

Namghar as Socio-Religious Institution: Heritage, Contemporary Relevance, and Evolving Social Status

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Abstract: *Food, possessions and shelter are the basic needs of the entire human species. Once such needs are met, people strive for intellectual, spiritual and other excellence. But wherever the Assamese Vaishnavas live permanently or temporarily, they are not satisfied unless they can establish a Namghar personally or socially along with these triple needs. The founders of all the major religions in the world establish an institution or house of worship as a place of worship and engage in all aspects of religion there. Everyone's house of worship has a different name.*

Keywords: Personality, Vaishnavism, Values, Mahapurusha, Spiritual, Education, Philosophy, Salvation, Teacher Centred.

1. Introduction

In the world religion, especially in the Nava Vaishnavism introduced by Mahapurusha Srimanta Sankaradeva, such houses of worship are called Namghar. Namghar means a place where the names are sung or the names of the devotees are taken. However, from a broad perspective, the Namghar of Sankaradeva cannot be compared with any place of worship of any other religion, let alone Hinduism. There are many ways in which you can improve your self - confidence, but the most important thing is to improve your self - confidence. There are many ways in which you can improve your self - confidence. There are many ways in which you can improve your self - confidence. There are many ways in which you can improve your self - confidence. There are many ways in which you can improve your self - confidence. The Namghar, the architectural theater established by the thoughts, models and ideals of Mahapurush Srimanta Sankaradeva, has become the main center of landscape art practice for almost five hundred years.

2. Objectives of the Study

Here are some important objectives for this research paper on Namghar and its heritage, social status, and relevance in the present day context:

- 1) To Explore the origins and historical development of Namghar, tracing its evolution from its inception to its current form.
- 2) To Investigate the cultural significance of Namghar within Assamese society, focusing on its role in preserving and promoting traditional values, rituals, and practices.
- 3) To explore the social functions of Namghar and its role in fostering community cohesion and solidarity.
- 4) To investigate the architectural and artistic heritage of Namghar
- 5) To analyze how Namghar serves as a spiritual center for devotees and its role in promoting religious piety and devotion.
- 6) To assess the contemporary relevance of Namghar in the present - day context, considering its role in addressing contemporary social, cultural, and religious challenges.

- 7) To investigate the contribution of Namghar towards community development, education, healthcare, and socio - economic welfare programs.
- 8) To assess the efforts towards the sustainability and conservation of Namghar as a cultural and religious heritage site.
- 9) To discuss the future prospects and potential innovations for Namghar in adapting to emerging societal trends and global dynamics.

3. Introduction

Namghar and its heritage, social status, and relevance in the present - day context can cover various dimensions, including historical, cultural, social, and contemporary aspects. Investigate the cultural significance of Namghar within Assamese society, focusing on its role as a cultural institution that preserves and promotes traditional values, rituals, and practices. Explore the role of Namghar in promoting social inclusion, community engagement, and grassroots empowerment initiatives. Evaluate the relevance of Namghar in the present - day context, considering its adaptation to changing societal norms, technological advancements, and globalization. Consider the economic dimensions of Namghar, including its impact on local economies through tourism, pilgrimage, and community - based enterprises. Compare Namghar with similar religious institutions or cultural heritage sites in other regions or countries, highlighting similarities, differences, and cross - cultural exchanges.

4. Methodology

This study will apply an exploratory research design to investigate the multifaceted aspects of Namghar, including its historical roots, cultural significance, social status, and contemporary relevance. Explore historical documents, manuscripts, and records related to Namghar's establishment and evolution. Document observations through field notes, photographs, and sketches. Interpret findings cautiously, recognizing the contextual nuances and complexities surrounding Namghar and its socio - cultural dynamics.

5. Review of Related Literature

The study of conducted on Namghar and its heritage, social status, and relevance in the present - day context deeply rooted in Assamese culture and religion, has garnered significant scholarly attention across various disciplines. This literature review synthesizes existing research on Namghar's heritage, social status, and contemporary relevance in the present - day context.

A study conducted on Namghar's origins and evolution. In "A History of Assam Bhuyan, S. (2020). Revels that Namghar's roots to the medieval period, highlighting its emergence as centers of religious and social activities.

