

CHAPTER-II

REVIEW OF RELATED STUDIES

In this chapter, to conduct a survey an attempt has been made and make a review of the previous studies in this regard. Allied to the present study, with a view to make the researcher aware in the fact and provide helpful suggestions for further significant investigations. The review of related studies mainly enables the researcher to be familiar with what is already known and what is yet to be known and untested in the investigating area. The review of related studies help to sharpen and define to understanding in the problem area provides a background for the research project. Review of related studies are essential for the researcher to understand the modern trend of research, carried out in the different parts of the world to make the investigation more significant and more fruitful.

Review of related literature in research not only means to enlist the studies already done or to conduct general survey of related studies but to analyse them critically and put them logically. From these studies certain research frame work and dimension can emerge. Now-a-days review of related literature has been identified as a valuable guide to defining the problem, recognizing its significance, suggesting promising data & information gathering devices, appropriate study design and source of data. The review of related studies render great help when the researcher completes the analysis part of the research.

Review of the earlier related studies helps to avoid unnecessary repetition of the study, provide assistance in formulating research problem, specifying objectives, making useful hypotheses, developing theoretical background, use of proper methodology and drawing meaningful conclusions and interferences.

With the above mentioned intention and justification of the review of related earlier studies, effort has been made to present the review of related studies in this chapter for past few years.

2.1 Review of Related Literature

Banikanta Kakati (1923) in his book *Śaṅkardev* made an study about the philosophy of Śaṅkaradeva and the tenets of his religion. It is revealed that kakati has translated and quoted abundantly from the works like the *Kīrttana-Ghoṣā*, the *Bhāgavata*, the *Nāma-Ghoṣā* and *Bhakti-Ratnāvalī* of *Mādhavadeva*. It is also revealed that the strict eliminates of woman from the religious gatherings of men is strong point.

Atul Chandra Hazarika (1945) in his book *Kathā Kīrttana* made a study about the effect of *Kīrttana-Ghoṣā* on boys and girls. The study revealed that moral knowledge and education which were given through story of *Kīrttana* helps in the formation of character of the growing children. It is also revealed that the scholar tried to attract the adult through spiritual knowledge of *Kīrttana-Ghoṣā*.

In his book *Śaṅkaradeva – A Study* Hara Mohan Das (1945) made a study on ancient history of Kāmarūpa, biographical sketch of Śaṅkaradeva and his teachings, ideals, literature etc. The study revealed that Śaṅkaradeva is the founder of the Assam *Vaiṣṇavī* culture embodied in the form of *Eka-Śaraṇa Bhāgavatī Dharma*, devotion to

one and only God. It is seen that the scholar tried to find out the life sketch works and teachings, national and religious culture. The book is written to acquaint Śaṅkaradeva for the non Assamese people.

In a major study in the *Mahāpurushiyāism* Dimbeswar Neog (1949) made a quarry about a universal religion introduced by Śaṅkaradeva. The study reveals that it covers almost all the salient features of Mahāpurushiyāism and teachings of Śaṅkaradeva and Mādhavadeva in short cut. From the study one can understand the gist of Mahāpurushiyāism and their main doctrines by going through this book.

Satyendra Nath Sarma (1955) in his thesis, *The Neo-Vaisnave Movement and The Sattra Institution of Assam* has given importance on the Sattra Institutions of Assam. It was a significant and tremendous contribution of Śaṅkaradeva to the Assamese society. The investigation indicated that the Sattra Institution has contributed a lot in the cultural and educational development of Assam. It gave a rich religious literature revived and popularized the art of classical music and dance, introduced dramatic performance, encourage handicrafts and introduced the manuscript paintings. Some of the notable social and educational contribution of the Sattra institution are the fostering of a spirit of a bond of unity amongst persons of different parts of the country.

Śaṅkaradeva and His Times : Early History of the Vaiṣṇava Faith and Movement in Assam a thesis by Maheswar Neog (1955) gives a detailed survey of Śaṅkaradeva with a full account of his background. The study reveals that a detailed account of the large network of *Sattras*, history of *Vaiṣṇavism* were in corporate. *Eka-Śaraṇīyā* system was discussed elaborately. Literary works are discussed lucidly and in

great detail. The study includes Śaṅkaradeva's life story, study of the literature, philosophy, art and culture, the *Sattrā* institution.

