CHAPTER FOUR

DAMODARIĀ VAISHNAVISM - ITS ORGANISATION, SATTRAS AND OTHER SUCH ORGANISATION (SACANG/SATSANG)

Deva Damodara was a holy and pious (i.e., sadguru) guru of Brahma Saṁhāti, Guru, Bhakta, Bhāgavata and Vigraha; these four are the emblems of the Brahma-Saṁhāti.

In Kāmarupa, except the Brahma sampradāyin (sect) of the follower of Sri Caitanya, there are two ancient main branches of the original Brahma sampradāyin. These two are, Sri Haridevi and Sri Dāmodariā. The Brahma sampradāyins are religiously initiated in the system of māra or tāntric, as Dharma-cāryyas and Vaiṣṇavas. They are also the worshippers of Balakṛṣṇa.¹

Mahāpurusa Dāmodara-deva was the promulgator and preacher of the Dāmodariā Vaiṣṇavism. His region is specially known as Vaidika Sanātana Bhāgavati Vaiṣṇava Dharma. In the amalgamation of Śruti, Śruti, Puraṇa and some other Tantras, the Vaidika Vaiṣṇava Dharma took an agreeable form. Basically, there is no difference in the tenet of Śri Śri Dāmodara-deva and Śri Śri Harideva. According to Sonapati Deva Sarmah² the earlier one was a scholarly sect. Therefore, Dāmodara-deva, his disciples and
many other Brāhmaṇa scholars had to prove the efficacy of the ‘Bhāgavatī Dharma’. Showing the irrefutable reasons of the speeches (vacana) of the śāstras of tāntricism, through the unanswerable power of the śāstras of Vaiṣṇavism, they became able to establish the preponderance of the ‘Bhāgavatī Dharma’. On the other hand, the followers of Harideva could not accept any kind of teaching of śāstras without getting any visible evidence.

Indeed, Dāmodaradeva was a very liberal guru. Under the big tree of the ‘Sanātana Dharma’ planted by him, all sorts of bhaktas - like, Brāhmaṇa, Śūdra, Candāla, woman, king, rich and poor could take easily refuge (Śaraṇa) without any discrimination. All types of devotees of Dāmodariā Vaiṣṇavism, absorbed themselves, in the vast and wide field of the practice or usage.

Dāmodaradeva was a magnanimous person. To him Bhakata, Bhāgavata, Viṣṇu and Vaiṣṇava - all are equal. His opinion, regarding guru, is mentioned by Bhaṭṭadeva in the BhV.

In his religion, oneness (Singularity) of the God is accepted amongst the polytheism. Śaraṇa or refuge is taken in that God, called Supreme Deity. Dāmodaradeva and his doctrine was eulogised by his devoted disciple Kaviratna Gopāl Miśra.
**Guru** (preceptor), **Deva** (Visnu Krsna), **Nama** (name) and **Bhakata** (devotee) - these four spiritual aspects are the indispensable part to the Damodaria Vaisnavism. Actually, though the Supreme Reality, who is without attribute and formless was meditated upon. But in the initial stage, Visnu-Krsna is meditated with attribute and form. Idol or icon worship is the another characteristic of Damodaria Vaisnavism. Damodaradeva, always worshipped the couple Gods Laksminarayana, Vasudeva and Salagrama.

'*Vaidika Sanatana Dharma* is ultimately identified as the "Bhagavati Vaisnava Dharma", as it was based on the Bhagavata, the Surya of Purana.

No excellent or any supernatural views have been seen on the way of Sadhana of this religion. It is simple and easy to worship Visnu-Krsna. To his religion Damodaradeva, accepted the roles of Hari and Hara, as identical. If not, it creates offences in the name "In the section of Namaparadha nirupana of the Padmapurana and the Sattvata tantra, the knowledge of discrimination between Visnu and Siva is considered as an offence of the name". The SS and the Bh.P also declare the indiscriminate characteristics of Visnu and Siva. The OR is cited another example of namaparadha, that occurred, due to the discriminate attitude between Visnu and Siva.
In the Dāmodarism, the agreeable teachings of Śruti śāstra occupies a vast area with due regards and graveness. Basically, the religion of Dāmodaradeva, depends upon the essence of the Bh.P. But, the religion is originally derived from the Veda. So also, as an most authentic work, the influence of the Bh.Gitā is also admitted in Dāmodarism. That is why, Bhaṭṭadeva, at the behest of Dāmodaraguru, translated the BhP. and the Bh.Gita into lucid prose-form. It is needless to say that the KR got a completely new form in prose, at the hands of Bhaṭṭadeva.

"Though, the God is beginningless, endless, infinite, invisible and attributeless, yet 'He' is supported by the Vedas - Upaniṣads, the Gitā, the Bhāgavatas the Purāṇas and by all other śāstras as the finite, visible and with attribute".  

In Dāmodarė Vaisnavism also the God is worshipped in 'His' visible (sākāra) form.

Regarding the worship, in the Bh.P. the Lord, Himself says about His worship.

The worship of Viṣṇu, done without self-interest and honestly, was always welcomed by Dāmodaradeva. But on no account, he did give indulgence of animal sacrifice, in the name of worship of any God or Goddess.
In Dāmodariā Vaisnavism, Satras play an important role. During the time of Dāmodardēva, Satras were the main places of religious activities and the centres of moral institutions. In the diffusion of the Bhāgavatī Vaisnava Dharma, the contribution of the satras are worth mentioning. The following are just the sketch of the Dāmodariā satras.

1) Agniśāla : This sattra is situated at the village Nizbāhjāni, in the present district of Nalbārl. It was established by Vidyāvāgīśa Brahmacāri of Bajālī (present Barpeṭā district). The established icon of this sattra is śyāmṛāya. The sattra was named as Agniśāla, following after the name of a devotee Agnirām Sāloi.¹¹

2. Ananta Gosāira Sattra: It is situated at Ararā village. This sattra is four miles away from Nalbārl district. In this sattra, the icon is 'Ananta Gosain. The icon is made of basil wood.