Roy, S. (2018) examines Namghar's role in the Ahom kingdom, laid stress on its patronage and significance in Assamese society.

Sharma, A. (2019). Scholars have explored Namghar's cultural significance in preserving Assamese heritage.) delves into Namghar's architectural features, symbolic motifs, and religious rituals, emphasizing its role in perpetuating cultural identity.

Deka, P. (2017) conducted a study on Namghar's contribution to Assamese literature and performing arts, showcasing its multifaceted cultural influence.

Mahanta, R a (2016) conducted a study on Namghar's social functions, including education, healthcare, and welfare activities, highlighting its grassroots impact.

Bora, M. (2018) studied Namghar's role in promoting gender equality and social inclusion, challenging traditional hierarchies.

Baruah, N. (2021) conducted a study on Namghar's resilience in the face of globalization, emphasizing its relevance in nurturing spiritual values and communal bonds.

Sarmah, K. (2019) studied Namghar's engagement with environmental conservation and sustainable development, reflecting its contemporary relevance.

Goswami, A. (2017) conducted a study on "Religion and Society in Assam, " He revels Namghar's role in promoting religious pluralism and interfaith harmony, fostering mutual respect among diverse religious communities.

Medhi, S. (2018) investigated Namghar's significance in Bhakti movements, emphasizing its role in fostering devotional practices.

Gogoi, B. (2020.) studied on heritage legislation and preservation initiatives, highlighting challenges and opportunities for Namghar's sustainable management.

Borgohain, T. (2019). showcase the importance of grassroots involvement in preserving Namghar's cultural legacy.

Through comparative analysis with Hindu temples in South Asia, Das (2018) highlights Namghar's distinct architectural styles and religious practices.

Sharma and Sen (2017) explore cross- cultural influences between Namghar and Buddhist monastic institutions, underscoring their shared spiritual ethos.

In conclusion, the literature review underscores Namghar's multifaceted significance as a repository of Assamese heritage, a catalyst for social cohesion, and a beacon of spiritual values in the contemporary world. While existing research provides valuable insights, further interdisciplinary studies are warranted to explore Namghar's dynamic role in shaping Assamese identity and fostering cultural resilience.

Heritage and Social Status of Namghar

The Namghar, established on the model of the Guru, has spontaneously played a unique role in the prosperity of the Assamese nation. The main purpose of Namghar is not only to worship God or sing His praises. Therefore, it is important to understand the importance of these two aspects of the Assamese society. Therefore, it is important to understand the importance of these two aspects of the Assamese society. Namghar be gradually transformed the entire Assam into a pilgrimage site. The pattern of the Guru's Namghar is particularly noteworthy. In short, the Namghar is the greatest contribution of the Shankari heritage. The Namghar is not only an invaluable asset of the Assamese society but also a rare monument for the Assamese society. We can divide the Namghar introduced by Sankaradeva into several types. There are several types of Namghar in Assam according to their use and purpose. These include private or household Namghar, rural - urban Namghar, Central Namghar, etc. While in Assam or Kamrup, there is little in the way of tolls, schools, etc. on the model of the ancient Indian education system.

Relevance of Namghar in Present Day Context

There was an education system and Sankaradeva tried to educate the people to achieve the key goals The 'Namghar' system, invented to acquire, disseminate and enhance the teachings of the Vaishnava religion, provides education in all subjects such as religion, philosophy, social organization, song, poetry, drama, dance, music, painting, etc.

They played a complementary and improved role and such great education is still being practiced by the Namghar. There are many different types of wooden structures such as hangul hatal, such as masks, maces, bows and arrows. There are many different types of clay utensils available in Assam. Therefore, we can say that Namghar has played a unique role in preserving and promoting the religious, social, moral, spiritual values and cultural heritage of Assamese Vaishnavas for centuries.

There is no need to spend any special money to build a Namghar where Mahapurusha Sankaradeva opened all the arrangements for liberation in a completely Sattvic environment, regardless of caste, religion or race. There are many different types of bamboo and cane used in the construction of the Namghar. However, with the advancement of science and technology, many materials have been developed to make the Namghar stronger. There are many different types of Namghar, which have been established in villages, towns and cities throughout Assam since the days of the Guru. There are many reasons why you

should not be afraid to visit these places. These are the reasons why you should not be afraid to visit these places. These are the reasons why you should not be afraid to visit these places.

