

CHAPTER-II

REVIEW OF RELATED LITERATURE

Literature is a vital record of what men have seen in life, what they have experienced of it, what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us.¹

The review of related literature involves the systematic identification, location and analysis of documents containing information relating to the research problem.² Through studying related research, investigators learn which methodologies have proved useful and which seem less promising.³

Literature review informing the researcher about what research has already been done and identifying possible gaps in the research. The *Thān and Sattra* are the socio religious cultural institution of Assam which are the result of Śaṅkaradeva's Vaiṣṇava movement. These institutions are established by Śaṅkaradeva and his followers to integrate the Assamese society, where there was no difference among the various castes and communities or religious process. They tried to inculcate the value education to develop the Assamese society. Because values are cultural norms of the society in which individual is brought up.⁴

1. Harrap, George (1919) *An Introduction to the Study of Literature*: P 152.

2. Mohan, Radha (2011) *Research Methods in Education*: P 86.

3. Ibid: P 87.

4. Citkara, M.G (2003) *Education and Human Values*: P 54.

Bardowā is the birth place of Śaṅkaradeva where he at first established the *Devgr̥ha/Kīrttanghar* to propagate the *Eka-Śaraṇa-Nāma-Dharma* among the Assamese society. Again many *Thān and Sattra* also established by Śaṅkaradev and his followers. Many scholars had dealt with the concept of *Thān and Sattra*, value education and about Śaṅkaradeva and Bardowā *Thān*. This chapter presents the review of some of the important studies made on this topic. To meet the objectives researcher reviewed many books, theses, Journals in various libraries.

Reviews Comprise of Four Sections-

2.1 Studies Related to Values

2.2 Studies Related to *Thān/Sattra*, *Nāmghars*, *Śaṅkaradeva* (both ancient and modern works)-

2.2.1 Ancient Work

2.2.2 Modern Work

2.3 Study Related to Bardowā *Thān*

2.4 The Fourth Section summarized the Literature and brings the Outcome of the Review

2.1 At first researcher reviewed the works related to value. There are various studies held on value education and value.

The devotional works of Śaṅkaradeva, Mādhavadeva and their followers related with various value.

Literary works of Śaṅkaradeva: To meet the objectives researcher at first review the devotional works of Śaṅkaradeva i.e. *Bhāgavata X (Dasam Skanda)*, *Nimi Nava-*

Siddha – Samvāda XI (Ekādaśī Skandha), Kīrttan Ghōṣā, Bargīt, Bhakti Ratnākara, Six Aṅkiyā-Nāṭ, which reveals various values through legends and stories though the main aim was to propagate the *Eka-Śaraṇa-Nāma-Dharma*. In the *Kīrttan Ghōṣā* there are total 28 *Kīrttan* (ed. 2005, Kailash Das) composed by Śaṅkaradeva. The language of *Kīrttan Ghōṣā* is very simple that easy for all people to understand. Through these literary activities Śaṅkaradeva tried to motivate the people to his *Eka-Śaraṇa-Nāma-Dharma*. All the Books of Śaṅkaradeva have been printed and published in one single volume edited (2014) by Surjya Hazarika, named as *Śrīmanta Śaṅkaradeva Vākyāmr̥t* and another book edited by Śrīmanta Śaṅkaradeva Śaṅgha, Nagaon, Assam.

Literary works of Mādhavadeva: Mādhavdev's *Nām-Ghōṣā, Borgīt and Jhumurā* have been discussed and cultivated to fulfill the objectives of the study (edited 1950 by Harinarayan Dutta Borua) Though *Nāmghōṣā* is sum total of one thousand stanza of devotional prayers yet, various value mainly the spiritual and moral value are focused through this magnum opus.

Ruhela (ED 1986) in the book *Human Values and Education*, stated that to save humanity from moral decay and social disorganization, should provide value education to the younger generation is essential. According to him in the curriculum there should be give importance of humanitarian education. Findings are that with the help of art, music and storytelling one can inculcate the value education.

Arturo Spezial (1987) in his studies *The Ethical and Religious Values in Ancient India*, stated about the socio religious values of India from ancient and medieval to modern times. There is strong cultural and religious link between ancient and modern India. Mainly in this book reveals the moral and spiritual values of

Hinduism, Buddhism and Jainism. Findings are that *Yoga and Bhakti* are the powerful means to overcome one's own and others negative *karmic* effect, and idealistic moral values tend to reach unity.

Chitkara, M.G (2003) pointed out in his book *Education and Human Values* that values are socially accepted norms to evaluate objects. The human values are truth, right action, peace, non-violence and love. To understand the real purpose of life, it is advisable for a person to choose and follow an ethical- moral system that retains a person from evil deeds, encourages him to do well and enables him to purify his mind. According to him it is called religion that traditionally most deeply binds the society. Findings are that honesty and integrity are essential for the bright future of an individual without expecting any reward. Education bereft of values are meaningless. He has discussed different methods of teaching values and suggest everyone to concentrate on the society in a selfless manner with all his powers and possessions.

Goel, Aruna and GL Goel (2005) stated in the book *Stress Management and Education* that pollution of environment is the main cause of stresses and tensions. Findings are that value based education is necessary to managed the stresses and strains. Aim of education should strengthen democratic and universal human values and respect human rights. According to them in conclusion ethical and moral values are the bears of good life as ethical culture indeed ennobles human life.

