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୨୨ତମ

ଲୋକମେଳା

ଜାତୀୟ ଆଦିବାସୀ / ଲୋକଗୀତ ଓ ନୃତ୍ୟ ମହୋତ୍ସବ
୨୦୨୪

**ଜାତୀୟ ଆଦିବାସୀ / ଲୋକଗୀତ ଓ ନୃତ୍ୟ ମହୋତ୍ସବ
ଏବଂ ଜାତୀୟ ସ୍ଵରୀୟ ପ୍ରଦର୍ଶନୀ**

୨୧ ଡିସେମ୍ବର ୦ାରୁ ୨୫ ଡିସେମ୍ବର, ୨୦୨୪
ସ୍ଵର୍ଣ୍ଣାଭ ବେଳାଭୂମି, ମହୋଦଧି ନିବାସ ସମ୍ମୁଖ, ପୁରୀ, ଓଡ଼ିଶା

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ଆମ ସଂସ୍କୃତି, ଆମ କଳା, ଆମ ଐତିହାସିକତା, ଆମ ନାଚଗୀତ ଆମ ଜୀବନଧାରାର ମୂଳ ଆଧାର କୃଷି ଏବଂ ମାଟିରେ ସୁନା ଫଳାଉଥିବା କୃଷକ ଆମ ଜାତୀୟ ଜୀବନର ମେରୁଦଣ୍ଡ । ସେଥିପାଇଁ ପର୍ବପର୍ବାଣୀ, ମେଳା ମହୋତ୍ସବ ସହ ଏଦେଶର କୃଷକ ପରିବାରର ଭାଇ, ଭଉଣୀ, ମା' ମାଉସାଙ୍କୁ ନେଇ ସୃଷ୍ଟି ହୋଇଛି । ଏହି 'କୃଷିମେଳା' ଆନନ୍ଦସୁଖର ପରିବେଶ ସହ ପ୍ରତିବର୍ଷ ଭଳି ଚଳିତ ବର୍ଷ ମଧ୍ୟ ଆମ ସହ ଯୋଡ଼ି ହୋଇଯାଇଛି ।

ଏହି ମେଳାରେ ଆମ୍ଭ ପଶୁ, ପକ୍ଷୀ, ଗୁଆ, ନଡ଼ିଆ ମାଙ୍କୁ ଜାତି ଜାତିକା ଫଳ, ଫୁଲର ସମ୍ଭାର ସଜଡ଼ା ହେବ । ଆପଣଙ୍କ ବରିଚା ପାଇଁ ଗଛଟିଏ, କୁଣ୍ଡପାଇଁ ଚାଉଟିଏ, ପରିବାର ଓ ବନ୍ଧୁ ପରିଜନଙ୍କ ପାଇଁ ନାନା ସୁଆଦିଆ କେତେ ପାରମ୍ପରିକ ଖାଦ୍ୟପେୟ । ଏସବୁର ମଜାମେବା ସଙ୍ଗେ ସଙ୍ଗେ ଆମ ମାଟିର ମହକକୁ ମନରେ ଆଗ୍ରାଣ କରିବାର ଅବସର...



- ସାବର ନିମନ୍ତ୍ରଣ -
ଡିସେମ୍ବର ୨୧ ଠାରୁ ୨୫ ତାରିଖ ଯାଏ ୫ ଦିନ ପାଇଁ ସଂଧ୍ୟା ୬ଟାରୁ ସକ୍ଷୁଭ ବେଳାଭୂମି ଠାରେ କୃଷିମେଳାର ଅନୁଷ୍ଠିତ ମାରଣ୍ଡିବାକୁ ଅନୁରୋଧ ।



