

6 The Text

6.1 Textual Criticism

The extant manuscript evidence relating to the PuCi is concentrated within temporally and spatially very constricted bounds. All 32 known copies of the text come from the Kathmandu Valley and, except for F₄, which was advertised for auction by Sam Fogg Ltd., an art gallery and dealer in London, none has ever left Nepal. The 16 dated copies were made within an interval of 226 years, between 1651 and 1877 CE. Judging on palaeographic grounds, none of the other 16 manuscripts consulted here, all undated or fragmentary, probably falls much outside this time frame. One could even speculate that the majority of copies are accounted for, as there are several examples of very closely related ones (see below). Moreover, the text names its sponsor, Pratāpa Malla (r. 1641–1674 CE), and identifies him as the reigning king, so that it must have been composed after 1641. The two oldest copies, then, manuscripts A and B—scribed in 1651 and 1652 respectively a maximum ten or eleven years after the autograph—can be expected to be close to the original text.

In view of this situation, one may doubt if it is really worth the effort to study the complete corpus of manuscripts and their mutual relations in order to produce a critical text. Alternatively, one could confine work to the two oldest manuscripts or even simply rely on the *editio princeps* produced by J. Miśra (PuCi 1966). As my pilot study (Krause 2005) of the third chapter of the PuCi has shown, this latter edition, which was based on the three manuscripts A₃, E and F₁, cannot be improved in many places by working with more manuscripts. There are, however, weighty arguments for an exhaustive study of the transmission history. Improvements compared to the 1966 edition may be few,⁴⁰² but some of them are fundamental, such as the inclusion of the last two verses of the text mentioning the place of origin, the author and the royal patron. Moreover, the Newari rendering of the text will be edited here for the first time. In a still wider angle, the study of the whole transmission of the text not only provides a glimpse into scribal peculiarities and language use within a concrete historical context (see West 1973: 5–7)—in this respect the evidence from the PuCi largely comports with what has been described by S. Lienhard and T. L. Manandhar (1988: xxvii–xxviii),

402 For a list of differences between the present and the previous edition, see A. Zotter (2013: 372–376).

M. R. Pant (2000) and others in their studies of Nepalese manuscripts—it also yields important clues pertaining to the historical and social background of the text and to its reception history, as argued in chapters two to five above. Lastly, as far as I can see, manuscript groupings like the present one have not been studied much so far. Textual criticism of Sanskrit texts rarely deals with autographs or direct copies of them (Katre 1954: 19). “The chief province of Indian textual criticism deals in the main with copies of copies” (ibid.: 20). This may be due to the still prevailing predilection for especially old texts and for those with a pan-Indian distribution. It may be expected that if the transmission of younger texts that come out of clear historical settings were investigated, as many *nibandhas* in particular do, certainly manuscript groupings like the present one would be encountered more often. Be that as it may, the manuscripts of the PuCi provide instructive objects of study, or at least are edifying for newcomers to the field. In many places they, almost like a picture book, illustrate what introductions to textual criticism point out on a more theoretical level, so that one can observe how reading mistakes occur in real life, and then are either corrected or continue to be transmitted, thus leading to the branching into different lines of transmission.

The text critical method applied here has been trimmed down as far as seemed useful. With my study of the third chapter of the text, based on 20 copies, relations among those copies going back to manuscript A and those belonging to the hyparchetypes c, f and g were previously established (Krause 2005: 38–51). For the present edition, in order to elucidate these genetic ties more clearly and to integrate the other copies, the first chapter of the text was additionally collated. Only in those cases where either this portion of text did not sufficiently clarify the relations or a witness did not cover the first chapter were other passages (or sometimes even the whole text) compared.

The genetic relations among copies and the earliest form of the text that can be inferred from them are ascertainable on the basis of significant common mistakes or common deviations from what are held to be the more original readings. The assessment of which commonalities can be dubbed significant ones depends on the script(s) used and on the overall language, and specifically the scribes’ command of it. Scribal mistakes are typically classified according to their origin into visual, phonetic or mental ones (Katre 1954: 54–62; West 1973: 20–25). The PuCi was copied by scribes whose mother tongue was Newari, and later on maybe occasionally also by Nepali speakers—at the beginning, then, in the Newar script (mostly the so-called *pracalita* style⁴⁰³) and later on in Nagari. The characteristic

403 For the development of scripts in Nepal, Śākya (1973) still is the authoritative source. For the *pracalita lipi*, “current script”, see ibid. (7, 39–45).

