट संगीताची जोड दिलीजाते.

कानबाईचे विसर्जन दुसऱ्या दिवशी वादयाच्या गजरात केले जाते, स्त्रिया आणि पुरुष एकमेकांवर पाणी उडवत हे विसर्जन केले जाते यावेळी नदीच्या पाण्याच्या प्रवाहात सर्व पुजापत्री वाहती केली जाते आणि थोडाशा दुःखद स्थितीत सर्व लोक घरी येतात.

आजच्या आधुनिक युगात या संपूर्ण कानबाई उत्सवाचे स्वरूप बदलतांना दिसते आहे. नव्या पिढीला या मौखिक गाण्यांची माहिती नाही, कानबाईला केला जाणारा नवस आता बंद होण्याच्या मार्गावर आहे, कानबाई बसविली तरी रात्रीचे जागरण जवळपास बंद होण्याच्या मार्गावर आले आहेत. एक परंपरा पालनाचा उपचार म्हणून हे उत्सव साजरा केला जातो मात्र पूर्वीचे त्याचे वैभव संपले आहे हे वास्तव आहे.

खानदेशातील प्रत्येक सण आणि उत्सव हा वैशिष्ट्यपूर्ण पध्दतीने साजरे केले जातात आणि त्यांच्या हया वैविध्यपूर्णतेचा अभ्यास करणे हा एक मोठा विषय होईल म्हणून या ठिकाणी एक सण (आखाजी) आणि एक उत्सव (कानबाई) याचे असलेले लोकसाहित्य आणि विधी परंपरा मांडण्याचा प्रयत्न केला आहे.

आजच्या आधुनिक युगात करमणूकीची साधने बदलली, शहरापासून खेड्यापर्यंतच्या लोकांचे जीवनमान आणि जीवनपध्दतीत प्रचंड बदल घडून आला. पारंपरिक पध्दतीने साजरा होणाऱ्या सण उत्सवांना आधुनिकतेची जोड मिळाली आणि या सण उत्सवांतील लोकसाहित्याचे वैभव संपुष्टात आले. पूर्वी लग्ना सारख्या समारंभात अगदी साखरपुढयापासून ते नवरी सासरी जाण्याच्या प्रसंगापर्यंत अनेक मौसिक गीते म्हटली जात होती, आता मात्र काही ठिकाणी एखादे गीत म्हटलेच गेले तर त्यालाही चित्रपटाच्या गीतेच्या चालीवर म्हटले जाते. अशी ही मौखिक साहित्याची परंपरा लुप्त होण्याच्या मार्गावर आली म्हणूनच आज खानदेशात साजरे होणारा सण- उत्सवातील चैतन्य लोप पावत चालले आहे, याची खंत वाटते. असा हा समृद्ध सांस्कृतिक वारसा कूटे तरी टिकून राहावा यासाठी प्रयत्नांची आवश्यकता आहे.

लोकगीतातील अहिराणी शब्दांचा मराठी अर्थ

१) उना- आला	११) भरु- भरणे
२) माय- आई	१२) कसाना- कशाच्या
३) दनदने- दरवळणे	१३) बनमा- वनात
४) गया- गेला	१४) पडनी- पडली
५) लेवाले- घेण्यासाठी	१५) वट्टा - ओटा
६) उनी- आली	१६) चढी- चढून
७) खेवाले- खेळण्यासाठी	१७) जास- जाणार
८) मनी- माझी	१८) लय- घेवून येणे
९) धाडे- पाठवणे	१९) गलीले- गल्लीला
१०) बसनी- बसली	२०) खावाले- खाण्यासाठी

संदर्भ ग्रंथ :-

- १) डॉ. सुर्यवंशी रमेश -लोकसाहित्य आणि अभ्यास विषय
- २) डॉ. पगारे म.सु. - अहिराणी लोकगीतातील लोकतत्व, इहवाद आणि लोकभाषा
- ३) डॉ. मांडे प्रभाकर- मौखिक वाङ्मयाची परंपरा स्वरूप आणि भवितव्य.

सण, उत्सव आणि पर्यावरण

प्रा.डॉ.सौ. सुनिता एस. राठोड

एम.ए., पी.एच.डी., सेट

श्री शहाजी छ. महाविद्यालय,

दसरा चौक, कोल्हापूर.

प्रस्तावना

प्राचीन काळापासून भारत हा शेतीप्रधान देश आहे. त्यामुळे सण-उत्सवाची रचना शेतीच्या वेळापत्रकाप्रमाणे तयार केली आहे. सण-उत्सवाचा मुळ उद्देश शरीराचे आणि मनाचे आरोग्य चांगले राहणे हा आहे. शरीराचे आरोग्य साधारणतः आहारावर अवलंबून असते. ऋतूप्रमाणे आहारात बदल केला तर आरोग्य चांगले राहण्यास मदत होते. त्यामुळेच शास्त्रकारांनी ऋतूप्रमाणे सणांची रचना केलेली आहे. परंतु दिवसेंदिवस आपण आधुनिकतेकडे वाटचाल करत आहोत. त्याप्रमाणे सण-उत्सव साजरे करण्याचे स्वरूप, त्यामागील हेतू बदलत चाललेले दिसत आहे. त्यामुळे सण-उत्सवाचे आरोग्यावर समाजावर आणि पर्यायाने पर्यावरणावर चांगले परिणाम होण्यापेक्षा दुष्परिणामच अधिक होताना दिसत आहेत.

सण हे खरे तर आनंदासाठी साजरे केले जातात. निसर्गाशी समरस होत आपल्या पूर्वजांनी या सणांची संकल्पना पुढे आणली. परंतु श्रावणापासून सण सुरू होतात. तेव्हा सणापेक्षा जास्त त्यातील उपद्रवी घटकांची चर्चा जास्त होताना आढळते. हवा, पाणी, आवाज याबाबत आपण इतके उदासीन आहोत का? पूर्वी सण येणार असल्याची चाहूल आजुबाजूच्या परिसरातील तयारीच्या माध्यमातून लागत असे. हल्ली मात्र राजकारण, न्यायालयीन प्रकरणावरून सणांचा गाजावाजा अधिक होतो. सध्या दहीहंडी आणि गणेशउत्सव या दोन्ही सणाच्या निमित्ताने न्यायालयात सुनावणी सुरू आहेत. आनंद देणारे सण हे ताण निर्माण करत आहेत. विविध सण उत्सवाचा पर्यावरणाची हानी होण्यामध्ये महत्त्वाचा वाटा ठरत आहे. खरे तर हा विषय माध्यमातून किंवा सार्वजनिक ठिकाणी मांडणे कठीण झाले आहे. कारण लगेच लोकांच्या भावना दुखावतात. परंतु हा विषय तितकाच गंभीर आहे. आपण सर्वजण स्वतःला कोणत्या जाती-धर्माच्या चष्म्यातून न पाहता पृथ्वीवर राहणारा एक जीवन म्हणून पाहिले पाहिजे. बदलत्या काळानुसार कोणते बदल करावेत आणि कोणत्या गोष्टी मूळ स्वरूपात ठेवाव्यात याचा पर्यावरणाच्या दृष्टीनेही विचार होणे गरजेचे आहे. मनुष्य हा मुळतः निसर्गपूरक आहे. अनेक सण साजरे करण्याचा उद्देश हा निसर्गपूजा आहे. मानसिक प्रसन्नता लाभावी, आनंद मिळावा, समृद्धी लाभावी हा सण साजरे करण्याचा मूळ हेतू आहे. परंतु हे सर्व अर्थहीन होऊन आपली खरी समृद्धी लोप पावत आहे. सण-उत्सव साजरे करण्याच्या बदललेल्या पद्धती पर्यावरणातील बदलास कारणीभूत ठरत आहेत.

उद्दिष्टे

- भारतीय संस्कृतीमधील सण-उत्सवाचे बदलते स्वरूप अभ्यासणे.
- सण-उत्सवाचे समाजावरील परिणाम अभ्यासणे.
- सण-उत्सवाचे पर्यावरणीय प्रदूषण अभ्यासणे.

गृहीतके

- जागतिकीकरणामुळे भारतीयांवरील होणारे परिणाम रोखणे कठीण आहे.
- लोकांच्यामध्ये सण-उत्सवामागील मूळ हेतू रुजविणे कठीण.
- पर्यावरण प्रदूषण रोखण्याकडे फारसे लक्ष दिले जात नाही.

संशोधन पद्धती

प्रस्तुत शोधनिबंध तयार करण्यासाठी दुय्यम सामग्रीचा वापर करण्यात आला आहे. त्यासाठी संदर्भग्रंथ, मासिके, वर्तमानपत्रे, इंटरनेट इ.चा वापर केला आहे.

क्षणभराच्या आनंदाने बिघडते पर्यावरण

दिवाळीच्या सणामध्ये फटाक्यांच्या आतषबाजीने पैशाचा चुराडा होतो व प्रदूषणात वाढ होते. शहरामध्ये सध्या प्रदूषणाच्या विरोधात जोरदार मोहीम हाती घेतली आहे. त्यामुळे फटाके विरहित दिवाळी साजरी करण्याची प्रथा सुरू झाली आहे. वाढते प्रदूषण रोखण्यासाठी या प्रथेला चालना देणे गरजेचे आहे. उत्सव कोणताही आला की चर्चा सुरू होते ती प्रदूषणाची, गणेश उत्सवामध्ये जलप्रदूषणाची आणि दिवाळी आल्यानंतर हवेच्या प्रदूषणाची. भारतीय संस्कृती निसर्गाच्या अधिक जवळ जाणारी असूनही सण प्रदूषण वाढीस कारणीभूत ठरत आहेत. नवीन कपड्यांची रेलचेल, गोडधोड पदार्थ, रात्री लख्ख प्रकाशाची रोषणाई अशा मनाला आनंद देणाऱ्या वातावरणामध्ये कानठळ्या बसणाऱ्या फटाक्यांच्या आवाजाचा द्वेष केल्याशिवाय राहवत नाही. द्वेष दुसऱ्याच्या घरासमोर फटाके वाजताना येतो, स्वतः फटाके वाजवताना मात्र त्याचा इतरांना कितीही त्रास झाला तरी त्याच्याशी काही देणे-घेणे नसते. त्याचप्रमाणे कोणताही सामना जिंकणे, लग्नाची वरात, उमेदवाराचे निवडणुकीत जिंकणे असो. फटाके फोडल्यानेच आनंद व्यक्त होतो. असा कदाचित समाज मानसिकतेचा समज / गैरसमज असावा. दिवाळीत फटाके का फोडले जातात, याचे आजतागायत तरी उत्तर मिळाले नाही. कारण फटाक्यांचा शोध लागण्याआधी आपण दिवाळी सहित सर्व सण आणि उत्सवांचा आनंद घेतच होतो ना? फटाके फोडूनच दिवाळी साजरी करता येते असे नव्हे. दुसरी बरीच समाजोपयोगी कामे करता येऊ शकतात. दिवाळीसारख्या सणाने नागरिकामध्ये एकोपा वाढीस लागतो. कटुता कमी होते. आनंद निर्माण होतो. आपण दुसऱ्याच्या जीवनात आनंद निर्माण केला तर आपल्या जीवनात आनंद भरतो. परंतु ध्वनी आणि वायू प्रदूषण निर्माण करणारे फटाके फोडल्यास आनंदावर वीरजण पडते. यातून क्षणीक आनंद मिळतही

असेल. परंतु आपण कळत न कळत किती ध्वनी आणि वायू प्रदूषण करतो, याचे भानही राहत नाही. प्रत्येकाला वाटते आपण एकट्यानेच फटाके न वाजवल्यास पर्यावरणाचे संतुलन थोडेच टिकणार आहे. दुसरे वाजवतात मग आपल्याला कशाला बंधन? सध्याच्या पिढीवर वाईट गोष्ट लगेच भावते, पण हे चुकीचे आहे. परंतु दिवाळी साजरी करताना सामाजिक जाणीवेचे भान ठेवायला हवे. ध्वनी आणि वायू प्रदूषणामुळे पर्यावरणाचा समतोल बिघडतो. यामुळे आपण मोठ्या संकटास आमंत्रणच देत असतो. फटाके जाळल्यानंतर १२५ डेसिबल पेक्षाही मोठ्या प्रमाणात आवाज येणाऱ्या फटाक्यावर कायद्याने बंदी आहे. तरीही काही लोक मोठ्या प्रमाणात ध्वनीप्रदूषण करणाऱ्या फटाक्यांचा वापर टाळणाचे नाव घेत नाहीत.

प्रदूषणाचे आरोग्यावरील परिणाम

ध्वनी प्रदूषण अधिक झाल्याने कमी ऐकू येणे, उच्च रक्तदाब, हरिअॅटक त्याचप्रमाणे झोपेच्या तक्रारी निर्माण होतात. अचानक वाढलेल्या ध्वनीप्रदूषणाच्या संपर्कात आल्याने तात्पुरता किंवा कायमस्वरूपी बहिरेपणा येण्याचीही शक्यता असणे फटाक्यापासून वृद्धांना त्रास होतो, बालके घाबरतात. फटाक्यासाठी लागणारा कागद व्यर्थ जातो. तसेच धुरामुळे शरीरावरही वाईट परिणाम होतो. हे दुष्परिणाम माहित असूनही प्रतिवर्षी देशभरात केवळ फटाक्यावर अब्जावधी रुपयाचा खर्च केला जातो. फटाके फोडल्यामुळे कार्बन मोनोक्साईडसारखे विषारी वायू वातावरणात पसरतात. ओझोनचा थर पातळ होतो. फटाक्याच्या आवाजाने पक्षी घाबरून सैरावैरा सुटतात. त्यामध्ये पक्षाघात होण्याची शक्यता वाढते.