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୨୨ ତମ



ଜାତୀୟ ଆଦିବାସୀ, ଲୋକଗୀତ ଓ ନୃତ୍ୟ ମହୋତ୍ସବ ଏବଂ ଜାତୀୟସ୍ତରୀୟ ପ୍ରଦର୍ଶନୀ

୨୧ବର୍ଷ ଧରି ସେମାନେ ଆସୁଛନ୍ତି... ପ୍ରତିବର୍ଷ ନୂଆ ମନ, ନୂଆ ବେଶ, ନୂଆ ପ୍ରେମ ନେଇ ଏ ବର୍ଷ ତିସେମ୍ବର ୨୧ ରୁ ୨୫ ତାରିଖ ଯାଏ ସେମାନେ ଆସିବେ ରାଜସ୍ଥାନ, ଝାଡ଼ଖଣ୍ଡ, ଉତ୍ତରାଖଣ୍ଡ, ଗୁଜୁରାଟ, ହରିୟାଣା, ମଣିପୁର, ସିକିମ, ପଞ୍ଜାବ, ଆସାମ, ଆନ୍ଧ୍ରପ୍ରଦେଶ, କର୍ଣ୍ଣାଟକ ଏହାସହ ବିଚିତ୍ରବର୍ଣ୍ଣାଳୀ ସୃଷ୍ଟିକରିବେ ଓଡ଼ିଶାର ପାରମ୍ପରିକ ଲୋକକଳାର ଶିଳ୍ପୀବୃନ୍ଦ...

ଏହା କେବଳ ଏକ ମହୋତ୍ସବ ନୁହେଁ, ବରଂ ସାରା ଭାରତୀୟ ପରମ୍ପରା ସଂସ୍କୃତି ଓ ଲୋକଜୀବନ ସହ ସୁଦୂର ବିତାରଣାର ଅବସର, ଆମ ମହାନତାକୁ ମଞ୍ଚରେ ଦେଖିବାର ସୁଯୋଗ।

- ସାବର ନିମନ୍ତଣ -

ତିସେମ୍ବର ୨୧ ଠାରୁ ୨୫ ତାରିଖ ଯାଏ ୫ ଦିନ ଯାକ ସଂଧ୍ୟା ୬ଟାରୁ ସନ୍ଧ୍ୟା ୬ଟାରେ ଭାରତୀୟ ବିଭିନ୍ନ ଲୋକକଳାର ଅନୁଭୂତି ସାଉଁଟିବାକୁ ଅନୁରୋଧ।



ପ୍ରଥମ ୩ ମାସ ଅଗୁଣ ହୋଇଥିବା ବେଳେ ଅବଶିଷ୍ଟ ୯ ମାସ ଅତି ଅଗୁଣ ହେବେ, ମଇ ମାସ ୧୮ ଚଉଷଠି ପର୍ଯ୍ୟନ୍ତ ରାତ୍ରି ଏବଂ କେବୁ ଅତ୍ୟନ୍ତ ଅଗୁଣ, ଚତୁର୍ଦ୍ଦେ ରାତ୍ରି ଅତି ଅଗୁଣ ଓ କେବୁ ଏବଂ ଶୁକ୍ରବାର ଓ ମଙ୍ଗଳବାର ଦିନିଆ ଥାନ ଶୁକ୍ରବାର ଓ ମଙ୍ଗଳବାର ଦିନେ ଗମନ ହେବ ।

Mahaprasad of Lord Jagannath

DR. HARIHAR KANUNGO

After Lord Jagannath was unearthed from Sonepur and transferred to Puri, He was installed in a patola of 38 yards. Certain rituals and rites were then observed in his worship and the partaking of Mahaprasad is one of them. Since the days of antiquity, the Srikrsta Puri Dham has gained prominence as a Holy place. The Mahaprasad (offering) of Lord Jagannath, the presiding deity is world famous. While the offerings for the deities in other temples in India are called prasad, those made for Jagannath are called Mahaprasad. Puri has the unique custom of discarding racism, casteism or the stigma of left over, when people share Mahaprasad together. Pandit Surjanarayan Dash, discussing about the speciality of Mahaprasad writes, "Among the four Holiest places of India like Rameswar, Jagannath, Badri and Dwaraka, the land of Lord Jagannath is the most sought after one. Its geographical location attracts many people. Jagannath's Mahaprasad is partaken en masse not withstanding caste and religion - and this secular attitude has popularised the Jagannath culture. The ritualistic Brahmins, Ksatriyas, Vaishyas and Sudras do not discriminate among themselves, while sharing Mahaprasad or even sharing its left over among one another. At the time Mahaprasad is consumed by large groups of people, caste distinction is thrown into the air albeit for a short time. At that moment caste difference is forgotten in creed, deed and word, people eat and feed this holy cooked rice and take away some rice from other's mouths and eat it themselves considering this act as a holy and sanctifying ritual. Such a practice arouses a feeling of unanimity and fraternity and establishes the oneness of Hinduism. Besides it also reiterates the liberal attitude of