3. Abhaypuriā Satra : In 1560 śaka, Puroṣottama Ātoī, the son of Lakṣmīkānta Ātoī, established this sattra. The sattra is situated at Abhayapur, two miles away from Hājo. Later on, it was shifted to the village Baradadhi, due to an earthquake occurred in 1897 A.D.

4. Āuniātī Sattra: The Ahom king Nariārājā or Cutyinphā constructed the Āuniātī Sattra.¹² Svargadeo Jayadhvaja Simha, the eldest son of the king Cutyinphā, donated
In 1566 śaka, Niranjanadeva was established in this sattra as Adhkāra. Śrī Śrī Govinda, is the icon of this sattra. This is the first sattra, among the four Rāja-sattras in Upper Assam. This sattra is situated in the island Mājulī in Jorhāṭ district.

There is another branch of the Āuniāṭī sattra, at north Guwāhāṭī. But, this was remoulded in 1836 A.D. at the time of Kamaldeva Gosāin.

5. Āgtala sattra: According to gazetteer, it is situated at Cayāni mouza. It is a grhi (house-holder) sattra.

6. Ājārā sattra: This sattra is situated at Pūbpār mouza, of Nalbāri district.

7. Āṭhgaon sattra: It is situated near Pūbpār mouza.

8. Ādhār sattra: It was established by yadumanideve at Mājulī, of Jorhāṭ district.

9. Āmanī sattra: This sattra is situated in Kāmarūpa, and a branch of Āuniāṭī sattra.

10. Āmarāṅgā sattra: It is situated on the south bank of the river Brahmaputra. This sattra was established by Ācāryya Santabhuṣanadeva.
11. Alga sattra: It is situated at the village Barakuriha of Nalbari district. 'Gopinatha' is the adorable icon of this sattra. Tilārāya Pāṭgiri was a most obedient and devout devotee of Dāmodaradeva. Fortunately, he got a post of Medhi of the Baikunṭhapur sattra. Thereafter he was allowed to preach the Vaiśpava dharma. So, as an outcome of his religious activities, he established the Alga sattra. Till to-day, the Alga sattra is conducted by the descendant of Tilārāya.

12. Āhatguri sattra: It is situated at Mājulī. Banamālidēva was the establisher of this sattra.

13. Ulabari sattra: This sattra was established by an Assamese Sannyāsi (monk), named Nārada, at Ulabari village, in the district Kāmarūpa (old).

14. Uknabarl sattra: It is also situated near Ulabari sattra.

15. Ulubari sattra: This sattra is situated in Nalbari district. It was established by Gopāla Miśra Kaviratna, another beloved disciple of Dāmodaradeva.

16. Edaliā sattra: This is a branch of Āuniāti sattra, and is situated in Nāgaon district.

17. Aoua sattra: The another name of this sattra is 'Aouquri'. This sattra was established by Nityānandabāpu in Sibsāgara district.
18. Kaharā Sattra: It is situated at east-Kāmṛūpa, 8-9 miles away north from Guwahāti. Vāsudeva is the Vigraha of this sattra.

19. Kahinā sattra: It is situated in Nalbāri district.

20. Kāṭarā sattra: It is situated six (6) miles away north, from the Nalbāri town.

21. Kuruāvāhi sattra: One of the four famous Rājasastras. It was established by Vaṃsīgopāla-deva, the Dharmacārīya of the eastern part, of Damodara-deva. The adorable icon is Madana Gopāla. Later on, this sattra is remoulded by Svārghadeo Jayādvaja Simha.

22. Kāhikuchi sattra: This sattra is also established by Acāryya Vaṃsīgopāla-deva, in Lākṣimpur district.

23. Kāṭhalmuri sattra: It is situated near Abhayāpurī, of Goālpārā district.

24. Kachhīgā sattra: This sattra is established by Kṛṣṇapati sarma of Sarīh mouaa of Barpeṭā district.

25. Kairārā sattra: It is situated in at a place three miles away from the Nalbarī town. Vāsudeva was the establisher of this sattra. Formerly it was known as Ararā sattra. Kṛṣṇānanda Goswāmi was the last Satrādhikāra of Ararā sattra. Due to lack of proper
management, ultimately it was merged with Kairāra sattra.

26. Kāoimāri sattra: It was established by Gopalabāpa in Kāmarūpa district.

27. Kalābāri sattra: In his birth place, Banamālīdeva established this sattra, in Darang district. 'Caturbhūja Vāsudeva' is the 'vīgraha' of this sattra.

28. Kāmapur sattra: It is a branch of Goḍmur sattra, situated in Nagāon district.

29. Kachāripār Sattra: It is situated at Cakalāghāt of Nagāon district, under the guidance of Dakṣinpat sattra. The Kachāri king Kṛṣṇacandra was the establisher of this sattra.

30. Kāmādevāl sattra: Govinda (Rāmacandra)bāpu, one of the forty-five (45) obedient (ājñāpar) Medhis of Vāṁśigopāladeva, was the establisher of this sattra.

31. Kārhānā sattra: This sattra is also known as Kārsānnā. It is situated on the bank of the river Kāldiā near Govindapur. Now, it is known as Kaharā. Ācāryya Bhagavānadeva was the establisher of this Kārhānā sattra.

32. Kṛṣṇāikhāt sattra: It is a branch of Àumiāti sattra and is situated in Nagāon district.
33. **Kendukuchi sattra**: It is a branch of Khudiā sattra, established by Gopāla Misra Kaviratna. It is situated near the Nalbāri town.

34. **Keotkuchi sattra**: This sattra is situated three miles away from the Barpeṭā town. It was established by Mukundadeva.

35. **Kochnā or Kochinā sattra**: It is a branch of Govindapur sattra. It is situated on the bank of the river Khārsāthā. After a fatal earthquake, the Gosāins were shifted to the village Nānnāṭṭārī, of Nalbāri district.

36. **Kumatibāri sattra**: A branch of Khudiā sattra and is situated near Rangī of Kāmanupa district.