इतर देशातील स्थिती

अमेरिकेसारख्या देशात धोकादायक फटाक्यावर बंदी आहे. तेथे आवाज न करता प्रकाश देणारे फटाके उडवण्यास अनुमती आहे. त्यासाठी परवाना घ्यावा लागतो. आवाज करणारे फटाके वाजवायचे असल्यास विशेष अनुमती घ्यावी लागते. अनुमती देताना कोणासही धोका होणार नाही. अशा ठिकाणी वस्तीपासून दूर आणि विशेष म्हणजे अग्निशामक दलाची व्यवस्था असल्याची खात्री केली जाते.

न्युझीलंड, इटली, फ्रान्स, बेल्जियम या देशात केवळ प्रौढ व्यक्तींनाच फटाके विकत घेण्यास अनुमती आहे. आपल्याकडे मात्र असे कोणतेच बंधन नाही. प्रदूषण करणाऱ्या फटाक्यापासून मुक्त राहून नक्कीच दिवाळी साजरी करता येईल.

हिंदू संस्कृतीतील सण आणि सामाजिक सलोखा

हिंदू संस्कृतीने सामाजिक सलोखा वाढण्याच्या उद्देशाने रंगोत्सवाचा सण योजला आहे. जीवनात रंगाचे महत्त्व समजले तरच खऱ्या अर्थाने आनंदी जीवन जगता येईल. म्हणूनच होळीसारखा सण आहे. मनुष्य आणि निसर्ग यांचे अतुट नाते आहे. परंतु आज होळीच्या नावाखाली चाललेली झाडांची कत्तल वेळीच थांबवायला हवी. आज आपल्याकडे सर्वच सणाचे उत्सव झालेले आहेत. या सणामागील शास्त्रीय, धार्मिक पार्श्वभूमी लक्षात न घेता केवळ मौजमजा या हेतूने हे सण साजरे केले जातात. अशावेळी सणाची खरी पार्श्वभूमी नक्की काय आहे? हे सांगणे गरजेचे आहे. होळी हा खरे तर आनंदाचा सण आहे. होळी पेटवायची, दृष्ट प्रवृत्तीचा नाश व्हावा, आपल्या मनातील दुष्ट विचार, द्वेष, मत्सर, अज्ञान, अंधश्रद्धा, कटुता या सर्वांचे दहन करायचे आणि नंतर शुद्ध मनाने गुलाल उधळून रंगोत्सव साजरा करायचा असतो. तिथे लहान-मोठा, गरीब-श्रीमंत असा भेदभाव न करता अनेक रंगाच्या उधळणीतून व्यक्त होतो. तो केवळ आनंदाचा रंग. अशा सणांचे महत्त्व सामाजिक स्वास्थ्याच्या दृष्टीने फार महत्त्वाचे आहे. परंतु स्वतःच्या स्वार्थासाठी मानव निसर्गाशी खेळ खेळतो आहे. निसर्ग वाचविणे आपल्या हातात आहे. आपण होळीला अनेक झाडांची कत्तल करतो. त्यामुळे पर्यावरण ढासळते. हे थांबवणे गरजेचे आहे. बेभान होऊन इतरांना रंग लावताना आपण काय करत आहोत, याचे भान नसते. रासायनिक रंग वापरल्याने अनेकांना अंधत्व येते. आरोग्यावर विपरीत परिणाम होतो. त्यामुळे कोणताही सण असो त्याचे पावित्र्य जपले पाहिजे.

सणा संदर्भात गेल्या काही वर्षात उठवले गेलेले आक्षेप व सद्यस्थिती

श्रावणातील पहिला सण म्हणजे नागपंचमी, पूजेच्या नावाखाली पकडून आणलेल्या नागांना जबरदस्तीने दूध पाजण्याचा प्रकार घडतो. दहीहंडी सण तर गोंगाटासाठीच प्रसिद्ध झाला आहे. सकाळी साजरा होणारा सण रात्री रंगात येतो. दिवसभर डीजेच्या घणघणाटामुळे आखड्या मुंबई-ठाण्याच्या आवाजाची पातळी १०० डेसिबल ओलांडून गेलेली असते. निवासी भागात दिवसा ५५ डेसिबल आवाजाची मर्यादा आहे. याबाबत न्यायालयाने ध्वनी मर्यादेच्या कायद्याची आठवण करून दिली. मात्र तरीही बिनदिक्कतपणे कायदा धाब्यावर बसवला जातो.

गणेशउत्सवाच्यावेळी रस्त्यावर येत असलेल्या मंडपाबाबत न्यायालयाने भूमिका घेतली असली तरी सजावटीमध्ये थर्माकोल, प्लास्टर ऑफ पॅरिसचा वापर, मूर्ती विसर्जनामुळे होत असलेले पाणी प्रदूषण, मिरवणुकीमधील डीजेचा आवाज यामुळे हवा, पाणी व आवाज यांचे प्रदूषण कमी करण्यासाठी फारसे प्रयत्न होत नाहीत.

नवरात्रोत्सवात रासगरबाऐवजी दांडियारासचा आवाज नऊ दिवस चालत असतो. काही ठिकाणी पोलीसांकडून नियमांची कडक अंमलबजावणी होत नसली तरी आधीच्या तुलनेत ही स्थिती बरी म्हणावी लागेल.

दिवाळीतील फटाक्यामुळे होणारा आवाज व ध्वनी प्रदूषणाबाबत फारशी कायदेशीर कारवाई झालेली नाही. परंतु मुंबईमध्ये गेल्या काही वर्षांमध्ये आवाजी फटाक्यांची जागा नेत्रदीपक फटाक्यांनी घेतली आहे. त्यामुळे हवेतील प्रदूषण कमी झालेले नसले तरी आवाज काही प्रमाणात कमी झाला आहे. दिवाळीतील प्रकाश, प्रदूषणाबाबत मात्र अजूनही आपल्याकडे म्हणावी तशी चर्चा घडलेली नाही. येत्या काळात हा मुद्दा चर्चेत येवू शकेल.

संक्रांतीला मांजामुळे अनेक पक्षी जखमी आणि मृत होतात. दरवर्षी पक्षांची संख्या जाहीर होत असली तरी त्याबाबत कोणी न्यायालयात गेलेले नाही. होळीसाठी झाडे तोडायला बंदीचा परिणामही चांगला दिसून येतो.

आम्ही सण साजरे करू नयेत का? हा प्रश्न गैरलागू आहे. आपल्या आनंदाच्या कल्पना नेमक्या काय आहेत, ते तपासून घ्यायला हवे.

सणाचे बाजारीकरण

भारतीय संस्कृतीमध्ये सण आणि उत्सव हे मुळात माणसाला निसर्गाच्याजवळ आणण्यासाठी आहेत आणि होती. उदाहरणार्थ मकर संक्रांत, वटपौर्णिमा, नागपंचमी, गणेश उत्सव, दिवाळी, दसरा इत्यादी. परंतु गेल्या शंभर वर्षांतील इतिहासात डोकावले तर असे लक्षात येते की,

वाढती दळणवळणाची साधने, जागतिकीकरण यामुळे भारतीय संस्कृतीचे विस्तारलेले स्वरूप त्याचप्रमाणे विदेशी संस्कृतीचा भारतीय संस्कृतीवर पडलेला प्रभाव या बरोबरीने सणावर पडलेला प्रभाव प्रकर्षाने जाणवतो. बदलत्या परिस्थितीमुळे काळानुरूप बाजारीकरण होत आहे. या सणाच्या बाजारीकरणामुळे त्याचे वाईट परिणाम सामाजिक, आर्थिक आणि पर्यावरणावर प्रदूषणा सारखे गंभीर परिणाम भेडसावत आहेत. याचा थोडक्यात आढावा घेण्याचा प्रयत्न प्रस्तुत शोधनिबंधामध्ये केला आहे.

अमेरिकेतील फियान वादळात तीन हजार माणसे दगावली. अमेरिकन लोकांनी नाताळ अत्यंत साधेपणाने साजरा करून सणामध्ये जमलेली रक्कम फियानग्रस्तांना पाठविली. भारतीयांनी मात्र उत्तरांचलमध्ये झालेल्या प्रकोपामध्ये हजारो माणसे दगावली ही घटना ताजी असताना माणुसकी विसरून थाटामाटात गोंविदा साजरा केला. गणेशउत्सवही त्याच पद्धतीने साजरा करतील. अस्तित्वात नसलेल्या काल्पनिक गणपतीसाठी जनतेकडून जबरदस्तीने खंडण्या गोळा करून दिमाखाने गणेश उत्सव साजरा केला जातो, हे अर्थहीन आहे. लोकमान्य टिळकांनी समाज एकत्रित येण्याच्या उद्देशाने सुरू केलेला हा उत्सव. हा उद्देश विसरूनच साजरा होत आहे.

समारोप

सण म्हणजे आनंद, शरीराच्या पंचेन्द्रियांनी अनुभवायला हवा, अशी त्याची रचना आहे. डोळे, नाक, कान, जीभ, त्वचा या सर्व इंद्रियांना सुखावणारे घटक सणामध्ये असतात. सुगंधी उटण्याने अंघोळ, दिवे-पणत्या, सजावट, धूप-उदबत्तीचा गंध, संगीत, नवैद्य असे एकाचवेळी सर्व इंद्रियांना सुखावणारे घटक आपल्या सणाचा अविभाज्य भाग आहेत. त्यामुळे आपल्या दैनंदिन आयुष्यातील ताण कमी करण्यासाठी सणांचा उपयोग होतो. मात्र एखाद्या गोष्टीतून आनंद झाला की तो पुन्हा-पुन्हा अधिक मोठ्या प्रमाणात करण्याची प्रवृत्ती बळावते. जे जे चांगले वाटते ते अधिक व्यक्त होण्याकडे कल वाढतो. हेच वाढत चालले आहे आणि विशिष्ट सण तर पुढे अतिरेकी आनंदासाठीच ओळखला जाऊ लागला आहे. या बदलत्या स्वरूपामुळे संस्कृतीवर कसे व कोणते परिणाम होत आहेत, याचा विचार होणे गरजेचे आहे.

आम्ही सण साजरे करू नयेत का? हा प्रश्न गैरलागू आहे. आपल्या आनंदाच्या कल्पना नेमक्या काय आहेत, ते तपासून घ्यायला हवे. सणातून जसा आनंद घेण्याचा आपल्याला अधिकार आहे तसा आपल्या आनंदामुळे इतर कोणाच्यातरी आनंदावर वीरजण पडू देवू नये, याची काळजी घेण्याचे कर्तव्यही आपलेच आहे. निसर्ग तेच शिकवतो. याकडे गांधीजींनी पाहिले तरच आपण सर्वजण सद्यस्थितीमध्ये आनंदी राहू आणि भावी पिढीकरिताही मार्गदर्शक ठरू शकतो आणि सणातून पर्यावरण समतोल राखण्याकडे सर्वांनी लक्ष दिले तर मानवी आरोग्य सुधारेल. त्यामुळे पर्यावरणीय समतोल मानवी आरोग्य आणि मानवी विकासाकरिता अत्यंत जबाबदार आणि महत्वाचा घटक आहे याचा विसर होवून चालणार नाही.

आपल्या भारताचे वर्षाचे कॅलेंडर हे सणांनी भरलेले आहे. प्रत्येक महिन्यात कोणता ना कोणतातरी सण उत्सव हा असतोच. आपल्या भारतीय समाजाचा सण साजरा करण्याच्या प्रथा आणि परंपरा आहेत. त्याचा बऱ्याचवेळी पर्यावरणावर परिणाम होतो आणि वातावरणाचा समतोलच ढासळतो. याचे नुकसान समाजाला भोगावे लागतात. बऱ्याच सणाला किंवा कार्यक्रमाला शोभा आणण्यासाठी मंडप घालतात. त्यासाठी झाडांच्या फांद्या तोडल्या जातात. आज आपण झाडांचा वापर वेगवेगळ्या कारणासाठी इतका वाढला आहे की, झाडे, जंगल कमी झाले आहे. याचा परिणाम वातावरणावर होवून नवनवीन प्रकारची रोगराई देखील पसरत आहे. वातावरणातील उष्णतेचे प्रमाण वाढले आहे. पावसाचे प्रमाण कमी झाले आहे. यामध्ये सुधारणा व्हावयास ही यासाठी वृक्ष लागवडी केली पाहिजे. त्याशिवाय प्रत्येक उत्सवाला, कार्यक्रमाला मिरवणुकीत फटाके वाजविले जातात. डॅल्बी देखील लावला जातो, याचा परिणाम वातावरणाबरोबरच आपणावरही होत आहे. मोठ्या आवाजामुळे कच्च्या इमारतीही पडल्या आहेत. जिवीतहानीही झाली आहे. तेव्हा आपण सर्व वेळीच जागृत होवून आपल्या अनिष्ट रुढी आणि परंपरामध्ये बदल घडवून जनजागृती करून 'सामाजिक बांधिलकी जपून निसर्गाचे संरक्षण करूया' हेच आपल्या दिशा दर्शक ठरणारे आहे.

संदर्भ ग्रंथ

- १) 'देश का पर्यावरण' - अनुपम मिश्रा, न्यू दिल्ली.
- २) 'पर्यावरण शास्त्र' - टी. एन. घोलप.
- ३) Paryavarana Vighyan - V. R. Ahirrao, Nirali Prakash, Pune.
- ४) www.samana.com

सण, उत्सव व स्त्रियांचे आरोग्य - एक चिकित्सक अभ्यास

डॉ. सुवर्णा प्रकाश पाटील

इतिहास विभाग प्रमुख

मिरज महाविद्यालय मिरज

ता. मिरज, जि. सांगली.

