

# “Saktism in Assam:in different period”

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**Abstract :** Saktism is supposed as the most significant denomination of Hindusim which focuses worship upon Sakti or Devi. the Hindu Divine Mother is the absolute and ultimate Godhead. Especially in Bengal and Assam, Sakti is along with Shaivism, Vaishnavism and Smartism is one of the primary schools of devotional Hindusim. Saktism is associated with the worship of an active and powerful female principle. This principle is revealed in different forms of Mother Goddess like Durga, Kali, Manasda, Saraswati, Lakshmi, Uma, Kamakhya and several other known under the term of Sakti. all the Goddessess are associated with the power of creating, acting and willing. the Goddess of Sakti is generally worshiped in 'fierce', sensual and bland forms.

*Keywords—Saktism, Shaivism, Vaishnavism.*

## 1. Introduction

Saktism had played a significant role in Ancient Assam. In the Assamese society Saktism is more evident in the worship of many major and minor Goddessess with the chief temple at Kamakhya, the Kamrupa has been recognized as the principal centre of Sakta cult.

## 2. Objective

To know the Saktism well in its historical perspective in Assam as well as its belief and practice of Saktism.

## 3. Methodology

Different types of methods are applied to complete this research paper. Historic method are also applied. This historical dates are analyzed and used equivalent books, articles, website etc are the main secondary sources to be based and possible primary data were also studied to provide an authenticity to the paper.

## 4. Review of related literature

Its a new attempt to study the proposed subject of research. In the field of research, a few scholars have done a lot of work. Spectrum publication published some important publication like Dr. H.K. Barpujari's, "the comprehensive history of Assam, vol-I, "The Mother Goddess Kamakhya" is an another important contribution by B.K. Kakati. B.K. Kakati refers Kamakhya as Kali's Smasana in this book. "Studies in the Upapuranas was also very important book by R.C. Hazara. The principal deity of kamrupa, Kali is highly glorified in this book. With the sprea of saktism, kamrupa attained importance as a seat of the Sakta Cult which deeply influenced the religious life and practice of the eastern Indian people.

## 5. Discussion

**Saktism in Ancient period:** Scriptures, archaeological remain and epigraphs supports the prevalence of Saktism in Ancient Assam. Durga and Parvati are compared with Bhaskar Varman's Doobi plates and Nayana Devi. Queen Syama Devi is compared with Goddess Kattayngi is Bhaskar Varman's Nidhanpur plates. Both Vanamalai's Tezpur and Parbatiya plates contain references to God Kameswara and Goddess Mahagauri of Kamakutagiri. In this way, we gave varius information regarding the worshiped of femal deities in ancient Assam and we come to know about the importance of Shaktism in ancient Assam. The remaining temples of the Goddess in her different forms together with Shiva and their icons are also widespread in Assam. During these ruins, no water light compartments existed among the varius Hindu and Even Tantric Buddhist deities. Other deities like Hara-Gauri, Bhairava, Bishnu images are found by the scholars in Dah-Parvatiya. Different positions and images have been marked by the scholars, in carving of Durga, Shiva and Sharaswati seated in their traditional styles. Scholars have noticed the widspread remains of Shiva, Devi and Buddhist sacred centres in the Singri. The Goddess is worshiped in the form of a Yoni which symbolises the creative principle. Tantras are the main sources of worshipping Goddess. One can not thing of Shakti worshiped without Tantras. To testeify the prevalence of Saktisim in ancient Assam, tantrilism became almost a synonym for Saktisim. The Hindu text reveal the Devi-Purana mentions kamrupa as one of the places where the Goddess stays in her numerous forms. The text however expressess that Kamakhya of kamrupa is residing place of the Goddess. Scriptures say that the Goddess at Kamakhya should be worship by the Bhuma Dynasty. The tantrik Budhisim and Budhist ideas were emerged in the 7th century A.D. Kamrupa of Kamakhya has been recognized as and important holy place or Pith in the Buddhist tantric cricle. For Piths are name as Kamakhya or kamrupa, Srinatta, Purnagiri and Odiyana. To glorify the Goddess Kamakhya Kalikapurana has been composed in ancient kamrupa which is and outstanding Sakta text of this period. The body of God represent the Kamakhya where is situated. As the genial organ fell there so the hill turned as blue. So it is call the Nilashal or the blue hill. The temple of Kamakhya, the deity is represented by Yoni, which is mark preponderance of her the sexual element.

