APPENDIX B

ENGLISH TRANSLATIONS

English translation of the Sanskrit verses quoted in the chapters of the Thesis.

Chapter-I

Page no.1, verse: 123: Brahma while residing within this land previously gave up one star from the constellation (or, created the constellation) hence this land is called Pragjyotisapura.

Page no.2, verse: 130: Within a short time all the people became firmly attached to the cult of the Vedas, to the offering of gifts and in observance of religious rituals; the country of Kamarupa became renowned.

Verse: 78: As Kama (cupid) after he was burnt by the fiery glance of the eyes of Sambhu regained his (former) shape by the grace of Sambhu himself there, hence, that region became known (by the name) Kamarupa.

Page no.9, verse: 76-77: That region on the east of the river Karatoya extending upto Dikkarvasini thirty yojanas in breadth and one hundred yojanas in length, triangular in shape, black in colour, interspersed with innumerable hills and hundreds of rivers, is called Kamarupa.

Page no.10, verse: 16-18: One would achieve every success in life after offering worship at Kamarupa. From the Mountain Kanchan of Nepal in north to the confluence of the river Brahmaputra at south, from the Karatoya in west to the Dikkarvasini in east was Kamarupa.
Chapter-II

*Page no.23, verse: 53-54:* Again there was the possibility of war in Kamarupa. After the war, the Kuvaca and the Yavanas would jointly rule at Kararupa for twelve years. Few days’ later treaty will be concluded among the Saumars and the Kuvacas. Thereby peace would be established. Within the cursed period, the Yavanas, Kuvacas, Saumars and the Pallavas would rule over the region.

*Page no.24, verse: 14:* She(mleccha woman) would gave birth to a son named Binusingha.

*Page no.24, verse: 49-50:* Regular invasions from the Saumar, Kuvaca and the Yavanas would take place over Kamarupa. The Yavanas would defeat the Saumars and ruled Kamarupa for near about one year. The Kuvaca with the Yavanas would recover their country and again after one year the Saumaras would became the ruler of Kamarupa after defeating the Yavanas.

*Page no.25, verse: 60:* The king, the ministers, the kingdom, the friends, the treasury, the army-these seven are described as the constituents of the State.

Chapter-III.

*Page no.67, verse: 102-103:* O Superior most ones of the twice-born ones! Vishnu beheld the Kirata people, who looked like the golden columns, were bereft of knowledge, shaven-heads without purpose; they were addicted to wine and meat. They having observed Vishnu intruding got angry.

*Page no.68, verse: 70-71:* Kankati, a heaven-prostitute, who gave birth to a son named Arindom. He has all the characteristics of the *Kirātas and mlecchas*, who were addicted to meat and
drink, ferocious and devoid of paying respect to the Brahmanas.

Page no.69, verse: 14-15: She(mleccha woman) would gave birth to a son named Binusingha. He will alone be able to defeat the Saumars and the rulers of Gauda. After that he will rule the region as the one of the supreme ruler.

Page no.81, verse: 15-18: Kairatajdharma was the popular religion of the Yonipitha. In Kamarupa, the practice of eating vegetarian food, brahmacharya and sanyasa for longer period was not remaining a compulsory rule. The women were no longer engaged in the religious activities. They do not practice sukradarsana and eat betel nut regularly. In Kamarupa duck, pegion, tortoise and pig were considered as etables. People of Saumarapitha were dismal and omnivorous. The women were bonded by some social rules and the rulers were the beneficiaries.

Page no.86, verse: 1: The cloth is of four kind-karpasa(the cotton cloth),kambala (the woolen), balka(thebirch of trees) and kauseya(the silk). Let these be offered to the deity with mantras, after they were worshipped.

Page no.89, verse: 14-15: She(mleccha woman) would gave birth to a son named Binusingha. He will alone be able to defeat the Saumars and the rulers of Gauda. After that he will rule the region as the one of the supreme ruler.

Page no.94, verse: 22: The forty kinds of ornaments in the Vedas and in use as well; these ornaments produce happiness.

Page no.95, verse: 17-22: Crown, gem on the head, ear ring, ornament on the forehead, necklace, finger ring, pearl ornament, gem studded girdle, bracelet for upper arms, ornament used on tuff of hair, chain for thigh, girdle below stomach, bracelet for feet, ornaments with little bells for feet etc are some of the ornaments in use produced happiness. One may able to fulfill the four-fold objective of life by offering ornaments. In order
to achieving the desired end one should offer ornaments after they were worshipped.

