The Vaidika Sanātana Bhāgavatī Vaiṣṇava Dharma is a distinct sect prevalent in Assam. It is one of three such sects, two others being the Haridevi Vaiṣṇavism and the Mahapurūṣiyā or Sāṅkari sect of Vaiṣṇavism. Śrī Śrī Hari-deva, Śrī Śrī Sankaradeva and Śrī Śrī Dāmodaradeva are known to be the protagonist of these sects. The two sects of Vaiṣṇavism, established by Harideva and Dāmodaradeva are known as Brahma-samhitā, as the two gurus were brāhmaṇa by caste.

Vaiṣṇu worship or Vaiṣṇavism claims its origin from the Vedas. Throughout the ages, this Vaiṣṇu worship has progressed bearing some new traits added to the original Vaiṣṇu worship. The Rgveda, the oldest of the four Vedas, has preserved four Sūktas in its collection, of more than a thousand hymns. Besides, there is a Purusa-sūkta (10, 90) which generally recited at the time of Vaiṣṇu worship. In the successive stages, the Vaiṣṇu dharma became a dominant religious force. Particularly, in the middle ages, it was
rediscovered by the Vaiṣṇava saints. This Vaiṣṇavism spread like wild-fire throughout the length and breadth of this country. Every sect has preserved the old religion with certain innovation added by the founders of the sects. The Ālvārs, the Śri Vaiṣṇavas, Pañcarātras, the Mahānubhāvas, Varkāris and other Vaiṣṇava sects flourished in various parts of the country. Rāma and Kṛṣṇa became the two deities - the two avatars of Viṣṇu, who were worshipped by the Vaiṣṇavas.

The neo-Vaiṣṇava movement took new turn in the medieval era in the Northern and North-Eastern India. In Assam, three Mahāpuruṣas were born to preach the neo-Vaiṣṇavism. They are already named as Śri Harideva, Śri Śankaradeva and Śri Dāmodaradeva. Śri Mādhavadeva is the another Mahāpuruṣa who succeeded Śri Śankaradeva in continuation of Mahāpuruṣiyā sect. Similarly, Bāikuṇṭha nātha Bhaṭṭācāryya or Bhaṭṭādeva succeeded Śri Dāmodaradeva to continue the sect of Vaiṣṇavism established by Dāmodaradeva.

The Dāmodarīyā sect of Vaiṣṇavism is marked by the worship of images of Kṛṣṇa Vāsudeva along with four other deities, Gaṇeśa, Śiva, Śūrya and Durgā. However, all the sects has in common the institution of satṭra. In the sattras, tutalary god or gods are worshipped in the
process of twelve or sixteen prasangas. The recitation of the Srimadbhagavadgita and Srimadbhagavatpurana, Gurucarita, chanting of the names of gods are done with devotion.

The Damodariya sect of Vaishnavism is further preserving the age old practice of Vajna or homa in accordance with the Vedic scriptures. Besides, the Brahmanic practice of Dasasamskaras i.e., the ten purificatory rites are also followed with utmost care. So also pitrasraddhas, funeral rites and vrddhi sraddhas are also practised without any exception. Some of these practices are not followed by the Sankari sect.

What more important is that, most of the Saivas and Saktas in Assam call themselves the Damodariya. They praise Vaishnavism side by side with the worship of Siva and Sakti. Thus, we see there complete amity among the Saivas, Saktas and Vaishnavas.
This genealogy has been derived from the Souvenir of Mahapurusa Sri Sri Damodaradeva on his 500th birth anniversary, held at Bhavvanadeva setra, Govindaipur setra, 1988, p. 106.