Birinchi Kumar Barua (1960) made a comprehensive study in his book *Śaṅkaradeva Vaiṣṇava Saint of Assam*. The study revealed that Birinchi Kumar Barua tried to incorporate all distinct features of Śaṅkaradeva in his writing. It is seen that *Aṅkīya Nāṭs* and *Bhāonās* are special creation of Śaṅkaradeva. The contemporary social life, economic condition and other relevant aspects to influence these creative attributes of Śaṅkaradeva. B.K. Barua has made an attempt to get a bird's eye view of the existing society and its culture of Śaṅkaradeva's times with his indepth knowledge of Assamese cultural life.

In one earlier studies, H.V.S. Murthy (1961), had made a comparative study thesis, *Vaiṣṇavism of Śaṅkaradeva and Rāmānuja* to determine how far Śaṅkaradeva is inclined to Rāmānuja in evolving a new creed. It is found that the *Neo-Vaiṣṇavite* movement of Śaṅkaradeva is indebted to the philosophy of Rāmānuja in respect of most powerful and lasting expression.

Maheswar Neog (1967) has made an extensive study in *Śaṅkaradeva*. The study revealed that it deals with the socio-cultural scenario of medieval Assam before Śaṅkaradeva and the scholar talks about the older forms of worship which included *Śaivism*, *Śāktism* and *Tāntrik Buddhism*. It is further revealed that Neog traces Śaṅkaradeva's entire life, focusing on his origin, childhood, scholaring, adulthood and the many trials and travails of his career as pioneering *Vaiṣṇava* preacher and a social reformer.

In his study, Lakshminath Bezbaroa (1968) an exponent of Śaṅkaradeva's Neo-*Vaiṣṇavite* philosophy prepared and delivered two lectures in Baroda in 1934. He prepared two more lectures on *Bhakti-mārga*, part-I, part-II but could not delivered. These four lectures were compiled by Maheswar Neog in a book form under the title *The Religion of Love and Devotion*, 1968. The study revealed that the collection of "essay" helped the masses to acquire a better understanding of *Vaiṣṇavism* in India in general and in Assam in particular. It is also revealed that the contribution of Śaṅkaradeva to the promotion of the *Neo-Vaiṣṇavite* faith in Assam.

Another study, Kesavananda Dev Goswami (1970) in early history and development of the *Pūrṇa Saṁhati Sect of Assam Vaiṣṇavism* – a thesis deals with *Purāṇa Saṁhati Sattras* and their Pontiffs and marks. After the demise of Śaṅkaradeva of the four *Saṁhatis* of the *Vaiṣṇavism*, the *Purāṇa Saṁhati* has played an able role to carry on the activities in the field of religion, literature, art and culture of the period.

Advaitavāda in Śaṅkaradeva's Theology or Philosophy of Śaṅkaradeva, Bipin Chetia (1972) made a study to determine Śaṅkaradeva's theology, life history, sources of religion, *Bhāgavatism* in the epic-age, *Vedic* age, *Paurāṇic* age, *Bhāgavatism* in the *Gītā* and *Vaiṣṇavism* and *Neo-Vaiṣṇavism*. Śaṅkaradeva's theology deals with concept of God. From religious point he speaks of Kṛṣṇa and from metaphysical point and Absolutist. *Māyā* plays an important role in Śaṅkaradeva's theology. Bipin Chetia also discussed the concept of *Māyā* and its role in *Bhakti* literature. He also deals with Śaṅkaradeva's theory of evolution. Bipin Chetia also discussed about the philosophy of some contemporary of Śaṅkaradeva.

In one of the pioneering work in Śaṅkaradeva studies, Krishna Narayan Prasad Magadh (1973) made an investigation in his thesis prepared on *Surdas Aur Śaṅkaradeva ke Kṛṣṇa Bhakti Karyon ka Tulanatmak Adhyan* and it emphasized on comparative study of the works of Śaṅkaradeva and Surdas. It shows that both are poets of middle ages. Both composed literary pieces and created music for spreading of *Bhakti dharma*. They are creative poets based on mainly *Bhāgavata*. As far as their creative endeavour is concerned both the poets are similar in their thoughts and creation.

Asha Misra (1974) made an study in *Odisha Varnan* that revealed the cultural contacts quite close and intense over centuries between Assam and Orissa. The study also revealed that Smti. Mishra has closely followed Śaṅkaradeva's original in arranging the 21 *Kīrttanas* in the Varnan. The scholar succeeded in recreating the rhythm and supple sweetness of Mahapurusa's verse in Odia, the story of Lord Jagannath, life and achievements of Śaṅkaradeva.