Khanna, S (2007) in this book *Education in Human Values* for human excellence, (P 29-35) in her paper *Education in human values: A case study of Sri Sathya Sai Babas system of education* stated that value crisis is a global phenomenon of our times. Main objectives of her study is to analysed the Sri Sathya Sai Baba's

Education system and draw out definite meaning of four human values, i.e. truth, love, peace and righteous conduct. Her study has thrown the light on positive influence on people's mind.

It is found that with the help of prayer, singing, storytelling and group activities values can be developed which can bring happiness of the individual.

Pande, V.C (ED 2007) stated in his book the *Education culture and human values* that value depends on culture. For the progress of a country, citizen cultivates the moral, spiritual and ethical values. Values are developed from early childhood of a person. Findings are that value education is necessary for life, where as worldly education is for living. According to him morality grows, along with thinking or language, passing through different stages.

Goswami, Kalyani (2008) conducted a study on “*Value oriented education in the Upaniṣadic literature*”, where reveals the concept of Indian education in Ancient India and *Upaniṣadic literature*. In the chapter 3rd there explained the education system of *Upaniṣada* and how they related to Indian education system. Value oriented education is necessary for a sound society. At the time of the *Upaniṣads* generally gave importance on *Śravaṇa* (hear) *Manana* (attention) and *Nididhyāsana* (repeated meditation). The relation between teacher and taught was very mutual at that time.

The researcher classified the different types of values and analyzed the different values of fourteen *Upaniṣdas*.

In the concluding chapter reveals the impact of value oriented education in our society and culture. Again here find out the impact of value oriented education on

noble thinkers – Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi and Sarvapallee Radhakrishnan.

In his research paper “*Quest for human values in the works of Rabindranath Tagor: Tranquilizers of the time of terror*” Chandra (2013) reveals that values reflect a person’s sense of right and wrong or what ought to be. Rabindranath Tagore according to him was a philosopher, writer, musician, educationist, artist, painter, national and international and above all a sound cherisher of human values. His work crosses the boundaries and barriers of caste and creed religion, regionalism, nationalism and language. Tagore believed the dignity of man. Tagore did not believe any caste that ruins the unity and integrity. At the end the researcher said about Rabindranath Tagore that he was a creative genius whose contributions to religious philosophical and political thought to world’s literature and art.

2.2 Studies Related to *Thān /sattrā, Nāmghar, Śaṅkaradeva, (Both Ancient and Modern work)*

2.2.1 Ancient Work

Rāmcāran Ṭhākūr’s “*Gurucarit*” edited (1946) by Harinārāyan Dutta Borua is also known as *Sri Śaṅkaradeva’s līlā carit* Rāmcāran Ṭhākūr was the nephew of Mādhavadeva who wrote the *Gurucarit Kathā*. This *Caritputhi* is also known as *Barcarit*, where we have found the biography of Śaṅkaradeva, socio political scenario of then Assam, Behar and Kamrupa.

There are seven chapters, where he explained about life and activities of Śaṅkaradeva, Mādhavadeva and Dāmodaradeva; propagation of *Eka-Śaraṇa-Nāma-*

Dharma, Pilgrimage of Śaṅkaradeva and other, establishment of *Sattrā* by the followers of Śaṅkaradeva etc. Again here revealed the education system of Śaṅkaradeva and his followers through the performing and visual Arts and how they reformed and reconstructed the society with the help of various values such as, satya, sudha, Dayā kṣama etc.

Kathā Guru Carit is a hagiography of mainly Śaṅkaradeva and Mādhhabdeva edited by Upen Lekharu 1952. But here we have found the lives of other *Vaiṣṇava Gurus* also i.e. Gopāl Ātā, Badalā Ātā, Harihar Ātā and other *Gurus* and *Bhakatas* of that time.

Literary contribution of Śaṅkaradeva and Mādhhabdeva and the then socio political scenario, customs and manners of that period was found in this book. Establishment of *Devagriha* was also found in *Kathā Guru Carit*. Moral and social value of that period is also revealed through this book. Communication system, education system and syllabus, educational institutions of Assam and other states of India, *Vaiṣṇava* movement, rules and regulations of *Sattras*, economic condition, caste system superstition prevailed in that period also revealed in the *Kathā Guru Carit*.

In *Mahāpuruṣ Śaṅkaradeva and Mādhhabdeva Caritra*, (ed 1955 Harinārāyṇ Dutta Baruah) Daitarī Ṭhākur the son of Rāmcaran Ṭhākur narrated the life, education and socio-religious condition of that time.

There are total twenty four (24) parts where he described the life of Śaṅkaradeva and Mādhhabdeva and their writings. Here revealed the names of some *Sattras* where Śaṅkaradeva and Mādhhabdeva used to stay. Again, here reflected the

various values with customs and manners and political and social condition of Assam. According to Daitārī Thākur, Jagdīs Miśra went to Gangmou with Bhāgavata. Śaṅkaradeva when went to pilgrimage than many people initiated to him. Again many other disciples and of the followers to Śaṅkaradeva also found in this *caritputhi*. Vaṁśāwalī of Śaṅkaradeva was given in the last chapter of this book, with the name of his sons.

Gurucarita Kathā (1982) edited by Maheswar Neog is a document of great historical value and an encyclopedic, cultural chronicle of the people of Assam. It was narrated by Cakra Pāni Vairāgi Ātai (P. Introduction) who was known as Śalguria Ātai i.e. Śalguri *Sattrā's* Ātai one of the two *sattras* of Bardowā.