प्रस्तावना :-

भारतीय संस्कृतीमध्ये सण व उत्सवाला प्राचीन काळापासून महत्त्व आहे. समाजाचा ते अविभाज्य भाग आहेत. त्यामुळे भारतीय समाज सण व उत्सवप्रीय आहे. भारताच्या कानाकोपऱ्यात अनेक प्रकारचे व अनेक प्रकारे सण साजरे केले जातात.

सण व उत्सव :-

सण व उत्सव यामध्ये सुक्ष्म फरक आहे. उदा. गणपतीचा सण घरगुती स्वरूपात साजरा केला जातो तर उत्सव सार्वजनिक स्वरूपात साजरा केला जातो. सण उत्सव साजरे करण्याच्या पद्धती वेगवेगळ्या भागात वेगवेगळ्या आहेत. उदा. महाराष्ट्रातील दसरा व कर्नाटकातील दसरा. तर सणांसाठी नावेही वेगवेगळी असलेली दिसून येतात. पावसाच्या हस्त नक्षत्रामध्ये स्त्रिया 'हादगा' खेळतात यालाच काही ठिकाणी भोंदला असे ही म्हणतात. भारतात साजरे केले जाणारे सण उत्सवामध्ये प्रामुख्याने स्त्रियांचा सहभाग जास्त असल्याचे दिसून येते. कारण कृषिसंस्कृती पासून पुरुष प्रधान समाज व्यवस्था अस्तित्वात येऊन स्त्रीला गौण स्थान दिले. 'चूल आणि मूल' हेच तिचे कार्यक्षेत्र ठरवून दिले.^१ त्यामुळे धार्मिक रितीरिवाज, रूढीपरंपरा, कर्मकांड त्या अनुशंगाने येणारे सण समारंभ याची ही जबाबदारी स्त्रियांवरच पडली. जणू स्त्रियाच या व्यवस्थेच्या पाईक झाल्या.

सण उत्सवावर असलेला भौगोलिक परिस्थितीचा प्रभाव :-

सण उत्सव व भौगोलिक परिस्थिती हवामान, पर्यावरण यांचा संबंध अत्यंत घनिष्ठ आहे. आपल्याकडे पावसाळा, हिवाळा, उन्हाळा असे प्रमुख तीन ऋतू आहेत. आपले सण या ऋतूमानावर आधारित आहेत. दोन ऋतूंच्या मधला काही काळ हा संक्रमण काळ असतो या टप्प्यावर काही सण असतात. उदा. संक्रांत तर काही मधल्या टप्प्यावर असतात उदा. दिवाळी या हवा व ऋतुमानानुसार सण साजरे करण्याच्या विविध पद्धती आहेत. त्यावरच त्याचे स्वरूप ठरते.

सण उत्सवाचे स्वरूप :-

सण उत्सवामध्ये प्रामुख्याने तीन भाग असतात.

१) खाद्य संस्कृती :-

प्रत्येक सणवाराला करावाय्याचे खाद्य पदार्थ वेगवेगळे असतात. त्याच्यावरही हवामानाचा व ऋतूंचा प्रभाव असतो. उदा. उन्हाळ्यातील सणाला थंड पदार्थ उदा. आंबिल तर हिवाळ्यातील सणाला उष्ण गुणधर्माचे पदार्थ असतात. उदा. तिळगूळ.

२) सांस्कृतिक कार्यक्रम :-

सण उत्सवाला खाद्य संस्कृतीबरोबर सांस्कृतिक कार्यक्रमाची जोड असते उदा. संक्रांतीला सार्वजनिक हळदीकुंकू तर नागपंचमीला सर्व महिला एकत्र येऊन झिम्मा फुगडीचा खेळ खेळतात इत्यादी.

३) धार्मिकतेच्या अनुषंगाने देवदेवतांची उपासना :-

या सण उत्सवामध्ये मुख्य आधार असतो तो धार्मिकतेचा विशिष्ट सणाच्यावेळी विशिष्ट देवदेवतांची पुजा अर्चा केली जाते. उदा. दिवाळीच्या वेळी लक्ष्मी पुजन केले जाते. तर दसऱ्यावेळी दुर्गादेवीची उपासना केली जाते. आणि चैत्र, वैशाख महिन्यामध्ये प्रत्येक खेड्यामध्ये तेथील ग्राम देवतांची यात्रा भरविली जाते उदा. सिध्देश्वर, दरगोबा इ.

अशा रितीने सणउत्सवावर असलेला भौगोलिक वातावरणाचा परिणाम व सण उत्सवाचे स्वरूप लक्षात घेता व त्याची चिकित्सा केली तर एक गोष्ट प्रामुख्याने लक्षात येते ती म्हणजे हे सण साजरे करण्यामागे आरोग्य ही प्रमुख भूमिका आहे. पण त्याला धार्मिकतेचा संग दिला आहे. प्रामुख्याने स्त्रियांचा धार्मिक कर्मकांडाच्या वाहक आहेत. त्यातून काही प्रमाणात त्यांच्या विकासास हातभार लागला आहे तर कधी त्यांच्या विकासामध्ये अडथळा ठरल्या आहेत. प्रस्तुत शोध निबंधाचा विषय सण उत्सव व त्याचा स्त्रियांच्या आरोग्याशी असणारा संबंध स्पष्ट करणे हा आहे.

आरोग्य :-

आरोग्य म्हटले म्हणजे प्रामुख्याने शारीरिक आरोग्य असा आपण विचार करतो पण शारीरिक आरोग्या बरोबरच मानसिक आरोग्य, भावनिक आरोग्य, सांस्कृतिक सामाजिक विकास या सर्व गोष्टी आरोग्याचा एक भाग आहेत. कारण निरोगी शरीरात निरोगी मन असते असे त्यामुळेच म्हटले जाते. भारतामध्ये वेगवेगळ्या धर्मांचे वेगवेगळे सण साजरे केले जातात. उदा. हिंदूमध्ये गुढीपाडवा, अक्षयतृतीया गणेशोत्सव बेंदूर, घटस्थापना, दिवाळी, संक्रांत, होळी, महाशिवरात्री इ. जैन धर्मांमध्ये बलि प्रतिपदा, ज्ञानपंचमी, चातुर्मास, महावीर जयंती, अक्षय तृतीया, पर्युषण पर्व इ. मुस्लिम धर्मांमध्ये मोहरम, रमजान ईद, बकरी ईद, पैगंबर जयंती इ. बौद्ध धर्मांमध्ये बुद्ध जयंती, सम्राट अशोक जयंती, धम्म चक्र परिवर्तन दिन इ. असे विविध धर्मांमध्ये विविध सण साजरे केले जातात.

भारतीय समाजव्यवस्था अर्थव्यवस्था कृषी प्रधान असल्याने दैनंदिन जगण्यात निसर्गाशी जोडलेले नाते अत्यंत महत्वाचे आहे. त्यामुळे सण साजरे करणे म्हणजे आपले जगणे सोपे करणे होय. आरोग्य जपणे होय. आरोग्य हे फक्त शारीरिकच असते असे नाही तर शरीराबरोबर मन ही निरोगी असणे गरजेचे असते. या सण आणि उत्सवातून आरोग्य जपले जाते. म्हणून आपण काही निवडक सण ते साजरे करण्याची परंपरा त्यातून होणारे फायदे याचा प्रामुख्याने विचार करणार आहोत. भारतातील व त्यातून महाराष्ट्रातील काही प्रमुख सण व त्यासंदर्भातील विवेचन खालीलप्रमाणे करता येईल.

१) चैत्र पाडवा :-

चैत्र पाडवा हा सण शालीवाहन शकाचा आरंभ व पहिला सण म्हणून साजरा केला जातो. यावेळी कडुनिंबाची ताजी पाने खाण्याची परंपरा आहे. चैत्र व वैशाख हा वसंत ऋतूचा काळ आहे. शिशीर ऋतूत साचलेला कफ वसंत ऋतूतील उष्णतेने पातळ होतो. तो वाढून उपद्रव होऊ नये म्हणून ही पाने आरोग्यास उपयुक्त आहेत. याच महिन्यात महिलांचे चैत्र गौरीचे सण असतात. त्यानिमित्ताने कैरीचे पन्हे, ऊस, लिंबाचा रस, काकडी, वाटली डाळ, कलिंगड इ. ची खेरात असते. हे सर्व उन्हाळ्याचा त्रास कमी व्हावा म्हणूनच आहे.

२) आषाढ, श्रावण सणांचा महापूर :-

आरोग्याच्या दृष्टीने आपल्या सणांच्या साजरे करण्याच्या परंपरेचे विज्ञानाच्या दृष्टीकोनातून अत्यंत कौतुक कराव असे सण म्हणजे आषाढ श्रावणातील सणांची मादियाळी. आषाढ शुद्ध व्वादशीपासून चातुर्मास सुरू होतो याचवेळी पंढरपूरच्या विठ्ठलाची आषाढी वारी सुरू होते. यावेळी तुळशीच्या पानाला फार महत्त्व आहे. हे दिवस पावसाळी असल्यामुळे हवा दमट असते अनेकांना कफाचा त्रास होऊ शकतो. तेव्हा तुळस हे कफावर उत्तम औषध आहे. आढाषातील नवमी सुद्धा कांदेनवमी म्हणून साजरी केली जाते. कांदा सुद्धा शरीराला अत्यंत गुणकारी आहेच.

आषाढा नंतर श्रावण महिन्यात सोमवार ते रविवार अनेक देवदेवतांची पुजा अर्चा केली जाते. त्यानिमित्ताने विविध वृक्ष वेलींच्या पानाफुलांची, फळांची नैवेद्य व पुजा म्हणून वापर केला जातो. मंगळवार, शुक्रवार देवीची पुजा करताना आघाडा, दुर्वा, फुले, वाहतात. तर शनिवारी मारूतीला रूईच्या पानांची माळ वाहतात. ही सर्व पाने फुले स्त्री रोगावर अत्यंत गुणकारी आहेत. श्रावण महिन्यात स्त्रीयांसाठी नागपंचमी हा अत्यंत महत्वाचा सण आहे. यावेळी ज्वारीच्या लाह्या नागाला वाहतात ह्या लाह्या पोटाच्या विकारासाठी अत्यंत गुणकारी असतात. नागपंचमीच्या निमित्ताने महिला अनेक खेळ खेळतात हे सर्व महिलांचे खेळ महिलांच्या शारीरिक आरोग्याचा विचार केला तर अतिशय उपयुक्त आहेत. उदा. झिम्मा, फुगडी, फेर नाच इ. श्रावण महिन्यात मांसाहार करणारे मांसाहार वर्ज करतात याची प्रामुख्याने दोन कारणे आहेत. एक म्हणजे या काळात पावसाचे प्रमाण जास्त असते त्यामुळे पाळीव जनावरे फिरत नसतात. रोगट होतात. माणसांना सुद्धा साथीचे रोग होत असतात. पचनशक्ती मंदावलेली असते या पार्श्वभूमीवर मांसाहार वर्ज असतो तसेच शेतकरी कुटूंबे शेतीत कामासाठी जावू शकत नाही त्यांना मानसिक शांती मिळावी म्हणून देव धर्म पुजा अर्चा यांची जोड दिली आहे.

३) भाद्रपद आणि गौरी गणपती सण उत्सव :-

भाद्रपद या मराठी महिन्यात गणपतीचा सण व उत्सव फार मोठ्या प्रमाणात साजरा केला जातो. या सणाच्या निमित्ताने दुर्वा, केवडा, कमळ, शमी, रूई, आघाडा, धोत्रा, डोरली, देवदार, दवणा, जुई, मालती, माका, बेल, अगस्ती, डाळींब, कणहेर, पिंपळ इ. वनस्पतीचा पुजेसाठी फूल पत्री म्हणून वापर करतात. याच महिन्यातील पितृ पंधरवड्यात तीळ, सातू, दर्भ, केळी, मका इ. वापर आवर्जून केला जातो. या सर्व वनस्पती आरोग्यास अत्यंत उपयुक्त आहेत.

अश्विन, कार्तिक-दसरा-दिवाळी :-

अश्विन व कार्तिक या मराठी महिन्यात मोठ्या प्रमाणात साजरे केले जाणारे सण म्हणजे अनुक्रमे दसरा व दिवाळी होय. हिवाळी ऋतूमध्ये शरीराला शक्तीवर्धक व आरोग्य खाद्यपदार्थांची रेलचेल या सणावेळी असते. या सणांचे महत्त्व सर्वश्रुत आहेच.

पारंपरिक सण व आरोग्य :-

आरोग्याचा विचार करता आपल्या असे लक्षात येते की व्यक्तीचे आरोग्य हे शारीरिक व मानसिक आणि भावनिक असते. शोध निबंधाच्या पुर्वार्थात आपण काही प्रमुख सणांची व उत्सवांची थोडक्यात माहिती पाहिली आहे. शोधनिबंधाच्या उत्तरार्थात आपण हे सण उत्सव व आरोग्य याचा विचार करणार आहोत. प्रथम आपण मानसिक आरोग्याचा विचार करू.

सण, उत्सव व महिलांचे मानसिक आरोग्य :-

वर उल्लेख केलेल्या गौरी, मंगळागौर, नागपंचमी अशा सणावेळी महिला एकत्र येत असत व नाचगाणी गात असत. विविध खेळ खेळत असत. या सणाच्यावेळी महिलांना एकत्र येता येत होते. त्याशिवाय स्त्रियांना घराबाहेर पडण्याची फारशी संधी नव्हती. सर्व महिला एकत्र आल्यानंतर आपली वैयक्तिक, कौटुंबिक सुख दुःखे एकमेकांना सांगत असता त्यातून त्यांच्या भावनांना वाट मोकळी होत असे. सुखद आठवणीतून त्यांचा आनंद व्दिगुणित होत असे तर दुःख वाटल्याने हलके होत असे. हा या सण व उत्सवाचा फार मोठा फायदा होता. यामुळे महिलांना वेगळ्या समुपदेशनाची गरज नव्हती.

