

Environmental Rituals of India: Could it be applied to Save the Environment?

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ABSTRACT

The liturgy of the people is practiced in order to drive out their fear and to bring peace to the lives them and their own families. The contribution of people in the activities of observing different types of rituals furnishes the verities of observable types of ceremonies of the people of various communities of different states of India. This article focuses on the scientific causes of the performances of the rituals of the people of different places in India. It also contributes to the benefits of observation of different types of ceremonies by the people and their effects on them and their families. This study also provides the overviews of types of environmental ingredients, which are used by the people and also clarifies about the hidden reasons whatever lies between them. This article sketches the overall scenario of various ceremonial performances of the people of different communities of different states of India.

1. Introduction:

Most of the major activities of the people falls a great impression on the lives of them and on their social- cultural activities also. The performance of the ceremonial activities of the people of various communities of different places of India supplies major information about the verities of observance ceremony and also about the usage of environmental quantities of ingredients which are very essential to complete the particular ceremony them with love and respect. This study provides various types of information about the reasons why they perform this type of ritual and about the usefulness of environment ingredients. It also denotes the details of the activities of the people at time and the proper way of performance of various rituals. Though people observe more verities of rituals, but the rituals which are performed relating to the environment are discussed here. This study shows the types of environmental rituals which are performed by the people and provides different types of social or educational messages to protect the environment and to nourish also through the activities of ceremony. It also elucidates the process of saving environment through the observation of environmental rituals.

Kud Ritual of Jammu & Kashmir and Environmental message: The *Kud* dance, which is performed by the local people of Jammu's middle mountain ranges, is essentially a ritual to honor the *Lok Devatas* or the Gods of the people. The Gods are occasionally also referred to as *Gram devatas* meaning the Gods of the village. It doesn't matter what, the gods may be called; the real motive is to thank the endless power for protecting the life of the people, their crops and cattle, and also their children. Thus, the participants of this ritual are usually farmers who thank God for defensive them against all sorts of natural calamity. That is why; this is also a ritual that takes place as a festival for the successful harvesting of the crops, especially the maize. It's a ritual that is directly related to the celebration of the successful harvesting of maize. So, a ritual has birth due to agricultural practicing i.e. the fruit of nature is cultivating by human and human ritual.

Ritual with *Bacha Nagma* dance of Kashmir and Environmental message: The history of the dance says that the dance form advanced a few years ago as a dance that is being carried out in the course of the harvest season to celebrate the joy of harvesting.

Ritual of *Kinnauri Nati* Dance of Himachal Pradesh and Environmental message: *Kinnauri Nati* refers to the traditional dance of the *Kullu* district of Himachal Pradesh. Reaping and harvesting are being celebrated collectively with this dance. This dance has main two purposes, i.e. it welcomes the coming of the New Year and it is also a sign of wealthy harvest.

Ritual with *Minjar Mela* and Environmental message: The *Minjar* fair is a vital event in the lives of the people of *Chamba* and it's far celebrated with great zeal and exuberance. An agricultural festival, the *Minjar* fair is an event of pleasure and prosperity. He celebrated to welcome by the people who greeted him with a bundle of paddy and maize. In recent times, the fair organized as soon as the younger paddy and maize shoots emerge from the soil. Coconut, seasonal fruits, and *Minjar* made from a sheaf of paddy and golden silk wrapped in the purple material are offered to God.

Ritual of *Jhumur* Dance of Baluchistan and Multan and Environmental message: *Jhumur* is known for its liveliness and enthusiasm. The dance recreates animal movements, the field of plowing, seed sowing, and harvesting and different such as events in the overall performance.

Ritual of *Lohri* festival of Punjab and Environmental message: *Lohri* is a festival of zeal, verve and marks the fruit of chilly winter. In the genuine spirit of the Punjabi tradition, men and women perform attack a great significance to *Lohri*, the festival with feasts and foods. Symbolize a prayer to *Agni* for abundant plants and property. The jubilation at a bound, full harvest turns into the purpose of the celebration of *Lohri*.

Ritual with *Dhamal* dance Gurgaon and Environmental message:

Dhamal is a folk dance form in Haryana whose source is attached, back to the times of the Mahabharat. It is said that people perform this dance every time their crop is ready for harvesting.

Ritual with *Loor* dance (month of *Phalguna*) of Haryana and Environmental message: This dance marks the arrival of the high-quality spring season and with it the sowing of Rabi crops in the farms.

Ritual with *Daph* Dance of Haryana and Environmental message: *Dhaph* dance is also a seasonal dance connected with the harvest and spring. It depicts the blissful emotions of the farmers.