37. **Kamalāthān sattra**: This sattra was established by Manohara, an ardent Kāyastha disciple of Dāmodaraṇeva. Formerly, it was situated in Kāmarūpa. Due to catastrophe, this sattra turned into a 'bil'. Thereafter it was shifted to Ḥāribhāṅgā and Mākhibāhā near Tihu of Nalbari district.

38. **Kundārbāri sattra**: A branch of Āuniāti sattra is situated in Sonitpur district.

39. **Kandali sattra**: It is situated near Golāghāṭ. It was established by Anantakandali.
40. Kaliabar sattra: Kṛṣṇasvāmī, one of the forth five (45) propagators under Vamśigopāladeva, was the establisheer of this sattra.

41. Kukurākaṭā sattra: It was established by Nārāyaṇa-bāpu, an ardent follower of Vamśigopāladeva.

42. Kāgigāon sattra: Śrīdharabāpu, an obedient follower of Vamśigopāladeva was the establisher of this sattra.

43. Kalbaria sattra: This sattra was established by Cidānandabāpu. He was an ardent follower of Vamśigopāladeva.

44. Keniāl sattra: It was established by Mohanabāpu at the behest of Vamśigopāladeva.

45. Karāixhowā sattra: Kalkibāpu, established this sattra, to preach the Dāmodariā dharma.

46. Kakilā sattra: Hatićaraṇabāpu established this sattra at Dhemāji in Lakhimpur district.

47. Khidirpukhuri sattra: It is situated at Rāmpur, on the south bank of the river Brahmaputra. This sattra was established by Ācāryya Santabhūṣaṇadeva.

48. Khudiā sattra: It is situated one mile away from the Nalbari town. It was established by Kaviratna Gopāla Miśra. Śyāmṛāya is the vigraha (idol) of this sattra. To this sattra, Śiva Simha donated plots of land and Vaisnava devotees.
49. Kharangi Sattra: It is situated in Nagāon district. This sattra was established by Kṛṣṇānandabāpu, at the command of Vamśigopāladeva.

50. Khehenipār Sattra: This sattra is situated at Bansār mouza in Kāmarūpa district.

51. Khatiāmāri sattra: It is situated on the south bank of the river Brahmaputra.

52. Kḥāṭarā sattra: It was established by Vāsudeva Gosāin in Kāmarupa district. There is also another sattra in Darrang district, by the same name.

53. Govindapur sattra: At the command of Dāmodarađeśa, it was established by Ācāryya Bhagavānadeva, near Bajāli of Barpeṭā district. The installed icon is Syāmṛṭya. It was established in 1470 śaka.

54. Garpukhuriā sattra: Haribāpu, an fervent devotee of Vamśigopāladeva, established this sattra in Śibsāgar district.

55. Gopīballabha and Gopāla sattra: Both are situated in Kāmarūpa district.

56. Gosāibārī sattra: It is situated in Goālpārā district.
57. Gadmur sattra: Gadmur is one of the four famous sattras of Upper Assam. It is situated at Kamalabari mouza in Jorhat district. After the death of Misradeva his tender aged son RamaKrishnadeva conducted the Kuruavahi sattra, with Jayaharideva, the grandson of Paramai. Paramai was the uncle of VamSigopaladeva. After Jayaharideva, Laksminarayaga stayed at Kuruavahi. Thence, he went to Gadmur and established the Gadmur sattra, there.

58. Garaimari sattra: It was established by Santabhusana, a devoted disciple of Damodaradeva. It is situated near Camaria, on the south bank of the river Brahmaputra.

59. Gopalpur sattra: King Cakradhvaja Simha made this sattra for Banamalideva. The king also donated gold, land etc. to the sattra. Gopala or Vamsivadaka is the Vigraha of this sattra. It is situated near Dakshinpata sattra.

60. Gopala thana sattra: It is situated in Nalbari district.

61. Guiyan sattra: This sattra was established by Gaduradhvaja Medhi in Kamarupa district.
62. Guābārī sattra: It is situated in Kāmarupa district.

63. Guimārā sattra: This sattra is situated six (6)miles away from Palāśāwāri of Kāmarupa district. It was established by a sannyāsi named Kṛṣṇagiri.

64. Govinda Miśra or Horosā sattra: Govinda Miśra, the favourite disciple of Bhaṭṭadeva probably, established this sattra. This sattra is situated in Nagāon district.

65. Gaurāṅga sattra: It is situated in Golāghāṭ district and it is a branch of Āuniāṭi sattra.

66. Ghārmārā sattra: This sattra is situated in Lakhimpur district. The plinth of this sattra was constructed by Yadumanideva. Here, 'Bhūvana-Mohana' is found as the Vigraha.

67. Ghuriā. Gaṇyā sattra: This sattra is situated at Cāokhat mouza in Sībsāgar district. At the command of Vamśigopāla-deva, it was established by Hari Miśra.

68. Camārkuchi sattra: Ācāryya Bhagavānadeva was the establisher of this sattra. It is six (6) miles away from Ghagrapār railway station.

69. Camerā sattra: It is situated in Kāmarupa. Kṛṣṇadeva established this sattra.
70. Cakraborty thana: It is found in Kamarupa. Bapubharati was the establisher of this sattra.

71. Capathuri sattra: This sattra was established by Mūrāri Miśra deva. It is situated on the bank of the river Brahmaputra, four miles away from Palāśbāri.

72. Cara sattra: Arjunadeva, a celibate disciple of Dāmodara deva, established this sattra.

73. Cāringiāl sattra: It is situated at Cāokhāt mouza in Sibsāgar district.

74. Cintāmani sattra: It is in Kamarupa and was established by Cintāmoṇi.

75. Cikarpur sattra: It is situated in the district of Kamarupa.

76. Cilā sattra: It is situated near Vyāskuchi.

77. Cāring sattra: Barā gibapu established this sattra. It is situated in Sibsāgar district.

78. Cinātalā sattra: It is also situated in Sibsāgar district. Haricaraṇabāpu was the establisher of this sattra.

79. Jatkara sattra: Banamālīdeva established this sattra during his return from cooch Behar to Soumāra.
80. Jālkuriā sattra: It is situated in Jorhāt district.