या सणांच्या वेळी महिला जी गाणी म्हणत त्यातूनही त्यांची सुख, दुःखे, संसारिक अनुभव नाती गोती, देवदेवतांच्या प्रती त्यांच्या असणाऱ्या भावना, निसर्ग प्रेम इ. व्यक्त होत असे. ही प्रथा म्हणजे त्यांच्या कला व काव्य गुणाला दिलेली संधीच होती. यातूनच त्यांचा मानसिक, भावनिक विकास होत असे. यासाठी काही उदाहरणांची नोंद या ठिकाणी आपण घेऊ शकतो.

देवदेवतांची उपासना महिला आपल्या काव्य शब्दात पुढीलप्रमाणे करतात.

माझी सगळी नाती देवाशीच जोडलेली

त्याच्या हुकूमने मी येथे आली

मल्हार सदाच माझ्या जवळी.....

या गीतातून स्त्रीने आपली सर्वनाती देवाशी कशी जोडली आहेत हे लक्षात येते. स्त्री गीते म्हणजे स्त्री जीवनाची गाथाच आहे. कृषि संस्कृतीतील पुरुष प्रधान समाजव्यवस्थेने स्त्री अनेक बंधनानी जखडून तिचे अस्तीत्व पुरुष सापेक्षी केले होते. आणि हे आयुष्य तिला नको होते असे ती एक गीतात सांगते.

अस्तुरीचा जल्म नको घालू श्रीहरी
संवसारी येऊनी, परायाची ताबदारी ^१

माहेरची आणि भावाची नैसर्गिक ओढ एका गीतात सांगते बहिणीला भाऊ एक तरी असावा.

चोळीचा एक खण, एका रातीचा विसावा ^२

तर निसर्गाचे सौंदर्य टिपणाऱ्या या ओळीतून स्त्रीची सौंदर्य दृष्टी दिसते.

हि फुले विकसली चोंहिकडे, चल उचलुनि चुंबू त्यांसि गडे। ^३

अशी व सर्वज्ञात असणारी अशी असंख्य गीते, कवीता, जात्यावरची गाणी, यातून महिला एकत्र येऊन व्यक्त होत असत व आपल्या भावनांना वाट मोकळी करून देत, यातूनच महिलांचे मानसिक भावनिक आरोग्य जपले जात होते.

सण उत्सव व शारिरीक आरोग्य :-

महिलांच्या शारिरीक आरोग्याचा व सण उत्सवाचा विचार करता दोन बाबी महत्वाच्या आहेत म्हणजे सण उत्सवावेळी वापरले जाणारे खाद्य पदार्थ व दुसरे म्हणजे सण उत्सवावेळी खेळले जाणारे खेळ आणि त्यातून जपले जाणारे शारिरीक आरोग्य.

खाद्य संस्कृती व आरोग्य :-

सण उत्सवावेळी जे खाद्य पदार्थ केले जातात ते ऋतुमानानुसार आरोग्य वर्धन करणारे असतात. खानपानाच्या पध्दतीही आरोग्यवर्धकच असतात. उदा. श्रावण महिन्यात केले जाणारे उपवास, गौरी गणपती वेळी वापरल्या जाणाऱ्या पालेभाज्या, फळभाज्या, दसऱ्यावेळी वापरला जाणारा राजगीरा व इतर फळे, पदार्थ, दिवाळीत खाल्ले जाणारे व शक्तीवर्धक फराळाचे पदार्थ, संक्राती वेळचे तीळगुळ इ. या सर्व उदाहरणावरून लक्षात येते की सण उत्सवावेळी खाद्य संस्कृती शारिरीक आरोग्य जपणारी व सुदृढ करणारी आहे.

सण उत्सव खेळ व आरोग्य :-

सण उत्सवावेळी खेळले जाणारे खेळ सुद्धा महिलांच्या आरोग्याचाच विचार करणारे आहेत या खेळातून नुसतेच आरोग्य जपले जात नाही तर आरोग्य सुदृढ कसे होईल हे ही पाहिले जाते. वेगवेगळ्या सणासाठी वेगवेगळे खेळ खेळले जातात. उदा. नागपंचमीच्या वेळी झिम्मा, फुगडी, काटवट कणा इ. प्रत्येक खेळातून स्त्रियांना व्यायाम होत असे. टाळी वाजवून स्त्रीया फेर धरत असत टाळी वाजवताना हातातील प्रेशर पॉईंट कार्यरत होतात. ^४ त्यामुळे अनेक आजारावर उपचार झाल्यासारखे होते, पिंग्याचे गाणे व नाच करताना कमरेतून शरीर वाकविल्यामुळे पाठीचा व पायाचा व्यायाम होतो. काटवट कणा या खेळ प्रकारातून पाठीचा भाग पूर्ण सैल होऊन आराम मिळतो. फुगडी या खेळाने सर्व शरीराला व्यायाम मिळतो. फुगडी मध्ये कंबर फुगडी हा एक प्रकार आहे. ^५ यामुळे ही बसून खेळायची असते याने पोटाची चरबी कमी होऊन वजन कमी होण्यास फार उपयोग होतो. फुगडीमध्येच बेलाची फुगडी, चौफुला फुगडी, लंगडी फुगडी असे अनेक प्रकार आहेत. ^६ मंगळा गौरीच्यावेळी 'घागर घुमुदे' या गाण्यावर केलेला नाच सर्वांग व्यायाम आहे. ^७ तुळजापुरातील अंबा फुगडी तर सर्वत्र प्रसिद्ध आहे. 'काच किरडा' हा खेळ म्हणजे जीमधील ट्वीस्टींगच आहे. आगोटा पागोटा, पिंगा, खुंटण, मिरची, दोडका कीस बाई दोडका कीस.

अशा अनेक खेळ प्रकारांचा विचार केला तर प्रत्येक खेळातून महिलांचे शारिरीक आरोग्य तंदुरुस्त कसे राहिल याचा विचार केला आहे.

निष्कर्ष :-

अशा रितीने सण उत्सव यांची निर्मिती ऋतुमानानुसार स्त्रियांचे मानसिक, भावनिक आणि शारीरिक आरोग्य यांचा सहसंबंध अत्यंत जवळचा आहे. सण उत्सवाच्या निमित्ताने स्त्रीया एकत्र येतात, त्यातून सुख दुःख वाटून घेतली जातात. त्यांच्यामध्ये एक सामाजिक ऐक्याचे नाते निर्माण होते हे नाते म्हणजे सामाजिक आरोग्य सुदृढ होण्याचे लक्षण आहे.

संदर्भ

- १) व्यवहारे विद्या, स्त्री गीतांची समाजिक, सांस्कृतिक पार्श्वभूमी, कैलास पब्लिकेशन, औरंगाबाद, १९९९, पृष्ठ क्र. १५४.
- २) किता, १६७.
- ३) डॉ. चिडगोपकर अलका, अर्वाचीन मराठी कवयित्री स्नेहवर्धन पब्लिशिंग हाऊस, पुणे २००७, पृष्ठ क्र. १८०.
- ४) स्वामी रामदेव, योगसाधना व योग चिकित्सा रहस्य, दिव्य प्रकाशन, हरीद्वार, उत्तराखंड पृष्ठ क्र. १४८.
- ५) Youtube - कंबर फुगडी, मंगळा गौर - पारंपरिक खेळ । मराठी गृहीणी.
- ६) Youtube कोकण संस्कृती । फुगडी.
- ७) You tube मंगळा गौर । फुगडी । कुडाळ

'फकिरा' मधील जोगणीची यात्रा

डॉ. गिरीश मोरे

सहयोगी प्राध्यापक

राजर्षी शाहू कला व वाणिज्य महाविद्यालय, रुकडी,
ता. हातकणंगले, जि. कोल्हापूर

प्रास्ताविक

जगातील कोणत्याही मानवसमूहासाठी यात्रा आणि सणांचे महत्त्व अनन्यसाधारण आहे. सण आणि यात्रांमुळे माणसे एकत्र येतात. त्यांच्यात विविध प्रकारची देवाण-घेवाण होते. केवळ भारतीय माणूसच सणवेडा, यात्राप्रिय वा उत्सवप्रिय नाही; तर प्रत्येक राष्ट्रातील माणसे आपापल्या सण उत्सवात अत्यंत आनंदाने सहभागी होतात. आपण माणूस आहोत याची खूण म्हणजे निसर्ग, पशू-पक्षी, शेती, समाज आणि कुटुंबाच्या माध्यमातून काही प्रथा, परंपरा जपणे. मनोरंजनाचे किती तरी साधने विकसित झाली असली तरी सण आणि उत्सवांतला माणसाचा सहभाग कमी होत नाही.

सण, उत्सव आणि यात्रांमध्ये त्या त्या मानवसमूहाची संस्कृती दडलेली असते. त्या साज-या करण्यामागेही काही अर्थ दडलेला असतो. तो धार्मिक असेल, सामाजिक असेल, आर्थिक असेल वा कौटुंबिक असेल. शिवाय काही काळाने अशा साजरीकरणात बदलही होत असतो. सण, उत्सव, यात्रांचा मूळ हेतू दुर्लक्षित होत असला तरी त्यातून मिळणारा आनंद कमी होत नाही. काही सण आणि यात्रा निसर्गनियमन आणि पर्यावरणावर आधारित असतात. गुडीपाडवा, रक्षाबंधन, दसरा, दिवाळी, मकरसंक्रांत, होळी असे सण ठराविक ऋतूत साजरे केले जातात. साहित्यात सण-यात्रांचे चित्र प्रतिबिंबित होणे यातही सहजता आहे. अण्णा भाऊ साठे यांच्या साहित्यात फार कमी ठिकाणी सण-उत्सव-यात्रांचे चित्रण आले आहे. 'फकिरा' या कादंबरीत मात्र 'जोगणी'ची यात्रा आणि गावासाठी त्याचे महत्त्व अधोरेखित झाले आहे.

अण्णा भाऊ साठे यांच्या 'फकिरा' या कादंबरीत फकिरा या व्यक्तीचा पराक्रम, त्याची समाजप्रति असलेली भूमिका, इंग्रजांनी लादलेल्या अन्यायकारक अटी त्याविरुद्धचा संघर्ष चित्रित झाला आहे. असे असले तरी फकिराच्या विचार-वर्तनामागे 'जोगणी' ची प्रथा, जोगणीची यात्रा ही निमित्त ठरते. जोगणीसाठीच कादंबरीत पुढील कथानक घडत जाते. त्यामुळे जोगणी म्हणजे काय? त्या माध्यमातून गावात साजरी होणारी यात्रा, तिचे महत्त्व याचा शोध घेणे आवश्यक ठरते.

'जोगणी' म्हणजे काय?

'जोगणी' हा शब्द 'जोग' या शब्दावरून तयार झाला आहे. जोग म्हणजे संन्यास, जोगी म्हणजे संन्यासी. 'जोग' हा पुलिंगी शब्द तर जोगीण हा स्त्रीलिंगी शब्द. जोगणीची दीक्षा दिली जाते. जोगीण बनवली जाते. जोगीण झालेली स्त्री भीक्षापात्र घेऊन भिक्षा मागते. संसार त्यागून हे सगळे वर्तन होत असते. 'जोगणी' या शब्दावरून 'जोगवण' हा शब्द आला. जोगवण हे शेतातील एक देवकृत्य असते. 'जोगावणे' म्हणजे भरभराटी येणे, सहजपणे निर्वाह होणे, फोफावणे.

'जोगणी' ची यात्रा भरली की गावावर संकटे येत नाहीत अशी समजूत असते. जोगणीच्या यात्रेमुळे गावात समृद्धी येते, भरभराटी येते असाही समज आहे. गावात जोगणीची यात्रा भरली पाहिजे असे प्रत्येक गावाला वाटत असते. 'फकिरा' या कादंबरीतील राणोजी आणि त्याचे वडील दौलती यांच्या बोलण्यातून 'जोगणी' हा काय प्रकार असतो हे समजून घेता येते.

गावच्या पाटलाबरोबर जोगणीविषयी बोलणे होते. घरी आल्यानंतर राणोजी आपल्या वडिलांना जोगणी ही काय भानगड आहे असे विचारतो. तेव्हा दौलती म्हणतो "भानगड कसली? त्यो बारा बलुत्यांचा खेळ हाय... दोन बैती नवरानवरी व्हायची नि त्येंची वरात काढायची. नवरीपाशी खोब-याची वाटी असती. ती पिवळ्या फडक्यात असती, जर ती वाटी कुणी पळवली, तर त्या गावची जत्रा बंद व्हायची आणि ज्या गावात ती वाटी जाईल, त्या गावात जोगणीची जत्रा भरायची असा रिवाज हाय. पर वाटी पळवनारा आपल्या हद्दीत धावला, तर त्याचं डोस्कं मारायचा बी रिवाज हाय." (पृ. १९४, फकिरा, २०१७)

जोगणीचा उत्सव त्या त्या परिसरानुसार बदलत जातो. सांगली शहरात तिचे स्वस्व वेगळे असते. जेष्ठ महिन्यातल्या अमावस्येला दैत्याचा संहार करण्यासाठी म्हेशासूरमर्दिनी तडकडताईचा वेश धारण करून शहराचे रक्षण करते. त्या दिवशी भावई यात्रा असते. या यात्रेत जोगण्याचा उत्सव असतो. गावाच्या रक्षणासाठीच ही प्रथा पाळली जाते.

