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DISTRICT SIRMOUR'S RITUALS AND FESTIVALS RELATIONSHIP WITH PAKSHA: PEOPLE'S PERSPECTIVE

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Abstract: The study undergoes in relationship with people's perspective regarding the paksha and their importance in the functions and other performing their rituals in the day today lives. The study was undertaken the Giri Aar and Giri Par regions of Sirmour district of Himachal Pradesh. The study is a survey based study where the researcher studied peoples perspective regarding the contest. The results reflects that the people in the Giri Paar region are more aware about the Paksha as compared to the people in the Giri Aar region.

Keywords : Paksha , Giri Aar, Giri Paar

1. Paksha (Lunar Cycle) and its significance:

The lunar cycle (Paksha or पक्ष) is the illumination that is seen by a person when he/she is looking at the moon from a location. Scientifically a lunar cycle or so-called (Paksha or पक्ष) are the various phases of the moon that is being seen along with the moon orbiting on its axis along with the movement of the earth along with the sun.

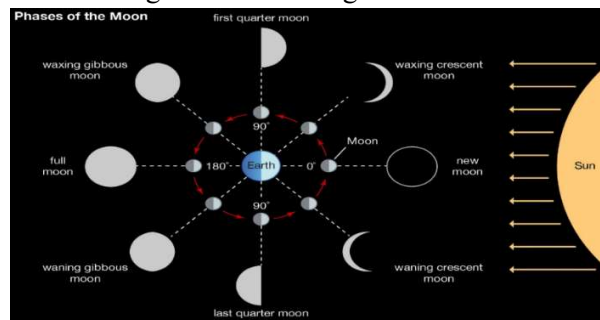


Figure 1.1: Phases of the moon with respect to earth (Britannica) [1]

The above figure reflects the different phases of the moon with respect to earth. You can see in the figure that the new moon, is the moon when the moon is in between the sun and the earth where sun rays are falling on the moon, but when a person is seeing it from the earth will see a dark moon (Amavasaya). On the another, the full moon (Purnima) is the opposite. Focusing on figures [1] and [2] Shukla Paksha is the phase that includes the waxing crescent, first quarter, and waxing gibbous moon.

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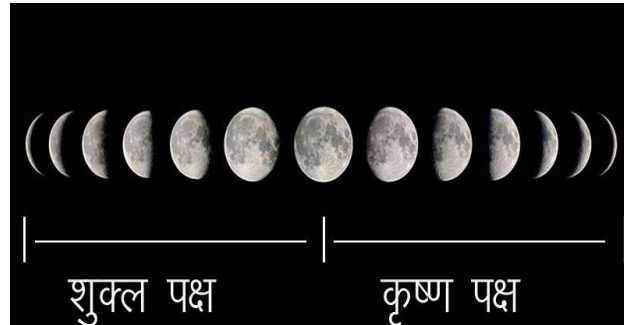


Figure 1.2: Krishna Paksha (New moon Phase) Shukal Paksha (Full moon Phase) (thedivineindia.com) [2]

On the other hand Krishna paksha is the phases that include waning gibbous, last quarter, and waning crescent moon.

1.2 Mythological texts related to Krishna and Shukl Paksha

1.2.1 Krishna Paksha : According to mythological texts, Daksha Prajapati married his twenty-seven daughters to the moon. These twenty-seven daughters are twenty-seven female constellations and there is also a male constellation named Abhijeet [3-5]. But Chandra loved only Rohini. In such a situation, the rest of the female constellations complained to their father that Chandra did not perform the duty of husband with them. Even after being scolded by Daksh Prajapati, Chandra did not leave Rohini's side and continued to ignore the rest of the wives. Then being angry with Chandra, Daksh Prajapati cursed him with tuberculosis. Due to tuberculosis, the brightness of Soma or Moon gradually decreased. Krishna Paksha started from here.

1.2.2 Shukla Paksha: It is said that due to tuberculosis, the end of the moon kept coming closer. They went to Brahma and asked him for help. Then Brahma and Indra asked Chandra to worship Lord Shiva. After worshipping Lord Shiva, Lord Shiva gave Chandra a place in his hair. By doing this, the brightness of the moon started returning again. Due to this Shukla Paksha was formed. Since Daksha was 'Prajapati'. Chandra could not be completely free from his curse[6-8]. The curse could only bring about change. That's why Moon has to go to Krishna Paksha and Shukla Paksha alternately. Daksha created the Krishna Paksha and Shivji created the Shukla Paksha.