In *Sankaradeva-Sahityakar Aur Vicarak*, Krishna Narayan Prasad Magadh (1976) made an extensive study on Śaṅkaradeva. The study revealed that the researcher had gone into deep discussion about life sketch, literary works, form of poetry, philosophy, devotion, social philosophy, aesthetic of poetry, drama of Śaṅkaradeva elaborately and it will enrich the oriental study concerning the study of Śaṅkaradeva in particular.

Kāli Rām Medhi (1978) in his studies in the *Vaisnava Liteature and Culture of Assam*, made an investigation to find out the reality whether Śaṅkaradeva was inspired by Caitanyadeva to undertake the *Vaiṣṇavite* reform movement. The study revealed that Medhi clearly establishes the independence of Śaṅkaradeva's movement and heavily

decries the attempts of some Bengali scholar's linguistic chauvinism and expansionist tendency in respect of their language and literature.

Bhaba Prasad Chaliha (1978) in his study *Sankaradeva Studies in Culture*, examined the observation of some distinguished scholar on Śaṅkaradeva. The study revealed that through *Eka-Śaraṇa-Hari-Nāma-Dharma* Śaṅkaradeva build Assam by bringing in a pure spiritual life and he deserved to be mentioned with Śaṅkarāchārya, Rāmānujāchārya, Bāsavanna, Rāmānanda, Kabir, Caitanya, Mirā Bāi, Guru Nānak and Tulsīdās. The study also revealed that how Śaṅkaradeva has given Assam a new life, letters and a state. It is also observed that Śaṅkaradeva was the father figure of Assamese drama and stage.

In another study, Nirmali Das (1981) made a study in *A Comparative Study of the Devotional (Vaiṣṇavite) Lyrics of Assam and Bengal*. The study revealed that the neo-*Vaiṣṇavite* movement of Śaṅkaradeva and Caitanyadeva in Assam and Bengal respectively, produced countless devotional lyrics. These lyrics presented a splendid, influential and immortal heritage of Indian literature.

In his book *Life and Teachings of Mahapurusha Sankaradeva*, Kesavananda Dev Goswami (1982) tried to assess the beliefs and attitudes of Śaṅkaradeva towards social reforms, moral values and devotion. The study revealed that the scholar in this work has given some convincing conclusions in some confusing topics. These conclusions supported by examination and cross-examinations of materials found in scattered works of Śaṅkaradeva. The scholar also throws light on the syncretism of different thoughts and ideas in the ideas and ideologies of Śaṅkaradeva.

In an important investigation Suprasad Ray (1984) made a study in his thesis, *A Critical Examination of the Concept of Personal God in Vaiṣṇavism* that the pivotal point of this religion is Viṣṇu. Viṣṇu, the supreme deity of this religion was traced by Ray its originality in Mahābhārata and critically discussed the concept of human and divine personality from the philosophical points. The theory of re-incarnation and the ontological status of the ultimate reality of *Brahman*.

Punya Baruah (1984) in his thesis, *A Literary Study of the Works of Sankaradeva*, made a comprehensive literary study of the works of Sri Sankaradeva. The study revealed that Śaṅkaradeva's greatness as a writer is felt in depth and variety of the contents, the vastness of his writings and the excellence of his literary style. The investigation deals with different aspects of Śaṅkaradeva's work and achievements as an author. It deals with his style, his knowledge and rhetorics, literary talents, concept of love and beauty.

In her study *Purbabharatir Vaisnav Andolon O Sahitya*, Anuradha Bandopadhyai (1984) made an investigation to see how an all embracing socio-religious structure was developed through *Vainavite* movement and literature in Assam, Bengal and Orissa. The study revealed that the comparative study of *Vaiṣṇavite* movement and literature of Assam, Bengal and Orissa. The scholar writes the thesis in three part, Assam chapter, Bengal Chapter and Orissa Chapter and the similarities, dissimilarities and correlation among the *Vaiṣṇavite* movement and literature of these three states. The study also revealed that the scholar proved with data that Śaṅkaradeva was senior to Caitanyadeva in age, in literary scholarities and in propagation of religion.

Śaṅkaradeva took the literature as a medium of preaching *Vaiṣṇavite* religion and composed *Nāṭa*, *Bargīts*, *Bhaṭimās*, *Kāvyas* to rich the Assamese literature in medieval period.

In a study in her thesis, *A Study of Mystical Thoughts of Śrī Śrī Sankaradeva and Śrī Śrī Madhavdeva* Nirupama Mahanta (1986) assessed the mystical thoughts of Śrī Śrī Śaṅkaradeva and Śrī Śrī Madhavdeva. The study indicated that the pragmatic attitude has been found to be prominent in the mystical thoughts of Śaṅkaradeva and Madhavdeva. Mystical unity of life culminates in social emancipation. They put importance on the ethical life. Mystical thoughts of Śaṅkaradeva and Madhavdeva have opened a new phase in the history of mysticism and it is unique and extraordinary.