'फकिरा' कादंबरीतील 'जोगणी' यात्रेमागील हेतू मात्र गावाच्या भरभराटीचा आहे. 'वाटेगाव' हे सांगली जिल्ह्यातील गाव आहे. तिथला हा उत्सव गावाच्या इज्जतीसाठीही महत्त्वाचा मानला जातो. गावातीलच दोघे स्त्री-पुरुष वेश धारण करतात. जोगा आणि जोगीण होऊन त्यांची वरात निघते. जोगणीच्या हातात खोब-याची वाटी असते. ती वाटी मानाची असते. ती जोपर्यंत गावात असते तोपर्यंत तो गाव साजरी कसकसतो. ती वाटी हिसकावून, नजर चुकवून, पळवून नेली तर त्या गावात यात्रा भरू शकत नाही. ज्या गावातल्या माणसांनी ती वाटी नेली त्यांच्या गावात यात्रा

भरवली जाते. अवतीभवतीची अनेक गावे त्या यात्रेत जाऊन सहभागी होतात. त्यामुळे जोगणीची यात्रा गावात भरणे हा गावाच्या भरभराटीसाठी आणि इज्जतीसाठी आवश्यक कृती असते.

वाटेगाव आणि जोगणीची यात्रा

अण्णा भाऊ साठे यांच्या कादंबरीत आलेला संघर्ष हा जोगणीच्या यात्रेसाठी आलेला आहे. 'फकिरा' कादंबरीतील वाटेगाव हे बाराशे घरांचे गाव असते. गावात जोगणीची यात्रा भरत नसते. शेजारच्या काळगावात यात्रा भरत असते. जवळच्या शिगावातील बाजीबा खोत काळगावच्या जोगणी जबरदस्तीने हिसकावून नेतो. काळगावच्या हद्दीत सापडला असता तर त्याचे शीर कापून वेशीवर टांगले असते, मात्र तसे होत नाही. त्या दिवसापासून शिगाव येथे जोगणीची यात्रा भरते. आसपासच्या गावातील सगळे लोक तिथे जातात. यात्रेत सहभागी होतात. गावात चैतन्य निर्माण होते. व्यापार वाढतो. लोक आनंदात राहतात. वाटेगावात मात्र हा उत्साह नसतो. त्यामुळे गावचा शंकर पाटील उदास असतो. शिगावात मात्र भरभराट होते. लोक एका वर्षात तीन तीन यात्रा भरवतात. जोगणीची ही यात्रा वाटेगावात भरावी असे शंकर पाटलाला वाटते. तो ही इच्छा मातंग समाजातील राणोजीला बोलून दाखवतो. पाटलाची इच्छा पूर्ण करण्यासाठी, गावात भरभराटी यावी यासाठी राणोजी शिगावच्या यात्रेतील जोगणी अतिशय पराक्रमी वृत्तीने पळवून आणतो. शिगावची हद्द ओलांडून तो वाटेगावच्या हद्दीत येतो. बाजीबा खोत याचा मुलगा बापू खोत त्याचा पाठलाग करीत असतो. रिवाज मोडून बापू खोत राणोजीचे शीर कापतो. दोन्ही गावात संघर्ष उभा राहतो. बापू खोताची चूक कळते. जोगणी आणि राणोजीचे शीर वाटेगावला परत मिळते. वाटेगावात यात्रा सुरू होते. वाटेगावात भरभराटी यावी यासाठी स्वतःचे प्राण राणोजी गमावतो. त्याचा गावाला अभिमान असतो. अनेक वर्षे वाटेगावला जोगणीची यात्रा भरते. गावात सुख-समृद्धी नांदते. राणोजीची आठवण दरवर्षी यात्रेत गाव काढतो.

वाटेगावची यात्रा सतत नऊ वर्षे भरते. पुन्हा जोगणीसाठी संघर्ष निर्माण होतो. तोपर्यंत राणोजीचा मुलगा फकिरा तरुण होतो. शिगावचा बापू खोत जोगणी कशी पळवावी याचा विचार करीत असतो. जोगणीच्या यात्रेत जोगणीच्या वाटीचे रक्षण करण्यासाठी फकिरा आणि त्याचे मित्र हातात तलवार घेऊन तयार असतात. फकिराच्या सतर्कतेमुळे बापू खोताचे प्रयत्न निष्फळ होतात. वाटेगावात जोगणीची यात्रा भरत जाते.

शिगावात बाजीबा खोत आपला मुलगा बापूला म्हणत असतो, ".....तू जर माझ्या वंशाचा असशील तर ती जोगणी माझ्या हयातीत परत आणशील" (पृ.२३४, फकिरा २०१७) त्यामुळे बापू खोत दहा वर्षे जोगणी आणण्याचा प्रयत्न करतो. परगावचे मित्र, सरकारी अधिकारी यांच्या जोरावर तो जोगणी परत आणण्याचा विचार करतो. शिगावचे लोक यात्रेदिवशी वाटेगावात घुसवतो. जोगणी निघतात. बापू खोत घोड्यावरून पुढे येतो. त्याच्याकडे सगळ्यांचे लक्ष जाते. पहारा सैल होतो. ही संधी साधून सातारचा इला मांग जोगणीची वाटी घेऊन खोताच्या हातात देतो. खोत घोड्यावरून पळत सुटतो. फकिरा पाठलाग करतो. खोत फकिरावर तलवारीचा वार करतो. फकिराही वार करतो. बापू खोताचा हात तलवारीसह तुटून खाली पडतो. गावाच्या हद्दीत ही घटना घडते. रिवाजाप्रमाणे फकिरा बापूचे शीर कापू शकत होता, मात्र 'मला मारू नको ही जोगणी.....' असे म्हणणा-या बापू खोताला फकिरा जीवनदान देतो. जोगणीची यात्रा निर्विघ्नपणे पार पडते. पुढे 'जोगणी' मुळे संघर्ष निर्माण होत नाही. कादंबरीच्या आठव्या भागात वाटेगावसह इतर गावातही रोगराई पसरते, पावसाअभावी दुष्काळ पडतो, माणसे मरतात. जिवंत माणसांना जगविण्यासाठी दरोडा, चोरी अशा घटना घडतात. सरकारी यंत्रणा धरपकड करते. त्यामुळे वेगळाच संघर्ष उभा राहतो. जोगणीच्या संदर्भातून आरंभ झालेली 'फकिरा' ही कादंबरी वेगळ्याच वळणावर येऊन पूर्ण होते.

जोगणीच्या यात्रेचे महत्त्व

जोगणीची यात्रा वाटेगावात भरते. सतत दहा वर्षे यात्रा भरल्याचा उल्लेख कादंबरीत आला आहे. पुढेही काही वर्षे ही यात्रा वाटेगावात भरली असेल. मात्र त्या निमित्ताने गावासाठी या यात्रेचे काय महत्त्व असेल याविषयी चिंतन मांडता येते. मुळात जोगणीची यात्रा भरल्यामुळे गावात भरभराटी येते किंवा गावावर संकट येत नाहीत असा समज असतो. यापैकी कोणता समज गावासाठी खरा ठरतो, याचे उत्तर ही कादंबरी देत नाही. मात्र जोगणीची यात्रा वा इतर गावांतील विविध यात्रेच्या निमित्ताने काय साध्य होत असणार याविषयी तर्क मांडता येऊ शकतो.

वाटेगावात जोगणीची यात्रा भरल्यास गावाची इज्जत वाढते. शंकर पाटील किंवा विष्णूपंत कुलकर्णी अशा गावातील व्यक्तींची मान उंचावते. यात्रा साजरी करण्याचा मान गावाला मिळतो. इज्जत, मान-सन्मान, उत्साह किती वर्षे टिकतो तर फक्त नऊ-दहा वर्षे. या काळात जोगणी पळवून नेऊ शकतील, तिचे रक्षण केले पाहिजे याचा ताण गावाला असतो हे नाकारता येत नाही. कादंबरीच्या आठव्या प्रकरणात आलेले संकट जोगणीच्या यात्रेमुळे असलेला समज मोडून टाकतो. 'सहा महिन्यांपूर्वी दूर कुठं तरी चालू झालेली तापसरी आता जवळ आल्याचा बोलवा सुरूवाली होती..... ती साथ अति उग्र स्वस्थ धारण करून इंच इंच जमीन व्यापीत पुढं पुढं सरकत होती..... शंभरांत फक्त दहाच कशीबशी वाचत होती' (पृ.२७२, फकिरा, २०१७) यात भर पडते दुष्काळाची. मृग नक्षत्रासह पुढची नक्षत्रही कोरडी जातात. 'रोग, दुष्काळ आणि मृत्यू हे हातात हात घालून सर्वश्रेष्ठ मानवतेला चिरडीत निघाले आणि ते मृत्यूचं उग्र तांडव वाटेगावच्या समीप आलं..... वाटेगावात माणसं मरू लागली. दाही दिशांना अंधार दाटला.' (पृ.२७३, फकिरा, २०१७) वाटेगावावर आलेले संकट जोगणी परतवू शकत नाही. त्यासाठी फकिरासारख्या तरुणाला कायदेशीर-बेकायदेशीर यापलीकडे जाऊन मानवासाठी काही कृत्ये करावी लागतात, माणसांना जगवावे लागते. जोगणीसारख्या यात्रांमुळे गावांसाठी झालेल्या वा होणा-या फायद्याचे मधूकर वाकोडे यांनी एका लेखात याचे सविस्तर विवेचन केले आहे. पूर्वी ज्या गावात यात्रा भरली

जायची त्या गावात आसपासच्या वा दूरदूरच्या गावातील लोक येत असत. काहीजण नवस फेडण्यासाठी काहीजण नवस करण्यासाठी येत असत. मंदिराच्या मिळकतीत वाढ होत असे. यात्रेनिमित्ताने दानधर्म केला जायचा. त्याचाही फायदा गावाला होत असे. गावात वेगवेगळ्या वस्तू, चिजांची दुकाने भरली जायची. व्यापार वाढत असे. कर्ज काढून का होईना लोकांकडून खरेदी विक्री होत असते. यात्रेच्या निमित्ताने दूरदूरच्या गावातील पैपाहुण्यांच्या गाठीभेटी व्हायच्या. भटक्या-विमुक्त यांसारख्या जमातींमधील लोकांना भेटण्याचे, काही निर्णय घेण्याचे ठिकाण म्हणजे यात्रेचे गाव असायचे. न सांगता भेटणे व्हायचे. त्यातून एकमेकांना सोबती निवडून लग्नही व्हायची. घराघरात सणाप्रमाणे गोडधोड वा मांसाहार खायला मिळायचा. गाव गजबजून जायचे.

यात्रेत पूर्वी बैलगाड्यांनी लोक येत असत. आसपासच्या माळावर, शेतात बैलगाड्या सोडल्यामुळे आपोआप शेणखत मिळायचे. जमिनी सुपीक व्हायच्या. भरघोस पीक यायचे. शेतक-याच्या हातात पैसा यायचा. गरिबांना काम मिळायचे. जनावरांची खरेदी-विक्री व्हायची. कुस्त्याचे मैदान भरायचे. अनेक मल्लांना आपली कुस्ती दाखवायची संधी मिळायची. तमाशासारख्या लोककलांतून लोकांचे मनोरंजन व्हायचे. अंगावर नवीन कापड यायचे. वर्षभर कष्टलेल्या अनेक जिवांना विश्रांती मिळायची. यात्रा ज्या गावात भरत नसे ती गावे यापासून वंचित राहत असत. 'फकिरा' कादंबरीत जोगणीच्या यात्रेमुळे गावात झालेल्या बदलाचे चित्र आले नसले तरी ते अदृश्य स्वप्नात घडत असणार हे नाकारता येत नाही.

समारोप

एकूणच अण्णा भाऊ साठे यांच्या 'फकिरा' या कादंबरीत आलेली जोगणीची यात्रा ही आजच्या संदर्भात समजून घेता येते. बारा बलुतेदारांचा हा खेळ आपल्या गावात भरला जावा असे प्रत्येक गावाला वाटत असते. ज्या गावात कुशलतेने, पराक्रमाने, न घाबरता, प्राण हात घेऊन जोगणी घेऊन जाणारे तरुण असतात, तो गाव हा साधासुधा नसणार. वाटेगावात राणोजी मांग आणि फकिरा यांच्यासारखे बाप आणि मुलगा निपजतात. गावाला सुखी करण्यासाठी पराक्रम करतात. निःस्वार्थपणे जगतात. वाटेगावला पंचक्रोशीत नाव मिळते. अण्णा भाऊ साहित्यातून जोगणीची यात्रा आणि राणोजी-फकिराचे अतुलनीय शौर्य रेखाटतात. कशासाठी जगायचे याचा संदेश ही कादंबरी देते. निमित्त असले जोगणीच्या यात्रेचे मात्र यातून गावाला, समाजाला, ज्ञातीबांधवाला संकटपार करणारा फकिरा तळपत राहतो हे कसे नाकारता येईल.

'जोगणी' सारखी प्रथा एकमेकांचे शौर्य आणि ताकत अजमावणारी होती. युद्धसदृश्य आव्हान स्वीकारणारी, त्यातून प्राण गेला तरी बेहत्तर, वा शरणागती पत्करणारी प्रवृत्ती लक्षात येते. जोगणीची प्रथा त्यावेळसारखी पाळली जात नसती तरी वा तशी यात्रा आज भरली जात नसली तरी त्या परिसरातील संस्कृती साहित्यात बंदिस्त झालेली अक्षरपणे ती वाचकांना, पुढच्या पिढ्यांना लक्षात राहात असते. अशा प्रथा, परंपरा, सण, उत्सव, यात्रा, उरुस यांमधून कोणती प्रेरणा घ्यायची हे मात्र शिकण्यासारखेच आहे. इतिहासातून धडा घेतला पाहिजे आणि सांस्कृतिक व्यवहारातून समज आली पाहिजे. 'फकिरा' मधील जोगणीची यात्रा ही आजच्या पिढीला 'समज' देण्यासाठी वा येण्यासाठी उपयुक्त ठरते.