As per Hindu Mythology all of these pakshas have been calculated by panchang, Panchang is considered to be the Hindu calendar and in the daily panchang, where a particular day is given, the monthly panchang gives the details of the entire month. A month in the Hindu calendar is divided into 30 days [9-10]. This 30-day is again divided into two parts. One paksha of 15 days is considered as Shukla Paksha and the remaining 15 days are considered Krishna Paksha. Shukla and Krishna Paksha have been calculated according to the size of the moon. As per the Vedic scriptures, Krishna Paksha is the part between the full moon and the new moon[11]. The Krishna Paksha begins the day after the full moon and lasts for 15 days till the new moon day. Auspicious work is prohibited in Krishna Paksha, it is believed that whenever Krishna Paksha occurs, it is not appropriate to do any auspicious work during that time[12-14]. The moon has been explained in astrology behind this. As the day progresses after the full moon, the light of the moon begins to weaken. With the decrease in the size and light of the moon, the nights start getting darker. For this reason, also, Krishna Paksha is not considered auspicious. Calculation of Krishna Paksha Tithis - 15 days (Purnima, Pratipada, Pratipada, Tritiya, Chaturthi, Panchami, Shashthi, Saptami, Ashtami, Navami, Dashami, Ekadashi, Dwadashi,

Trayodashi, Chaturdashi.) Shrestha Paksha: Among the two months of Krishna and Shukla Paksha, As per Indian mythology Shukla Paksha is better for auspicious work[15].

2. Aim and objectives of the research: The main objective of the research is to study the mindset of the people related to paksha and to study the relationship between festivals of the Sirmour district of Himachal Pradesh.

3. Methodology: The study was divided into two parts, the first part is to study the perspective of people related to paksha in the two regions of Sirmour i.e., Trans Gira and Cis Gira. A survey was undergone in both the regions and the people and their views are seen in the following manner.

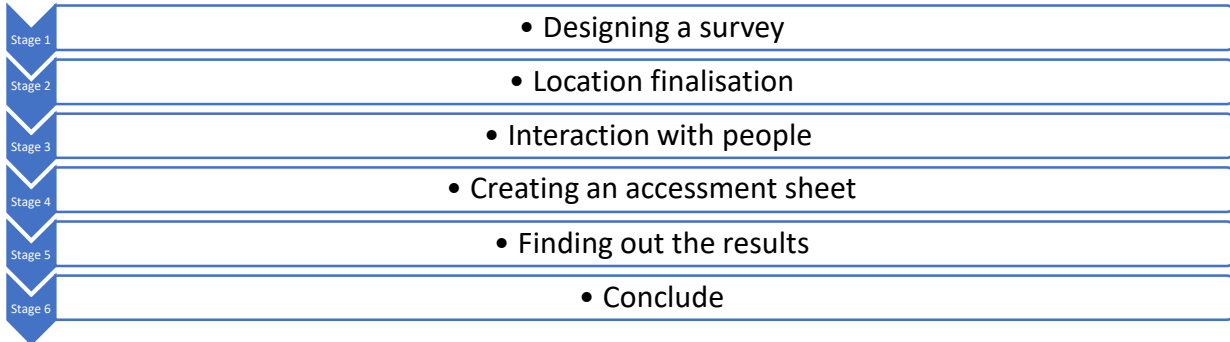


Figure 3.1: Analysis model

Table 3.1: Range of parameters for the survey

Parameter	Range	Allocated no
Age	10 to 20	1
	21 to 30	2
	31 to 40	3
	41 to 50	4
	51 to 60	5
	61 to 70	6
	71 and above	7
Gender	Male	0
	Female	1
Region	Giri Aar	0
	Giri Par	1
Knowledge about Paksha	Yes	1
	No	0
	Yes	1

Visiting priest before doing any auspicious work	No	0
Do you see paksha before doing the auspicious work?	Yes	1
	No	0

The assessment is done on the behalf of the model developed if the answer is positive from the person's perspective, then marks 1 is allocated instead on the other end the given mark is 0. Along with that, a specific code is being given to the people when differentiated age-wise and gender-wise as shown in table 3.1. The area that is being finalized for the survey is the Sirmour district of Himachal Pradesh. In the second phase it was seen in which phase the maximum number of functions are being seen in the entire year and moreover what is the reason behind that. This has also been seen on the behalf of people's viewpoint on that and the reasons were found out for the same.