*Page no.97, verse:28:* All kinds of ornaments made of copper could be presented. The copper is considered equal to gold in all cases, particularly in respect of *arghya patra*, in that case copper is considered to be superior to gold.

*Page no.100, verse:15:* Rice cooked with milk, cakes, preparation of barley, *krasara* (*khicuri* mixture of rice, pulses and pea nuts etc) sweet meat, *prthuka*, (ball like boiled sweets) and others are to be offered to the goddess.

*Page no.101, verse:47-49:* *Rajamasa*, *masura* (a kind of pulses), *kalaya* (a kind of coarse pulse), *palanka* (green leafy vegetable), *brahmi* (a kind of medicinal vegetable), *mulaka* (reddish), *kancuka* (arum colocacia): if an adept offer these vegetables to the great goddess with devotion, he receives unparalleled wealth and resides in my abode with dignity.

*Page no.101, verse:4-10:* The goddess should be worshipped by offering the following fruits such as: orange, grape, the betel nut, pomegranate, *citra citraka*, pumpkin-gourd, jack-fruit, mango, plum, walnut, date, rose-apple, banana etc.

*Page no.105, verse:1:* The cloth is of four kind: *karpasa* (the cotton cloth), *kambala* (the woolen), *balka* (the birch of trees) and *kauseya* (the silk). Let these be offered to the deity with mantras, after they were worshipped.

*Page no.106, verse:4:* Uttariya (cloth used by the worshipper for the upper part of the body), the cloth used with uttariya, Nicola (upper garment), *modacolak* (a kind of upper garment) and paridhana (lower garment), these five varities of garments are to be presented without being sewn.
Then Dākṣāyāṇī said to Hara: “O lord of the world! Please take me as your wife with the consent of my father.” This she kept on repeating.

“Or, should I myself worship the bull-rider (Mahadeva) so that he, of his own, becomes the husband of my daughter.

The gaṇa followed Sambhu, while blowing the conch shells, beating war drums, drums, playing the musical instruments and flutes in great joy.

Rice cooked with milk, cakes, preparation of barley, kṛṣara (khicuri mixture of rice, pulses and pea nuts etc) sweet meat, prthuka, (ball like boiled sweets) and others are to be offered to the goddess.

In the death rituals (specially in the sradhas) of the sudras and women the offering of yajña is not permitted. Lime should not be offered with betel-nut during sradha. While offering payasa honey would be mixed with the same. Cumin may be offered, if someone could not offer honey. Food must be offered in a particular utensil with pure heart. While donating food to a Brahman the food should not be made of less than eight handful of rice.

The goddess should be worshipped by offering the following fruits such as: orange, grape, the betel nut, pomegranate, citra citraka, pumkin-gourd, jack-fruit, mango, plum, walnut, date, rose-apple, banana etc.

Rajamasa, masura (a kind of pulses), kalaya (a kind of coarse pulse), palanka (green leafy vegetable), brahmi (a kind of medicinal vegetable), mulaka (reddish), kancuka (arum colocacia): if an adept offer these vegetables to the great goddess with devotion, he receives unparalleled wealth and resides in my abode with dignity.
Red cloth and red silk are highly praised for offering to the great goddess. Yellow cloth and yellow silk should be offered to Visnu; red woolen is to be presented to Siva, the supreme soul.

The vessels and other items of present, made of brass metal and rang, may be offered to deity, but not made of iron; on no account ornaments made of metals should be offered to deity.

An expert person should worship the ornaments by uttering the name of the respective deity, (who is the presiding deity). Ornaments of head should always be made of gold. O Bhairava! Gem studded ornaments should be offered for using on the tuff of hair. The ornaments beginning with the necklace and ending with hamsaka should either be made of gold or silver. Ornaments made of other metals should not be offered to gods.

The perfumery is either powdered grain or grinding paste, or extract by burning, or the juice by crushing, or obtained from the limbs of animals. These perfumery is said to be of five kinds, which cause delight to gods.