Here we have found the socio-cultural and political scenario of Assam at that time. Again, we have found the education system and educational institution with syllabus of Assam at that time. About Śaṅkaradeva, his friends and families and how he established the *Harigrha*, *Kīrttngghar* his literary and creative activities have also been described in this *Gurucarit Kathā*. Name of the *Vaiṣṇava* Pontiffs and their ideology also found in his *Gurucarit Kathā*. Communication system, name of various holy places of India with man also found in the *Gurucarit Kathā*. Moral and religious values with socio-cultural also revealed in this hagiography.

Santāwalī the book of Dwarikanath Dwija edited (2008) by Surjya Hazarika described about the fore fathers and life sketch of Śaṅkaradeva and his followers very clearly. Though there are some differences regarding Śaṅkaradeva's year of birth with other hagiographies, yet there found about the rules and regulations of *Sattras*, Āi Kanaklatā and political history of that time. Details about the then Bardowā *Thān*,

Narowā and Śalguri *sattras* are also found in his description. Other Mahantas and *sattras* established by Āi Kanaklatā and their rules and regulations various customs and manners of Vaiṣṇava also found in this book.

2.2.2 Modern Work

Many writers and reseachers of modern age studied about Śaṅkaradeva and his followers and wrote many books about *Thāns* and *Sattras*, Śaṅkaradeva and his ideology, philosophies etc. These were -

Bezbaroa, Laksminath's (1914) *Śrī Śrī Śaṅkaradeva and Śrī Śrī Mādhavadeva* is a comprehensive study on Śaṅkaradeva, Mādhabdeva and some of their followers. Here revealed the philosophy and ideology of Vaiṣṇavism *Eka-Śaraṇa-Nāma-Dharma*, socio-political situation of that period, establishment of *Thān* and *sattras* and cultural and literary contribution of Śaṅkaradeva and others in 23 (twenty three) chapters. In his writings there revealed about hygienic value, environmental value, spiritual values of Śaṅkaradeva and his followers. In the concluding chapter, he explained how *Bodula Ātā* cleaned the cremation ground and planted banana tree etc. in that area. In this book writer explained about the rediscover of Bardowā *Thān* and some rules and regulations of vaiṣṇavism, about the Neo-vaiṣṇava movement and *bhakti*, of medieval period, through which we can know about the value education that time and vaiṣṇavas of medieval period.

In the book, *Origin and growth of the Assamese Language and Literature* Chaliha Debeswar (1949) did a study about the Assamese language and literature and its originality. In his book we found the contribution of ancient and medieval writers

of Assam to the Assamese language and literature. The main findings of his study was that—

1. Śaṅkaradeva recognized the spiritual equality of all man.
2. His teachings were easy to receive by all classes of people.
3. Śaṅkaradeva declared the Universal brotherhood of men and the owner of God. There was no caste distinctions and untouchability in his religion.

Lastly he stated that Śaṅkaradeva was the fountain source of our noble and beautiful Assamese culture. According to him Śaṅkaradeva was the master builder of rich literature of poetry, music and drama that is the pride of the Assamese people today.

Neog, M (1955) a study was made on *Śaṅkaradeva and His Times : Early History of Vaiṣṇava Faith and Movement in Assam*, where reveals the social, political, religious, cultural and economic condition of Assam in that period in the chapter 2nd and 3rd. At that time political condition was not stable and there were various religions, various castes and various small Kingdoms.

The life and personality of Śaṅkaradeva, his literacy activities with his followers and his *Eka-Śarana-Nāma-Dharma* which was based on Neo-vaiṣṇava movement was the main objectives of his studies.

Researcher gave a beautiful description of the art of the preparation of *Sancipat* and manuscript writings, *Citra Bhāgavat* and about the dance, music; *Bhāṇā* i.e. performing art and visual art that innovated by Śaṅkaradeva and his followers and their impact on Assamese society. About *sattrā* institutions and *Nāmghars* also reveals

in his studies very distinctly. Rules and regulations of vaiṣṇava *bhakat* (disciples) and their ethics daily life of *bhakat* and about *Śaran* and *bhajan* also found in his study. In conclusion it is found that Assam has found a new life for the Vaiṣṇava movement which was lead by Śaṅkaradeva. His contribution to the language and literature, performing art and visual art, developed the downtrodden and unity among various caste and creed brought a new era in Assamese society. National integration also has roused in the mind of Assamese people to become a member of holy *Bhāratvarṣa*.

A study made on *Neo-Vaiṣṇavite Movement and the Satra Institution of Assam* by Sarma, S.N (1955) where reveals the origin of the *sattra* institutions of Assam, socio-political situation of 15th, 16th century, and contribution of Śaṅkaradeva and *sattras* to the Assamese society. He has given a clear picture of Śaṅkaradeva's life and activities in his studies. Śaṅkaradeva and Mādhadeva's contribution to the society and his life history are also included in his studies.