Figure 3.2: Pictures of the researcher during the survey

Results and discussions

4.1 People's viewpoint about paksha

The investigation done on the behalf of the assessment shows the viewpoints of the people on the perspective of various questions that have been asked from the people.

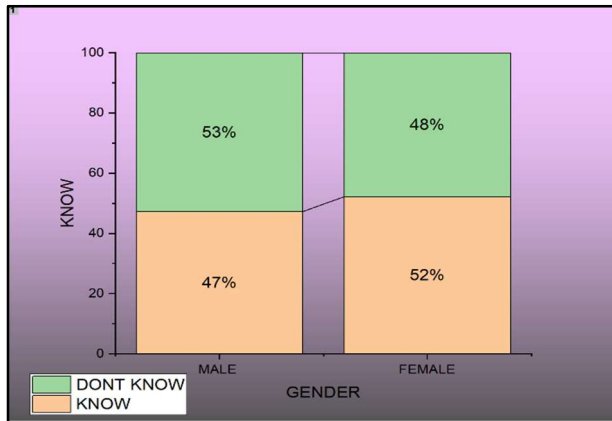


Figure 4.1: Awareness of people to paksha based on gender

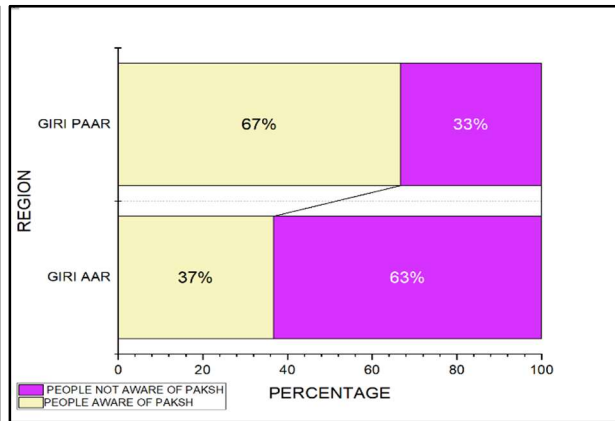


Figure 4.2: Awareness of people to paksha based on region

Figure 4.1 reflects that the females are more aware of the paksha as compared to males. Results show that 52% of the females are aware of the same instead of that males the awareness level is just 47%. When the same results are been seen region wire, the results reflect that the people of Giri Par are more aware of the same i.e., 67% as compared to the people of Giri Aar i.e. 37%. When the same results have been seen age-wise the results reflect that people of older ages have more awareness of paksha as compared to people of smaller ages.

