

PREFACE

The North East India is the place of different tribes and different ethnic groups. Assam is one of the important place of North east India where different tribes and non-tribes are settled together. The Bodos of Assam intermix with the Assamese and with the other communities specially in the Brahmaputra Valley and in the newly created BTAD or BTC. They have preserved their language, culture and tradition. Like other tribal groups or community Bodos have also traditional religion. A simple form of Hinduism has been seen in Bodo religion in the hands of Guru Kalicharan Brahma, a reformer of traditional Bathou religion. The followers of him are known as Brahma mainly seen in Western part of Assam. The process of Sanskritization or conversion to different Hindu sect is seen in the Bodo society to create a greater Hindu society. A mode of conversion to Christianity and Islam is seen among the Bodos which plays a pivotal role in building up and changing their socio-religious culture.

The study is concerned with the concept of God in Bodo religion. God is the guide, goal and ground of men. Different religions of the world demand God as the all-powerful, supreme, absolute etc. in different ways. In the first introductory chapter, an attempt has been taken to state a view of the problem, area of the study and about the History of the religion. Different concepts of God of Indian philosophy, Indian Mythology and in Western Philosophy are discussed in second chapter. In the third chapter the author wants to discuss philosophical understanding of God. The relation, the social system and the different social concept of God are discussed in the fourth chapter where an

elaborate discussion is made about the different concepts of God in different religion and different social, traditional system. Different religious ceremonies or festivals including religious rites and rituals are introduced in the fifth chapter. In the concluding chapter an attempt is made to assess the role of traditional religion; a comparative study among the different concepts of God and the significance of the use of different philosophical concepts has been also made.

I have tried to present the facts and chronology as authentic as possible. Many of the facts are established facts, which I have just reproduced and interpreted. In accommodating facts, I have always been careful and tried to present them in brief avoiding unnecessary prolongation.

The present work is an attempt to study the philosophical and social aspects of the different concepts of God and religious ceremonies of the Bodo religion. I collected primary information from the different Bodo people. I am grateful to all informants. Numerous secondary information or published books and journals have been consulted for this work. I have sincere thanks and honour to late Dr. Chandidas Bhattacharya, Professor, Deptt. of Philosophy, North Bengal University, my previous guide who died at the middle stage of the research work. I am greatly indebted to my guide Dr. (Mrs.) Bhaswati Bhattacharya Chakrabarti, Professor, Deptt. Of Philosophy, North Bengal University who helped and encouraged me to continue my research work after the sad demise of Dr. Chandidas Bhattacharya. I would not deny the inspiration of the faculty members, Deptt. Of Philosophy, North Bengal University who helped and inspired me in different ways. I offer my sincere thanks to the principal of my college for his kind co-operation, to my colleague Dr. T. C. Das, Dr. A. K. Das, S. C. Das, K. Das etc. and

well-wishers for inspiration. Finally I offer my sincere thanks to the employees of the University Central Library, workers of Seminar Library of the Deptt. Of Philosophy and the typist. Last but not the least I am indebted to my family members for the encouragement in doing my research work.

Date: 29. 4. 10

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