Four *samhaties* of *Sattra* and the religious leaders of those *samhaties* also described by him. *Relation* between *Sattras* and state also revealed in his study. Findings of his studies were that –

1. *Sattra* contributed to the cultural development of Assamese society.
2. *Sattra* gave a rich religious literature.
3. *Sattra* revived and popularized the art of classical music and dance, introduced performing art, handicraft and manuscript painting.
4. Recognized the value and equality of all beings at the spiritual level, spread the learning through Assamese version of Sanskrit, fostering spirit of fellow

feeling and popularized the ethical virtues like kindness, non-violence, obedience etc. amongst the villagers. (P 191)

Investigator stated that all *Sattras* are not perfect. In some *Sattras* women and socially backward people were debarred from entering prayer halls and intolerance also sometimes found. Unless it adapts itself to the changing circumstances, its future cannot be assumed. (P=194)

In the article “Śaṅkaradeva and the Vaiṣṇava Movement in Assam” in *Cultural Heritage of India*, Nath Raj Mohan (1956) stated about the Vaiṣṇavism propagated by Śaṅkaradeva, his philosophy and *Sattras* institutions of Assam. Here he explained the various rules and regulations of *Sattras* institutions and its four *samhaties*. Here he stated about the cultural activities i.e. art and craft of residential *Bhakatas* of *Sattras* institutions of Assam.

The History of Medieval Assam, 1228-1603 which was submitted by Acharjya, N.N (1957) and approved by the University of London for the degree of PhD in 1957 and published as a book has revealed the history of Assam during the four centuries of Ahom rule. Here he narrated how reformation and organization of the society and moral upliftment of Assam has been achieved through the manifold activities pursued in the *Sattras*. In the concluding chapter he gave a short description of Vaiṣṇavism and *sattras* culture and its influence on Assamese society in their socio-cultural life.

Baruah B.K (1st Ed 1960), in his book *Śaṅkaradeva Vaiṣṇava Saint of Assam* stated about the life sketch of Śaṅkaradeva, his ideology and philosophy of life that reveals in the *Eka-Śaraṇa-Nāma-Dharma*. According to him Śaṅkaradeva was the first

person to started democracy especially in the field of religion in Assam. He was the first man to start the Neo-vaiṣṇava movement in Assam. He tried to reconstruct the society by removing superstitions, untouchability and inequality. Śaṅkaradeva established the religious institutions where the Assamese people enjoyed their leisure time effectively with the help of *Nām* (prayer), *Bhaonā* or other constructive and positive activities. As an institution, it may be considered mainly in two major aspects that are *Sattras* and *Nāmghars*. These institutions help to educate the *Bhakat* in religious learning.

In his book *Early History of Kūmrūpā* Barua, K.L (2nd Ed 1966) stated on socio-cultural, religious, and political scenario of Assam from the earliest time to the end of the 16th century. In the chapter XIV he explained about the *Vaiṣṇava* movement of Assam, Śaṅkaradeva and his family history and originality of *Bar Bhūyān*, *Sattra* and *Nāmghar* and impact of these in our Assamese society. According to him *Sattras* came into existence after the demise of Śaṅkaradeva. Roof of Assamese *Nāmghar* which is called *Tup* came from the Buddhist *stup* and *Śaraṇa* came from Buddhist *saranam*. About the growth of Assamese language and literature of medieval period also reveals in his book, which was the contribution of Śaṅkaradeva and his followers.

Rajguru, S (1967), in his research work *Medieval Assamese Society* revealed the socio –cultural picture of Medieval Assamese society from 1212 to 1828. The political condition of Assam was not suitable at that time. There were many small *States* ruled by Bhuyans, Barāhi, Marān, Chutīa, Āhom, Koch etc.

At that time division of people were based on caste and profession. Customes, manners and day to day life of the people of Assam were influence by the ideology of

Neo-vaiṣṇava movement. The *Sattras* and the *Nāmghars* are the gift of this movement. Vaiṣṇavism laid stress on honest earning and honest living with both external and internal purity.

The *Sattras* were the main centres translation of various works from Sanskrit, writing dramas, epics, songs etc (P 380). Development of spiritual and moral education was the primary aim of education at that period. In concluding chapter he gave a description of religions and rituals of Assamese society at that time.

Goswami, K.N. D (1973), in his book *Sattra Sanskritir Rūprekha* (A treatise on some cultural aspects of *sattra* institutions of Assam) pointed out some cultural activities of the *puruṣa saṁhati sattras*. There held *caidhya prasaṅga*, various *nām*, *Bhāonā* and appointment of *sattrādhikārs* etc. Again he explained the Bardowā *thūl* i.e. Bardowā group of Git (song) and dance. There are some rules and regulations that followed by *Sattra* dignitaries and *Bhakatas*.

At the end it is found that *Sattra* plays a significant role in all round development of personalities and societies.

Goswami, Narayan Ch (1984) in his book *Sattriya Sanskritir Svarṇarekhā* explained the culture and various rules and regulations of the *sattras* from his own experience.

There are six chapters in his book, where he explained about *caiddhya prasaṅgas*, festivals *Eka-Śaraṇa-Nāma-Dharma* and rituals and culture of a particular section. Though it is a book of a particular *thūl* (group) yet it deals with the moral and philosophical, spiritual and cultural foundations of Assam vaiṣṇavism as a whole. The

writer gave the life sketch of many renowned person's including Śaṅkaradeva and Mādhavadeva, Badulā Padma Ātā etc.

Mahanta, Nirupama (1986), made a study on *The Mystical Thoughts of Śrī Śrī Śaṅkaradeva and Mādhavadeva* where the investigator tried to find out the mystical thoughts of Śaṅkaradeva and Mādhavadeva from their writings. *Sattrā and Nāmghar* are the two *Vaiṣṇava* pillars. *Sattrā* institution promotes the feeling of brotherhood among their devotees and accordingly develops their personalities. In the 3rd chapter researcher stated that *Sattras* are worked as a religious centre and a residential school and *sattrādhikār* played the role as a guardian of devotees in their moral and religious life.