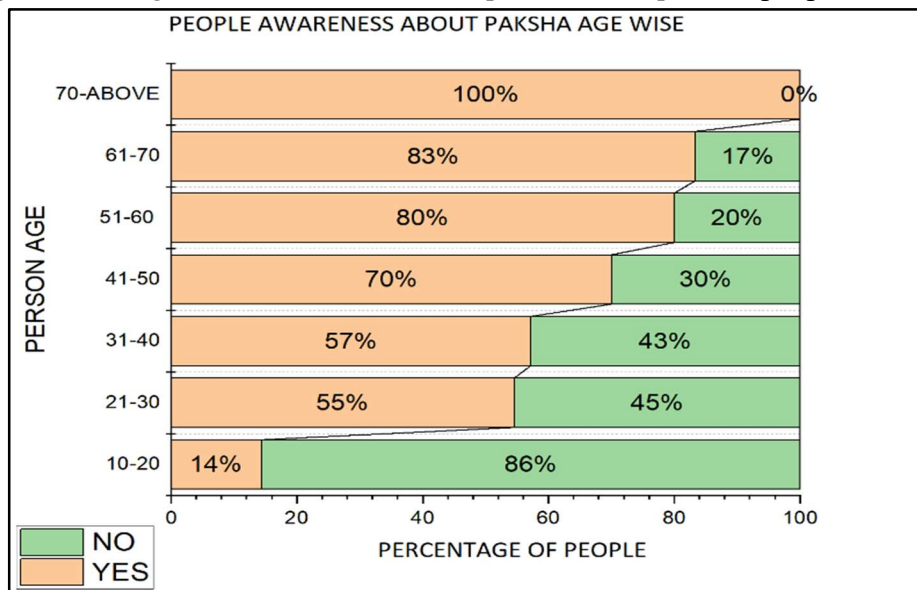


Figure 4.3: Awareness of people to paksha based on age

The results show that people age ranges from 10-20 have an awareness level of 14% only, people age ranges from 21 to 30 have an awareness level of 55%, ssimilarly31 to 40 have 57%, 41to 50 are 70% 61 to 70 are 83% and the people over 71 have 100% awareness about paksha. This shows that people of older ages are more aware as compared to people in their middle and lower ages.

4.2 People’s viewpoint about going to the priest before doing any auspicious work.

The results reflect in figure 4.4 that male people go to priests as compared to females, it reflects the result that 94% of the males go to the priest as compared to 83% of the female population of both regions. On the other end, 6% of the males don’t go and the female percentage is 17%. Similarly the

older people goes more to the priest as compared to the people in their lower ages, the results shows the percentage lies 100% for the people who are above 51 age goes to the priest before doing any auspicious work. On the another end the people age ranges from 10 to 20 goes minimum to the priest as shown in the figure 4.5.

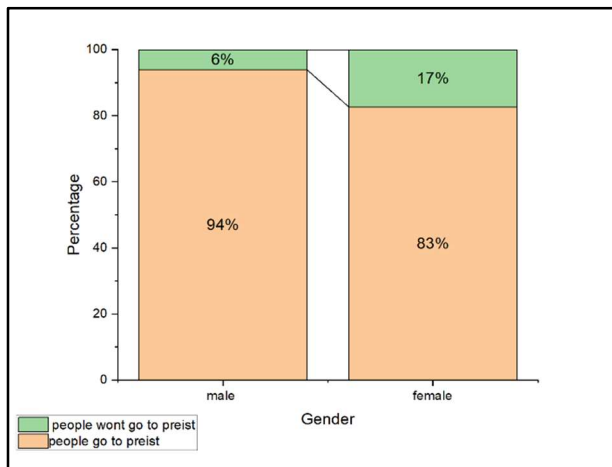


Figure 4.4: People go to priest Gender wise

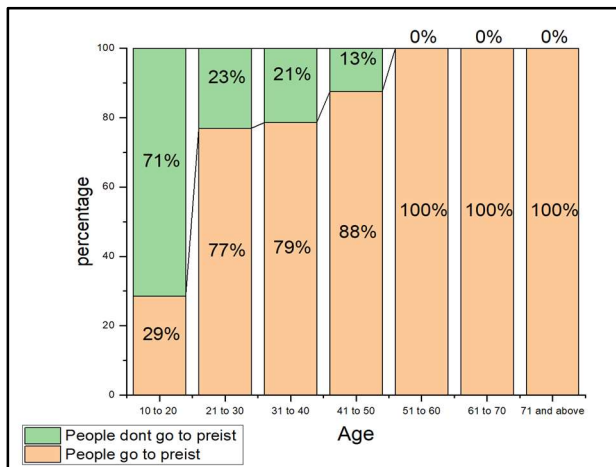


Figure 4.5: People go to priest age wise

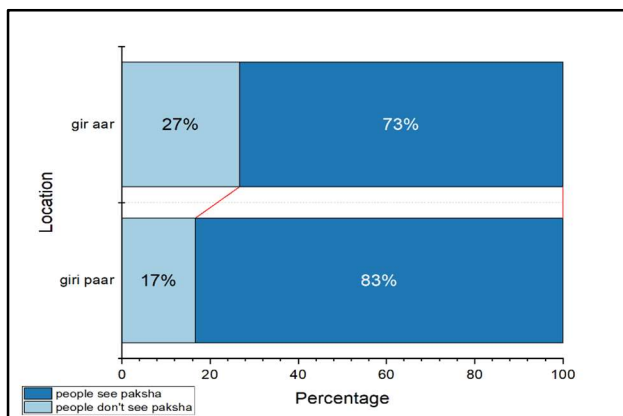


Figure 4.6: People go to priest region wise

The same study is when done in region wise the results show that the people of Giri Paar are more aware and on the other end goes more to the priest i.e. 83% as compared to the people in the Giri Aar region i.e. 73% of the total populace living in the regions.

