



RESEARCH ARTICLE

PHĀLGUNAPŪRṆIMAHOTSA: A SPRING FESTIVAL IN BAVIṢYA PURĀṆA

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ARTICLE INFO

Article History:

Received 24th November, 2018
Received in revised form
29th December, 2018
Accepted 25th January, 2019
Published online 28th February, 2019

Keywords:

Demoness,
Phalgunotsava,
Phalgun,
Holaka.

ABSTRACT

A Demoness as the central component of the festival and its celebration. This festival is connected with the story of a Demoness Dhaundhā and her destruction by the fire during in the Phālgunotsava which falls on the full Moon day at the end of Phālguna. The festival is celebrated on the last day of Phālguna at Pournami in all villages and cities. Phālgunotsava celebrating for destroying a Demoness named Dhaundhā. A variety of description of the Vasantotsava record the adventured of this Demoness under the name Holākā and detail her destruction at this time. The festival is believed related to ashes of Holākā fire is destroy all threat from the evil.

INTRODUCTION

Purāṇa occupy a unique position in Indian literature both sacred and secular. The Purāṇa is eighteen in number. Bhaviṣya Purāṇa is one of the eighteen Mahā Purāṇas. It described the dynasties of Kali Yuga era. This text consists of four Parvans or, which are Brahma, Madhyama, Pratisarga, and Uttara. These texts deals with wide range of subject and give us information regarding ritual prescription and the myths associated with such ritual data. In this Purāṇa Brahma have explained the greatness of the Sun to Manu. It contains fourteen thousand five hundred stanzas and it deal with Brāhmanical ceremonies are obsolete, or are observed in different manner as the Vasantotsava or festival of spring.

Aims and Objectives

- To find out the nature of the Vasantotsava
- To understand how the Phālguna festival was described in Bhaviṣya Purāṇa
- To discover how the rituals were practiced by the common people

Research Problems

What are the ritual practices in Vasantotsava or spring festival and the role of this festival in peoples life. The specialties and how this festival is different from the other festivals mentioned in Bhaviṣya Purāṇa.

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MATERIALS AND METHODS

For this research paper, textual analysis is mainly used to understand the spring festival in detail and also how the ritual activities conducted by the people in a prolonged centuries.

Content of the text

Vasantotsava or Spring Festival

Vasantotsava was a one of the major festival of classical India. It is celebrated in the end of the winter and the beginning of the spring season. The month February to march according to modern calendar. Vasantotsava is also known as variously like Holākā, Madanamahotsava, Phālgunotsava, Kāmotsava etc.

Phālgunapūrṇimotsava varnanam

Phālgunotsava is a spring festival. A Demoness as the central component of the festival and its celebration. This festival is connected with the story of a Demoness Dhaundhā and her destruction by the fire during the Vasantotsava. The Demoness is also known as Pūtana and Holākā and Rākshasi(devil)etc. Phālgunotsava which falls on the full Moon day at the end of Phālguna. The festival is celebrated on the last day of Phālguna at Pournami(full Moon) in all villages and cities. Phālgunotsava celebrating for destroying a Demoness named Dhaundhā. A variety of description of the Vasantotsava record the adventured of this Demoness under the name Holākā and detail her destruction at this time. The festival is believed related to the ashes of Holākā fire is destroy all threat from the evil. Phālguna festival is seen refer to Bhaviṣya Purāṇa in a story narrated by lord Krishna to Yuddhisthira . Kṛṣṇa told thus in, Kṛta Yuga in a king called Raghu endowed with several merits he ruled his people as his own children. There was no scarcity for anything in his prosperous country. People were quit

virtuous and they never where overcomes by any kind of diseases of premature demises. All of sudden the peace of the country was shattered by an unexpected occurrences. Kṛṣṇa was continuing his story and suddenly his story to new turn a Demoness called Dhaundhā come to every home and was causing great to children. Any one preceptor who knew mantra could not check. People were coming and wept to for the king describing her crew expo towards them. They beseeched the king for protect them from the Demoness. The king was overcome by the sorrow out of his failure to protect his people from the Demoness. He felt a deep sense of guilt and he consulted the chief priest as to what remedy is to be taken in order to protect the people from the Demoness. In the meet time the Demoness had attained a number of boons from Siva means of her great penance. According to boon she could not be killed either by human or Gods. She wanted to attained foremost place in knowledge in this aspect she wanted even to vanquish to the gods. She prayed that she could not be killed neither or the outside or inside of the home and that she not be slain neither from the cool or hot seasons. Lord Siva gave her the boons want her that despite the boons she will have to afraid from both from the insigne people and from children because of this, it has her habit to cores calm to every child. People used to ward off her by uttering a mantra called 'adāda'. Children must be caused to gather heaps of stones and dried woods. Then they must kindle a fire according to the rules and with the mantras which will kill the Demoness. They circled the fire three times with dance and sing. They should unafraid laugh with sounds of joy, clapping their hands with pleasures. By these sounds and by this oblation, the Demoness one will be destroyed. A Homa (offering holy materials to the sacrificial fire while chanting 'mantras') ceremony which wards off all evil and grants the cessation of all sickness is done by Brahmanas on that day. The Dhaundhā is known as Holikā. A Homa ceremony which wards off all evil and grants the cessation of all sickness is done by Brahmans on that day is known as Holikā. Children should be specially protected at the twilight of that day. In the courtyard of the house is smeared with cow dung and draw a shape like the figure of children, they swords in hand and these men touching the children with sticks and singing them songs that make them laugh. They should be given molasses and cooked rice. Then the harm from the Dhaundhā will averted ,they protecting the children. On the first day of spring called Mādhava. One should do the obligatory duties having pleased the fathers and prostrate one half before the ashes of Holākā fire.

In a smeared courtyard draw a rectangle used by color powder. In the middle of the rectangle make an altar covered with the best white garments and place in front of it a full pot brimming over with young sprouts. Having put gold inside it and rice grains smeared with white sandal paste in front of the pitcher, one should offer sandals and fine cloth. Husband should sit on a seat to the sound of the Vedas. While his wife of faultless body and auspicious marks, wearing delicate silks and should anoint him with sandal and pour ghee with curd and grain seeds on his head. All so that he may have long life and health. Then that wise man should drink liquor made from mango flowers with sandal. This is the way of worshipping Kama. Those who, at the onset of spring, drink made from mango flowers with sandal paste mixed in it fulfill the desire they have in their hearts. After the man should give gift to Brahmins, bards, panegyrist, and chanters saying may Kama be pleased with me. He should eat first rice that was prepared the previous day. Whoever does this at the festival day of Phālguna, their curse and sickness are destroy immediately and they lived haply with family, This is called Tithi. Thithi is pure, propitious victorious. It occurs on the fifteenth day of the bright moon after the cold season. In the spring at the daybreak , who should eat mango and sandal paste at the Moring in the spring, they get all happiness in his life.

Conclusion

Bhaviṣya Purāṇa is deal with a wide range of subject and give us information regarding ritual prescription and the myths associated with such ritual data. This text is drawing beautifully in the information about Vasantotasa or spring festival

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