The major findings of the study are that spiritual life of Śaṅkaradeva and Mādhavadeva have influenced the socio cultural life of the Assamese people. So they are known as *Mahāpuruṣ* (Great Soul) for their contribution towards development of Assamese cultural and social life.

Bharali Arunima (1988) a study was made on *Some Aspects of Medieval Assamese Culture and Reflected in Medieval Assamese Literature* and defined that culture is man's evolutionary advancement in understanding life in a refined manner and literature reflects people's cultural life. In this connection the investigator stated two religious institutions i.e. *vaiṣṇava Sattras* and *Nāmghars* which has great influenced on the Assamese cultural life.

The major findings are that Śaṅkaradeva and his followers established the *Sattras* and *Nāmghar* to propagate the *Nāmdharma*, which has become the nerve

centers of Assamese National life. According to her Śaṅkaradeva was not only a religious leader but also a litterateur, musician, actor, painter and also a social reformer. In conclusion investigator stated that without Śaṅkaradeva, Mādhavadeva and their followers we cannot even imagine of Assamese culture that is today known as *sattriya* culture for the purpose of propagating *vaiṣṇava* religion.

Bhakat, D.N (1992), conducted a study on *The Assamese Vaiṣṇavite Sattras of North Bengal and Goalpara*. The objectives of the study are to find out the development of *Sattras* of Assam, the basic components of *Sattra* of Assam, the *Sattra* institutions of North Bengal and Goalpara.

Findings of his studies are that *Sattras* played an important role in socio religious or cultural life of Assam since sixteen century. Though *Sattra* is a religious institution yet it contributions to the society as court, musician, library upliftment of backward society and field of literature is highly admirable. The art and architecture of the Bishnupur, Ramray and Madhupur *Sattras* to the socio-cultural life is very precious. In conclusion he described that the Assamsese culture in different aspects like fine arts, crafts, education, literature, religion and spiritual activities etc. have developed a lot through the various activities of *Vaiṣṇava Sattra* since the inception of this institution . According to *Bhakat Sattras* have played a great role in the social life of Assamese people.

Mahanta Nirupama (1999), in her study *Asamar Puruṣa Saṁhatir Sattra Samūhar Ācār Rīti Āru utsav Ānusthān* stated about the origin, rules and regulations, costumes and manners of *Puruṣa Saṁhatir Sattras* very distinctly. Śaṅkaradeva was the origin of *Puruṣa Saṁhati Sattras*.

From her studies we found the various contributions of *Puruṣa Saṁhati Sattras* in the field of music, literature, dance, drama and instruments. *Puruṣa Saṁhati Sattras* are followed the Bardowā *Thūla*'s (group) rules and regulations in their festivals, art and music and day to day life styles. Other *Saṁhatas* are also followed some rules of *Puruṣa Saṁhatas*. In conclusion she described the moral and spiritual contributions of *sattras* to the society and also gave a list a *Puruṣa Saṁhatas Sattras*.

Asamiyā Satriya Utsav Anusthan Aru eḥilakor Tatparjya Visar (The Assamese satriya festivals and rituals and evaluation of its significance) Dr. Pitambar Dev Goswami, (2000) conducted a study on the Assamese *satriyā* festivals and rituals and education with its significance. The objectives of his study is to find out that, from when and how these festivals have come into existence and find out the different nature of festivals of different *saṁhatas*. The main objectives of these festivals are to worship the God and discuss the religious matter and also enjoy the leisure time effectively. In his studies it also reveals that there maintained the discipline when they performed *Bhāonā*, music, dance or any other cultural and performing arts. Festivals have some socio-religious and moral values. Again these festivals have some spiritual and hygienic values also. These festivals help individual and society to keep healthy mind in a healthy body that reveals in his findings.

Rajkhowa, J.P. (2003), in his book *Śaṅkaradeva; His life, Preaching and Practices* stated that Śaṅkaradeva was not only a religious preacher but also a poet, dramatist, singer, musician and above all a social reformer of fifteenth century.

Findings are that Śaṅkaradeva was the establisher of *Sattrā*, though at that time it was known as *Thān* or *Devgrha*. He stated that *Sattras* are the cultural centre where

various musical instruments, dance etc are practiced. Every *Sattrā* have their own educational centre which is either *tol* or “primary school”. In the conclusion he explained the multifaceted personalities of Śaṅkaradeva, his life and reformatory mind, philosophy and contribution towards casteless society through *Eka-Śaraṇa-Nāma-Dharma*.

Richmond, F (2006), the formerly Prof of theatre at Michigan state University U.S.A, in the article “The Vaiṣṇava Drama of Assam” Journal of Śrīmanta Śaṅkaradeva research Institution vol II gave a description of *Aṅkiyā nāt* of Śaṅkaradeva. Here the writer stated about four *vastu* (things) of Vaiṣṇava’s i.e. *Guru, Deva, Nāma* and *Bhakata* very clearly.

Findings are that *Sattras* of Assam are more than a religious institution according to writer. According to him *Sattrā* is a socio-cultural centre where all people can gathered equally. About the structure of *Sattras* he gave a simple description about *Monikūt* (house of jewels), *Nāmghar* (prayer Hall), *Hātī* (house of lay devotees) shape of *Sattras* and also *Bhāgavat Purāṇa*. Here he explain about the rules and regulations of *aṅkiyā nāt* as a performing art of vaiṣṇava *sattras*.