Ritual with *Phag* dance of Haryana and Environmental message: *Phag* dance is a seasonal dance through which agricultural people explicit their joy and vigor. In the month of February- March, they have a touch of entertainment between sowing and harvesting. The crops are developing properly, the spring is on and the agricultural folks specific themselves through music and dance.

Ritual with *Mayur Nrity* or Peacock Dance of Uttar Pradesh and Environmental message: This dance is performed during the monsoon season and celebrates the greenery that arrived with rain. There are numerous ancient folks and tribal dances, many are constantly being improved.

Ritual with *Ganga Dussehra* of Uttar Pradesh and Environmental message: In June people devoted to the heavenly waterway Ganga, which is going about because the lifestyle saver of the general populace in here, the celebration is very anticipation.

Ritual with *Lohri* rituals of Haryana & Punjab and environmental message: For the people of Haryana and Punjab, the *Lohri* festival holds great significance as it indicates the season of harvesting and the end of the winter season in Punjab. This festival is celebrated on 13th January of every year. It is associated with the harvesting of Rabi crops in India. A special significance attached to this festival as on that day the sun enters the zodiac (*Rashi*) of *Makar* (Capricorn) is considered as auspicious as it carried out a good fresh start. People gather at a place and prayers are offered for abundance and prosperity and give a special environmental message to the entire society. *Lohri* fills the sensitivity among the people towards the environment and culture. The main message behind this festival is the value of togetherness. Thus, crop harvesting is the basic content of this ritual.

Worship of *Konda Devata* of Andhra Pradesh and Environmental Approach: The forest and tribal believe that their gods and goddess take habitat in the forest and they consider hills and forests also as their sacred complexes. They propitiate the forest and hill gods and goddesses properly with a view to getting protection from wild animals, Snakes, and natural calamities. So, the protection of ritual is the basic philosophy here.

Ritual of *Joon Beel* Fair of Assam and Environmental approach: The word *Joon Beel* is an Assamese word, which terms for the Moon and a wetland respectively. The cause behind this name a large natural water body is shaped like a crescent moon. It has been started after the 15th Century AD by the *Ahom* kings to discuss the prevailing political situations. It is a three-day annual indigenous community fair of the *Tiwa* community held during the middle of January month at a historic place named *Dayang Belguri* at *Joon Beel*, 3 km away from *Jagiroad* in *Morigaon* district of Assam and 32 km away from the State capital Guwahati. To pray for Promoting harmony and brotherhood among the various tribes and communities in North-East India, fire worship is performed

before starting the fair. Apart from this worship, Community fishing in the *Joon Beel* held before the fair. This historical fair is characterized by a huge and vibrant bazaar. Exquisite traditional dance and music can also be witnessed there, performed by the various tribes. This fair draws the impact of the environment on community life and vice versa. Before the starting of the fair, the *Gobha* king offered a prayer to their God *Fa Mahadew* at the *Dewsal* temple. Various tribal communities around the *Beel* i.e. *Tiwa*, *Khasi*, *Jayantiya*, *Karbi* went down the hills with their indigenous products and exchange their artifacts and basic articles of necessity with the local folks of the plains in a barter system. The people of the hills brought various types of Herb spices, fruits, handicrafts, ginger, etc. to exchange them with that types of food which cannot be grown on the hill like rice, cakes, and other foodstuffs. Thousands of tribal people from the different parts of Assam arrive at this beautiful fair to meet the folks of the plains for exchanging goods.

Ritual of *Vishu* Festival of Kerala Environmental message: *Vishu* festival is part of the *Onam* festival that means *Vishu* is a ritual that is celebrated during the month of April when day and night are equal. The trees, vegetation, fruits, traditional lamps, coins, and rice are used to this festival at the beginning of the morning but special flowers are used in this process of *Vishu Kani*. *Vishu* festival is also related to the environment because environmental elements are used in this festival.

Ritual of *Kua* Pujan of Haryana and Environmental message: *Kua Pujan* is a ritual of worshipping wells or places that provide drinking water to people. Among them, *Kua Pujan* is a ritual that is performed to welcome the birth of a male child by worshipping the well or a place from where they source drinking water from. *Kua Pujan* is a ritual in which women in Haryana goes to a well to pray for the well-being of their newborn child. This practice is said to be centuries old. The ritual is held after about a month of the delivery of the newborn. In that ritual, the mother of the baby worships at the Well, and gifts are exchanged between relatives and the new mother and after that function, the mother starts doing routine household works. The puja is also performed during the marriage ceremonies for wellbeing.

Ritual of *Kumbh* (pot) Mela (festival) of North India and Environmental message: It is a pilgrimage for every four years to the river Ganga. But the *Purna Kumbh* or complete *Kumbh* occurs in 12 years and a half *Kumbh* in every 6 years and *Maha Kumbh Mela* occurs every 144 years. It draws myriads of Hindus together. When Jupiter and Sun and Moon is in a specific alignment, then this festival commences. Thus the planets, universe, and Water/river are interconnected through this ritual. Due to this ritual, a river and its water become sacred to people, and the environment is attached simultaneously.

