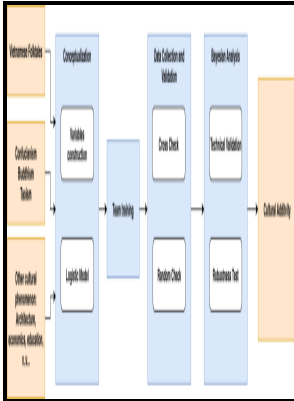


Folk-element in Hindu culture - a contribution to socio-religious studies in Hindu folk-institutions

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The folk

Proceedings and Transactions of the Sixth All-India Oriental Conference Bihar and Orissa Research Society, Patna , pp. Scholars interpret the Indal puja as a survival of the ancient Vedic and Puranic veneration of Indra god of rain , which has been preserved almost intact in a remote tribal niche even though the worship of Indra has virtually died out in mainstream society see Tribal — Hindu continuum. His followers wore the sacred thread and abstained from flesh and liquor.

Buddhist Deities and Mantras in the Hindu Tantras: II The Śrīvidyānavatantra and the Tantrasāra

Orissa District Gazetteer, Bolangir, 1968. It is hardly possible to claim that such primordial symbols as trees and waters are alien to tribal consciousness and constitute an imposition of Brahminical belief systems.

Mango culture as depicted in Gambhira folklore

In Bihar, the feeling of being betrayed by missionaries led to the rise of Birsa Munda around 1895. Pointing to the coherence and integrity of her civilization from its hoary beginnings, they attributed the great variety of beliefs and practices to the unique Hindu characteristic of representing all levels of consciousness and accepting the legitimacy of all pathways to the divine.

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Popular Buddhism in Hindu Bengal 99 CHAPTER VII.

Benoy Kumar Sarkar (1887

Tribal aspirations for high rank in Hindu society continued throughout the colonial period, until the post-independence reservation policy arrested the process by making tribal status attractive. . Kulke, Hermann, in Eschmann, A.

Mango culture as depicted in Gambhira folklore

Meticulous fieldwork by anthropologists and ethnographers in the colonial period itself sheds light on the incessant nature of the exchange between the so-called tribal and so-called Hindu society see Adi sanskriti, Sanatana dharma.

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