संदर्भ

१. साहित्यरत्न लोकशाहीर अण्णा भाऊ साठे निवडक वाङ्मय (कादंबरी खंड-१), चरित्र साधने प्रकाश समिती, महाराष्ट्र शासन, २०१७
२. लोकशाहीर तथा लोकलेखक अण्णा भाऊ साठे संदर्भ ग्रंथ : संपा. आसाराम गायकवाड, झेप प्रकाशन, नाशिक, १९९६
३. परिवर्तनाचा जागर : संपा. डॉ. गिरीश मोरे, निर्मिती संवाद, कोल्हापूर २०१३

आदिवासी कोकणांच्या लोकवाड्.मयातील सण उत्सवाचे प्रतिबिंब

डॉ. हेमराज बिरारीस,

मराठी विभाग प्रमुख

उत्तमराव पाटील महाविद्यालय, दहिवेल

ता. साक्री, जि धुळे

आदिवासी कोकणांच्या लोकवाड्.मयातून सण-उत्सव, विधी-परंपरा, भौगोलिकता, समाज जीवन इत्यादींचे चित्रण येते. आदिमांच्या सामाजिक जाणीवेतून लोकगीतांचा जन्म होतो. सामाजिक परंपरा या गीतांचा आत्मा असतो. दैनंदिन जीवनातील चालीरीती, रूढी-परंपरा, सण-उत्सव साजरा करतांनाही लोकगीते गायली जातात. अशावेळी या लोकगीतांतून कोकणांच्या जीवन संस्कृतीचे दर्शन घडत असते. या विषयीची गीते पुढील प्रमाणे

कनती देवनी जतरा जाव फुल गजरा.

सत्तरशिंगी देवीनी जतरा जाव फुल गजरा

या गीतातून येथील लोकमानसावर वणीच्या गडावरील सप्तशृंगी देवीचे अढळ असे श्रद्धास्थान, यात्रा, उत्सवाच्या निमित्ताने स्पष्ट होते.

मुंजदेव डुलीला व डुलीला

आशी मानी कंसरा

रासम खेळीला

कणगीम खेळीला

या गीतातून कोकणांच्या कृषीकर्मसंस्कारा बरोबर आदिवासी संस्कृतीत कनसरा मातेला दिलेले स्थान अत्यंत महत्त्वपूर्ण दिसून येते

महादेव कोठेना, राहणार वं

महादेव धवळीसागरना राहणार वं

कन्हैयालाल कोठेना, राहणार वं

कन्हैयालाल आमळीना राहणार वं

पावबा देव कोठेना, राहणार वं

पावबा देव बासरना राहणार वं

डोंग-यादेव कोठेना राहणार वं

डोंग-यादेव शेंदवड गडना राहणार वं

या लोकगीतातून तेथील स्थळनिष्ठ लोकसंस्कृती स्पष्ट होते. तसेच भौगोलिकदृष्ट्या येथील विविध स्थळांचा उल्लेख येथील देवतांच्या निवासाच्या, वास्तव्याच्या ठिकाणावरून येतो. कोकणांच्या लोकजीवनात या स्थळांबद्दल फार महत्त्व आहे.

पुढील गीतात -

याहीच्या दारी कशाची बाग वं

याहीच्या दारी नारळी बाग वं

याहीच्या दारी कशाची बाग वं

याहीच्या दारी सुपारी बाग वं

याहीच्या दारी कशाची बाग वं

याहीच्या दारी खारकानी बाग वं

साखरपुड्याच्या वेळी कोकणांच्या लोकगीतातून मुलीलासासरी दिल्यावर तेथील वैभव या गीतातून चित्रित होते. व्याद्याच्या घरी नारळ, खारीक, सुपारीच्या बाग असणेही प्रतिष्ठेची कल्पना येथे व्यक्त होतांना दिसून येते.

नवरात्र उत्सव काळात कोकणा आदिवासी घ-यादेव उत्सव साजरा करतात. या उत्सव काळात ढाक या वाद्याच्या साथीने ढाक्या भगत म्हणजेही गाणे म्हणणारे लोक रात्रीच्या वेळी लोकगीते म्हणत असतात. या गीतात खंडेराव, बहिरम देवा बदलल्या वळत्या ते

लावतात. येथे वळती म्हणजे गाण्याची गुंफन, लय. या वळत्या अत्यंत उत्साहाने म्हटल्या जातात. रात्रीच्या वेळी जागरण प्रसंगी गायिलेले असेच एक गीत कोकणा उत्सव परंपरेचे दर्शन घडविते.

खंडेराव कोठेना राहणार वं
खंडेराव जेजोरना राहणार वं
जेजोर कसाई बांधे वं
जेजोर चांदीया बांधे वं
जेजोर थांबत नाही वं
जेजोर कसाई बांधे वं
जेजोरसोनाई बांधे वं
जेजोर थांबत नाही वं
जेजोर मातीत बांधे वं
जेजोर थांबुनी जाई वं.

अशा प्रकारे जेजुरी गडसोने, चांदी, रूपे, लाकुड इत्यादीने बांधल्यावर थांबत नाही. मात्र मातीने बांधल्यावर जेजुरी गड थांबतो. म्हणजेच बांधला जातो. ही लोकधर्मी कल्पना या गीतातून व्यक्त होते. लोकजीवनात या मौल्यवान धातूपेक्षा मातीचे महत्त्व अनमोल कसेहेच या गाण्यातून व्यक्त होत असते. मातीही आदिमाता व खंडोबा हा आदिमातेचा पुत्र म्हणून कोकणा आदिवासींच्या जीवनात लोक देवते बरोबरच मातीचे महत्त्व विशद होते.

अशा अनेक लोक गीतांमधून कोकणांचा जीवन विषयक दृष्टीकोन दैववादी, निसर्गशरण असला तरीतो नेहमीच व्यापक व सर्वसमावेशक असा आहे. साधी जीवन सरणीहे लोकजीवन वैशिष्ट्ये त्यांच्या लोकगीतांच्या वर्णनातून व्यक्त होतात.

कोकणा आदिवासींच्या लोककथांमधूनही कोकणांच्या समाज जीवनाचे प्रतिबिंब पहावयास मिळते. त्यांच्या सण उत्सव काळात सांगितलेल्या लोककथा मानवी वृत्ती प्रवृत्तीचे दर्शन घडवतात. आदिवासींच्या लोक जीवनात महादेव, पार्वती, खंडेराव बानू म्हाळसा या देवतांबद्दल कमालीचा श्रद्धाभाव व्यक्त होतांना दिसून येतो.

कोकणांच्या डोंग-यादेवनी कथा, पावरीना जन्म, तीनदेव खंडेरावना जन्म, म्हाळसाना जन्म, सुर्यना लगीन, कनसरीनी पूजा या सारख्या लोककथांमधून कोकणांचा जीवन विषयक दृष्टीकोन चित्रितहोतो.

डोंग-यादेवनी कथा, या कथेत शंकर पार्वती आपल्या गणपती व कार्तिक या मुलांना पृथ्वीला प्रदक्षिणा जो प्रथम करेलतो बुद्धीमान असे सांगतात. या आशय सुत्राप्रमाणे गणपती आपल्या आईवडिलांना प्रदक्षिणा घालतो. तोजिकतो व कार्तिकहा आजन्म प्रदक्षिणा मारण्यास गेला व त्याचे वास्तव्य डोंगरात राहीले असा समज आदिवासी समाजाचा झाला. तो आजही कायम आहे. याच श्रद्धेतून आदिमांचा डोंगरद-यातील संघर्ष महत्त्वपूर्ण ठरतो. कार्तिकच्या जीवन संघर्षात आदिमांच्या जीवन संघर्षाचे मुळस्वरूप आहे. या विचार कल्पनेतून देव कल्पना उदयास येतात. कार्तिक हा आदिवासींचा देव असूनत्याचे वास्तव्य डोंगरात आहे. डोंग-यादेव उत्सव केल्यानेतो दर्शन देतो. सर्वांचे संरक्षण करतो, सुखी करतो, इच्छीतफल देतो अशा कल्पना आदिमांमध्ये निर्माण होतात. निसर्गाबद्दलचा श्रद्धाभाव, देव दैवत कल्पना, सण उत्सव प्रियता इत्यादी जीवन वैशिष्ट्येहीच कोकणांच्या लोकसांस्कृतिक जीवनाचे विशेष ठरतात.

आदिवासी कोकणांच्या म्हणी, वाक्प्रचार, उखाण्यातून लोक जीवनाचे प्रतिबिंब उमटत असते. या समाजाच्या रूढी परंपरांचे, श्रद्धासंकेतांचे चित्रण त्यांच्या लोक भाषेद्वारे होत असते. समाजाच्या निर्माण केलेल्या नियमनाचे पालन हे करावेच लागते. यासाठीच या लोकोक्ती निर्माण झालेल्या असतात. पळसाला पानेतीनच या म्हणीतील अनुभव सर्वत्र सारखाच असतो. तशी व्हळीनी बोंब तीन रोजही म्हणही सर्वत्र रूढ दिसते. कोणत्याही गोष्टीचा बोलबाला हा फार काळ टिकत नसतो. लोक कालांतराने विसरतात. हा समाजानुभव या अशा कितीतरी म्हणीतून व्यक्त होतो.

जसे -

कुणबी दिवाळीला शाना.
तीथ गयी नि भित पुज.
काळमं तेरावा महिना.
हंडीमं दाना नि भिल उताना.
ज्याना हातम ससा तो पारधी.

या अशा म्हणीतून समाज जीवनातील अनुभव व्यक्त होतात. या म्हणी वास्तव परिस्थितीसहसमाजातील जळजळीतसत्याचेही चित्रण करतात. सभोवतालाचे दर्शन अशा म्हणीतून सतत घडत असते.

कोकणांच्या म्हणींप्रमाणे वाक्प्रचारही सामाजिक रीतीरिवाज, प्रेम, विरोध, उपहास, उपदेश इत्यादीचे दर्शन घडवितात. जातीवाचक, निसर्गवाचक, पशु पक्षी, प्राणी आदिचा उल्लेख करीत जीवनाला दिशा देतात.

कुणबी देवला व्हत नही - कृतघ्नपणा

आगीनमैथीननिंघीनी फोफाटामा पडा - कचाट्यात सापडणे

गायवर घोडा, सयड्यानी धाव वडांगप, घरनाढोरं कोंडाडामा घालं, या सारखे कितीतरी वाक्प्रचार दैनंदिन जीवनातील अनुभव व्यक्त करतात. व्यक्ती जीवनाला चांगल्या वाईटा बद्दलचे ज्ञान देतात. परिस्थितीचे गांभीर्य चित्रित करण्यासाठी या म्हणी वाक्प्रचाराचा उपयोग करून एकमेकांशी संवाद साधला जात असतो.

अशा प्रकारे कोकणाच्या लोकवाड्मयातून आदिम जीवनाचे, संस्कृतीचे चित्रण येते. लोकभाषेतील हे लोकवाड्मय मानवीमूल्य, नीती तत्वाचे, रूढी - परंपरा, सण - उस्तव इत्यादीचे दर्शन घडविते.

संदर्भ -

- १) सहस्रबुद्धे पु.ग., "महाराष्ट्र संस्कृती", कान्तिनेन्टल प्रकाशन पुणे, प्रथमावृत्ती १९७९.
- २) सावंत उषा व्ही., 'खानदेशातील स्त्री गीते एक चिकित्सक अभ्यास', सिमा प्रकाशन पुणे, प्रथमावृत्ती २०१४.
- ३) भागवत दुर्गा, लोकसाहित्याची रुपरेखा, वरदा बुक्स पुणे.
- ४) बिरारीस हेमराज, 'साक्री तालुक्यातील आदिवासी कोकणा जमातीच्या लोकवाड्मयाचा लोकसांस्कृतिक अभ्यास' अप्रकाशित शोधप्रबंध.

सण उत्सवामधील महिलांची भूमिका व योगदान

प्रा.डॉ.माधुरी गोपाळ तानवडे

आर्ट्स अँड कॉमर्स कॉलेज
कासेगांव, ता.वाळवा, जि.सांगली,
जी-2, घेवारे कॅपीटल,
एस.टी.स्टॅन्डजवळ, सांगली

माणूस समाजप्रिय आहे. तसा उत्सवप्रिय आहे. दैनंदिन व्यापातून विश्रांती मिळावी, सर्वांनी एकत्र यावे, आनंदाचे क्षण साजरे करावेत यासाठी तो सण उत्सव साजरे करतो, देवळात जातो. प्राचीन काळापासून ही मंदिरे सामाजिक व सांस्कृतिक चळवळींची केंद्र ठरली आहेत. मानवी जीवनाचा सांस्कृतिक व संवेदनशील असा अविभाज्य भाग म्हणून सण उत्सवांकडे पाहिले जात आहे. धार्मिक, सामाजिक, भावनिक, सांस्कृतिक या चतुःसूत्रीवर हे सण उत्सव आधारलेले आहेत. या सर्वांना शास्त्रीय, वैज्ञानिक, कौटुंबिक अधिष्ठानही आहे. कौटुंबिक सदभावनेतून हे सर्व सण उत्साहाने साजरे केले जातात. हे खरे असले तरी या उत्साहस्रोताचा मुख्य धागा स्त्री आहे. परंपरा जोपासण्यामागे तिचे योगदान मोलाचे आहे.