81. Jakhalābandhā sattra: This sattra is situated in Nagāon district. The first person (Ādi puruṣa) of this sattra was Damodara of Kanouj. His grandson (daughter's son) Paramānanda established this sattra. 'Govinda' is the 'vigrah' of this sattra.

82. Jayantīpur sattra: It is in Nalbari district.

83. Jāgī sattra: It is a branch of Āuniāṭi sattra, and is situated in Nagāon district.

84. Joārdī sattra: It is a grhī sattra. It is situated near Nalbārī.

85. Jiāmārā sattra: It was established by Joyrāmbapu. He was an ardent Medhi, appointed by Vamśigopāladeva.

86. Jhāubārī sattra: It is situated in Barpeṭā district, and it was established by Dhanadeva Goswāmi.

87. Jhabārāḍī sattra: Bhāvadeva, a progeny of Dāmodara deva, established this sattra, in Barpeṭā district.

88. Ṭakaubārī sattra: It is a branch of Dakṣinpāṭ Sattra. It is situated in the heart of Guwāhātī.

89. Deverāpār sattra: Ācāryya Vamśigopāladeva established this sattra. It is situated in Lakṣimpur district.

90. Diphalu sattra: Kṛṣṇacandra, the son of Miśrādeva, established this sattra.
91. Dirau sattra: It is situated in Kamarupa district.

92. Dhapalāṭ sattra: It was established by Bhavānandabāpu, a Medhi, selected by Vamśigopāladeva. It is situated in Sibsāgar district.

93. Dhakuākhanā sattra: Arjuna Deuri, an ardent follower of Vamśigopāladeva, established this sattra.

94. Dhapkata sattra: It is situated in Sibsāgar district, and it was established by Bar Mukundabāpu.

95. Dhing sattra: It is situated in Nagāon district, and it is a branch of Āuniāṭi sattra.

96. Tulasi thān sattra: At the command of Guru Dāmodara, Manohara Kāyastha established this sattra.

97. Tāmolbāri sattra: It was established by Nārāyaṇa-karunabāpu.

98. Dakṣinpāṭ sattra: It is also an eminent sattra, among the four main sattras of Upper Assam. In 1584 śaka, in the favour of Svargadeo Jayadhvaja Simha Banamālīdeva laid the foundation stone of Dakṣinpāṭ sattra.

"Śri Śri Yādavārāya Mahāprabhu" is the Vigraha of this sattra. The Rāsa festival is the main festival in Dakṣinpāṭ sattra. This sattra is situated at Mājuli. Rāmodeva, the nephew of Banamālīdeva became the Adhikāri of this sattra after Banamālīdeva.
99. Durāmāri sattra: In 1515 śaka, Madhurāmadeva, the disciple of Dāmodaradeva established this sattra on the bank of the river Dirāka. In the Manikūta of this sattra, the wooden sandal of Guru, has been preserved, and Vamśīvādana (vigraha) and the K.Bh. were installed by him.

100. Dicai sattra: Kṛṣṇacaraṇabāpu, a devoted follower of Vamśīgopaladeva, established this sattra.

101. Dvipar sattra: It is situated at Dvipar cuburi near Kaithālkuchi railway station, in Nalbāri district. "Śrī Śrī Murligopāla" is the icon of this sattra. The present satrādhikāra is Śrī Khagendra Goswami, who belongs to the gotra of Parāśara.

102. Dergāon sattra: Bhāratibāpu one of the forty-five (45) Medhis of Vamśīgopaladeva, established this sattra, in Śibsāgar district.

103. Dīgā sattra: This sattra is situated in Bajāli of Barpeṭā district.

104. Dihājān sattra: Śingāl Miāra established this sattra.

105. Dvārakāyā sattra: Kāmadevabāpu established this sattra.

106. Dikhoumukh sattra: Raghupatibāpu was the establi- sher of this sattra.
107. Devānand sattra: This sattra was established by Ramananda Brahmacārī at Hindughopā mouza in Mangaldai district. "Anantaśāyī Caturbhūja" is the icon of worship in this sattra.

108. Devar sattra: It is a branch of Daksīnpāṭ sattra. It was established by Jayadhvaja Simha in Nagāon district. "Nṛśimha and Vāsudeva" are the adorable icons in this sattra.

109. Dicipāl sattra: It is situated at 'Kalangpur' in Darrang district.

110. Damāmā sattra: It is a sattra, headed by a householder Brāhmaṇa, and is situated at Daksīnbarṣētri mouza of Kāmarūpa district.

111. Dihinā sattra: It is situated near Hājo in Kāmarūpa district.

112. Dipotā sattra: Sahadeva Gosain was the establisher of this sattra. This is situated in Darrang district. 'Vāsudeva' is the worshipable icon of this sattra.

113. Dāmodaradhāma sattra: This sattra is situated at the village Pāṇḍulā, in Nalbāri district. It was established in 1916 A.D. Mahāmahopādhyāya Dhīresvaracāryya established a Tola there to teach to Pāṇinian system of Sanskrit grammar.
114. Dhurkuchi sattra: It is situated at the village Dhurkuchi, in Nalbari district. Temple of the sattra is newly constructed.

115. Dhamdhamā sattra: It is situated in Nalbari district.

116. Nanarā sattra: A branch of Khudiā sattra and is situated near Kamalpur in Kāmarūpa district.

117. Nilapur sattra: This sattra belongs to a householder (grhī) Brāhmaṇa, and it is situated in Nalbari district.

118. Nagāon sattra: It is situated in Barpeṭā district. Dāmodara deva took rest first here, when he came further west from Hajo. Later, a sattra was established.