By evicting the Kirata people from this region many people belonging to the twice-born castes, who are well versed in the Vedas, and others also of the fold of the sanatana caste-system were settled there. The omnipotent Visnu with the sages got settled them in such a way that the study of the Vedas and the offering gifts should continue for ever in the kingdom. Within a short time all the people...
became firmly attached to the cult of the Vedas, to the offering of gifts and in observance of religious rituals; the country of Kamarupa became renowned.

*Page no.126, verse: 128:* By evicting the Kirata people from this region many people belonging to the twice-born castes, who are well versed in the Vedas, and others also of the fold of the sanatana caste-system were settled there.

*Page no.127, verse: 101:* That country, inhabited by the strong, cruel and foolish Kirata people kept concealed by Sambhu, in the past, for using as his own province.

*Page no.128, verse: 64:* The reasons for which I must not worship Vishnu have been stated by you, similarly I should not worship Sambhu, because He (Sambhu) resides secretly in my city itself.

*Page no.128, verse: 3:* The mighty Bana, beloved son of Bali, with thousand hands, irresistible and powerful, the friend of Sambhu reigned over the city fortified with fire-ramparts.

*Page no.129, verse: 1 & 33:* Then the killer of Tripura (Siva) had shown to Vetala and Bhairava his own unique linga, named *Jalpisa* situated in the northwest direction of Kamarupa.

The seat (*pitha*) of *Jalpisa* is the holiest one, who really knows about the glory of this *pitha* he goes to the abode of Samkara after his death.

*Page no.129, verse: 29-30:* In the days of yores some ksatriyas out fear from Parasurama, the son of Jamadagni disguised as *mlecchas* (non-Aryan speaking) and had taken refugee in Jalpisa. Though they had always been Aryan speaking people, in
order to conceal their identity they used to speak mlecha speech.

Page no.133, verse: 142: Sadyojata, Vamadeva, then Aghora, Tatpurusa and Isana—these five are the names of the five-faced Mahadeva.

Page no.134, verse: 1: Then the killer of Tripura (Siva) had shown to Vetal and Bhairava his own unique linga, named Jalpisa situated in the northwest direction of Kamarupa.

Page no.134, verse: 68: There on that hill stands the excellent linga of Siva called Bhrngesa. That very mountain is in the western fringe of region.

Page no.135, verse: 137-141: Mahadeva is with five faces with a very huge body, adorned with cluster of matted hair, charming crescent moon studded on his (fore) head, decorated with serpents, having the mark of kala-kuta (the dreaded poison) on his throat, shining with the necklace of serpent, with serpents as the tie of his crown, and as the ornaments on the arms, wearing serpents all over his body, his body shining the rays of the moon, the entire body besmeared with ashes, with three eyes on every face and thus shining with fifteen brilliant eyes, wearing elephant hide and is seated on the bull.

Page no.136, verse: 142: Sadyojata, Vamadeva, then Aghora, Tatpurusa and Isana—these five are the names of the five-face of Mahadeva.

Page no.136, verse: 133b-136: Bhairava, called Pandunatha is of white-red colour, with four arms, who holds a club, a lotus, a javelin and a discus in his four hands; he is in the shape of Visnu, and is to be worshipped in front of the goddess Kamakhya. The cremation ground at that place, named Heruka, is being of red colour,
bearing a knife and hide looks extremely terrible; (Heruka) is consuming human flesh, is resplendent by three wreaths of severed human heads from which bloods are dripping down, is crowded by ghosts, stands on a corpse, whose teeth have been bared because of being burnt by the fire is adorned with ornaments, provided with weapons, and has a mount; the worshipper should worship Heruka (cremation ground) by meditation only.

Page no.139,verse:136: Both of you should propitiate Hara by reciting that mantra, called *Pañcākṣara* (five-syllable) which is prescribed in his worship.

Page no.139,verse:129-132: *Sammada, sandoha, nada, gaurava, prasada-* these are the five mantras in serial order. Each of the five faces of the god is to be worshipped by applying one of these five severally or jointly, or, one should worship the god by applying *prasada* alone. Among the group of five *sammada* and others *prasada* is highly recommended because it is applied for propitiating Sambhu to be graciously pleased.

Page no.140,verse:134-135: The mantra which gives excessive pleasure to Sambhu is called *sammada*, the mantra which fills the mind is named *sandroha*, the mantra which attracts the mind is called *nada*, and the last one because of its dignity is named *gaurava*; these are the mantras jointly and severely are prescribed for Sambhu.