4.3 People see paksha before doing any auspicious work.

The results show that people of older ages see more bout paksha before doing any auspicious work as people of ages ranging from 61 to above 70 100% see paksha before doing auspicious work. The people in their lower ages see less as shown in figure 4.7. Similarly as shown in figure 4.8 people who live in Giri Paar see more to paksha i.e. 87% as compared to the people living in Giri Aar i.e. 77%.

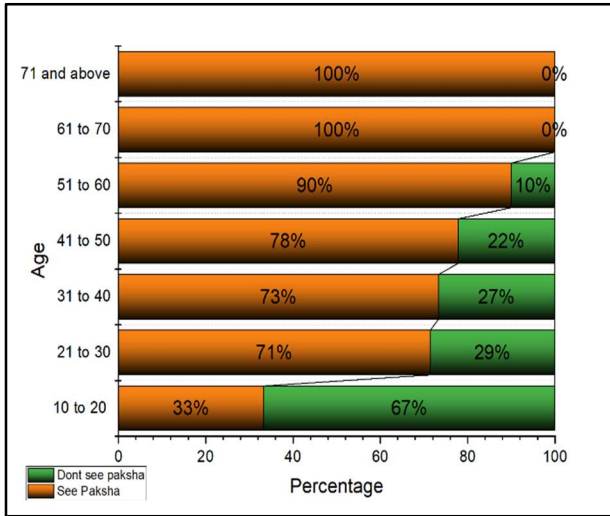


Figure 4.7: People who see paksha before Doing auspicious work age wise

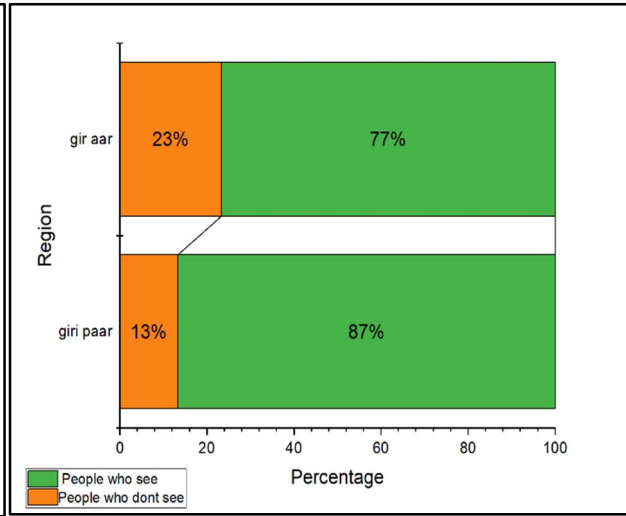


Figure 4.8: People who see paksha before Doing auspicious work region wise

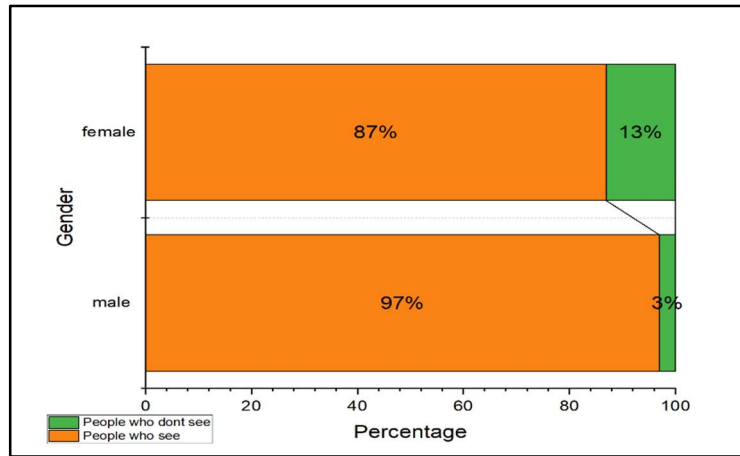


Figure 4.9: People who see paksha before doing auspicious work gender wise

Also as seen in figure 4.9 the results reflect that males see more to paksha 97% as compared to females i.e. 87%. Before doing any auspicious work.