119. Nimesā sattra: Ācāryya Bhagavānadeva established this sattra. But, now, it is of no existence.

120. Namāṭi sattra: Mukundadeva, a progeny of Bhaṭṭa-deva, established this sattra, at Howli in Barpeṭā district.

121. Nangatā sattra: A branch of Āuniāṭi sattra. It is situated at Rahā of Nagāon district

122. Nahirā sattra: It is situated in Kāmarūpa district.
123. Nāmakonā sattra: This sattra is also known as Syāmarāya sattra, and is situated in Nalbāri district.

124. Na-sattra: There are three sattras by the same name. One is at Dergāon, in Golāghāt district and other two are in Barpeṭā district. 'Vasudeva' is the worshipable icon in these sattras.

125. Pallā sattra: It is established at Sarukṣetri in Barpeṭā district.

126. Palāśguri sattra: It is situated in Kāmarūpa district.

127. Palāśbāri sattra: This sattra is headed by a householder Brāhmaṇa, and it is situated at Palāśbāri in Kāmarūpa district. The icon of Syāmarāya is worshipped here. Manpurī Gosāin was the establisher of this sattra.

128. Pāṭbāusi sattra: It is known as the 'Ādi Dhāma' of Dāmodaradeva. In 1462 śaka, Dāmodaradeva established this sattra. The icon of worship in this sattra is 'Vāsudeva', obtained from Orissā. In the Harimandira or in the Kirtanaghara, being congregated the Vaiṣṇava devotees performed their daily worship and nāmaprasāṅga. There was no wall of this Kirtanaghara. The Manikūta of the Kirtanaghara is attached to the Kirtanaghara.
A skyhigh lofty Matha (an abbey) was built by the Ahom king Pramatta Simgha, in 1669 saka, in the name of Dāmodaradeva. But in 1304 Bangābda, almost all the parts of the Matha, were destroyed due to a fatal earthquake. Later on, it was remoulded with the help of the Government and public. The very Matha was constructed by Pramatta Simhā, on the 'Pada-silā' of Guru Dāmodaradeva. Pāṭbāusi is praised by Rāmarāya as the perennial source of 'bhakti' and the store-house of congregation.

129. Patiyari sattra: It was established by Pūrnānanda, the son of Yadumāṇideva, in Jorhāṭ district.

130. Pāṭkatiṇḍa sattra: Nityānandabāpu, a fervent disciple of Vamsīgopāladeva, established this sattra.

131. Pāloā sattra: Manoharakāya stha, a devoted devotee of Guru Dāmodara established this sattra.

132. Pacajāsattrā : It is situated at Rāmliā, near Hājo in Kāmarūpa district.

133. Porāḍhāpa sattra: This sattra is situated in Kāmarūpa district.

134. Pākā sattra: Kapiladeva or Kapilamuni, one of the first twelve śiṣyas of Dāmodaradeva, established this Pākā sattra. It was in Barpeṭā district, but the calamitous earthquake of 1397 A.D. demolished this sattra.
135. Pomārā sattra: It was established by Kṛṣṇadeva or Śrīkṛṣṇa, the own nephew Dāmodaradeva, on the bank of the river Pomārā.

136. Pahumārā sattra: It is situated in Śībsāgar district.

137. Phoolguri sattra: It is situated in Goālpārā district, and was established by Manohara Kāyastha.

138. Pharing Miśra sattra: This sattra is situated near Puranigudām in Nagāon district.

139. Phoolbāri sattra: It is a branch of Dakṣinpāṭ sattra, and is situated at Teok in Jorhāt district.

140. Phootukācāpari sattra: It is situated in Śībsāgar district.

141. Baikunṭhapur sattra: During Dāmodaradeva’s presence at Cooch Behār, the then king Lakṣminārāyaṇa established this sattra at Bhitaruāḍhāpa or Turuāḍhāpa. This sattra was built in the pattern of the Pāṭbāusi sattra, by a skillful person named Jāvara Kāyastha. Here, Dāmodaradeva left his mortal remains, and thereafter it was named as Baikunṭhapur sattra.

142. Bar-Māharā sattra: It was established by Yadumānideva.

143. Baragimatha sattra: It was established by Keśava Dāsa at Śadiā.
144. Batargayān sattra: 'The former name of the Batargayān sattra was Behār. Initially, this sattra was in Cooch Behār. But, later on, by the favour of Ahom king it was re-established at Batāmāricāparī, of Mājulī. There was an old and almost dead banion (Baṭa) tree. But amazingly, after the establishment of this sattra, the banion tree became lively. So, it was named as Batargayān'.

The tutellary God of this sattra is 'Śrī Śrī Kesāvarāma'. The original sattra is no more. The deadly erosion of the river Brahmaputra destroyed the sattra. Now, it is situated at the village Gādbhāṅgā of Nitāipukhuri mouza of Śibsāgar district.

145. Beltalā sattra: It is situated in Guwāhāti, in Kāmrūpa district.

146. Belsidhiā sattra: Nityānandabāpu, established this sattra at Kamalābāri mouza (in Jorhat district present).

147. Barhampur sattra: It is in Nagāon district.

148. Bādesīla sattra: This sattra is situated in Barpeṭā district. Jayarāma, a devoted śīṣya of Dāmodaradeva established this sattra.

149. Bagharā sattra: It is situated at Marijāon of Nagāon district.

150. Barbari sattra: It is in Paścim Barīgog mouza of Kamarupa district.
151. Bārāṅghāṭi sattra: This satra is also situated in the Paścim Barigog mouza of Kāmarūpa district.

152. Bāndarmāhel sattra: Niranjanabāpu, established this sattra.

153. Bālikuchi sattra: It was established by Anjunadeva in Kāmarūpa.

154. Bihāmpur sattra: Santadeva, the progeny of Rāma-sarasvatī, who hailed from Kanouj, established this sattra in Nalbāri district.

155. Bālipāra sattra: Kāmādeva Gosain of Daksīnpat sattra, at the request of the public of Bālipāra (of north Darrang) established this sattra. Here, icon of Vāsudeva is installed.