Page no.140,verse:1-2: There after an adept should perform ‘balidana’(offering sacrifice), which causes much delight to the goddess. An adept should always satisfy Ganesa with sweet-meat, the sun with *ghee*, Siva with music, dancing and instrumental music, Visnu with observance of austerity, and Candika with *balidana*. 
Page no.141, verse: 14-15: Then an adept should worship the dark pinakpani(Siva) who is in the nature of Kalarratri (the last night of deluge), terrible, who wears red garment, and red garlands, applies red sandal paste, and with red eyes and mouth, with a noose in his hand accompanied by his spouse drinking the blood along with raw meat.

Page no.144, verse: 75-76: On the south of Varṇaśā there is a lake Lauhiya, and in the east there is the hill Manikuta, where the god Hayagriva resides. The lord Visnu assuming the form of Hayagriva killed the demon Jara (Jarasura) and also killed the demon Hayagriva, and there after used to reside there in his pleasure.

Page no.144, verse: 64: O Bhairav! Towards the east of Raksahkuta there is Madhava, known as Pāṇḍunātha in the form of a big stone.

Page no.145, verse: 74-75: Towards the east of Pāṇḍunātha there is the hill Citrahara, which is Hari himself. Visnu, in the form of Varāha, is always there in playful mood. Beyond this is Nilakuta hill, the supreme abode of Kāmākhya.

Page no.146, verse: 34b-36: If a man has a darsana of Sambhu, Hari, Brahma and the goddess Lalitakanta after he had taken a bath in the water of Sitaganga he is not reborn on this earth (i.e., he attain moksa). There resides Sambhu in the form of a linga in the pitha of the goddess Dikkaravasini, Visnu in the shape of a stone, and Brahma in form of a linga, Siva (goddess) in the seat of Dikkaravasini resides in two-fold form.

Page no.148, verse: 89-92: O king! the angamantra of Vasudeva is the twelve-letter one. First obeisance to Bhagavan, (namo bhagavate) then to
Vasudeva (vasudevaya). This is the renowned angamantra of Vasudeva. The pratyanga (sub limbs) of Vasudeva is Dadhivamana. First, “Om obeisance to Visnu” which is followed by “to the lord of gods of great powers” and the word “svaha” at the end (om namo visnave surapataye mahabalaya svaha); this is the pratyanga-mantra of Visnu; he should be meditated upon in one’s heart.

Page no.148, verse: 139-140:
Of the alphabet as pronounced by Sambhu (the 14 sutras by Sambhu), the first letter and the second letter and so on, are the mantras of club etc. respectively. There mantras are to be adopted from the Narada-pancaratra as stated by Narada for worshipping discuss, club etc.

Page no.149, verse: 95-100:
O king! first listen to the form of bija-mantra. Dadhivamana is white, he resembles the full moon, he is seated on the king of birds (Garuda), he is with four arms, his body is wrapped with three pieces of yellow cloths, he holds a club in his upper right hand, below which (the lower right) a fully blossomed lotus, in the upper left hand a sharp discuss, and a conch in the hand that is below (lower left), a hairy hole (srivatsa) marks his bosom, and the bright gem kaustuha decorates it, in his lower left kaksa (side) he wears a quiver full with arrows, in the right a sword with its seath and also a bow, named Nandaka, he wears a very bright crown on his head, and a pair of ear-rings in his ears of variegated colour. He wears a vanamala on his neck which hungs up to his knees, he is surrounded by the goddess of wealth (Lakshmi) by his right and Sarasvati on his left; the god Dadhivamana, who bestows boon, should be meditated upon this form.
Dadhivamana resembles the petals of a blue lotus, he is with four arms as stated above, he holds a lotus in the right upper hand, and a club in the lower one, an unique discuss in the lower left hand, and conch in the upper left hand, the other things are being equal to that of the previous one, he when thus meditated upon grants the desired boons.

Dadhivamana is white, he resembles full moon in his brightness, he holds a pot full of nectar in his left hand, and in his right hand a golden plate containing cooked rice mixed with curd, he is seated on a lotus in the midst of the realm of the moon, he wears white cloth and always dwarf in size, he wears a smile in his face, he called Trivikrama, the lord of the tree worlds, when he is meditated upon this form, he fulfills all desires.

