CHAPTER VII

CONCLUSION
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7.1 The Satra institutions have been playing an important role on the socio-religious and cultural life in Assam since the sixteenth century. During the last few hundred years it has enriched Assamese life socially and educationally and has also contributed a great deal to the realm of literature and art. The most notable social contributions of the Satra institution is the upliftment of the backward classes. The Satra institution contributed considerably to the spread of learning and education in medieval Assam.

7.2 All major Satras of Lower Assam, such as, Rāmrāykuti and Bishnupur besides Bhelā and Madhupur in Cooch Behar used to maintain as educational centres where the services of reputed scholars were requisitioned to run those centres. Originally a Satra was a religious centre where we find some functions of a court, a museum, a auditorium, a school and
a library. The old and rare manuscripts and books were preserved with care. Besides that some important religious publications were also purchased from other places of India. In the field of literature, the contribution of Satras is highly admirable. Devotional lyrics, dramas and religious Kavyas were composed and dramatic performances were regularly held for the amusement of the Satra-people. Moreover, the masses were given moral and ethical lessons through such performances. The wood carving and such other carpentry works were practised in Bishnupur, Āmguri and Rāmrāykuti Satras of Goalpara and Madhupur and Mādhapur in Cooch Behar. Wooden figures of deities, doll like small figures of Gods and goddesses, wooden sinhāśana on boat, wooden wall etc. were carved on different types of wood by some unknown carpenters and artisans. In short the Assamese cultural in different aspects like fine arts and crafts, education and literature, religious and spiritual activities etc. have developed a lot through the various activities of the Vaisnavite Satras since the inception of this institution.
7.3 The Satras have played a great role in the social life of people. As a social force this institution had united the people irrespective of caste and creed during this period of under the patronisation of the Koch Kings and Zamindars and also the Ahom Kings after Rudra Singh. The Satra were introduced by four noble Vaishnavas viz., Sankaradeva, Damoderadeva, Harideva and Madhavadeva. But Sankara-Madhava's contributions in this Satra institution was the most remarkable. In Goalpara and Cooch Behar the Zamindars and Koch Kings had patronised to build up Satras for which they got financial grants and tax-free land etc.

7.4 After independence the entire picture of the Satras of Goalpara and North Bengal has been changed due to various socio-political reasons. The most important ground is the partition of Bengal and abolition of Zamindari in Goalpara. After abolition of Zamindars most of the Satras became helpless and thus these Satras were put in a
deplorable condition economically. Moreover, these Satras have lost their links with Satras of Assam. This partition of Bengal caused a setback in the development of Satras in North Bengal.