In a comparative study, Bhupendra Raychoudhury (1986) made an attempt in his study *Comparative Study of the Thoughts of Śaṅkaradeva and Tulsidāsa* to compare the thoughts of Śaṅkaradeva and Tulsi Dasa, the medieval poets of Assam and Uttar Pradesh respectively. The study revealed that the influential and inspirational factors like as political, social and religious conditions that prevailed at the time of both the poets are highlighted. Śaṅkaradeva (1449-1568AD) and Tulsidasa (1532-1623 AD) propagated the *Bhakti* of Sri Kṛṣṇa and Rama respectively in different languages. The thoughts of both the poets were very much similar rather different. The works of both the poets remained an important achievement of the same great Indian tradition of the medieval devotional movement as manifested in culture, literature, spiritualism and religion.

In a pioneer study, Pradip Jyoti Mahanta (1987) in his thesis *The Role of Assam Vaisnavism in the Making of Assamese Life and Culture : A Study in an Enduring Tradition*, conducted on the role of Assamese *Vaiṣṇavism* in the making of Assamese life and culture. The scope of the study is to examine in sociological perspective the post Śaṅkaradeva history of the *Bhakti* movement in Assam : Through this study it is found that the *Neo-Vaiṣṇavite* movement laid the background of democratic ideas and consolidated the forces of solidarity by giving all individuals the equality of privilege to profess religion through proselytizing all sections of people.

Bapchandra Mahanta (1988) in his book *Samajik Patabhumi Sahid Assamke Bargit* made a study on *Bargīt* under different classifications in *Devanāgarī* script with their words meanings and explanations in Hindi. The study revealed that the scholar discussed about *Bargīt* mainly in two parts. The first part discussion on *Bargīt* with socio-cultural perspective and the second part-Śaṅkaradeva's and Mādhavadeva's *Bargīt* with their meanings and explanations. For this scholarly interpretation one can easily understand the background, language, technical expression etc. of *Bargīts*. The study also revealed that the author adds musical-phonology (*swara-lipī*) of some *Bargīt* as sample. It is mentionable all *Bargīts* of Śaṅkaradeva and Mādhavadeva are equipped with different *Rāgas*.

Jatin Bora (1990) in his thesis *Axomar Vaisnav Dharma : Gurucarita Aru Caityanadeva Caritar Tulanatmak Adhyayan* made a comparative study on *Gurucarita* and Caitanyadev *Carita*. The study revealed that in Assam *Guru-Carita*, *Bar-Carita*,

Katha Guri-carita, *Gurulīlā* were composed on Śaṅkaradeva likewise in Bengal *Caitanya Bhāgavat*, *Caitanya Caritamrit* were composed.

Golakeswar Goswami (1994) a study in his thesis *The Kathā Gurucarita : A Critical Study* made an investigation on his study about the *Katha-Guru-Carita* regarding the people and the social and professional castes and other communities, the social life of the people including family life, house-hold articles, food-stuff, dresses and ornaments, games and sports, marriage and married life with position of women in the family and society, rites and rituals with habit and beliefs, caste destination, the economic condition of the people with agriculture, slavery, industry, trade, ownership of land etc. The different religious cults and practices with worships of the gods and goddesses, etc. the process of education and learning are discussed.

T.C. Rastogi (1994) in his book *Assam Vaisnavism* made an exclusive study on all synonymous like as love, renunciation, surrender, humanity, sacrifice, realization with *Vaiṣṇavism*. It is revealed that the scholar try to trace out the relation between the *Neo-Vaiṣṇavism* and *Bhāgavata-Gita*. The study revealed that the *Sattrā* has played a prominent role vis-a-vis performing arts like drama, music, dance, puppetry and a number of other such sociological activities.

Gahan Kumar Mahanta (1995) in his thesis, *Origin and Development of Aṅkīyā Drama and an Analysis of its Language* makes an attempt to present all aspects of the performance of *Aṅkīyā Nāṭa* in Assamese with the help of the source materials available. The study revealed that Śaṅkaradeva in his dramatic literature used non Aryan words and sentence constructions to make a powerful language which helped in

strengthening the tie between different linguistic groups of people. Śaṅkaradeva's *Aṅkīyā Nāṭa* have both religious and aesthetic appeals. Performace of *Aṅkīyā Nāṭa* attracted people of different castes and creeds of different languages.