The utensil of conch among the vessels used for drinking, and among the incense aguru incense are the favourite items of Vasudeva.

O king! one should do like this otherwise it is done in vain.

Balabhadra, Kama, his son Aniruddha, Narayana, Brahma, Visnu, Narasimha and Varaha-these are eight yogis; they are to be worshipped on the eight petals beginning with the eastern petal, each one separately, on their respective form and mantras. Vasudeva the nayaka should be worshipped at centre of the petals. Vimala is the consort of Vasudeva. O king! Listen to the names of yoginies of Balabhadra and others. The first is Utkarsini, followed by Jnana, Kriya, Yoga, Prahvi, Aisani and Anugrahi-the eight. All the eight yogis are with four arms; all of them except
Balabhadra, Kama and Brahma are wearers of conch, discuss, club and lotus.

Page no.153, verse: 75-76: On the south of Varṇaśā there is a lake Lauhitya, and in the east there is the hill Manikuta, where the god Hayagriva resides. The lord Visnu assuming the form of Hayagriva killed the demon Jara (Jarasura) and also killed the demon Hayagriva, and there after used to reside there in his pleasure.

Page no.155, verse: 99: An adept obtains siddhi by muttering the hayagriva mantra two hundred thousand times. By offering wheat preparation cooked with milk and performing oblation with ghee one should carry on purascarana.

Page no.161, verse: 119: The great goddess Yoganidrā, the progenitress of the world, having assumed the form of Kāmākhya always resides in this region.

Page no.162, verse: 79-81: Samkara got established six beautiful hermitages for him in six places in different direction of that pitha, Kamarupa, such as in the north-west, in the south-west, in the midst, in the north-east, in the south-east in the middle and in the side; in those hermitages he lives by indulging in dalliance with Parvati. There in the middle part lies the residence of the goddess where Samkara is subordinate to her. Parvati the goddess resides there in the best of the mountains, called Nila.

Page no.164, verse: 1-2: As the Goddess has come to the great mountain Nilakuta to have the sexual enjoyment with me, she is called the goddess Kāmākhya, who resides there in secret.

Page no.166, verse: 3-40: O Sankar! I have listened to the different sadhana mantra, method of worshipping the goddess Kali and the various vidhi such as the
O Devi! I have explained the significant Sayya-sadhana mantra before you, which enable an adept to get my company.

madya māsaṁ matsya mudrā and maithuna are the divyabhava and the virabhava.

The amrit, that will come out as a result of the union of kul kundalini, that will be drink by the yogis.

O Bhairava! The particular mantra, which is prescribed for a particular action, or for worshipping (the Goddess), all such things are to be performed by naivedyavalokana-mantra (if no particular mantra is prescribed for a particular part of worship or action that should be done by repeating the mantra with which the naivedya is to be observed.)

At the end of the worship the mandala is to be blotted out, and the adept should put a tilaka (a tip on the forehead) with the powder of it (taken from the mandala) pronouncing the sarva-vasya-mantra (the mantra, which is capable of subjugating one and all), which grants dharma, artha and kama.

The worship of the Goddess Mahamaya in Kamarupa, the abode of gods, is recommended to be the best of all. Kamarupa is the sacred land to the Goddess: there is no land equal to it. The goddess is rare elsewhere; in Kamarupa she is present in every household. The merit that accruers from the worship of Mahamaya is said to be
Page no.169, verse:3-4: 

Birds, tortoises, alligators, fish, nine species of wild animals, buffaloes, big lizards, bulls, he-goats, wild boars, rhinoceros, black antelopes, lizards, lion, tiger and men and blood drawn from the adept’s own body are considered as the proper sacrifice (bali) to the goddess Candika, Bhairava and others.

Page no.171, verse:57-59: 

One should always worship the goddess Vaisnvi, Kāmākhyā and Tripura by offering flowers like bakula, mandara, kunda, kuruntaka, karavira, arkapuspa, salmala, aparajita, damana, sindhuvara, sweet smelling kuruvaka and also with flowers of creepers, trees, green durva grass, soft cluster of kusa grass, and good looking leaves of bilva tree.

Page no.171, verse:80: 

The goddess is to be worshipped with the leaves of Vajidantaka, and huge collection of flowers. With a view to having more and more prosperity one should worship her with flowers and leaves of tulasi.