humanism.¹ While partaking Mahaprasad from one another, the devotees do not scruple about caste, creed or religion nor do they mind about eating it from others mouths. It is very difficult but not impossible to discover precisely when and why this tradition of mass partaking of Mahaprasad became an integral part of Jagannath worship. Pandit Krupasindhu Misra opines that this tradition was set by king Jajati Keshari. From a legend mentioned in the book "Jagannatha Kaifiyata", glorifying Mahaprasad, it is known that Mahaprasad was introduced from the time of Jajati 2 Tantra worship had been propagated and established by the time king Jajati, the descendant of the Soma dynasty conquered Orissa. The Soma Vamshis themselves practised Saivism. But prior to them, by virtue of the patronage from the Bhaumakaras, Saivism, Saktism and Tantrism became popular and gained the status of state religion. After Jajati installed Jagannath at Puri and made rules for his worship, he, out of respect for tantra, promulgated the Lord's worship as per tantrik methods. In the tantrik cult, Lord Jagannath is regarded as Bhairava and the Goddess Vimala as Bhairavi. "Utkala Navi Deshesha Bimala Purushottama / Bimala Bhairavi Yatra Jagannathastu Bhairava."// So the Bhairavi Chakra has been drawn near the Ratna Simhasana or Vedit in the Jagannatha temple. Sri Jagannath is installed on this Srichakra. Image of Bhairava was also installed on the Ratna Simhasana. It is learnt from a report of James Hunter, dated 6.12.1806 that the image was removed from Ratna Simhasana afterwards.³ In deference to the Tantric Cult, Jajati installed Jagannath as a tantric deity in Puri. This tantric traditions developed as a part of Vajrayana from the Buddhist era. In the tantric tradition any thing offered to Lord Jagannath cannot be contaminated by caste or touch. Regarding this Prof. Prahallad Pradhan, quoting from "Hevajratantra" and "Guhyasiddhi" says, "The practice by devotees of



taking food offered to the Panchen Lama has some similarity with the communal eating of food offered to Lord Jagannath by the devotees of the Hindu community, irrespective of caste. This writer thinks that it is the remnant of a Buddhist practice of the tantric period, still lingering in the Puri temple. Food in the Puri temple is not polluted by the touch of a person of any caste, even if it is left over after eating and thrown on the road. It is called Nirmalya or unsullied.⁴ The religious tradition of Orissa has accepted Jagannath as a tantric deity. This tantrism is manifested in his worship rituals and festivals. As per the Sakta faith, Prasad offered to Jagannath becomes Mahaprasad only after it is offered to Goddess Vimala. In deference for this tradition, king Jagati constructed a 38 cubic feet high temple for Sri Jagannath and at its Nairuta angle, thereafter constructed an 18 cubic feet high temple for Goddess Vimala. As per Jagati's arrangement, the offering made to Jagannath becomes Mahaprasad (the grand offering) only after it is offered to Vimala. It has been mentioned earlier that Lord Jagannath is installed on the Bhairavi Chakra. Because of offerings made to him are never contaminated by touch, Sir John Woodroff comments on this, "During the Chakra all eat, drink and worship together, there being no distinction of caste." Kulumaya Tantra also states that after the