सर्वांनी एकत्र यावे, उत्सव साजरे करावे या निमित्ताने दानधर्म, देवपूजा करावी, गोडघोडाचे जेवण करावे या हेतूने हे सण आपण करतो. आपली संस्कृती पुरुषप्रधान असली तरी सण संस्कृतीचे केंद्र मात्र 'स्त्री' च आहे. कारण सण करायचा की नाही ? तो कसा करायचा ? त्यात इतरांना सहभागी करायचे की नाही ? आपण त्यात किती रस घ्यावयाचा ? असे अनेक प्रश्न यातून उपस्थित होतात. किंबहुना सणाचे पर्यवसान आनंदात करायचे की दुःखात हे सर्वस्वी तिच्या भूमिकेवर अवलंबून असते. मागच्या पिढीकडून पुढच्या पिढीकडे संस्कृतीचं संक्रमण करण्यापासून नव्या जुन्याचा समन्वय साधून ते स्वीकारण्यापर्यंत तिचीच भूमिका महत्वाची असते. संगोपन, स्वीकृती, समन्वय आणि संक्रमण हे तिच्या भूमिकेचे चार आयाम ठरतात.

आमच्या काळात असं होतं, आता काही राहिलंच नाही, त्यातलं असा अंगझटकूपणा करण्यापेक्षा मागचं जतन करून नव्याशी सांधेजोड करणं तिला क्रमप्राप्त ठरतं आणि ती ते करतेही. पूर्वी वाडा संस्कृती होती. एकत्र कुटुंब पद्धतीत नातेसंबंधाची वीण घट्ट ठेवण्याचं काम हे सणसमारंभ करायचे. 'सून' या नात्याने घरात आलेली 'ती' नात्यांचा हळूवार गुंता 'गोफ विणू बाई गोफ विणू' म्हणत विणत रहायची मंगळागौरीपासून प्रापंचिक सुखदुःखाबरोबर झिम्मा फुगडी खेळत रहायची. पहाटेच्या जात्याच्या घरघरीबरोबर तिची ओवी फुलायची. वर्षभरात येणारे जाणारे सण, हादगा, सणवार तिच्या खेळातून गाण्यातून साकारत जायचे. कारल्याचं बी पेरण्यापासून सासरच्या मंडळीचं उष्ट काढण्यापर्यंत लांबर जाणारा तिचा माहेर गमनाचा प्रवास, नणंदा भावज्याचे रुसवे फुगवे, सासूबरोबर वेगळं राहताना वाटणीचा सौदा ते वेडा नवरा कपाळी आला म्हणून नशीबाला बोल लावण्यापर्यंतची तिची मानसिकता या साऱ्या भूमिका ती जगताना दिसते.

गुढीपाडव्यापासून रंगपंचमीपर्यंतच्या प्रत्येक सणाला ती महत्व देते. त्यात तिची भूमिका अग्रगण्य असते. चैत्र पाडव्याला नववर्षानिमित्ति तिची विजिगीषु वृत्तीच जाणवते. हळदीकुंकवात दान देताना ती उदार 'यक्षिणी' असते. वासंतिक नवरात्रात देवीकडे कुटुंबाच्या सुखाची याचना करताना ती 'प्रार्थिनी' असते. रामनवमीला 'रामलल्ला' ला अंगाई गाताना ती 'ममतेचा सागर' असते. हनुमान जयंतीला हनुमंताला जोडवताना ती 'वात्सल्याचा आगर' असते. हे राम, कृष्ण, मारुती तिच्या घरात पदर धरून वावरत असतात. अक्षय्यतृतीयेला ती कुटुंबकल्याणी असते. वटसावित्रीला ती पतिप्राण याचिनी असते. आपल्या प्रमाने मृत्युवरमात करून पतीला सप्तजन्माच्या बंधनात गुंतवणारी 'स्नेहपाशिनी' असते. तारिणी, संगिनी, मोहिनी, दामिनी असते. एकादशीला ती वामांगीरुक्मिणी असते. मंगळागौरीचे खेळ खेळताना ती मुक्ता असते. नागपंचमीला ती भगिनी असते. त्रिपुरीला ती शक्तीदायिनी होते. संक्रांतीला सुहासिनी मधुभाषिणी, गीताजयंतीला पतीजीवनरथाची सारथी होते. रथसप्तमीला तेजोपासिनी तर होळीला अनिष्टनाशिनी होते. रंगपंचमीला ती इंद्रधनुष्यीनी होते.

प्रत्येक सणाला तिची भूमिका बदलत असते. हरेक सण तिच्यातल्या सृजन व सर्जनशील भूमिकेला आव्हान असतो. या परंपरा नि उत्सव तिच्या मुक्त अभिव्यक्ती स्वातंत्र्याचे जिवंत स्रोत आहेत. ही वाडा संस्कृती म्हणजे तिच्या हक्काचं व्यासपीठ आहे. या सणसमारंभाच्या निमित्ताने एरवी चूल-मूल यात बंदिस्त असणाऱ्या तिला एरवीपेक्षा जास्त मोकळेपणा मिळतो. सासरच्या सहासूरांच्या कचाट्यातून सुटका होऊन खिनभराच (काही क्षणच) स्वातंत्र्य उपभोगायला मिळते. मंगळागौर, नागपंचमी, गौरीगणपती, हादगा हे सण तिच्या अभिव्यक्ती

स्वातंत्र्याची पर्वणी ठरतात, म्हणून तर समारंभात तिचा उत्साह ओसंडून वाहतो. एरवी पतीसमोर बोलताना संकोचणारी ती सरितेसारखी अवखळ बनते. सणाच्या आधीची तयारी, सगळ्यांची धावपळ, कामाची वाटणी, त्यातले गोड खटके, लटके, रुसवे, फुगवे, मुलांचे कुतूहल, खरेदीतला उत्साह, जमा-खर्चाचा ताळमेळ घालताना होणारी फजिती, शिल्लकेतले पैसे परतीच्या बोलीवर घालणे, सारेच उत्साहाने भारलेलं. महिलांची भूमिका सर्वसमन्वयी प्रेरकाची.

जुन्याबरोबर नवं स्वीकारून दोन विरुद्ध संस्कृतींची सांधेजोड घालताना नऊवारी, पाचवारीपासून लेहंगा, चनियाचोळीपर्यंतची वाटचाल तिच्या समन्वयवादी भूमिकेचे समर्थन करते. दोन परस्पर विरोधी संस्कृतीमध्ये सुसंवादनिर्माण करण्याचे काम ती करते. या सण उत्सवातच ती आपलं हरवलेलं सौख्य शोधत राहते. गौराईच्या रुपात तिला तिची आईच भेटते. तिला निरोप देताना ती व्याकुळ होते. भाऊबीजेला भावाला भेटायला आतुरते. त्याने दिलेल्या ओवाळणीचे अप्रुप शेजारणींना तोंड भरून सांगत राहते. मंगळागौर येताच हरवलेलं बालपण पुन्हा अनुभवते. प्रसंगी 'सासरच्या वाटे कुचकुच काटे, माहेरच्या वाटे मखमल दाटे' अशी तक्रार करण्याचेही धाडस करते. लेकीला माहेर मिळावं म्हणून सासरी नांदणारी ही मधूनमधूनहोणारी कुरबुर, धुसफुस विसरून एकमेकींना आधार देते. गणपतीच्या स्वागताला आतूर होते तर तो जाणार म्हणताच अस्वस्थ होते. घरातले पावित्र्य, एकोपा, सौख्यसमृद्धी राखण्यासाठीच ती सणसमारंभ मोठ्या उत्साहाने साजरे करते.

सणवार, व्रतवैकल्य या गोष्टी आपल्या वेवाहिक जीवनाच्या व्यवस्थेचा भाग आहेत म्हटल्यावर सर्वच महिलांनी यात आपल्या वाट्याला येणाऱ्या सर्वच भूमिका, नाती प्रांजळपणे निभावलेली दिसतात. किंबहुना ही नाती त्यांच्या अस्तित्वाचा पाया होती. कोणत्याही प्रसंगाला तोंड देण्याचे सामर्थ्य तिला या भूमिकांमधून मिळालेले दिसते. आज हे पारंपारिक चित्र बदलले असले तरी संस्कृती व संस्काराचा पाया बदललेला नाही. पूर्वीची एकत्र कुटुंब पद्धती बदलली, वाडा संस्कृती संपली, खेड्यांचे शहरीकरण झाले. खेड्यांतील स्त्री बचतगटाच्या माध्यमातून कमावती झाली. स्त्री-पुरुष समानता, स्त्री स्वातंत्र्य, स्त्रीमुक्तीचे वारे वाहू लागले. सणांमागच्या भूमिका बदलल्या. जुन्या परंपरांना नवे संदर्भ आले. सासर माहेर या संकल्पना बदलल्या. सासुरवास, तिथे सामावून जाण्यासाठी तडजोड करणं, छळ सोसणं ह्या गोष्टी राहिल्या नाहीत.

जुन्या परंपरातच नवे शोधण्याचा प्रयत्न सुरू झाला. बदल्या काळानुसार जुने टाकावे वाटते पण नवे स्वीकारताना जुन्याची पार्श्वभूमी माहित असावी लागते. नाहीतर कल्पना, श्रद्धा, विचारांचे अराजक माजते. संस्कृती दिशाहीन हाते. मात्र आजच्या सुजाण स्त्रीने जुने ठेऊन नवे स्वीकारण्याचा सूझपणा दाखला आहे त्यामुळे आजची सणसंस्कृती टिकून आहे. याबाबतीत परंपरांचे जतन, पूजन, संक्रमण करण्यात तिचे योगदान महत्वाचे आहे म्हणूनच आजची शिकलेली स्त्री लोकलमधून येताना हळदीकुंकू उरकून टाकते. घरी जमली नाही तरी विकतची पुरणपोळी आणून सण साजरा करते. सणसमारंभ साजरा करताना पर्यावरणाचे भान ठेवते. एकत्र जमता आले नाही तरी व्हॉट्सअप, फेसबुकवरून शुभेच्छांची देवाणघेवाण करते. गणपती बाप्पाची ऑनलाईन पूजा करून कर्तव्यपूर्ती करते. तिची ही सुधारित परंपरावादी भूमिका व संस्कृती जतनातले योगदान खरंच प्रशंसनीय आहे.

सुखी संसाराचा मार्ग पोटातून जातो असे म्हणतात. या सणसमारंभात पक्वान्नाची रेलचेल असते. साखरफुटाणे, पुरणपोळी, गुळपोळी, श्रीखंड, बासुंदी, जिलेबी, गुलाबजाम, वेगवेगळ्या खिरी, बाजरीची भाकरी, चकली, चिवडा, लाडू, मोदक इ. एक ना अनेक पदार्थांची जंत्री लांबवेल तेवढी लांबत जाते. एरवी ऑनलाईन जेवण मागवणारा महिला वर्ग सणवारी पंचपक्वान्नाचे जेवण करताना प्रचंड उत्साही असतो. 'घेता किती घेतील दो करानी' अशी खाणाऱ्यांची स्थिती होते. साखरभातापासून विविधरंगी भाज्यांचा नैवेद्य शाकंभरीपुढे सजतो. अशावेळी ती अन्नपूर्णा होऊन सर्वांना तृप्त करते. सुदैवाने भारतीय महिलांनी आपले गृहिणीपण अद्याप टिकून ठेवले आहे. म्हणूनच आज अमेरिकेत गेलेली आमची सून तिथेही गणपतीला मोदकाचा नैवेद्य दाखवते. ऋषिपंचमीला उपवास करते आणि तिथेही मातीच्या बैलाची पूजा करते.

संस्कृती तारकाची भूमिका पार पाडताना तिचे हे संस्कारी मन पाश्चात्य परंपराच्या त्सुनामीतही आपले अस्तित्व टिकवून ठेवते. एकीकडे चंद्रावर जाणारी स्त्री कौतुकाचा विषय बनते. त्याचवेळी नऊवारी साडी नेसून वड पूजायला जाणारी स्त्री अप्रुपाचा विषय ठरते. किती आधुनिक झाली तरी सणसमारंभातला तिचा उत्साह वाखणण्याजोगा असतो म्हणूनच संस्कृतीची रक्षक म्हणून तिची भूमिका महत्वाची ठरते. सण उत्सव हे भारतीय परंपरेचा प्राण आहेत. गुढीपाडव्यापासून होळीपर्यंत हिंदू सणाची ही मालिका पाहिली की सिंधु संस्कृतीची महानता पटते. या धर्माधिष्ठित वारशाच्या जतन प्रक्रियेत महिलांची भूमिका व योगदान हा स्वतंत्र अभ्यासाचा विषय ठरतो तो यामुळेच. वरील चर्चेतून पुढील निष्कर्ष काढता येतील.

- सण उत्सवाच्या परंपरेची उत्तम जोपासक म्हणून महिलांची भूमिका महत्वाची ठरते.
- यात त्यांची भूमिका बहुआयामी असते.
- जुन्या नव्याचा समन्वयक म्हणून.
- वारिणी, तारिणी, जोपासिनी, दायिनी, स्वामिनी, भामिनी, संहारिणी, दामिनी, रागिणी, पक्षिणी, यक्षिणी, सुहासिनी, संग्रहिणी अशा असंख्य भूमिका या स्त्रीला साकाराव्या लागतात.
- सण समारंभात उत्सवमूर्ती व उत्साहमूर्ती त्याच असतात.
- एका पिढीकडून दुसऱ्या पिढीकडे या वारसा संक्रमणाचे उत्तर दायित्व निभावणे.
- संस्काराचा समृद्ध ठेवा पिढ्यान्पिढ्या सांभाळतील हे पाहणे.

या भूमिका निभावण्यात स्त्रियांचे योगदान अत्यंत महत्त्वपूर्ण ठरले आहे. हे योगदान पुढील गोष्टीत आहे.