mistakes of Newar scribes are well known:⁴⁰⁴ Loss or addition of the *anusvāra*, *visarga* and *rephā* is widespread (Pant 2000: §1.8.15.1–6). Graphically similar vowels are often mistaken for one another (ibid.: §1.8.20). Only an undulation of the top line, which is often written indistinctly and can be easily missed, distinguishes *-a* from *-e* and *-ā* from *-o*. Not only the *repha* but other marks above the top line are frequently lost, including the one that distinguishes *-e* from *-ai* and *-o* from *-au*. The comparatively loose observance of vowel lengths can be called both visual and phonetic in the case of *-u/-ū* and phonetic in the case of *-i/-ī*. Vowel length often varies in Newari and Nepali, and does not usually entail semantic difference.⁴⁰⁵ The corresponding uneasiness about the proper rendering of vowel quantity in Sanskrit is mirrored in the PuCi where, not infrequently, the two vowel signs for *-i* and *-ī* are added to the same consonant, or the vowel signs for *-u* and *-ū* appear indistinct. Confusion of consonants that may be related to scribes' speaking habits arises between *ja* and *ya*, *la* and *ra*, *sa* and *śa*, *ṣa* and *kha*, *kṣa* and *cha*, and between dental and the corresponding retroflex sounds. In Newar script, graphic similarity is especially close between *ca* and *va*, *ya* and *pa*, *jha* and *ṛ*, depending on the handwriting, as also between *ga* and *ta*, *sa* and *ma*, *ṣa* and *pa*, *ka* and *va*, and between the clusters *tya* and *bhya*, and *jya* and *hya*. In textual witnesses in Nagari script that depend on copies in Newar script, another typical confusion is that among *la*, *śa* and *ṇa*—*akṣaras* that look similar, even if clearly distinguishable for scribes well acquainted with the Newar script.

None of these mistakes can usually be relied on to prove genetic relations, but only indicate similar tendencies in the reading and writing of individual scribes. Some of the manuscripts of the PuCi do, however, converge closely even in these insignificant mistakes throughout the text. In such cases of almost absolute conformity, I take such convergence as cumulative evidence for an especially close relation. This is, for example, the case for manuscript A and its apograph A₁, which is probably an immediate copy (A. Zotter 2013: 21).⁴⁰⁶ In the first place, however, the arguments for genetic relations are based on significant common

404 Pant (2000) has described and classified the peculiarities of mediaeval Nepalese manuscripts exhaustively. Lists of *akṣaras* that can be easily mistaken for one another are also found in Dimitrov (2007: 771–774) or Goudriaan and Schoterman (1988: 48–52). Brough (1954: 354–358) treats the most important idiosyncrasies of Nepalese scribes.

405 For Newari, this is described by Kölver and Shresthacarya (1994: x); for Nepali, by Matthews (1997: 3–4).

406 Further, the manuscripts F₁ and F₆ (A. Zotter 2013: 36–38), F₄ and F₅ (ibid.: 34–35), and G₄ and G₅ (ibid.: 42–43) conform to each other closely, including both in most of their insignificant mistakes and in the use of punctuation marks.

readings, such as omissions and transpositions (see Katre 1954: 38; West 1973: 42). Especially when the same word or phrase reoccurs in a passage, the intermediate text gets overlooked easily (West 1973: 24). Common omissions, doublings, transpositions etc. of single or multiple *akṣaras* are also ideal indices for genetic textual relations.

My analysis of the genetic relations among the manuscripts⁴⁰⁷ led to a mixed result. Areas of both horizontal and vertical transmission were ascertained, as is predicted by M. West (1973: 15) for a situation in which many textual witnesses are extant. For the oldest phase, the evidence suggests multiple cross-contamination among the copies, and thus an open recension with strongly horizontal lines of transmission. This concerns the manuscripts A, B, D, E, H, I, K, L and M, along with the hyparchetype c (reconstituted by the three witnesses C₁, C₂ and C₃). Except for the extraordinarily corrupt copies D and H, these witnesses transmit the text in a comparatively correct form. The relations among these copies cannot be carried much further back than a tentative group formation of the manuscripts ADEK versus the group BcI.⁴⁰⁸ Later on, parts of the transmission developed into closed recensions with vertical lines of transmission. Apart from the three copies descending from A and the three forming the hyparchetype c, there are six manuscripts (F₁ to F₆) a common ancestor f of which can be postulated that might be related to manuscript B and another unknown source, and six (G₁ to G₆) for which another hyparchetype, g, can be reconstructed. In all four vertical lines, the text becomes deformed within just a few generations, sometimes to an absurd extent. To produce a *stemma codicum* comprising all textual witnesses would not make much sense, as those areas with clear stemmatic relations are irrelevant for constituting the critical edition, at least as concerns the Sanskrit part (for the Newari text, see below).