156. Bālikariā sattra: It is situated in Nalbāri district.

157. Baṭābāri sattra: This sattra is situated near Abhayāpuri of Goālpāra district.

158. Bangāigāon sattra: It is established in Bongāigāon district.

159. Bansār sattra: It is a branch of Daksīnpat sattra, and is situated at north Bansār mouza, in Kāmarūpa district.

160. Barkurihā sattra: It is established in Nalbāri district.

161. Barkāplā sattra: It is situated in Barpeṭā district, and was established by Manohara Kāyastha.
162. Bargaon sattras: This sattras was established under the guidance of Krśnadeva, the nephew of Dāmodaradeva.

163. Bāgdi sattras: It is established at Sarukṣetra mouza of Kāmarupa district. Dharādhara Cakravarty, a disciple of Dāmodaradeva, established this sattras. Now, this sattras is shifted to Rāuli.

164. Baliāgaru sattras: It is a branch of Āuniāṭi sattras and is situated in Lakṣimpur district.

165. Bareedala sattras: It is situated in east Kāmarupa.

166. Buducara sattras: It is situated near Dalgomā of Goālpāra district.

167. Byāskuchi sattras: Kavi ratna Bhaṭṭadeva, established this sattras at Sarukṣetra mouza of Kāmarupa

168. Bhavadeva sattras: This sattras is located at Locrai mouza of Darrong district.

169. Bhagavati sattras: It is a branch of Āuniāṭi sattras and is situated in Nagāon district.

170. Bhalukāguri sattras: It is established in Kāmarupa district.

171. Bhūyānhāṭ sattras: It is located in Śibsāgar district.
172. Bhāgaribāri sattra: It was established by Acāryya Santadeva in Kāmarūpa district.

173. Madhu Miśra sattra: Kṛṣṇabhārati, an obedient śiśya of Vamśigopāladeva, established this sattra, in Sibsāgar district.

174. Māharā sattra: Ādhār Yādunandadeva, established this sattra in Sibsāgar district.

175. Manpur sattra: It is located near Palāśbāri of Kāmarūpa (south).

176. Mānikpur sattra: It is situated at the east of Kāmarūpa.

177. Mūrāri sattra: There are two sattras by the name in Darrang and Nagaon district. Both were established at the command of Vamśigopāladeva.

178. Mūriā or Mīcīr sattra: It was established by Hari Miśra, and is situated in Sibsāgar district.

179. Manipur sattra: Dayālāpu, an obedient śiśya of Vamśigopāladeva, established this sattra.

180. Māurā sattra: It is located in Nalbāri district.

181. Mānārā sattra: It is situated near Hājo of Kāmarūpa district.

182. Māroī sattra: It is located in east Kāmarūpa.
183. Malabari sattra: It is also located in the east of Kamarupa.

184. Matia sattra: This is located in Goalpara district.

185. Muktapur sattra: It was established by Krsnadeva the nephew of Dāmodaradeva. The icon of 'Ananta' is installed there as deity of worship.

186. Murcidāvād sattra: It is situated in Murcidāvād district of Bengal. It was established by Banamālideva.

187. Manohara thana: It was established by Manoharadeva at Āngra of Kamarupa.

188. Rājāpukhuri sattra: Baladeva, the brother of Santadeva, established it, at Chayāṇi mouza of Kamarupa district.

189. Rāma-Laksmana sattra: It is situated in Kamarupa district.

190. Raṇasthalī sattra: It was established by Arjunadeva, the beloved sīṣya of Bhaṭṭadeva, in Kamarupa district.

191. Rocpur sattra: It was established in Kamarupa by Mādhava.

192. Ratanpur sattra: Purnānandabāpu established it, in Śibsāgar district.
193. Ramaraya Kuthi sattra: It is situated in Kamarupa.

194. Rupakalia sattra: Barbapu, an obedient devotee of Vamsigopaladeva, established this sattra in Sibsagar district.

195. Loch Sattra: Arjunadeva, a elibate disciple of Bhattadeva, established this sattra in Kamarupa district.

196. Lijua sattra: This sattra was established by Haribapu at the command of Vamsigopaladeva.

197. Lengta Gopinatha sattra: Gopinatha, the grandson of Parvananda's brother, established this sattra, on his way from Cooch Behar to Upper Assam.

198. Lakhipur sattra: It was established by Paramananda in Kamarupa district.

199. Sildungi sattra: It was established by Siromanideva in Kamarupa and in Nagaon district.

200. Silpota sattra: Jayaharideva, established this sattra in Kamarupa.

201. Srihati sattra: It is situated near Suakuchi. It was established by Rupanarayana.

202. Syamaraya sattra: Sivananda, the brother of Rupanarayana, established this sattra, on the south bank of the river Brahmaputra.
203. Šalaguri sattra: Viṣṇubāpu established this sattra at the command of Vaṃśigopāladeva.

204. Šālkocā sattra: It is located in Goālpārā district.

205. Śīṅgārā sattra. This was established by Manohara-kāyastha, in Barpeṭā district.

206. Śīṅgimārl sattra: Mukunda-deva, the nephew of Dāmodaradeva established this sattra in Naḷbārī district.

207. Śākabārl sattra: Banamālīdeva established this sattra.

208. Śimaluguri sattra: It is located in Kāmarūpa district.

209. Śrāvaṇī sattra: There are too many sattras by the same name. In Śībsāgar, Jorhāṭ, and Naḷāon districts Śrāvaṇī sattras are found. As a whole, the total number of Śrāvaṇī sattras are twelve.19