to Bhairavi Chakra people of different castes shed this caste difference. But they again develop this difference if they refrain themselves from Bhairavi :- "Praburthe Bhairavi Chakre Sarve Barnah Dwiijatayah/ Niburuthe Bhairavi Chakre Sarve Barnah Pruthak Pruthak./" Pandit Nilakantha Das says that the place where offerings are made to Jagannath is called Bhairavi Chakra. That is why Ratnavedi is called the Lord of Bhairavi Chakra or Tantrapitha. So the tradition of sharing Mahaprasad found in Jagannath temple is based on the tantric tradition (Parampara) associated with the cult of Vijrayana. This cult of Buddhist tantra promulgated by Indrabhuti in the 8th century A.D. was transformed into Vijrayana in course of time. The cult of Vijrayana created tantric tradition in the land of Jagannath. In addition to this, the worship of Jagannath has also been greatly influenced by the Savari tantra as He is the deity of the Savara tribals. Jagannath's Mahaprasad is called "Abadha." In the tribal Saura language spoken by the Sabaras, Abadha means the act of boiling some thing in water. S Mahaprasad is called so as the rice used in it is boiled in water - (Abadha = boiling in water). Therefore, by the advice of Sankaracharya the then king made arrangement for the offering of boiled rice before Jagannath. This arrangement seems to be influenced by the tribal Sabari culture. Following the Odda Sabara Culture offerings consisting of rice boiled in bamboo poles (Menjan binne) or Mayens (some eatable roasted in fire) are placed before the God. This boiled or roasted cookeries were described by Sarala Das, the Sudra Saint as Saauribidhi cooking. Such offerings were said to have been made to the God called Sabari Narayan worshipped before Nilamadhab by his wife Sriya, the Sabara girl at Sriputa. The Sauras, the original priests of Sabari Narayan of Sriputa point out that, their origin

God has left for Puri and after being installed there in Srimandir, is at present called Jagannath.6 Prior to installing Lord Jagannath at Puri, Jagati Keshari must have been aware of the firm tradition followed in worshipping the Lord. By that time, Lord Jagannath had been honoured and recognised as the state deity. So while reinitiating the Lord's worship he might not have thought it proper to violate that strong tradition. On the contrary adhering to that tradition might have helped in realising his political ambition. He promulgated the practice of mass sharing of Mahaprasad by the devotees, irrespective of caste or varna and such practice must have helped in fostering a sense of unity among his subjects. Thereby, he not only recognised a long followed rich tradition, he also must have attained a political mileage. Foot Notes : 1. Dash, Surja Narayan - Jagannath Mandir O' Jagannath Tatwa (Oriya) Friends Publishers, Binodbehari, Cuttack-2, 1982, p.1-2. 2. Mishra, Purna Chandra - Shree Jagannathanka Mahaprasad in Shreeketra : Shree Jagannath (Oriya) pt.I(Ed) Utkal Pathak Samsad, Orissa Book Store, Cuttack-2, 1986, p.218. 3. Jagannath Temple correspondences for the year 1804 to 1932, Vol.I, Board of Revenue, Orissa, Cuttack, pp.72-73, 133-135. 4. Pradhan, Prahalad - Presidential Address at the 2nd General Conference of International Association of Buddhist Studies at Nalanda, 1980 in Anama-19 (Oriya journal) May, 1983 (Ed) Gokul Behari Mohanty, Neela deep, Diga Chhack, Cuttack-8, pp.11-12. 5. Mishra, Haraprasad - Shree Jagannathanka Gundicha Yatra Rahasya (Oriya) in Jhankar, 37th year, 11th issue, February, 1986, p.999. 6. Anama-19 (Oriya Journal), May 1983, (Ed) Gokul Behari Mohanty, Cuttack-8, p.17-18.