Since for the earliest phase of transmission of the PuCi we can assume a large degree of cross-contamination, a pragmatic approach is adopted in the choice of copies on which the critical text is based (see West 1973: 43). The lowest possible number of representative manuscripts is adopted that allow all variants worth reporting to be covered. In the case of the PuCi, just four copies suffice for this purpose. As assumed from the start, the two oldest manuscripts A and B form the most important reference manuscripts. They stick out from the rest of the copies due to their low frequency of unique readings. Thus it may be assumed that they are not only temporally but also genetically close to the autograph, and are possibly even first generation manuscripts. There are even indications that

407 The present summary leaves out the detailed rundown of the relations among the textual witnesses and also the stemmata for the individual manuscript groups; for these, see A. Zotter (2013: 18–48).

408 For details, see A. Zotter (2013: 48–51).

these copies may go back to the final stage of the text's editing. The two unique features of A telling in this regard are the absence of verse 1.58 (with both the preceding and following identification of the source text) and a significant deviation in verse 4.96. In all later witnesses, starting with manuscript B, verse 1.58 is part of the text. All manuscripts that cover verse 4.96 and are unrelated to A give it in a different version. In both cases the later versions improve the text. Inserting verse 1.58 from the *Śivadharmasaṅgraha* into a 29-verse quote from the *Śivadharmā* (1.45–57 and 1.58–74) supports the thematic break between 1.45–57 about the relative value of flower species and 1.58–74, dealing with the results of worshipping with different flower species. Moreover, the newly introduced verse relates to the previous verse in that it pertains to the flower of the thorn-apple (there called *kanaka*), the same plant mentioned in 1.57d (as *dhustūra*). In 4.96, instead of the phrase *kṛṣṇācāryasutaḥ śivāhitamatīḥ śrīmatpratāpānugo* in manuscript A (which only serves to characterize the author), the reading of later copies, *kṛṣṇācāryasutaḥ satām iha vinā kaṣṭhena vāñchāptaye*, is a true enrichment. It states the pious purpose of the text, a classic element of a closing verse. The alternative explanation that these unique features go back to the scribe of manuscript A can be considered less likely, especially the reformulation of the end. Copy A therefore is likely to present an early form of the text, which went on to be improved upon by the author. Still, it seems to be only a copy. A list of other unique features, most of which look like classical scribal mistakes (A. Zotter 2013: 19–20) that were probably not part of the manuscript from which A was copied, militates against an initial suspicion that manuscript A could be the autograph.

Apart from A and B, which are possibly first generation manuscripts, variants transmitted in the two copies E and I are incorporated into the critical text. These are the only two that transmit useful readings unique to them, while also covering all relevant readings from the other manuscripts and hyparchetypes. The remainder can thus be eliminated for the critical text, as they would unnecessarily inflate the apparatus with only mistakes and corruptions. The readings of both E and I must, however, be treated with precaution. As many obviously corrected—often over-corrected—readings attest to, both manuscripts were written by scribes who wilfully interfered with the text (ibid.: 31–32, 43–46). Fortunately, the selection of the four manuscripts ABEI does not only account for all relevant readings, but can also be considered representative of the two tentative groups of contaminated textual witnesses ADEK vs. BCJ mentioned above.

6.2 Editorial Principles

Editing the Sanskrit Text

The situation presented by the PuCi manuscripts is an ideal one, one in which many closely related copies were made within a short span of time that go back at most to not more than ten years after the time of writing. Thus the critical text reconstructed comes close to the autograph.