**Saktism in Medieval period:** Saktism played an important role in the medievel Assam. They are found in the forms of rock inscriptions, copper plate, grants, scripture and some historical works like Kachari Buranji, Darrang Rajavamsavali etc. The Kachari who are belongs to the royal family are known as the worshipers of the Sakti. In Bhimabala, where a Kachari prince met in war with Ahoms, enjoyed the Victory after his propiliation of the Goddess Kecaikhaiti. They Ahom king Kamaleswar Singha addressed the Kachari King as a devotee of Goddess Durga. Goddess Kecaikhaiti is worshiped by the Chutiya Kings as there titular deity in the region of Badiya from late thirteen century. The human sacrifices fish offered at the altar of this Goddess could

be control after A.D. 1523. It was happened when the Chutiyas were defeated by the Ahoms. In this way, the human sacrifices were offered by the Jayantia Kings of this period before Goddess Durga in Autumn. A Quasi- Historical work, the Darrang Rajavamsavali exposes the mythical Shiva-Sakta. The Kamateswari temple was rebuilt by Viswa-Singha. Both the King Naranarayana and his brother Chilarai were succeeded to full fill their vow and rebuild the temple of Goddess Kamakhya. Liberal patronages were received from the Ahoms has to worshiped the mother Goddess. Though the King Rudra Singha made all the arrangements from his Sakta initiation, He couldn't received. The Dirgheswari temple is rebuild by Shiva Singha in A.D. 1735. It is also delived that the Ugratara temple in Guwahati have been build the region of Shiva-Singha. Though Shiva-Singha supported the Sakta iniciation equally he extended liberal support to many Shiva temples and neo-Vaisavita Satras. During the region of queen Phuleswari she tried to imposed faith on the followers of new Vaisnavita. It is aident in the celebration of Saktisim in her christening of a new tank of Gaurisagar. Other temple like Siva and Bishnu were also built by side of this tank. King Pramatta Singha exavated the Durga Sarovar at the eastern part of the Nilachal hims. In A.D. 1759, Rajeswara Singha added the Utsavamandira to the Kamakhya temple. He offered a silver umbrella at the Yoni-Pitha of the Dirgheswari temple. Land granted for the Bhubaneswari temple of marangi by Gaurighat Singha. 1795, Kamales Singha made the temple of Mangala Chandi on the Chakratara hill of Guwahati. References are found about the worship of the Devi with animal sacrifices in Madhab Kandali's 'Ramayana'. The biographics accounts of the neo-vaisavite saints of medieval Assam express the existance of Sakti worship. One such example is young Sankardeve bridging down of the idol of their deity the Chandi. As a sign of the future decline of Saktism in the hands of his son Kameswara interpreted. It is eviden from the fact that the teacher of Sankardeva, Mahendra Kandali offered to teach the letter the system of Durga worship with all ritualistic details.

**Saktism in current beliefs and practice:** In the current Assamese society Saktism have a great relevance in its belief and practices. Generally, beliefs means one's faith is something or doubt. We find that people donot want to belief in the necessity of finding a favourable day for celebrating auspicious works like marriage, cudakarana and upanayana etc at the Kamakhya temple because, everyday is supposed as auspicious there. To keep safe from the dreadful diseases and from natural calamity people used to offer a pair of pigeons he-goats or very simply a plate of vegetarian in the name of Mother Goddess. In this way, people including the vaisnavas to involve the blessing of Goddess mother kamakhya during auspicious occassions. Devotees from different part of country and even abroad also visit her temple in Guwahati. The Bodos used to keep a stone as a symbol of Goddess in the store. This is an old custom to bless a newly married couple as Hare and Gauri. A daughter in law is also refers as Laksmi by a mothe in law. In this way, some important and widely known taboos are obeyed in the Assamese society. People used to avoid all works which is involved digging of soil during Ambuvachi. Auspicious works are fully avoid during the period of Ambuvachi or Amati. An well known taboo among the people of Kamakhya complex is to read the Manasa pacali in months people do not pass any comments when the deudhani 18 performed. A Bodo never visit to his temple during the lifetime of his/her own mothers Goddess Laksmi is disgleased by the series of taboos in the Bodo society against certain actions. Some taboos are common to all Hindu.

## 6. Conclusion

Assam is a rich store house of Sakta literature is its oral form as Karatimantras and dharani mantrat. The Karati mantras are supposed as curative in nature and used agains diseases. Which are believed to be caused by spirits. When someone victim is possessed by evil powers ths mantras are used. To prevent and protect human beings, crops, orchads and domestic animals from diseases and harmful activities dharan mantras are mostly used.

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