Although the institutions of the Vaishnavas, the Namghar have played a neutral role in maintaining communal harmony. . As a result, Narottam of Nagas, Govinda of Gabor, Damodar of Bhot, Chandsai of Muslims, Purnananda of Kaibarta, Bholai of Mikir, Narhabi of Ahoms, Kumar Madhar of Jaintia, Habib Habidas of Brahmins, Mahendra Kandali of Brahmins, Kabiratna, Vidyabahu Bhattacharya etc Listening to opinions shows the Guru's liberal socialist attitude. Such great ideals are not found in other religions.

However, the Guru did not advise the devotees to spend time in the temple chanting the name of the God. "Ram Naam in the mouth. Tan Kam in the hands" There are many ways to get away from these things

Adarsh advised them to continue working for the welfare of society as well as personal welfare. He advised people to treat all living beings equally regardless of their birth caste, whether Brahmin or Chandala, and to work happily and dignifiedly for social advancement, culture and self-reliance. Therefore, it is important to understand the importance of these issues in the society. Therefore, it is important to understand the importance of these issues in the society. His work paved the way for the indigenous farmers and cottage artisans of the society to practice religion on the one hand and become self-reliant on the other. His sole aim of the Vaishnava movement was to burden people financially.

Therefore, it is important to understand the importance of these religions in the life of the people. He was able to inspire deep devotion in the minds of all classes of listeners and spectators through easily appealing mediums such as Bhaona. There are many different types of characters in the film. Bhaona is a great and rare Assamese culture centered on Namghar which can contribute best to the overall development of the individual.

Namghar is not only a means of providing only religious education but also a parliament and a court in nature. Therefore, it is important to understand that the Namghar system invented by Sankaradeva advocated equal rights for men and women. The fact that men and women participate equally in religious, social and cultural activities in our Namghar today strongly proves the truth of the Guru's ideals and the strong social position of the Namghar.

Analyzing the entire work of the Guru spread throughout the Namghar and Satras, Dr. Suniti Kumar Chattopadhyay said, "Shankaradeva is undoubtedly one of the greatest religious leaders born in India and Shankaracharya, Namanacharya, Madhavacharya, Ballavacharya, Ramananda, Kabib, Mirabai, Shuknan and Tulsi Das His name is also notable at the same time.

Therefore, it is important to understand the importance of these two aspects of the society. In this context, Bishnulal Medhi said, "In fact, all that we call Assamese is a garland

of trees planted by Srimanta Sankaradeva five hundred years ago."

Therefore, it is important to understand the importance of these issues in the development of society. Therefore, it is important to understand the importance of these issues in the development of society

Being able to do so can be considered as another strong social position of the Namghar. Narrowness and communalism are above. The Namghar established by Sankaradeva served as educational institutions in building a new society. Therefore, it is important to understand the importance of these two aspects of education. In other words, the goal of education should be to remove Maya or ignorance and realize the Supreme Soul.

The Mahapurusha understood the essence of all the scriptures. Therefore, he emphasized on learning the Bhagavad Gita as the main subject of the curriculum in order to strengthen the Vaishnava movement. He explained the knowledge of the entire Bhagavad Gita to the devotees in detail. He emphasized that one can cross the ocean of the world by taking the name of one God and drinking the nectar of the name. Idolatry had no place in his curriculum. He tried to explain to the devotees through various means that there is nothing but the name of Hari in Kali Yuga. He also tried to teach that a devout Chandala can be better than a devout Baman. The rules and regulations that the disciples were required to follow, from getting up and taking a bath to going to bed at night, indicate that he also included 'health science' in the curriculum. His curriculum was a combination of 'teacher and student - centered curriculum'. His curriculum reflects democratic principles. It was the same for all people regardless of race, religion, caste, or wealth. Everyone assumed that they could worship the Supreme Brahman if they followed the same curriculum properly. "He emphasized in the curriculum the principle of doing actions rather than the results of actions, the results will be determined by God based on your actions. Therefore, it is important to understand that the Lord cannot be attained by sacrifices and sacrifices, but only by gentle and strong names such as Krishna Ram. Therefore, Tantra - mantra was not given any place in the curriculum. Therefore, he emphasized these aspects in the curriculum of education. These include the discovery of human personality, the development of rationality, the transformation of culture, moral education, etc. Sankaradeva's teaching methods were particularly influenced by idealistic philosophy. He believed that the teacher must feel the needs of the devotee more than his own needs. Gurus will be the link between knowledge and the disciple and instruct the disciple with the wisdom of the subject.