All four copies relevant for constituting the critical edition stem from the early stage of transmission where cross-contamination prevailed. The principles of text constitution of contaminated manuscripts have been described by S. A. Srinivasan (1967: 3–4, §1.1.5; 29–54, §1.4): All readings on which the representative manuscripts agree are considered as original. When they diverge, that variant is chosen to which the other variants appear to go back, and in that process sometimes a reading is emended. This method is largely adopted here. The four manuscripts A, B, E and I, singled out above as representative, cover all readings worth reporting. In order to allow readers to judge the weight each variant carries in the overall manuscript evidence, all variants that are shared by still other witnesses from the cross-contaminated area of transmission (that is, by hyparchetype c or the manuscripts D, H, K, L and M) are indicated by an additional “et al.” in the apparatus. Within the scope of conjectural criticism, sometimes readings are adopted for the main text that were probably not the original ones, but did go back to the *divinatio* of individual scribes. Even if these readings—mostly more correct orthographic variants and corrections of slips of the pen—may not have been part of the autograph, they comport with its spirit. The same holds true for those few places that have been corrected—usually on the basis of the cited sources.⁴⁰⁹ The text thus has been constituted in its “original form” as conceived by S. M. Katre: “by ‘original form’ we understand the form intended by the author” (1954: 30). Hence it can be assumed that if a word was used more than once in its correct spelling a single deviation was a slip of the pen that should be corrected.

“Correct” readings transmitted by single manuscripts, and above all by the markedly over-corrected manuscripts E and I, were, however, not taken over into the main text wherever it appeared likely that the author tolerated orthographic and grammatical variance that occurred in the cited texts. To be sure, deviations from the norms of classical Sanskrit should not be sweepingly embraced as “hybrid Sanskrit”. Therefore such forms were only admitted into the main text where they were either unanimously shared by all manuscripts, conditioned metrically or when there were several examples of the same deviation.

409 These intrusions are marked in the apparatus as “corr.”.

Hybrid forms have been treated more systematically, amongst others, for Buddhist (Edgerton 1970), Tantric (Goudriaan and Schoterman 1988) and Epic Sanskrit (Oberlies 2003). The evidence from the PuCi adds nothing new. A certain variability pertains to euphonic combinations. For the most part, *sandhi* is employed after uneven verse quarters; in 23 cases not, out of which 14 cases are for the sake of metre (see Goudriaan and Schoterman 1988: 63–64).⁴¹⁰ Five other cases of unexecuted *sandhi* occur within verses.⁴¹¹ Further examples are found in the prose passages.⁴¹² Double *sandhi* may be assumed for the phrase *durgāyānucarō*, found three times in the third chapter (3.13d, 33c, 34d).⁴¹³ Moreover, different treatments of *visarga* before sibilants are attested. Mostly it remains unchanged. After 3.43 (*°devyas satī°*), however, it is assimilated, as is otherwise observed for older texts only (Stenzler 1995: §33). In 3.47d and 4.6b, where *s-* forms the beginning of a consonant cluster, the doubling of the sibilant was probably deleted in a second step. The text also displays spellings that regularly deviate from their dictionary forms, even if most of them are not unknown to the lexicographers, including *krimi°* instead of *kṛmi°* (see Böhtlingk 1998: s.v.), *durvā* instead of *dūrvā*, *kuruṅṭha°* and *jhiṅṭhi°* instead of *kuruṅṭa°* and *jhiṅṭi°*, *phālguṇa* instead of *phālguna* (see *ibid.*: s.v.), and *patra-* and *patrikā* instead of *pattra-* and *pattrikā-* (see *ibid.*: s.v.). All these spellings were left in the text, being conceived of as original features. In PuCi 1.15d (*pūruṣa-*), and in 4.67d and 81d (*marūbaka-*), the lengthening of the vowel, and in 2.25 (*śami-*) its shortening, occur *metri causa*. Moreover, feminine accusatives in *-ā* and *-ī* seem to have been acceptable for the compiler of the text.⁴¹⁴ The instance cited after PuCi 3.43 (*śvetāparājiteti*) strongly suggests that these were not slips of the pen. Finally, the widespread use of the *ātmanepadīya* verb *labh-* in *parasmaipada* may be noted (Oberlies 2003: 130). Whether or not demanded by the metre, the third person singular *labhet* is regularly employed instead of *labheta*. Other deviations from the Paninean norms are discussed in the footnotes to the translation.

Besides deviations that may go back to a more relaxed application of Sanskrit rules, there are also outright corruptions in the text. These were retained in

410 The instances for *sandhi* omission *metri causa* are PuCi 1.8cd, 22cd, 24ab, 34ab, 35ab, 36ab, 41cd, 87ab, 96ab, 97ab; 2.44ab; 3.3cd, 38ab; 4.49ab; others are: 1.49ab, 50cd, 117cd; 2.27ab, 50ab, 66cd, 89ab; 3.17cd; 4.33ab, 93ab.