(Journal of Srimanta Sankaradeva Research Institute, Vol II 2006. Ed- Bhaba Prasad Chaliha)

The Comprehensive History of Assam, Vol-III. Borpujari H.K, (ed. 2007) reveals about the political and social scenario of Assam at the medieval period.

In the chapter six and seven, S.N. Sarma discussed about the neo *vaiṣṇava* movement of Assam. Here he discussed the philosophy of Śaṅkaradeva and his

followers and ideology of castless society, education system and methods used by Śaṅkaradeva to establish an equal society. About *Eka-Śaraṇa-Nāma-Dharma*, *Sattras* and superstition, *Śaraṇa and Bhajan* also revealed in his description.

Borah, Rukmini (2011) stated in *Growth and Development of the Sattras in Historical Perspective* which was published in 2012, that during the life time of Śaṅkaradeva there were established many *Thāns* all over Assam. The main objectives of her studies was that growth, development and historical perspective of *Sattras*, socio-cultural development within the *Sattras* and impact of neo-vaiṣṇava movement and the *Sattras* institutions.

The findings of her study were that *Sattras* are established on the bank of the river. Land are granted to the *Sattras* on the name of idols as the *Devotter* or *Brahmottor*. *Sattras* are the main centers of Vaiṣṇavism in Assam. Frequently changed the place by Śaṅkaradeva for various difficulties help to growth and development of *Sattras* on various places. Koch king Naranārāyaṇ and his brother Cilārai, patronised the *sattras* institution and Śaṅkaradeva. Āhom King also helped to establishment of *sattras* and *Nāmghar*, Śaṅkaradeva re-corganised the Assamese society with the help of *Eka-Śaraṇa-Nāma-Dharma*. According to her Śrīmanta Śaṅkaradeva Saṅgha is one of the largest organizations in Assam to preach the new ideology of Śaṅkaradeva.

Nath, D (2012), in his study, *Sattras Society and Culture* reveals about the Garmur *Sattras* and its history, rules, regulations and *Sattrādhikār* Pitambardeva Goswami and his reformatory works. Findings are that *Sattras* is not only a religious institution but also a socio-cultural institution. *Sattras* have strong influenced on the Assamese society by literature, performing arts, visual arts, various festivals and daily

routine. *Sattras* also organized some seminars to discuss about the various religious and social matters. Here also find out the economic system of the *Sattras* and contribution of Āhom Kings. Political situation of Assam in that period also revealed in his study.

Medhi, Yashodhara (2012), translated the Śaṅkaradeva's 6(six) plays into English in her study as *A Literal English Ttranslation of the Plays of Śaṅkaradeva with Critical Appraisal*. Here reveals the socio-political and religious condition and also educational system of Assam at that period. In the 2nd chapter of her study, life and works of Śaṅkaradeva are discussed where we have found the reformatory works of Śaṅkaradeva with establishment of *Sattras* and *Nāmghars*. Taking the stories from the original and authentic scriptures Śaṅkaradeva put them in a homely and familiar setting in such a way that general audience could accept them easily.

Findings are that with the help of *Eka-Śaraṇa-Nāma-Dharma* of *Bhakti* movement Śaṅkaradeva reformed the Assamese society. Again with the help of various performing arts and visual arts tried to establish a casteless society. With the help of his creative literary activities he reformed the Assamese society. According to researcher Śaṅkaradeva was not only a religious leader but also a social reformer. In conclusion she said that under the support of *Sattras*, the vaiṣṇavite culture and the art forms initiated by Śaṅkaradeva has been practiced and preserved with great favour.

Pathak, D (2012), in his book *Beautiful mind of Śrīmanta Śaṅkaradeva* describe a very beautiful explanation of Śaṅkaradeva and his contributions. He explained Śaṅkaradeva's different creativities, i.e. as a poet, dramatic or actor, painter *Vaiṣṇava* leader etc. in different chapters' very simple languages.

Findings are that Śaṅkaradeva was the master builder in the medieval period of Assamese society. Śaṅkaradeva integrated the Assamese society with the help of

various values such as moral, ethical, aesthetic etc. Above all Śaṅkaradeva was the cultural heritage and national pride of our Assamese Society.

Sarma, Khagen (2013), in his research article “The Sattrā Institute of Assam, its Cultural Contribution and Contemporary Problems; with Special Reference to the Monastic Sattras” said that, though *Sattrā* is a religious institution; it contributes to the Assamese society in many ways, specially the Monastic *Sattras* of Assam.

Findings are that *Eka-Śaraṇa-Nāma-Dharma* is the unique contribution of Śaṅkaradeva to the religion and culture. Apart from this, *Sattras* contributed to the cultural development through music, dance, drama etc. Here the researcher explained the various types of dance and it is found that there are more than 300 artists teaching *sattriyā* dance, belonging to the Monastic *Sattrā*.

Mazumdar, Ranjit (2013) in his study *Śrīmanta Śaṅkaradeva Saṅgha; A move for Socio-political Reform in Assam*” reveals the objectives and works of social organization Śrīmanta Śaṅkara-deva Saṅgha. In the second chapter in his studies we have found the education system of Śaṅkaradeva, *Nāmghar* and political situation of Assam at that time.

Śaṅkaradeva tried to unite the Assamese society; but his goal seems to be gradually declined. So some conscious person organized this Saṅgha to revive his goal and diffuse the *Eka-Śaraṇa-Nāma-Dharma*.