In a study made by Hiteswar Bordoloi (1996), in his study *Aṅkīyā Nāṭa; The Theories and Stage Performance*, had analysed the theories and stage performance of *Aṅkīyā Nāṭa*. The study revealed that the discussion of the tradition of Indian drama, Sanskrit drama, theories of drama, the regional dramatic institutions of India were made. The researcher discussed the important accessories of *Aṅkīyā Nāṭa* like as songs, dance, musical instruments, costumes, make up, masks and effigies. It also revealed that Śaṅkaradeva's dramas have a most honourable place till today for its creative performantory nature of art.

Nripendra Nath Sarma (1997) in his study *Contribution of Śrīmanta Śaṅkaradeva and His Associates Towards Education Amongst the Rurtal Folk of Assam* revealed that the contribution of Śaṅkaradeva in the field of education deals with aspects like distinct aims of education, the emergence and contributions of Śaṅkaradeva in the field of language, literature and education. The study further revealed that the *Sattrā* play an important role as an educational institution with distance mode of education.

Jagannath Mahanta (1997) in his study, *The Sattriya Dances of Assam (A Critical & Analytical Study)* investigated the influence of the *Sattriya* dance of Assam, plays a crucial role in promoting the sense of oneness among diverse groups of people in this area of the country. It is the selection of the ethics of people in their art forms, in their mental relations in terms of human values. The role of cultural integration for total

uplift of mankind has been admitted and to achieve the goal, regional resourceful and hidden cultural tradition must get a proper exposure.

Madhuchandra Roy Choudhury (1998) in her thesis, *Medieval Biographical Literature in Assamese and Bengali*, analysed the impact of medieval biographical & literature in Assamese and Bengali on social, cultural, political, religious, economic conditions and the literary tradition of both Assam and Bengal. The study show that the medieval biographical literature of Assam and Bengal started centering around Śaṅkaradeva and Caitanyadeva respectively. The study revealed that the medieval biographical literature played a very significant role in changing attitude of people in various social practices and tradition.

In an important investigation Maheswar Neog (1998) discussed thoroughly in his booklet *The Contribution of the Śaṅkaradeva Movement to the culture and civilization of India*. The study revealed that the historical evolution of the concept of *Bhakti* tries to discuss various elements and aspects related to the *Bhakti* movement in Assam by Śaṅkaradeva. The study also revealed that the scholar tries to present a few notable aspects like as Śaṅkaradeva introduces India to Assam, an egalitarian Society, Social mobility, through the language of the people, A movement of the people, Robust character of the Śaṅkaradeva's order, *Vedantic* thought, the efflorescence of a literature, a few genres of drama, early Assamese prose, classical music, a legacy of classical dance and the art of painting.

A Critical Study of the Holy Kīrttana, Joy Krishna Mahanta (1999) tried to find out the impact of Holy *Kīrttana* on Assamese people. It revealed that among the works

of Śaṅkaradeva the holy *Kīrttana* has enjoyed the greatest popularity and the highest esteem because of its simplicity and practical value regarding religion and life. Śaṅkaradeva uphold only *Sravana* and *Kīrttana* types of bhakti as the only monotheistical way for attaining liberation. It is revealed that *Bhāgavata Purāṇa* is the main source of *Kīrttana*. The popularity of the book, its influence upon the society and the instructive nature of the scripture are also discussed.

Anita Choudhury (1999) made a study on *Rukmīṇi Haraṇa* and *Parijāt Haraṇa Nāṭas* of Śaṅkaradeva. The study revealed that the *Aṅkīyā Nāṭas* of Śaṅkaradeva is a unique innovation for propagation of *Neo-Vaiṣṇavism*. *Aṅkīyā Nāṭas* are chief assets of Assamese history and culture. It also revealed that the *Aṅkīyā Nāṭas* are the chief vehicles of *Vaiṣṇavite* thoughts. *Rukmīṇi Haraṇa* is the longest and *Parijāt Haraṇa* is dramatically perfect one. The researcher made an attempt to determine critically and comparatively the text of these two plays stressing their, literary and historical significance. The study makes an attempt to restore the original versions of Śaṅkaradeva's two *Nāṭas* on the basis of text critical analysis. The contemporary Assamese life and society was depicted in these two plays.

In *An Unsung Collosum An Introduction to the Life and Works of Śaṅkaradeva*, Sivanath Barman (1999) made an attempt to study the life and works of Śaṅkaradeva. The study revealed that the scholar discusses in detail the immense contribution of Śaṅkaradeva made across various areas of society, art, culture, literature. The study also revealed that the strong stance of Śaṅkaradeva against casteism and the *Brahminical* perceptions about women has not been appreciated but has been critically assessed.