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ଚମ୍ପିୟାନସିପ ଉଦଘାଟିତ

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ଭାରତର ସ୍ୱତନ୍ତ୍ର ଅବସ୍ଥା ବାଜପେୟୀଙ୍କ କଳ୍ପ ଶୃଙ୍ଖଳା ଉପରେ
ସମ୍ଭବତଃ କିଛି ପରାକାଶୀ ଶ୍ରବଣେ ପଶିବୁତ ହୋଇଥିବା ଚିନ୍ତା ପ୍ରକାଶ
କରାଯାଇଛି। ମାତ୍ର ପୁଣି କିନ୍ତୁ ପ୍ରାଚୀନ କବି ଆଦିତି କବିତା ସହ ସଂବନ୍ଧିତ
ରଥର ଶ୍ରୀରାମ କବିତାରେ କେନ୍ଦ୍ରୀୟ ଧାରଣା ପ୍ରାପ୍ତ।



ସମ୍ବଲପୁର ଠାରେ 'ସୁଶାସନ ଚିତ୍ରସ' ଅବସରରେ 'କିନ୍ନରାଘର କୁଶି' ଯଥାପତି ମେଳା, କୁଶି ମହୋତ୍ସବ ଏବଂ ମସୀ ୨ ପ୍ରାଣା ସମ୍ବର ମେଳା ୨୦୧୪-୧୫'ରେ ଯୋଗଦେଇ ଗଣ୍ଡା ଭାଇ ଭଉଣୀମାନଙ୍କୁ କୁଶି ଉପକରଣ ପ୍ରଦାନ କରି । ଅଭିଳ କାର୍ଯ୍ୟକ୍ରମ ଅବସରରେ ସମ୍ବଲପୁରର ସମସ୍ତ ବାଣୀଜୀବଙ୍କୁ ଶୁଭେଚ୍ଛା ଜଣାଇଥିଲା ।



୩୨ ଶରଧାବାଲିରେ ପଞ୍ଚକମେଳା

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ପାଞ୍ଚଟାପୁର, ପୁରୀ
 ଟିଏ - ୯୦୯୦୧୭୨୧୭୭

ଅ ଯେ ଜଣେ ଗୁରୁତ୍ବ ଦେଖିବ
 ‘ସରଳତା’ ନିଜର ଅତି ସରଳ
 ‘ମହାତ୍ମା’ ! ସେତେବେଳେ
 ଆସେ, ମୁଁ ଆପଣଙ୍କୁ
 ଉତ୍ତୁରାନ୍ତି, ପ୍ରଭୁଙ୍କ ଦେବା ଉତ୍ତୁରାନ୍ତି
 ନାମ ‘ସରଳ’ ଉତ୍ତୁରାନ୍ତି ଦେଖେ ।
 ପ୍ରତି ପ୍ରଭୁଙ୍କ ପ୍ରଭୁ ଶ୍ରଦ୍ଧା ‘ସର’
 ବାସ୍ତବ ଗୁରୁଣି । ମହାତ୍ମା, ମୋର ମନ
 ଦେଖିବ ଶ୍ରଦ୍ଧା ତି ମଧ୍ୟ ଉପାଦେଇ
 ମନର ଶ୍ରଦ୍ଧା ଗୁରୁ ବାସ୍ତବ
 ମର୍ତ୍ତ୍ୟର ନିଜର । ‘ସରଳତା’ ଚିତି
 ଗମାଧ ଗମାଧ ଦେଖିବ, ମହାତ୍ମା, ମୁଁ
 ଶ୍ରଦ୍ଧା ଗମାଧ ଦେଖିବ ସେ ଗୁରୁ ମନ
 ଆମ ନିଜର ମଧ୍ୟର ଦେଖେ । ସାରା ଦିନ