Ritual of *Kambala* Festival and Environmental message: *Kambala* festival is the biggest festival in Karnataka for the buffalo race. This festival is a unique festival across the globe. This is a rural festival that is celebrated in the wet field. Buffalo is made to race on the wet field. This festival is arranged by the small village people. This festival is participated by at least 135 to 140 buffalos which are professionally trained by the race in the wet field.

Ritual of *Ganesh Chaturthi* of Maharashtra and Environmental concern: It is the most popular festival in the country with the corresponding deity Lord Ganesh an odious idol seated on the back of a rat, in appearance like an elephant. It occurs on the fourth day of the waxing moon of *Bhadra* month (Bengali). It is basically the most important festival in Maharashtra as well as in Bengal. This festival is encouraged us to respect the Elephant and Rat because these two animals are the main attached worshipping themes of Lord Ganesh.

Ritual of *Ugadi* festival of South India and Environmental message: It is a New Year's Day festival predominantly celebrated in south Indian states of Karnataka, Andhra Pradesh, and Tamil Nadu, etc. The places are well-decorated with mango leaves, flowers, and other embellishments. The floral patterns are drawn on the floor. And savory snacks are prepared in a bid to welcome the New Year on a high note. *Neem* is bitter and jaggery is sweet. This tow-in combination is significantly accepted to indicate happiness and bitterness in life. Thus, nature-based products are the key resource of this festival. During this festival, people follow some rituals. Mango leaves are used to decorate the house where lords are found. People clean their house with cow dung which considered the Hindu religious festival.

Onam Ritual and Environmental message: *Onam* festival is the harvest festival of Kerala and a lot of rituals are involved in this festival. This festival falls in the month of August to September. It is celebrated with numerous festivals that include *Vallam Kali* (boat race), *Pookkalam* (flower *Rangoli*), *Puli Kali* (tiger dance), etc. *Onam* festival includes numerous festivals such as boat racing, tiger dance, flower *Rangoli* and *Mohini* dance, etc. that are related to the environment.

Ritual with *Demon/Chhamba/Rokhshasa* Dance of Kinnaur region, Himachal Pradesh and Environmental message: It displays its stunning way of life. The Demon dance represents the scenario of demons attacking crops and their rituals perusing away with the aid of the forces of good.

Ritual with *Dangi* dance of Himachal Pradesh and Environmental message: The dance generally involves girl dancers. This dance is performed to celebrate the harvest of the crops in the temple of Goddess *Naina* Devi.

Ritual of *Shand* and *Shabu* dance of Lahul and Spiti district in Himachal Pradesh and Environmental message: *Shand* and *Shabu* are two famous dance forms, which might be normally achieved memory of Lord Buddha. They may be

also performed through locals after the harvesting of the crop is finished.

Ritual of *Baisakhi* of Punjab and Environmental message: In the Indian state of Punjab, Baisakhi is well known as the harvest festival, a solar new year festival and commemoration of the finding of the Khalsa (Sikh religion brotherhood) all rolled into the events.

Poleramma rituals in Andhra Pradesh and Environmental approach: Goddess *Poleramma* is a Prevedic deity who is most popular and worshipped in South Indian states i.e. Andhra Pradesh. People believe *Poleramma* as the form of *shakti* (power). The word *Poleramma* derived from 'pole' and 'mera'. She belongs to the Seven Dravidian Sister Goddesses. These seven deities are *Poleramma*, *Ankalamma*, *Muthyalamma*, *Dilli Polasi*, *Bangaramma*, *Mariamamma*, and *Ellama*. The importance of *sakti* or power is part of environmental energy. Without Energy the Earth can rotate, the universe can survive, the ecology, ecosystem, civilization nothing can be sustained. Energy or *shakti* or power is vital to operate the climate too. Sustainable development is related to the energy circle of the earth.

2. Conclusion:

The activities of observing different types of the environmental rituals of the people of different communities of different states of India are too good for the education of culture because it sketches an important cultural habit about them which carry distinct features for particular communities. If the people of any community will be able to gather the proper education, scientific knowledge about the performance of observing different types of environmental rituals to increase the eagerness and to love and respect to their various rituals. The proper result of the performance of different types of environmental rituals is mostly unknown to the people. So, it should make an arrangement to perform these types of rituals scientifically because of the practice of performance of different types of environmental rituals, learn the people how and why they should perform these types of activities. It clarifies the chance of increasing usages of these types of performance to save the environment and also grows the importance of observing different types of environmental rituals by people of all communities of places of India.

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