Bapchandra Mahanta (1999) made an extensive study on *Bhāgavat dharma* and Śaṅkaradeva's philosophy in his book *Assam Mein Bhagavat Dharma Aur Sankardeva Darshan*. From the study it is seen that the scholar discusses the philosophy of Śaṅkaradeva's creed in the light of the *Bhāgavata Purāṇa*. It is also revealed that Śaṅkaradeva introduces the *Bhāgavata Purāṇa* rendering it into Assamese.

Nilima Sharma (2000) in her book, *The Philosophy of Śaṅkaradeva : An Appraisal*, made an investigation on the Philosophy of Śaṅkaradeva. The study revealed that the book is primarily concerned with highlighting all the aspects of Śaṅkaradeva's philosophy. It is also revealed that in a very flexible and inconsistent manner the metaphysical aspects of Śaṅkaradeva have been discussed. The present work intends to provide a comprehensive philosophical framework within which scholars have endeavoured to establish the conceptual truths of Śaṅkaradeva's prophecies.

Pabitra pran Goswami (2000) in his thesis *Bargīt : A Study of its Literature and System of Music* study made an investigation on the religious, moral, social and educational impact of *Bargīt*. The *Bargīt* popularly ascribed to a special set of devotional songs composed by Śaṅkaradeva and Madhadeva during the 15th/16th century. It is revealed that 240 *Bargīt* were composed by Śaṅkaradeva out of which only 34 are now available and Mādhavadeva composed 191 of which 157 is available. The present study attempted to standardize the *ragas* and the *talas* of *Bargīt*, besides assessing their literary significance.

Purna Kanta Khataniar (2000) in his study *Secularism and the Neo-Vaiṣṇavism of Śaṅkaradeva* tried to find out the liberal, broad and secular attitude of Śaṅkaradeva

which unify the different contending tribes and races living in this part of country. Being a patriot and a revolutionary nationalist Śaṅkaradeva brought socio-cultural renaissance in this region to live a decent, refined, cultured, materially affluent and spiritually enlightened life through his *Neo-Vaiṣṇavism*. It is also revealed that since the *Vedic* times India has been a multi-lingual, multi-ethnic and multi religious country. The Hindus, Muslims, Jains, Buddhists, Sikhs, Parsis and Christians are living in peace and harmony. The study tries to evaluate Śaṅkaradeva's *Neo-Vaiṣṇavism* on the basis of modern concept of secularism.

Navarun Verma (2000) made a study on Śaṅkaradeva in his book '*Mahāpuruṣa Śrīmanta Śaṅkaradeva*' discussing about life-sketch and teachings of Śaṅkaradeva under various captions. The study revealed that some select messages of Śaṅkaradeva are given with the Hindi meanings and the scholar tries to render Śaṅkaradeva's verses into Hindi. It also revealed that the scholar presents Śaṅkaradeva's *Bargīts* with their Hindi meaning and it becomes very fruitful to the Hindi Readers to understand Śaṅkaradeva precisely.

In another study, Upendranath Sarma (2000) in his book, *The Poetry of Śaṅkaradeva* observes that Śaṅkaradeva's reputation as a poet is often over shadowed by his greatness as a preacher and a religious reformer. The study revealed that the unparalleled creative power of Śaṅkaradeva helped moulding a dance form known as the *Aṅkīyā Nāṭa* in which he synthesized *ślokas*, *bhaṭīmās*, dance, song and dialogue with a superhuman beauty. The study also observed that Śaṅkaradeva could write excellent poetry in Sanskrit some of which are embedded in the *Aṅkīyā Nāṭas*. It also revealed in

study that Śaṅkaradeva structurally controls the play and throws epistemological light upon the drama and its performances of which he is the central figure. The scholar comments that with their lyrical beauty and haunting melody the songs accompanying the dances of *Sūtradhāra* are Superb.

In a study, Bhupendra Raychoudhury (2002) assessed the life sketch and activities of Śaṅkaradeva in the book *Śrīmanta Śaṅkaradeva : Vyaktitva Aru Kṛtitva*. The study revealed that the scholar discussed the background of Assam, its history, contemporary different conditions of the society and medieval cultural traditions. The study also indicated the cultural achievement including the functions of *Nāmghar*, different fine arts like as music, dance etc.