ପାଠିନୀ ଏକାଗ୍ରତାର ରହସ୍ୟ



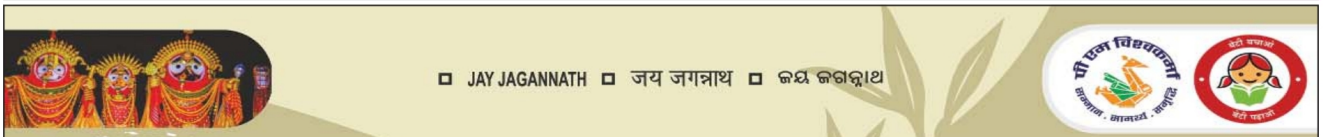
ଉବତୋଷ ଟିପାଠୀ

ମୁଁ ରୁମ ପ୍ରସ୍ତର ଉପର ଚୋରି ।
 ଗୁମ୍ଫା ବିଷୟର ଶୁଣି ବୈଷର ନିଜ ପ୍ରାଣରାଶୁ
 ଛାଡ଼ିଦେଲା ପରି ଅନୁଭବ କଲା । ତା'ଠାରୁ ସେ
 ଶୁଭ ନା ଫଳିବ ଉଦ୍‌ଦିନ । 'କାହାଣୀ ହିଁ ଧୂଳି'
 ଗୁମ୍ଫା । ସେ ଡେଇଁ ଗୁମ୍ଫା ପାଇଁ ନିଜର ପ୍ରସ୍ତର
 ଉଦ୍‌ଦିନ ଉଦ୍‌ଦିନ । ଚରୁର ଘୋର ଅସ୍ଥି ସିଂହ ଗୁମ୍ଫା
 ନାମ ଶୁଣିବା ମାତ୍ର ଉଦ୍‌ଦିନର ଘୋରାଘାଟି ।
 'ଏପରିକି ପେଟେ ଗୋଟି ସିଂହ ଅଟେ ଧୂଳିର ଶବ୍ଦ' ।

ନିଜ ଗୁରୁତ୍ବ ଉଇଁ ଉଠେ । ବସୁବୀରା ଗଣିଷ
ଦୀର୍ଘନି ବଢ଼ିବାକୁ ଯୋଜନା କରେ, ପଡ଼ିବ ସେ
କାହାଣୀ କାଳର କରୋଗୀ ପତି । ପ୍ରତ୍ୟେକ
ଘଣ୍ଟାରେ ଏହି ଅନିଶ୍ଚିତତା ଉଠିଛି । ଗୁରୁତ୍ବ
ସମ୍ବଳାନ୍ତ ହେବାକୁ ଦେହଟି ମାନସିକ ଭାବରେ
ସିଏ ଲୁହୁଛି । ଗୁରୁତ୍ବ ଏହି ଉଇଁ ଉଠିବପରି
ବ୍ୟକ୍ତିକତାକୁ ଆଗଣ କରି ଉଠିବ ଏବଂ ଅଭିଶିଳ
ପର୍ଯ୍ୟନ୍ତ ସମସ୍ତଙ୍କୁ ଉଠି ଦେଖାଏ । ଏଥିରୁ ଗ

ଏହାପାଇଁ ତ ଏକ ନୀତିଶୂଳ ପଞ୍ଜି - ଶୁଣି କାର୍ଯ୍ୟସମ୍ପାଦନା କରୁଥିବ, ପୂର୍ବରୁ ତାହାହୁଁଥିଲା । ନିଜ ପ୍ରତିଷ୍ଠାପତି ଶ୍ରୀମତୀ, କୁଳଦାୟୀ ନ ଶୁଣି । । ଆପଣାପଣାରେ କାର୍ଯ୍ୟ କୁ ଆସି କରିବେନା କରିବେ । ଆପଣାପଣାରେ କାର୍ଯ୍ୟର ପର୍ଯ୍ୟାୟରେ କରିବେନା ।

[illegible][illegible]



୧୫ତମ କୃଷିମେଳା ୨୦୨୪

ଜାତୀୟ ସ୍ତରୀୟ କୃଷି ପ୍ରଦର୍ଶନୀ

୨୧ ଡିସେମ୍ବର ୦ାରୁ ୨୫ ଡିସେମ୍ବର, ୨୦୨୪
ସ୍ୱର୍ଣ୍ଣାଭ ବେଳାଭୂମି, ମହୋଦଧି ନିବାସ ସମ୍ମୁଖ, ପୁରୀ, ଓଡ଼ିଶା

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