PREFACE

In Assam Mahāpuruṣa Śrīmanta Śaṅkaradeva gave birth to the Satra institution. This Satra institution obtained full-flagged state during the time of his disciples and followers. In the then Dakṣiṇ Kūl or the present South Kamrup Mahāpuruṣa Mādhavadeva, the prime and favourite disciple of Mahāpuruṣa Śaṅkaradeva, was the real founder of Satra institutions and spreading of Neo-Vaiṣṇavite religion. In South Kamrup the influence of the Satra institutions changed the way of religious, social and cultural life of the people.

The intention of doing research work on the Mahāpuruṣīyā Satras of South Kamrup was kept in mind from long back. Because these Satras are in a very neglected stage, even after 400-500 years. Besides, the contributions of these Satras to the society are incomparable. But even today, no research work has been done on the Mahāpuruṣīyā Satras of South Kamrup, specially on Chamarīyā Satra. This research work will be the first step on this topic. My expectation is that, today’s generation and the researchers will get some new informations from this research work. On the other hand, my another objective is to aware the common people
of this area about the Satra culture.

Except South Kamrup lots of research work have already been done by the scholars on the Satras and Satra cultures of Assam. Hence, in this research work without being discussed repeatedly about the other Satras of Assam, the analysis and justification have been made on the Mahāpuruśiyā Satras of South Kamrup only. The history of the Mahāpuruśiyā Satras, situated in this area, historical and cultural sources preserved in the Satras, present condition of the Satras, its contributions towards the society and culture have been tried to analyse in scientific point of view in this work. Again the cultural and historical characteristics of the Chamarīyā Satra, the pioneer of the Satra culture in South Kamrup have also been minutely exposed to society.

About the Mahāpuruśiyā Satras of this area only have been included in this research work. The other Sanhatis or sects like Dāmodarīyā, Haridevī, Krṣṇapurī etc. are not taken into this discussion. The main reason behind this, according to my justification, is that each sects will have its own separate research work with their own separate customs and usages. Such a vast topic will not be possible for me to adopt, that is why only the Mahāpuruśiyā Satras are placed in this work.

Date: 29.12.06
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