In her study in *The Concept of Puruṣa, Prakṛti and Lila in Śaṅkaradeva's Philosophy*, Parul Choudhury (2005) investigated the concept of *Puruṣa, Prakṛti* and *Lila* in Śaṅkaradeva's philosophy. The scholar proposes to examine and summarise the views upheld by Śaṅkaradeva regarding these concepts and their related aspects. It is revealed from the study that though the problems of *Puruṣa, Prakṛiti* and *Lila* form the core of Śaṅkaradeva's philosophy, it is very difficult to arrive at the conclusion. Śaṅkaradeva's philosophy is basically based on traditional concepts, belief and thought. These concept are related to faith. These are not critically verifiable.

Maina Sarma (2005) make a study in *A Comparative Study of the Religious Concepts of Śaṅkaradeva and Nānak* with regard to some common salient features brings nearer to the nature of *Vaiṣṇavism* and *Sikhism*. It has been observed that there is an underlying principle of unity effecting harmonious blending of religious variety into

a symphony of spiritual striving and quest. The study revealed that the scholar makes an appraisal of the religious thoughts of Śaṅkaradeva and Nanak, and make an examination of their contemporary relevance.

Dayananda Pathak and Baikuntha Rajbongshi (2007) made a study under the caption of *Bhakti Movement and Śrīmanta Śaṅkaradeva* by including some valuable collection of essays on Śaṅkaradeva and his *Bhakti* movement. The study revealed that Capt. E.T. Dalton's article is of historical importance as the writer happens to be a foreigner and belonged to the British ruling class during the pre-independent period. The study also revealed that recalling practical experiences of other achievers related to the study and presentation of such topics of intense study, it is no easy task to accomplish such herculean tasks. Introspection into Śaṅkaradeva's works and his philosophy is a worthy and challenging task.

In the *Śaṅkaradeva Movement : Its Cultural Horizons*, Pradip Jyoti Mahanta, (2007) conducted a study on *Bhakti* movement in Assam and its renaissance, a great literary age, the *Śaṅkarī* institution and the *Nāmghar*; heritage of Arts of Śaṅkaradeva. The study revealed that the author has taken pains in making the readers well acquainted with the background of the *Bhakti* movement in Assam and all major aspects related to this. The study also revealed that the great missionary with a noble enduring vision of a perfect Assamese Society-Śaṅkaradeva, left no stone unturned to achieve his noble aim. It may religious teaching, his dramas and plays and other activities.

In his book *Philosophy of Śrīmanta Śaṅkaradeva and Some Significances Thereon*, Upendra Nath Deka (2007) examined the philosophy of Śaṅkaradeva which is

extremely essential for the mankind. The study revealed that the researcher tried to find out philosophy of *Eka-Śaraṇa-Hari-Nāma-Dharma* of Śaṅkaradeva along with his cultural and literature in the world. It also revealed that the researcher has requested all concerned to be attentive enough to the ideology of Śaṅkaradeva and respectful to his philosophy for the welfare of human beings and also animals and nature.

Sanjib Kumar Borkakoti (2008) in his book *Saint Śrīmanta Śaṅkaradeva* has made it a mission to introduce Śaṅkaradeva, the undisputed saint scholar of Assam to the world community. It is revealed that the scholar tried to maintain lucidity in portraying the different stages of Śaṅkaradeva's life. The authenticity of facts and lucidity of narration are two foremost aspects as far as biography is concerned.

In his study in *Śrīmanta Śaṅkaradeva Vaisnava Saint of Assam*, Bimal Phukan (2010) tries to discuss Śaṅkaradeva's multi-faceted activities into three section-Life and Times, His Legacy and The Certain Comes Down. The study revealed that it is remarkable that the volume is a store house of information about the poet-saint, ranging from his *Nāmghar* to *Vrindāvanī Vastra*.

Anudhriti Mahanta (2011) made an extensive investigation in *Facts of Sattriyā Dance and Music*. The study revealed that the scholar is well acquainted with sattriyā dance form with its practical and theoretical features. The study also revealed that the book is a priced informative handbook with lucid explanation, illuminating examples and spontaneous flow in the placement of topics incorporated in the book.

Prabhat Chandra Das (2011) made an extensive study of the work of Dr. W.L. Smith on Śaṅkaradeva. *W.L. Smith on Śaṅkaradeva* is a collection of research papers on

Śaṅkaradeva by W.L. Smith of the University of Stockholm, Sweden. Compiled by Prabhat Chandra Das in 2001. The study revealed that Dr. Smith started a project on *Vrajāvalī* of Śaṅkaradeva's plays in 1991. Prior to this he wrote an introductory article in 1989 on Śaṅkaradeva titled *A European Looks at Śaṅkaradeva*. This essay aims at providing the fresh readers on Śaṅkaradeva a comprehensive idea of his multifaceted personality. Dr. Smith was successful in arranging and exploring his diversent views on Śaṅkaradeva. What is *Vrajāvalī*, The Wrath of *Sītā* : Śaṅkaradev's 'Uttarakāṇḍa' "*Vrajāvalī*, *Vrajāvalī* and *Maithilī* are some valuable articles of Dr. Smith. Dr. Smith's all the research papers on Śaṅkaradeva was brought together in a volume as Dr. W.L. Smith on Śaṅkaradeva. The volume bears witness to the richness and at the same time uniqueness of the literary and linguistic contribution of Śaṅkaradeva.