Page no.171, verse:110-111: 

Lamps are of seven kinds: the first is the lamp that burns with ghee, follows the lamp burns with the sesame oil, the lamp burns with the mustard oil, the lamp burns with the juice of fruits, the lamp burns with the juice of lotus, then the lamp burns with the products of curd and that of food.

Page no.172, verse:113-114: 

The container of oil of lamp is to be made of metals, wood, iron, earth, cells of cocoanot and made of grass are stated to be the best ones. O Bhairava! For putting the lamp dipavrksa (a tree like structure of metal) is to be made of metals.
Page no.172, verse: 137-139: The incense made of trees, such as sricandana, sarala, sala, krṣṇaguru, udaya, suratha, kanda, raktavidruma, pitasala, parimala, vimarda, kasala, nameru, devadaru, the substance part of the bilva tree and that of khadira tree, Santana, parijata, haricandana and vallabha is stated to be favourite of all (god and goddess).

Page no.173, verse: 27: All these rivers are in the south-western direction of Kamarupa and all of them flow towards north. These rivers are on the east of the pitha where the goddess Tripura is worshipped.

Page no.175, verse: 86: This is Tripurabala; everything about Madhya Tripura has already been stated. The powerful last one is called Tripura-bhairavi.

Page no.175, verse: 71-72: The total number of mantras belonging Tripura is thirty three thousand, out of them Vagbhavabija is the first one. The second one is called Kamabija and the third is mohana, thrice repeated Vagbhavabija is the fourth.

Page no.175, verse: 99: The goddess Tripurabala wears flowery arrows, a noose, and a bow of flowers, she keeps on standing on a corpse; that is Tripurabala.

Page no.176, verse: 93-97: The goddess Tripura-bhairavi is of redish complexion, she wears red garments, she is with four arms, holds a rosary in her upper right hand, and the best book in the lower one, her left hands are in the posture of providing safety and granting boons; she resembles the rays of thousand suns, she has three eyes, and her gaits are like that of elephant, she has a pair of full and uplifted breasts, is seated on the seat of a white ghost, her face is radiant with a pleasing smile, she is bedecked with all
kinds jewellery, wears a three-fold garland of human heads on her head, heart and waist, wrapped thrice on every spot, her eyes are roll in due to intoxicating drinks, both are lips are highly redish; the goddess Tripurabhairavi, who grants boons, is to be meditated upon this form.

**Page no.177, verse:122-124:** The items and utensils meant for her worship should not be used in worshipping others; the liquor etc. should never always be used. A twice-born adept may however, offer liquor to the goddess through others. The people of sudra caste and others should offer best quality of drink to the goddess Tripura bahiravi. An adept may worship Tripura bhairavi following the heterodox method, while the goddess Tripurabala should be worshipped by both orthodox and heterodox methods.

**Page no.178, verse:45-46:** Camunda, Karala, Subhaga, Bhisana, Bhaga and Vikata-these six are the Yoginis of the goddess. O! goddess Ekajata let thou be known to me, O Vikatadamstra! I meditate upon thee.

**Page no.178, verse:50-51:** O king! wine among the drinks, human sacrifice among the sacrifices are recommended as supreme. Of the offerings the sweetmeat, the coconut, the meat, the curry and the sugarcane are regarded as the favourite of the goddess Tiksnakanta.

**Page no.178, verse:60-61:** The items of worship, the sacrifices and the order which are stated earlier for worshipping the great goddess Mahamaya-all that are to be adopted in worshipping Lalitakanta. One should offer blood from his own body for one’s welfare.
Page no.179, verse: 2: O Devi! The *parama vidya brahmarupa sanatani* Kali, was also the *sidhidayini* Kamakhya.

Page no.180, verse: 50-51: O king! Wine among the drinks, human sacrifice among the sacrifices are recommended as supreme. Of the offerings the sweetmeat, the coconut, the meat, the curry and the sugarcane are regarded as the favourite of the goddess Tiksnakanta.

Page no.180, verse: 5-6: When in the past at the hermitage of the sage Katyayana, the goddess, who as the incarnation of the combined energy of all gods, was prayed by gods, at the time the fundamental form of the Goddess came forth from the three eyes in the form energy, the protectress of the world and the slayer of the demon Mahisa.