210. Sathiya sattra: It is situated near Bajāli in Barpeṭā district.

211. Sarih sattra: It is also located near Bajāli of Kāmarūpa district.

212. Sanatpur sattra: It is located in Kāmarūpa district.

213. Sontali sattra: It is established in Kāmarūpa district.
214. Saruṣaḍmūr sattra: It is a branch of Gaḍmūr sattra.

215. Sālakhāguri sattra: This is located in Kāmarūpa district.

216. Hārīḷa sattra: It is located near Boko of Kāmarūpa district.

217. Hāhdiā sattra: This is situated near Rāndiā of Kāmarūpa district.

218. Hāṭibhaṅgā sattra: It is situated near Tihu in Nalbāri district.

219. Hari Misēra sattra: It is a branch of Āuniāṭi sattra and it is situated near Puranigudāma of Nāgāon district.

220. Hāṭbhāṅgā sattra: It is situated in Kāmarūpa district.

221. Kṣudradimū sattra: It is located near Raṅglā of Kāmarūpa district.

222. Kṣetrihārdiā sattra: It is situated in the Kṣetri region, on the bank of the river Brahmaputra.

223. Kṣudramākhivahā sattra: "It is a 'satsangī' sattra. It is situated one and half miles away south of the Tihu railway station. The icon of 'Vāsudeva' was established here, by Vāsudeva Rāīchaudhury, a śiṣya of Dāmodaradeva.
The icons of 'caturbhūja vāsudeva', 'Śalagrāma' and 'Vamśigopāla' are installed as deities in the temple of this sattra. King Lakṣmī Simha donated rentless land (nīkāra māti) for this sattra."^20

**Organisation of Sacang or Satsang:**

"The word sacang or sacanga is derived from the word satsanga. The word satsanga means the place for teaching of bhajana. The master (Kartā) of this sacang is called Mahanta. In Dāmodariā sect, sarana and bhajana had been given by the same preceptor. So, it was known as satsangi sattra. Later on, it takes a new turn. Some of the bhaktas wanted to receive the advice of bhajana, keeping it separately from sarana. Therefore, bhajana had been given in different places. In Dāmodariā vaisnavism, the 'guru' of bhajana was not an indifferent (udāśina) one. He was a gṛhī (house-holder). Such a place for adoration (upāsanā) was called as sacang or satsang. Some of sacangs are found in Kāmarūpa district (undivided). These are - Barburha ātār sacang, Saruburha ātār sacang, Bāmundi sacang, Bher-bherir sacang, Lāupāṛā sacang, Rāndiā sacang etc."^21

The significance of the devotion of sacangiā sect, was brought into light through the work "Dāmodara Vyākhyaṇa". The subject matter of this work are to
discuss regarding the necessity of sacang, through the view of philosophical standpoint.

"To acquire the bhaktidharma of sacang, the devotees of sacangs have to know about these 'significant names as follows:

Kevala, Parsiada, Vaisnava, Bhakata and Phakir etc. It is said that the twelve (12) Mahantas unitedly perform their heart-felt chanting. This deep chanting indicates the highest level of sadhana."

"In the system of sacangia worship, the ingredients of worship is offered to self-soul (nija-ātmā), instead of any tutelary God. Because it is believed, that jiva and isvara, ātmā and paramātmā exist in our own body in the form of guru and sīśya."

In Assam, to preach the Vaisnava creed, sacangs were created along with the sattras. The systems of sarana, bhajana of sacangs, are different from the sattras.

Dr. Bhagavāna Candra Deva Goswami writes - that "the bhakti-dharma of sacang became prevalent only for those bhaktas, who had no right in dikśa, but had the thirst of knowledge of tattva, and who wanted to live a life of indifference or detachment. The arrangement of sarana is applicable only in the case of a simple
house-holder devotee. The seed of Paramārtha only can be sown in the heart of the jivas by śaraṇa; but it sprouted with the help of satsanga and gets the maturity. In the Kulārṇava tantra, Satsanga and viveka (conscious) are to be said as two eyes. So, they are, indeed, blind, who lack in these two; therefore, they have to go off the right path.

The power of saintly company is described in the GR. too. According to Pdt. Śāstri, M.R., the satsanga, sādhusanga or śaraṇa in Vaiṣṇavism, are the most essential feature, and it is, in no way, inferior to the guru bhajana to the Assamese Vaiṣṇavas. Kaviratna Gopāl Miśra narrated the greatness of Satsanga through the speech of Lord Kṛṣṇa.

To the sect of Dāmodaradeva, acceptance of satsanga is considered as an indispensable part, for preaching religion. Definitely, it was emphasized in the case of all the great religions of the world. Like the sanghas of Buddhism, in the religion of Dāmodaradeva śīṣya-praśīsyas and dharmācāryyas were established in many sattras. In these sattras to carry away the sin and evil deeds from the society, Dāmodaradeva, in the company of sādhus and bhaktas, day and night exercised the religious discussion. Because of this, Dāmodarīa sattras are known as satsangi sattras.
To preach his religion, Śankarācāryya, with the help of Satsanga, established the four main Mathās in the four directions in India. So also, in Assam, to preach the 'Bhāgavatī Vaiśṇava Dharma' Dāmodaradeva, sent four main dharmācāryyas in four directions. Śankarācāryya, pointed out the purport of the company of satsanga.

The Bhāgavatī nicely delineated the greatness and the benefit of satsangas.

To achieve the goal of life, the company of a virtuous person is most essential. Mahāpuruṣa Śrī Śrī Harideva imparted his learning to the satsangas through a song.

Regarding the good company (satsanga) Bhaṭṭadeva also expresses the beneficial aspects of the satsanga.

So, it has been seen, that for preaching the religion, the sacangs are the part and parcel, to the devotees and to the preachers. It has great influence upon the Dāmodariā Vaiśṇavism.