- नात्या-नात्यातले ऋणानुबंध टिकविण्यात पुढाकार.
- पिढ्या-पिढ्यातले अंतर मिटवून एकोपा साधण्यातले कौशल्य.
- खाद्य संस्कृतीची जोपासना करण्यात.
- रुढी परंपरात नव्या जुन्यात समन्वय साधून प्रयोगशील उपक्रम राबवणे.
- स्त्री भोवतीचे अवकाश विस्तृत करून तिला नवी क्षितिजे उपलब्ध करून देणे.
- स्त्री स्वातंत्र्याचा नवा हुंकार उमटवणे.
- नात्यातले गुंते हळूवार हाताळत त्यात मायेची, स्नेहाची वीण निर्माण करणे.
- स्त्रियांच्या दबलेल्या आवाजाला मुक्त करणे.
- लहान, तरुण व वृद्धांमधल्या समन्वयाचा धागा बनणे.
- धर्म, अर्थ, कर्म, ज्ञान, विज्ञानाधिष्ठित आनंदाचे सोहळे संपन्न करणे.

एक स्त्री म्हणून महिलांचे हे योगदान अत्यंत प्रशंसनीय आहे, यात शंकाच नाही. शेवटी एवढेच म्हणेन –

शतसोहळ्याची ही जन्मदात्री, सुखसंस्कृतीची आनंदगात्री
दिपावली हीच पौर्णिमा अन, संपन्न सोलीव ही भावदात्री
सावित्री, सीता हीच अष्टसिद्धी, नवशक्ती उर्वी भवसार धात्री
ही तारिणी, धारीणी संयमाची, संस्कृतीसंगमाची ही यमुनात्री ॥

संदर्भ

1. संपूर्णचातुर्मास-भागवत , राजेश प्रकाशन , पुणे
2. संपूर्णचातुर्मास-मोहन रावळ ,रिया पब्लिकेशन, पुणे
3. लोकसाहित्य लोकसंस्कृती – डॉ.विद्या व्यवहारे
4. आर्यांच्या सणाचा इतिहास - श्री ऋग्वेदी, वरदा प्रकाशन, पुणे

हमारे उत्सव त्यौहारों तथा पर्वों को मनाने में वैज्ञानिक कारण तथा महत्व मानवी जीवन के संदर्भ में

प्रा. सौ. मानसी संभाजी शिरगांवकर

हिंदी विभागाध्यक्ष

कन्या महाविद्यालय मिरज

हमारे जीवन में त्यौहारों का महत्वपूर्ण स्थान है। त्यौहार न होते तो हमारा जीवन नीरस बन जाता त्यौहार किसी भी जाति और देश का अतीत से संबंध जोड़ने का महत्वपूर्ण साधन है। जीवन जीते समय आने वाली कठिनाईयों समस्याएं तनाव और पीड़ा को हम त्यौहारों के समय भूल जाते हैं। हमारे देश में मनाए जानेवाले त्यौहारों में ईद, बड़ा दिन, दशहरा, दीपावली, होली, वसंत पंचमी, कृष्णा जन्माष्टमी, रामनवमी, रक्षाबंधन भैया दूज आदि राष्ट्रीय पर्व में - गणतंत्र दिवस स्वतंत्रता दिवस गांधी जयंती आदि।

हमारे त्यौहार और उनके वैज्ञानिक महत्व और कारण के बारे में जान ले लेंगे। जब सूर्य उत्तरायण में होता है तो पूरा का पूरा वातावरण उत्सव भरा होता है। मकर संक्रांति एक उत्सव है। और सूर्य की जब दक्षिणायन गाती होती है तो व्रतों का माहौल बन जाता है। श्राद्ध, कर्म, और पर्व यह हमारे कर्म हैं। श्राद्ध कर्म के पर्व व्रतों का पालन किया जाता है। और वह हमारा कर्तव्य भी है लेकिन इन कर्तव्यों का वैज्ञानिक आधार यह है, कि उत्तरायण सूर्य

शरीर मन और वातावरण में विकार उत्पन्न हो सकते हैं। इसी बीच अमावस्य के समय पूर्णिमा सूर्यग्रहण, चंद्रग्रहण और अन्य खगोलीय घटना के अनुसार व्रत और उत्सव का उल्लेख मिलता है।

हिंदू सनातन धर्म के सभी उत्सव और व्रत ब्रह्मांड की खगोलीय घटना धरती के वातावरण, मनुष्य के मनोविज्ञान तथा सामाजिक कर्तव्य और ध्यान करने तथा मोक्षप्राप्ति के उचित समय को ध्यान में रखकर निर्मित किए गए हैं। उचित समय से किए जानेवाले उत्सव और व्रत से जीवन के सभी संकटों से मुक्ति मिल सकती है। अनुचित तरीकों के नियम मनाने में धर्म की हानि होकर हमारा जीवन कष्टमय हो सकता है और यह उत्सव का कोई महत्व भी नहीं होता।

कर्तव्यों का विवेचन धर्मसूत्र तथा स्मृतिग्रंथों में मिलता है। वेद, पुराण, गीता और स्मृतिग्रंथों में चार पुरुषार्थ जैसे - धर्म, अर्थ, काम मोक्ष को ध्यान में रखते हुए हर एक हिंदू या आर्य को कर्तव्य के प्रति जागृत रहना चाहिए।

कर्तव्यों का पालन करने से मन और घर में शांति मिलती है जिसके कारण मोक्ष और समृद्धि के द्वार खुलते हैं। कर्तव्यों के कई मनोवैज्ञानिक, सामाजिक, आध्यात्मिक कारण और लाभ हैं। और

मनुष्य लाभ के लिए इन कर्तव्यों का पालन करता है। जीवन के सच्चे रास्ते पर चलने लगता है। दुख है तो उसे दूर करने या कम करने का उपाय भी कर्तव्य ही है।

कर्तव्य में प्रमुख है - संध्यापासना, व्रत, तीर्थ, उत्सव, सेवा, दान, यज्ञ और संस्कार है। भारत के प्रत्येक समाज या प्रांतों में अलग-अलग त्योहार उत्सव, पूर्व, परंपरा और रीति-रिवाज हो चले आ रहे हैं। लेकिन उन त्योहार और उत्सव को मनाने का महत्व अधिक है। जिनकी उत्पत्ति स्थानिक परंपरा व्यक्ति विशेष या संस्कृति न होकर जिनका उल्लेख वैदिक धर्मग्रंथों, धर्मसूत्रों और आचारसंहिता ऐसे कुछ पर वह और उनके मनाने के अपने नियम भी है इन पर्व में सूर्य, चंद्र की संक्रांतियों और कुंभ का अधिक महत्व है। सूर्य संक्रांति में मकर संक्रांति का महत्व अधिक माना गया है।

मकरसंक्रांति -

सूर्य को ब्रह्मांड की आत्मा माना जाता है। वर्षों में 12 संक्रांति होती है। जिसमें से मकर संक्रांति का ही अधिक महत्व है। मकरसंक्रांति पूरे भारत में मनाई जाती है। यह सूर्य आराधना का पर्व है। जिसे भारत के अलग-अलग प्रांतों में अलग-अलग नामों से जाना जाता है। इसी वर्ष से और नववर्ष की शुरुआत मानी जाती है। जब कि सूर्य दक्षिणायन से उत्तरायण में गति करने लगता है। इसे समाज भी कहा जाता है। इस दिन से सूर्य मकर राशि में गमन करने लगता है। इसलिए इसे मकर संक्रांति कहते हैं।

भारत के अलग-अलग प्रांतों में अलग-अलग ढंग से मनाते हैं लेकिन इन सभी के पीछे मूल उद्देश्य सूर्य की आराधना करना है। मकर संक्रांति को पतंग उत्सव तिल उत्सव आदि नामों से भी जाना जाता है।

इस दिन पवित्र नदी में स्नान करने का, तिल गुड़ खाने कि तथा सूर्य को अर्घ्य देने का महत्व है और इसी दिन से दिन धीरे-धीरे बड़ा होता है। यह दिन दान और आराधना के लिए महत्वपूर्ण है। मकरसंक्रांति से सभी प्रकार के रोग और दुख मिटने लगते हैं। माहौल का वातावरण भी पूर्णतया शुद्ध हो जाता है।

कुंभ का मेला -

हिंदू धर्म में कुंभ के मेले का बहुत महत्व है। वेदों के अनुसार यही एकमात्र मेला, त्यौहार और उत्सव है। जिसे सभी हिंदुओं को मिलकर मनाना चाहिए। यह परंपरा वैदिक युग से चली आ रही है। जब ऋषि और मुनि किसी एक विशेष काल में नदी के किनारे जमा होकर धार्मिक दार्शनिक और अध्यात्मिक रहस्य पर विचार करते थे। यह परंपरा आज भी कायम है। कुंभ का आयोजन प्रत्येक 12 साल में 4 4 बार किया जाता है अर्थात् हर 3 साल में एक बार चार अलग-अलग स्थानों पर लगता है। जब कि पूर्ण कुंभ हर 12 साल बाद महाकुंभ मेला भी हर 144 साल बाद केवल इलाहाबाद में लगता है।

होली

होली मनाने के वैज्ञानिक कारण होली एक त्यौहार या परंपरा ही नहीं है बल्कि यह एक पर्यावरण से लेकर आपकी सेहत के लिए भी महत्वपूर्ण है। पहले हम हमारे पूर्वजों का शुक्रगुजार करना चाहिए कि उन्होंने वैज्ञानिक दृष्टि से उचित समय में होली का त्यौहार मनाने की शुरुआत की। लेकिन होली त्यौहार की मस्ती इतनी अधिक होती है कि लोग वैज्ञानिक कारणों से अनजान होते हैं।

होली का त्यौहार साल में ऐसे समय पर आता है जब मौसम में बदलाव के कारण लोग नाउम्मीदें और आलसी बनते हैं। शरीर में कुछ थकान और सुस्ती महसूस होती है जो प्राकृतिक है। इस सुस्ती को दूर भगाने के लिए लोग फाग के इस मौसम में न केवल जोर से गाते हैं बल्कि बोलते भी जो थोड़ा जोर से है। इस मौसम में बजाया जाने वाला संगीत भी बेहद तेज होता है।

यह सभी बातें मानवीय शरीर को नई ऊर्जा प्रदान करता है। इसके अतिरिक्त रंग और अबीर जब शरीर पर डाला जाता है तो इसका इसपर अनोखा प्रभाव पड़ता है।

होली पर शरीर पर ढाक के फूलों से तैयार किया गया रंगीन पानी विशुद्ध रूप में अबीर और गुलाल डालने से शरीर पर इसका सुकून देने वाला प्रभाव पड़ता है और यह शरीर की ताजगी प्रदान करता है। गुलाल या अबीर शरीर की त्वचा को उत्तेजित करते हैं। शरीर के आयन मंडल को मजबूती प्रदान करते हैं। स्वास्थ्य ठीक तथा सुंदरता में निखार लाते हैं। शरद ऋतु की समाप्ति और वसंत ऋतु के आगमन का यह काल पर्यावरण और शरीर में बैक्टीरिया के वृद्धि को बढ़ा देता है। लेकिन जब होली जलाई जाती है तो उससे करीब 145 डिग्री फारेनहाइट तक तापमान बढ़ता है परंपरा के अनुसार जब लोग जलती होली की परिक्रमा करते हैं तो होली से निकलता ताप शरीर और आसपास के पर्यावरण में मौजूद बैक्टीरिया को नष्ट कर देता है और इस प्रकार यह शरीर तथा पर्यावरण को स्वच्छ करता है।

दक्षिण भारत में जिस प्रकार होली मनाई जाती है। अच्छे स्वस्थ को प्रोत्साहित करती है। होली के दहन के बाद इस क्षेत्र के लोग होलिका की भुजी आग की राख को माथेपर विभूति के तौर पर लगाते हैं और अच्छे स्वास्थ्य के लिए वे चंदन तथा हरी कोपली और आम के वृक्ष के बोर को मिलाकर उसका सेवन करते हैं। रंगों से खेलने से स्वास्थ्य पर इसका सकारात्मक प्रभाव पड़ता है। क्योंकि रंग हमारे शरीर पर या मानसिक स्वास्थ्य पर कई तरीके से असर डालते हैं। होली के मौके पर लोग अपनी घरों की साफ-सफाई करते हैं। जिससे धुत गर्द मच्छरों और अन्य कीटाणुओं का सफाया हो जाता है। एक साफ-सुथरा घर आमतौर पर उसमें रहने वालों का सुखद अहसास देने के साथ ही सकारात्मक ऊर्जा भी प्रवाहित करता है।

अन्य उत्सव गणेशोत्सव, नवरात्रि, शिवरात्रि, वसंतपंचमी, विजयादशमी और दीपावली का भी महत्व है। कृष्ण अष्टमी, रामनवमी और बुद्धजयंती आदि हैं। हमारा देश अनेकता में एकता का अद्भुत संगम है कभी हिंदुओं की दीपावली दशहरा या होली तो कभी मुस्लिमों की ईद आदि रूप में चहल-

पहल रहती है । यह सभी त्यौहार एक विशिष्ट अर्थ एवं उद्देश्य के लिए होते हैं । जिसके कारण उनकी महत्वता युगो युगो से बनी रहती है ।

निष्कर्ष -

त्यौहारों का धार्मिक, सांस्कृतिक, सामाजिक और आध्यात्मिक हर एक दृष्टि से विशेष महत्व है । हमारे त्यौहार हमारी संस्कृतिक विरासत और हमारा गौरव है । त्योहार सामाजिक एवं राष्ट्रीय एकता बनाए रखने में महत्वपूर्ण भूमिका निभाता है । और लोगों को एकता संदेश देता है ।

संदर्भ ग्रंथसूची

1. व्रत पर्व और त्यौहार, राजेश शर्मा
2. हमारे त्यौहार और उत्सव, प्रकाश नारायण नाटाणी
3. संघ उत्सव ,प्रभात प्रकाशन