Page no.181, verse: 7-9: With the accumulated energy of all the gods the Goddess assumed an excellent form (body), one each, was praised Brahma and others, and riding on her mount and being followed by the retinue, the army, the host and the councilors she killed the demon Mahisa. The demon Mahisa having been killed the Goddess was worshipped by the gods and become renowned through this *mantra* in this world.

Page no.181, verse: 95: In the by gone days there was an excellent sage, named Raudrasva, disciple of the sage, Katyayana, who had been observing religious
austerities in the neighborhood of the Himalayas.

Page no.182, verse: 92-95:

She is dark as the hue of blue lotus, with four arms, wears *khatvanga*, and *candrahasa* in her right hands, holds a shield of hide and a noose in her (two) left hands in the upper and lower hand respectively, she is adorned with a wreath of human heads and wears tiger-skin as garment, she is of dark complexion, has long fangs, is tall and looks terrifying, she is with protruding tongue, and red eyes, screams horribly, sits upon a *kabandha*, which is her mount, she is with wide ears and mouth. This is the goddess Tara, who is also called Camunda.

Page no.185, verse: 41b:

In the hill called Tattva-saila Sri Surya resides.

Page no.186, verse: 45b-47:

Three kinds of brahmabija ending with the word *sahasra*, followed by the word *rasmi* in fourth case-ending, and provided with *devijaya* this is the *angabija* and belongs to the god Ravi, which excessively grants all desires.

Page no.186, verse: 43:

If a man takes his bath in the water of Kapota kundas following the prescribed rules and then worships the god Divakara by climbing up the hill Tattvasaila, he proceeds to the abode of the sun.

Page no.187, verse: 142:

If a person worships nine planets on Citra-saila the best of mountains, he gets his all desires fulfilled and obtains supreme peace.
Page no.188, verse: 39-41: Ravisetra is situated on the east of the river Madana and on the west of Brahmaksetra; here the god Adity is always present. Here in this great pitha of Kamarupa. Brahma, Indra, Varuna and all other gods are present here for the benefit of Bhairava.

Page no.188, verse: 48: Bhaskara is always with two hands is seated on a lotus, holds a lotus in his hand, and is as bright as the bosom of the lotus, is with seven horses and also holds seven bridles.

Page no.192, verse: 15-17: Kairatajdharma was the popular religion of the Yonipitha. In Kamarupa, the practice of eating vegetarian food, brahmacharya and sanyasa for longer period was not remaining a compulsory rule. The women were no longer engaged in the religious activities. They do not practice sukradarsana and eat betel nut regularly. In Kamarupa duck, pigion, tortoise and pig were considered as etables. People of Saumarapitha were dismal and omnivorous. The women were bonded by some social rules and the rulers were the beneficiaries.

ENGLISH TRANSLATION OF FEW VERSES MENTIONED IN THE INSCRIPTIONS.

Nagaon Grant, line no.7: His son named Bhagadatta became the sovereign whose foot-stool was kissed by the gems of the helmets of king’s; he attained celebrity through the governance of his subject was the
controller of all varna and asrama and the foremost of heros.

Nidhanpur grant, line no.25: This is also true that he (the king) has been created by Bhagavan Padmayoni who is the cause of the creation, preservation and destruction of the universe, in order that he might make proper arrangements for the maintenance of the Varnasrama Dharma that is in disarray.

Gauhati grant, line no.18: When he (Indrapala) who was self-controlled and powerful became king, the earth where the duties of the four asramas and castes were properly divided.

Tezpur grant, line no.30: There was a benevolent and holy Brahmin Vijat by name with all the attributes of a Brahman, conversant with the import of the Vedas, who was as it were the lamp of the Brahmins of Sandilya family and who studied the Yajurveda with all its branches.

Gauhati grant, line no.20: There lived a Brahman, of the lineage of Kasyapa, Haripala by name who was very pure in conduct, devoted to his friends, followers of the Yajurveda and reservoir of all merits.

Puspabhadra grant, line no.1: May it be well with all. May that (Narayana) incarnated as a Boar who struck the earth with this task, threw up the mountain’s. With his snout, trampled upon the mud of the nether region with the ends of his two hoofs.
Tezpur grant, line no.16: He dived deep into the rivers of all learning which were very large and swift with currents in the shape of Vyakarna, mimamsa, nyaya and tantra and reached the bank (attained mastery over them).