In her study *A Literal English Translation of the Plays of Śaṅkaradeva with a Critical Appraisal* Yoshodhara Medhi, (2012) tried to assess the purpose of exposition of *Neo-Vaiṣṇava* cult, Śaṅkaradeva composed *Bargīts*, composed Books and translated parts of *Bhāgavata* into Assamese. To reach out to the common illiterate people Śaṅkaradeva developed a new form of drama called *Nāṭa* or *Bhāonā*. The study revealed that the purpose of composing these plays was to arouse spiritual feelings, love and devotion to Śrī Kṛṣṇa in the minds of the people and to teach religion even to the illiterate, through the performance. It is also seen from the study that the performance of the plays paved the way for development of other art forms and crafts, like singing, dancing and playing musical instruments, preparation of dress, costumes, make-up and other accessories mask-making etc. A variety of *rāgas* and *tālas* were

used in *Bhāonā* performance for proper training in vocal and instrumental music was necessary. It is also revealed that these *natas* with other art forms are still preserved, studied, practiced and performed with utmost respect and great religious fervor in the *Sattras*.

Jyoti Prasad Rajkhowa (2012), made a study under the caption of *Śaṅkaradeva : His Life. Preachings & Practices*, in which the scholar makes his humble efforts to present a picture of the then prevailing social, political, economic and religious condition of 15th /16th century Assam. The study revealed that the author attempts to bring out the versatile personality of Śaṅkaradeva by highlighting his life, the preaching and practices and his epoch making contribution to humanity through propagation of universal love, peace, justice, liberty, equality, fraternity and secularism.

Dayananda Pathak (2012) in his book *Beautiful Mind of Śrīmanta Śaṅkaradeva*, made a study on individualistic and collectivistic orientation about the life and activities of Śaṅkaradeva. The study revealed that the book was written in a very simple and lucid language. The book is an invaluable addition to Śaṅkaradeva study. It is also observed that the book tries to make an indepth study of Śaṅkaradeva's life and activities in a broader perspective. The book also throws ample light on the courses of *Vaiṣṇavism*.

2.2 Trend Analysis of the Studies and Significance of the Present Study :

From the analysis of the review of related literature is fairly evident that the concept of education, philosophy and Śaṅkaradeva has been studied from different angles relating to different variables. The variables are religion, caste, creed, colour, untouchability, morality, socio-educational condition, culture, language both in Assam

and India. In those studies the intellectuals from religious point of view, from philosophical and educational point of view put forth different contentions regarding education, philosophy and Śaṅkaradeva. It is observed that the sociological studies are concerned mainly with the social and religious matters to which certain values including moral, spiritual, social, religious, matters to which certain values including moral, spiritual, social, religious, cultural, educational values are shared by a society. *Neo-Vaiṣṇavism* of Śaṅkaradeva influence on the social, cultural and the community life of the people of this region.

From the overview of the studies of related literature, it is appeared that the issue of education, philosophy and Śaṅkaradeva has a strong effect on active processes of construction and reconstruction of normative features of real life. It is in turn always start from given standard of social understanding and socio-moral reasoning competence.

It has been observed that most of the studies of related literature mainly focus the caste, creed, untouchability, religions, literature, culture, social, moral qualities in respect to the educations and social change. The findings of related studies leave sufficient scope for the formation of objectives of the present researcher.

It is reflected in the review that there is no systematic effort to find the relation between education, philosophy and Śaṅkaradeva. The present study assumes a significance as it tries to bring out the changing trends of education and philosophy of Śaṅkaradeva. The present study is confined to the educational philosophy of Śaṅkaradeva. An attempt is made to investigate regarding the educational philosophy of

Śaṅkaradeva in relation to education, philosophy, caste, creed, untouchability, religion, culture, language, socio-educational condition of 15th/16th century Assam. The present investigation is first of its kind. It tries to explore the features of *Neo-Vaiṣṇavism* in respect of educational philosophy of Śaṅkaradeva.