

**CONTRIBUTION OF *THĀN* AND *SATTR*A TO THE
VALUE EDUCATION OF ASSAM : WITH
SPECIAL REFERENCE TO
*BARDOWĀ THĀN***

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CHAPTER –VII

CONCLUDING REVIEW AND FURTHER STUDIES

In the foregoing chapters an attempt has been made to project how *Thān* and *Sattrā* contributed to value education of Assam with special reference to Bardowā *Thān*. *Thān* and *Sattrā* are the two religious Vaiṣṇava institutions by which Śaṅkaradeva and his followers tried to unite the society with the help of these institutions and value education.

7.1 Conclusion

The main objective behind establishment of *Thān* and *Sattrā* was to propagate *Eka-Śaraṇa-Nāma-Dharma* among the Assamese people and reform the Assamese society from various anomalies. *Thān* and *Sattrā* are two institutions, which contributed to various value education for a healthy, moral and disciplined social life. So Śaṅkaradeva and his followers developed various media and methods to inculcate value education with the help of various performing art, e.g. *Aṅkīyā nāṭ*, *Bargīt*, *Nāma-Kīrttan* etc. and visual arts e.g. *siṅhasana*, *mukhā*; images of various character-like *Goruḍa pakhī*, *Hanumān*, *Joy*, *Bijoy* establishment of institutions like *Nāmghar* or *Kīrttanghar*; use of simple language such as *Brajavali* or local language for mass people in lieu of Sanskrit, for health and hygiene initiated the people (*saran* and *bhajan*) and used of exercise *cāpari* (clapping), *māṭi ākharā* or *Nṛtya* (dance) etc.

Again travelling is also used as a part of education to educate the mass people by Vaiṣṇavas at that time. Assam discovered herself as an integral part of the holy land of *Bhāratvarṣa* and gloried in that discovery.¹ Śaṅkaradeva and his followers travelled various places and tried to bring unity among the people of Assam, which was a place of many castes and creeds and many customs and manners.

Bardowā was the first *Kīrttanghar/Debgr̥ha* established by Śaṅkaradeva at his birth place in his twenty years i.e 1468, and now which is known as Bardowā *Thān*. After that the *Nāmghars* are established in everywhere in Assam as well as outside the state of Assam and outside India also. Now it is found that popularity of *Nāmghar/Kīrttanghar* is increased gradually. It is also found that, in this place Śaṅkaradeva's potentialities was first exposed in a poem i.e *karatala kamala*. After that he wrote many books which are now cultural heritage and valuable wealth of Assamese society. At Bardowā he enacted his first drama (partomime) which is known as *Cihnayātrā*.² This can be said as first *yātrā* (step) of his *Aṅkīyā Nāṭ*. After that he did not stop for a moment and wrote six other *Aṅkīyā nāṭs*, *Kīrttan*, *Bargīt*, translated and transcript many parts of the *Śrīmad Bhāgavata*, *Rāmayaṇa* in his life time at various places. Now *Bhāonā* is a popular show in Assam. Every *Nāmghar/Kīrttanghars* of *Thān/Sattra* or village or towns enacted *Bhāonā*, on different occasions. The main objective of *Bhāonā* or *Aṅkīyā nāṭ* was to spread the moral, social, and spiritual values.³ Now *Bārecahariā Bhāonā* which was first enacted in

1. Neog : (1998) *Śaṅkaradeva and His Times*, P. 378

2. Lekharu, U (1952) *Kathaguru Carit*, P. 40.

3. Bhattachajy, Dilip kr., “Śaṅkaradeva Natya bhāonā Ujjal hidarsan, Barecahaiya Bhāonā”, *Prantic* Vol xxxvii 1-15March 2018, P, 28)

1747 and *Bhāonā* utsava are the popular festivals in all over Assam. Many *Ankīyā nāṭs* are translated in various languages e.g. English, France etc, and are enacted in various places of the world.

Bardowā is a place where Śaṅkaradeva gave the same status to all castes.⁴ In the fifteenth century Satī Rādhikā and her husband were the best examples of equality. This is the place where the *Daul utsava* was first started by Śaṅkaradeva and his friends and relatives. Political and social situation of Assam was not stable at the time of Śaṅkaradeva. So he and his family wandered in many places and established *Thān* and *Kīrttanghar* in those places. For that reason Bardowā remained abandoned till Āi Kanaklatā, the granddaughter-in-law of Śaṅkaradeva, along with adopted son Damodarātā, the nephew of Caturbhuja Thakur rediscovered the Bardowā *Thān*.

After many ups and downs Bardowā reached the present stage . After independence utmost endeavour of many dedicated persons made Bardowā alive. There are two *Sattras*—Narowā and Śalguri in the Bardowā *Thān*. *Thān Paricālanā Committee* and these two *Sattras* manage the Bardowā *Thān*.

Contribution of Bardowā *Thān* to the people of Bardowā in particular and to Assam in general cannot be denied. There are many *Nāmghars/Kīrttanghars* at every village and town in Assam. Every *Nāmghar* celebrates many functions like *Bhāonā*, *Pālñām*, *Bhāda māhar nām*, *Bihu*, *Doul yātrā* etc. These are the impact of Bardowā *Thān*, which have moral spiritual, religious and above all the social values.

4 . Lekharu, U (1952) *Kathaguru Carit*, P. 40.

Now it is found that there are no woman *sattrādhikār* in Assam. Āi Kanaklata was the first woman *Sattrādhikār* or head of the *Sattrā* and she appointed other apostles. So in a *Sattrā* women should be appointed as a head if she is qualified and educated. Sometimes it was found that uneducated and un-qualified person became *Sattrādhikār*. So there should be a minimum qualification to become a *Sattrādhikār* of a *Thān* or a *Sattrā*, so that he can understand value education of *vaiṣṇava Thān* and *Sattrā* and ideology and philosophy of Śaṅkaradeva. Value education should be implemented at present educational institutions to build a better and utilitarian society.

Recommendations for further Studies

There are various scopes for further research about *Thān*, *Sattrā*, Bardowā and Śaṅkaradeva and his followers to develop these institutions, and diffuse the value education of Śaṅkaradeva, which the researcher was unable to study within a limited period of time. By reviving this education system we can establish a terror free peaceful society. For further research following topics can be taken as research topics as the time and space constraints debarred the investigator from understanding detailed discussion of these—

1. Śaṅkaradeva as a Democratic leader of Medieval Assam; A Study.
2. Aesthetic value in the devotional prayer of Śaṅkaradeva.
3. Śaṅkaradeva's Nationalist Approach: A study.
4. Śaṅkaradeva's Ideology and Indian constitution.
5. Āi Kanklatā and rediscovery of Bardowā *Thān*: A study.
6. Bardowā *Thān* as a socio-cultural Institution: A study.

7. Value Education: as reflected in the Śaṅkaradeva's literature.
8. *Kīrttan Ghoṣā* and Moral Value.
9. Value education in the Medieval Period of Assam : A Study.
10. Humanitarian Values in the works of Śaṅkaradeva.
11. Quest for moral and spiritual values in the *Kīrttan Ghoṣā* of Śaṅkaradeva.
12. Popularity of *Nām-prasaṅga* among the middle aged women with special reference to Nagaon District.
13. Śaṅkaradeva as a Saint: A study.
14. Implementation of Śaṅkaradeva's value education in school curriculum.