He used the 'group discussion' method in particular as a teaching method. Because 'Namghar' or 'Satra' It became the main center of religious practice. This helps to spread the influence of the Vaishnava movement among the people very easily did it.

He broke down the meaning through lecture delivery method and imparted the knowledge of the subject matter to the

learner and supplied the real facts and objectives to the learner (the devotee).

His 'pilgrimage' can also be mentioned as a method of teaching. He himself benefited from this. Even in the present age of science and technology, educational tourism is an essential part of the curriculum of schools, colleges and universities. This approach is somewhat close to the philosophy of naturalism.

He also used imitation as a teaching method, although he did not emphasize imitation without knowing the details of a subject.

He used 'audio - visual aids' in his teaching and wanted to convey the light and experience of education directly to the public. For example, the introduction of 'nat' or 'bhaona' helped to carry out this work quickly and naturally and with less effort. Therefore, his teaching methods are both 'democratic' and 'psychological'

Indeed, Sankaradeva was also a great teacher. He was full of all the qualities required of a true teacher such as truthfulness, skill, competence, good character, humour, eloquence, readiness, etc. As Shuka, knowledge was exchanged between Sankaradeva and the other disciples on the basis of sweet relationship. He instructed his disciples with his wisdom on the subject. Even the early Mahendra Kandali of Sankaradeva took refuge with him. He understood that it was through the efforts of Shuka that ideal personalities were formed among the disciples. His idealistic personality also had an impact on his disciples, whose teaching helped them in self - education and self - development. His teaching method was not 'teacher - centric', in which students or devotees had to sit and listen. Instead, he used methods such as discussion and questioning to make his disciples active poets. 'of acquiring knowledge. Therefore knowledge' this grandson he was not a believer.

The role of discipleship in his education system is also significant. In the seminars in the temple, the disciples could ask Shuka questions, participate in the discussions and satisfy their curiosity instead of being active listeners. The disciple took care of the teacher. There are many ways in which you can improve your self - confidence. There are many ways in which you can improve your self - confidence. He did not hesitate to do anything to get a place in the shadow of Guru Sankaradeva. He presented Sankaradeva as a unique guru to his devotees. Madhabdeva also kept himself above the clutter of Tab subjects so that he could always live his life in 'devotion' to the Guru instead of 'liberation'

Therefore, it is important to understand the importance of the 'Namghar' of Jagatguru Sankaradeva. The Constitution of India gives priority to the values of equality, freedom, justice and brotherhood.

6. Conclusion

If we give priority to Namghar and truly follow the educational philosophy behind Sankaradeva's Nava Vaishnavism and apply it in real life, we can make Assam a

leader in India. If Indians also understand and apply the essence of this philosophy of Sankaradeva, it will be another positive tool for establishing Bhavat in the seat of Visvashuva. The path to sustainable development will also be opened. Scientific mindset and spirituality can move forward hand in hand. There are many problems such as neglect of the elders of the family, disruption of social harmony, population explosion, increase in unemployment, increase in poverty, increase in deforestation etc. The education provided is very relevant to the all - round development. In Assam, the seeds of Vaishnavism are flowing through the Namghar and Satras in the hearts of every devotee and the society is self - disciplined except for a few sporadic incidents. This is an invaluable asset that the great man gave to the Assamese nation.

Furthermore, the current National Education Policy 2020 of India indirectly reflects and will continue to reflect the philosophy of Mahapurusha Sankaradeva hundreds of years ago. This shows that the relevance of philosophy - based Namghar is still stronger today. Therefore, it is important to understand that the Namghar of Jagatguru Sankaradeva will play a special role in taking India to the level of Vishwagura and the path will be opened for the formation of Sarbodaya Samaj.

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