4.4 Festivals Paksha wise

After looking at the festivals that have been organized in Sirmour more festivals are being there in Shukla paksha as compared to the festivals that are there in Krishna Paksha. Even though the results from the study also reflect that people do more rituals like pooja and other things in the Shukla Paksha as compared to Krishna Paksha. The festival details are shown in table 4.1.

Table 4.1: Festivals Paksha wise

Sr. No	Indian Month	Time Interval	Shukla Paksha	Krishna Paksha
1	Chaitra	March – April	Navratri , Holi, Hanuman Jayanti	-----

2	Vaisakha	April – May	Budh Purnima Baisakhi	-----
3	Jyaistha	May – June	Nirjala Ekadashi	Shani Jayanti
4	Asadha	June – July	Guru Poornima	-----
5	Shravana	July – August	Raksha Bandhan	Janmashtami
6	Bhadra	August – September	Teej, Ganesh Chaturthi	-----
7	Asvina	September – October	Dussehra	-----
8	Kartika	October – November	Bhai Dooj	Deepawali
9	Agrahayana	November – December	Tulsi Pooja	-----
10	Pausa	December- January	Lohri	-----
11	Magha	January – February	Basant Panchami, Maagh Mela	Shiv Ratri
12	Phalguna	February – March	Holi	

Similarly, regarding people's viewpoints about doing fewer auspicious work in Krishna Paksha the main point is that most of the people are dependent on priests for any auspicious work so 75% of the people say that it is being decided by priests that when they are going to do the auspicious work and when. Over 12 % of people find it sinister to do any auspicious work in the Krishna paksha. Another 7% of the people say when this question is being asked that these kinds of rituals are being decided by the elders in the family, so they don't know the reasons.

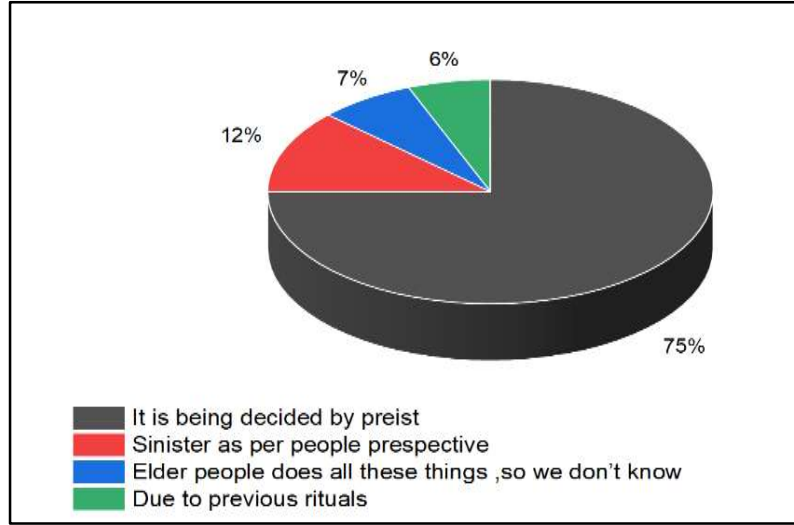


Figure 4.10: People's viewpoints about doing fewer auspicious work in Krishna Paksha

The left 6% of the people say that they are just following the previous rituals, and that is the reason why they are doing it.

5. Conclusion

It is been seen after doing the study that the paksha plays an important role when being seen from a ritual point of view in the Sirmour district of Himachal Pradesh. People in the older ages in both region, Giri Aar and Paar are more aware of paksha and other things as compared to the people who are in their lower ages, If compared to gender wise the ladies are more aware but go less to priests before doing any auspicious work at home. The people of Giri Paar region are more aware of all the thing as compared to the people living in Giri Aar region.

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