Here the researcher has described various activities of Saṅgha and its socio-cultural development of the society and various wings of Saṅgha. In conclusion investigator stated about the reformatory activities of Saṅgha and *Eka-Śaraṇa-Nāma-*

Dharma of Śaṅkaradeva to spread the education and united the Assamese society under the one roof of *Nāmghar*.

Borkakati, S. Kr (2015) stated in his book *Śrīmanta Śaṅkaradeva; A multifaceted genius* that Śaṅkaradeva the saint scholar was a great spiritual leader, socio-religious reformer, and a builder of Assamese literature and culture. He gave up his *Bhuyanship* and came down to the level of general people as a *Vaiṣṇava* leader and preacher of *Eka-Śaraṇa-Nāma-Dharma*. There are total nineteenth chapters where he touched from birth to death of the Śaṅkaradeva and his contributions towards the society. Findings are that Śaṅkaradeva was a multifaceted genius. *Thāns* and *Sattras* are the centre of non formal education where Śaṅkaradeva tauhgt the ethical and positive values to his followers.

Saikia, Achyut (2016) stated in his M. Phill dissertation that *Sattras* are the social institutions. *Sattra* has played various roles in socio-cultural and religious point of view. In his studies revealed the customs and manners of the two *Sattra*- Narowā Bali *Sattra* and Domdomiyā *Sattra*. From his studies we have found that these two *Sattras* contributed in various ways in our Assamese society. Again *Sattras* should be protected from various unseen faces and we should preserve the ancestral valuable property as our heritage.

2.3 Studies Related to Bardowā Thān

In this part, the investigator reviewed the studies related to Bardowā *Thān*. These are-

Muktia, Ramakanta (486 Sankarabda, 1935), in his book *Āai Kanaklata Caritra* (Hagiography of Āi Kanalatā) described mainly the role of Āi Kanaklatā to rediscover the Bardowā *Thān* and her spiritual character. In this connection he also wrote about the Kanaklatā's Husband Caturbhuja Thākura, Nephew or adopted son, Dāmodaratā. Again he wrote about the help of Mikir King and other persons to rediscover the Bardowā *Thān*. He also gave a historical description of Āhom King and their help in that process.

Neog, M (1968), in his book "*Pabitra Assam*" pointed out the different religious institutions of Assam with the place. In the introduction *Sattrā* and *Nāmghar* are mentioned as two institutions by which Śaṅkaradeva tried to purify the Assamese people by moral and spiritual value. *Sattras* are the first symbol of our unity. Śaṅkaradeva at first established the *Devagrha* at Bardowā and preached the *Bhakti*. Here we have found the history and ups and downs of Bardowā *Thān* and genealogy of the two *Sattras* of Bardowā i.e., Narowā and Śalguri.

Bardowā a souvenir edited by Kamal Ch Bora (1976) can be said as document of Bardowā *Thān*. There are total seven articles written by various persons related with Bardowā *Thān* in various activities. In these articles reveal about the historical and geographical description of Bardowā, life and contribution of Śaṅkaradeva at Bardowā and also about Āi Kanaklatā and Radhikā Sati. Again here reveals the rise and fall of the Bardowā *Thān* very clearly. Rules and regulations followed by *Thān parichalanā committee* and other important information's also distinctly reveals in this souvenir.

Kalita, N (1985), conducted a study on *Bardowār Silpavastu*, where reveals the wood carvings of the vaiṣṇavite shrine of Bardowā. There are 56 luminous illustrations

with its meaning. In his study we have found about the “caraikhuliā (wood keeper) art” of Bardowā *Thān*. From these art we have found the aesthetic spiritual, religious sense with artistic mind of the *Vaiṣṇavite* people of Assam. Some of these art are going to decay due to unscented preservation. So he suggested preserving this art.

In his book *Lok kalpa Distri*, Phukan, Nilamani (1987) describes various art of Assam with photography where we have found the visual art of *Vaiṣṇava Sattras* and art of other temples also. There are various art of *Narowā Sattrā* of Bardowā *Thān* where he described very clearly the meaning of it. In the Page No 39 he gave a very beautiful description about *Vaiṣṇava* art related with Śaṅkaradeva and Mādhavadeva and their followers. These are enjoyed by people spiritually and aesthetically.

Findings are that *Vaiṣṇava* art are related with *Bhakti* and they are mainly found in *Thān and Sattrā* of Assam in the wall or various wooden or other idols, utensils, doors, sachipat or handloom materials.

Rajkhowa, G (1997), in his book *Bardowā Āli Pukhurīr Saṅkṣipta Paricaya*, described about the past history of Bardowā *Thān*. Here we have found the name of “Bardowā” both mythologically and historically. Śaṅkaradeva’s genealogy and his creativity at Bardowā, e.g. – *cihnayatrā* and how this *yatrā* enacted and other writings are also found here. Rediscover of Bardowā *Thān* and some relics related with Bardowā is also described in this book. There are two *Sattras* of Bardowā and their rules and regulations are also described here.

In his book *Dwitiya Baikuntha Bardowārā Burunī* Saikia, H (1998) gives a detail description of Bardowā *Thān* with its historical and geographical view. Here we

have found the description of different books of Śaṅkaradeva which was Śaṅkaradeva written at Bardowā. Again we have found about the Narowā and Śalguri *Sattrā* after rediscovered the Bardowā *Thān*. In conclusion he suggests preserving the heritage property of Bardowā for its glory and glory of Assam.