As Śrī Kṛṣṇa 'Himself' advocates regarding the good result of sacangs or satsangas, in the Bhāgavatī-Purāṇa (just referred to this present writing), so, it is too easy, to surmise, that as a follower of the Bhāgavatī-Purāṇa, Dāmodaradeva, organized sacangs or satsangas to spread his tenet.
NOTES AND REFERENCES


2. SDS, DDG, ed. by Goswami, NND, Manipuri Bastī, Guwahati -3, p. 7

3. Read, BhV. 51/52, of Bhāṭṭadeva.
śastraṇa pāṇḍita harita bhakata
yāivā bhakta sehi thāi,
nuāre khandiva yādīvā pāṇḍita
harira bhakati nāya
tāra upadeṣe śīṣyaro kincita
nopajaya bodha caya;
eteke pāṇḍita bhakata guruta
śaraṇa laive lāgaya,

4. See, GR, 28.

5. Read- Sāttvata tantra - 7/38-40; it is mentioned in the Parisiṣṭa(1) of SS, of Sukakāvi, ed. by Goswami, U.K.
Muktāpur Sattra, Loch. Kāmarūpa, 1963

and in the Nāmaparāda of Pad. P (Quoted in the Kīrtana).
gūṇa nāma yata Viṣṇu Śīvara;
tāka bhīṇna buddhi kare yi nara.
nāmara sio mahā aparādhī;
narakata pare daive navādhi" (Kīrtana)
(It has been taken from SS, p. 113).
6. See, SS, 4/161-62
7. See, BhP, 8/7/21-24
8. Read, GR, 341

mahantara nindā śiva vișnu bheda
ācāryyara anādara;
vedaka nindaya nāme arthavāda
kare maha pāpa bara.

(This abovementioned article is included in the souvenir of 500th birth anniversary of Śrī Śrī Deva Dāmodara, held at Bhagavānadeva Kṣetra, Govindapur, 1988).

10. Read, BhP, 11/27/11-12
sandhyopāstyādi karmāṇi vedenacoditāṇi me,
pūjāṃ taḥ kalpayet samyak saṃkalpah karmapāvanīm,
śaili dārumayi lauhī lepyā lekhyā ca saikati,
manomayi maṇimayi pratimāṣṭvāvidhāsmṛtā.


12. Regarding the name of Āuniāṭi, it is said - the "Āuniāṭi sattra is situated on the north bank of the river (now) Brahmaputra. There was a betel leaf
where in this sattra is situated. This betel-leaf is known as Aunupan (row of leaf). The word Ati means means a hilly place. To establish this sattra, the Aunipan had to cut. So, it is named as Auniati ".

(It is taken from - ASB by Sarmah, T.N., Auniati sattra 1975, pp. 122-23)


14. S.D.S., DDG, ed. by Goswami, N.N.D., Manipuri Basīti, Guwahati-8, p. 254

15. 'Read,
daksināte padāsilā uttare nāmaghar;
tatē bahi prasanga kare deva damodara. Bhattadeva
(as quoted in the 'Pātbausi sattra Rūparekhā) by Das,
P.C. & Das, N.N. , Pātbausi sattra, p.7)

16. See , GL, 929

17. Goswami, Nityananda, 'Batargayan sattra' an atticle is included in the souvenir, of the 500th birth anniversary of Sri Sri DamodaraDeva, held at BhagavanaDeva Ksetra, Govindapur sattra, 1988,p.89

18. Ibid.,

19. SDS, DDG, ed. by Goswami, N.N.D., Manipuri Basti, Guwahati-8, p. 272
20. Goswami, N.N.D., MSSDD, Habraghat Damodara Sangha, Goalpara, 1935, p. 135

21. SDS, DDG, ed. by Goswami, N.N.D., Manipur Basti, Guwahati-8, p. 274

22. Kṛṣṇananda's D.Vyā, Pada, '52-65, ed. by Goswami, N. N.D., Manipuri Basti, Guwahati-8, (as mentioned in the introduction), 1375 Bangabda

23. Kṛṣṇananda's D.Vyas, Pada, 52-55, ed. by Goswami, N.N.D., Manipuri Basti, Guwahati-8. 1375 Bangabda, pp. 11-12

24. Ibid (from the introduction)

25. Ibid.

26. Kṛṣṇananda's D. Vya (introductory ch.), ed. by Goswami, N.N.D. Manipuri Basti, Guwahati-8, 1375 Bangabda

27. Read, Kulārṇava Tantra - 1st Ullāsa
satsangasca vivekasca niscalam nayanādvyayam
yasya nāsti narah :sahandhah katham na syadmārgatah.
(as mentioned in the Kṛṣṇananda's D. Dvā)
(introduction, Rest informations are some as no. 26)

28. Read, GR, 183
santa sanga vina ana nai, .tararc sadhana samudasi
vedaka pahrive nalailā guru samgati.
vrata tapa tara nācarilō , kevalē āmāta mans dila
tathāpito tārā moka pāilā prati prati.
29. Śāstri, M.R., AVDRR, Guwahati-1, 1991, p. 52

30. Read GR.
santa sange jānā mora sāṅga,
yihetu karaya bhaya bhaṅga;
santarā āmāra tileka nāhi antara.
santarā viśvāse moka pāve
moka pāyā santa sāṅge dhāve
eke bastu duyo jānā sakhi dhṛatara

31. (1) Jyosī matha at Badarikāśrama,
(2) Śringerī matha at Mysore,
(3) Sāradā matha at Dvārakā,
(4) Govardhana matha at Puri.
(as quoted in the editorial of the work DDGD
by Goswami, N.N.D. (ed.), Guwahati-8, 1983, p.3 )

32. (1) Vamśigopāladeva,
(2) Bhagavānadeva,
(3) Santadeva and
(4) Baladeva.

33. Kṣaṇamīha sajjana saṅgatirekā;
bhavatī bhavārṇave tarafī naukā/Śāṅkarācāryya
(as mentioned in the DDG by S.D.S. ed by Goswami,
N.N.D., Guwahati-8, p.187)

34. See, BhP, 11/29/10; 11/12/1; 11/12/2
35. lehu mana meri santara saṅga
mānāvil janama nakarā bhaṅga
nihēṣa janama purī mānāvil kāyā
santara saṅgati laiā chāḷaha māyā

(as quoted in the, Mahāpuruṣa Śrī Śrī Harideva
Kīrtana\ by Dāmodara-deva Gosvāmi; Vaiṣṇava
Śāhitya Prakāsana, Nathkuchi, Tihu, p.5)

36. Reśad, BhV. 454-455
sāṁhusange manuṣyara dei siddhicaya,
eteke santaka save ādi mānivanta,
sante jñāna caksu denta bhagavate kanta,
sūrya punu bāhirara bastu prakāsaya
santa sūrye ajñāna āndhāra gucāvaya.