Mazumdar, T (2005), conducted a study on *Sattras* of Nagaon District which is known as- *Abibhakta Nagaon Jilar Sattrā Darpan* In his studies reveals about the various *sattras* of Nagaon district and their short history. According to him up to his study there are total 197 *Sattras* in the undivided Nagaon District. We have found detail description of Bardowā *Thān/Sattrā* in his studies in the 2nd chapter. Here we find how Śaṅkaradeva established *Sattrā grihs* at Bardowā Āmbuani very clearly and the *Cihnayatrā*, *Daul Utsav* and other innovative and creative works of Śaṅkaradeva. Śaṅkaradeva's literary contribution to the Assamese society at Bardowā was also explained very distinctly. Other audio-visual contributions were also explained by him in this chapter. In conclusion of his studies reveals about the art and culture of the *sattras* which was the contribution of Śaṅkaradeva and his followers. It is also found that Śaṅkaradeva was the pioneer of Neo-Vaiṣṇava movement of Assam who established various institutions to unite and caste free Assamese society. He also gave a pen picture of various problems faced by the *Sattras*. So he suggested to unite the Assamese people to solve these problems. Researcher gave details from his field study about the materials which he found in various *Sattras* of Nagaon district and suggested to preserve these valuable relics as our heritage property.

Kalita, Naren (2006), in his research paper, "Wood carvings of *Sattras* and *Namghars* of Assam with special reference to Bardowā *Thān*" *Journal of Śrīmanta*

Śaṅkaradeva Research Institution (Vol-II), we have found that *Sattra* is a distinctive architectural design mainly the prayer hall, i.e. *Kīrttanghar* or *Nāmghar*. Bardowā *Thān* is also famous for unique Assamese style of architecture related with *bhakti* movement which is found in the *Kīrttanghar*. Bardowā *Thān* has preserved various art and architecture in the mini museum. The wood carving sculptures is known as *caraikhulia* art. The art of Bardowā are spreaded to the village *Nāmghars* and *Sattras*. These art and architectures have some unique meaning related with *bhakti* movement and helpful for the people to develop their intellectual and moral values.

Mahanta, P (2009), explained in his book *Bardowā's Gurucarit* about Śaṅkaradeva, Mādhvadeva and other *Vaiṣṇava Guru* of that period. Here we have found the history and geography of Bardowā. He stated the life and activities of Śaṅkaradeva and his various literary activities. It can be said as hagiography because here we have found about the various customs and manners of the people of Assam at that time and about his followers and apostles also found in his writings. Though the name of the book is *Bardowā Gurucharit* yet we have found many information about various *Sattras* of Assam, Śaṅkaradeva's followers and rules and regulatios of *Sattras* and *Thāns*.

Roy Choudhury, Bhupendra (2017), in his book *Bardowa Thanar Itihas* reveals both historical and geographical views of the Bardowā *Thān*. After Śaṅkaradeva how his grand-daughter-in-law and Dāmodardeva rediscovered the Bardowā *Than* i.e. her grandfather-in-law's abode also explain very distinctly. Here he gives the life and activities of Śaṅkaradeva's and cultural, religious activities and also visual art of Bardowā *Thān*. Here he explains the various functions held at Bardowā

and costumes and manners of the Bardowā's people. He also gives the various pictures of the tourist spot of Bardowā *Thān*.

The main findings is that impact of Bardowā *Thān* to the people of Assam is very significant in their social and culture life.

In his study on *Bardowa Than of Assam As a Religious Institution: A study from cultural perspective* Bora, M (2017) reveals the socio-cultural and religious aspects of Bardowā *Thān*. Objectives of the studies are, to know the *Sattrā* tradition of Assam, rituals of *Sattras* and socio-religious tradition of *Sattras*.

Findings of his studies are that as a birth place of Śaṅkaradeva at first he established *Nāmghar* at Bardowā to propagate his *Eka-Śaraṇa-Nāma-Dharma*. Koch and Āhom kings helped Śaṅkaradeva and his followers to established *Sattrā* institution. *Sattrā* are the centre of cultural activities like *Bhāonā*, *Bargīt* or *Sattriyā* dance. In conclusion the investigator said that government should take some measures to develop the *Sattrā* institutions of Assam.

2.4 Summary and Outcome of Reviewed Literature

From the review of above literature, the researcher found that many studies have already been done on Śaṅkaradeva, *Thāns* and *Sattras*, Bardowā *Thān*, value education and *Vaiṣṇavism*. Studies related to values are mainly discussed about different types of value related with school curriculum, positive impact of value or methods to inculcate value education.

Studies related to *Thān* and *Sattrā/Nāmghar* or Śaṅkaradeva are discussed and explained about the philosophy, or literary activities of Śaṅkaradeva or their

biography, about *Bhakti*, Neo-Vaiṣṇava movement, rules and regulations or *Sattras* or *Nāmghars* or festivals that followed by different *Thān* and *Sattras* or about *Eka-Śanraṇa-Nāma-Dharma*.

Studies related to Bardowā *Thān* mainly discuss about the rules and regulations and manners and customs of Bardowā *Thān* and religious and cultural activities and art of Bardowā *Thān*. But there was no systematic and scientific study has been made on contribution of *Thān* and *Sattra* to the value education of Assam, specially contribution of Bardowā *Thān* to the value education till now. So, the researcher has made an attempt to fill up that gap to study the Contribution of *Thān* and *Sattras* to the Value Education of Assam: with Special Reference to Bardowā *Thān*.