411 PuCi 1.40b *bilvena arcayet*, 4.2b *śveta utpalaiḥ*, 4.21b *aparājīṭayā api*, 4.24d *jyeṣṭhe ādhīkyam*. The reading *dadyāt śvetāparājītā* in PuCi 4.63d, too, does not seem to be a slip of the pen, as the phrase is cited again in the same form after PuCi 3.43. Goudriaan and Schoterman (1988: 63–64) record similar cases.

412 PuCi +1.87 *pūjānyāni ity*, +1.134b *tripatreti anukta°*.

413 For such instances of double *sandhi* (*-ās + a = ā*), see Oberlies (2003: 40–44).

414 PuCi +3.43; 4.46d, 63bd; see also Edgerton (1970: I, §9.20).

the critical text, based on the assumption that they were part of the PuCi from its very beginning. In some cases they can even be traced back to the sources the text quotes from. Maybe such transmission of corrupt forms deserves to be regarded as a more general feature of the compilation genre. *Nibandhas* quote previous texts, not from critical editions, but usually from single manuscripts or even from memory. And even in the best case, no manuscript is without its mistakes. Thus even if a compiler aims to be true to his sources—can or does not want to correct or shorten the quotes—he almost inevitably faces accepting incorrect readings into his text. Such acceptance leads to “blind spots” in the resulting compilation. If not simply transmitted mechanically, these can be replaced or creatively invested with new meaning by more courageous copyists or translators. This process is exemplified in some places by the copies E and I. When a text is being edited, it is hard to accept such semantic lacunae, which usually call out for emendation. As the present endeavour aims at presenting the text, as far as possible, in an authentic form, with the argument discussed in chapter 5.4 that even such “blind spots” can serve a function within the textual exegesis, they are here only indicated in the edition by marking them with cruxes. Possible reasons for corruption and/or suggestions on how to fix it are discussed in footnotes to the translation.

Further interference with the PuCi as transmitted by the manuscripts is confined to normalizations and standardizations of orthographic variants that are default idiosyncrasies of Newar scribes. Rendering these in the critical apparatus or even keeping them in the main text does not say anything about the text. As B. Kölver aptly remarked:

We all know *r* and *l* are not interchangeable in Sanskrit, while in Newārī they are Perpetuating such errors, even if all manuscripts were to share them, is a pitiful exercise in demonstrating one’s superiority. (Kölver 1999: 191 n. 3)

J. Brough (1954: 353, 362) warned early on not to mistake these scribal habits of copyists for hybrid forms of Sanskrit. Therefore, the use of *kha* and *ṣa*, *ra* and *la*, *śa* and *sa* and the *avagraha*-sign are silently normalized. The retroflexion of *-na* after *-ra* and *-ṣa* is applied consistently. The treatment of the prefix *nis-* is normalized.⁴¹⁵ The *akṣaras ba-* and *va-*, both rendered with few exceptions as *va-* in the manuscripts, are distinguished according to standard orthography. The doubling of consonants after *repha* is reversed. The spellings *-tvā* for *-ttvā* and

415 Variants of the manuscripts ABEI regarding the aforementioned points are listed in A. Zotter (2013: 371–372).

ddha- for *dhva-* in PuCi 1.139b and -4.70 can also be classified as scribal habits (Goudriaan and Schoterman 1988: 44) and thus were normalized. In the critical apparatus, however, all spellings are given as they appear in the manuscripts.

Finally, a few words on metrics are in order: Except for the verses 1.128c–129b and 2.91b–93b in *triṣṭubh*, and 2.81b–83b and 4.96 in *śārdūlavikrīḍita*, the PuCi consists of *ślokas*. There are some verse quarters with supernumerary syllables. To correct the hypermetric *pāda* 1.132a, hyperarchetype c deletes *ca*; the same is done in manuscript I in 4.21a. *Pādas* that are too long and end with the formulaic expressions *-puṣpasahasrād dhi* or *-puṣpasahasrebhyaḥ*, which work well with two-syllable flower names, but lead to a metrical fault when flower names have three syllables, include 2.12c, 16ac, 17c, 18ac and 20a. In PuCi 3.6b and 3.39d the name *marubaka* appears in *pādas* that are one syllable too long. Did these verses earlier feature a three-syllable flower name?⁴¹⁶ In quarter 3.22a, which is one syllable short, the copies B and I substitute *kaścīd viśeṣam atrāpi* for *kaścīd viśeṣo 'trāpi*, having thus exchanged a metrical flaw for grammatical incongruence.

Editing the Newari Text

The edited Newari text is constituted on the basis of the *stemma codicum* of hyparchetype f, consisting of six manuscripts (see Fig. 6.1):⁴¹⁷

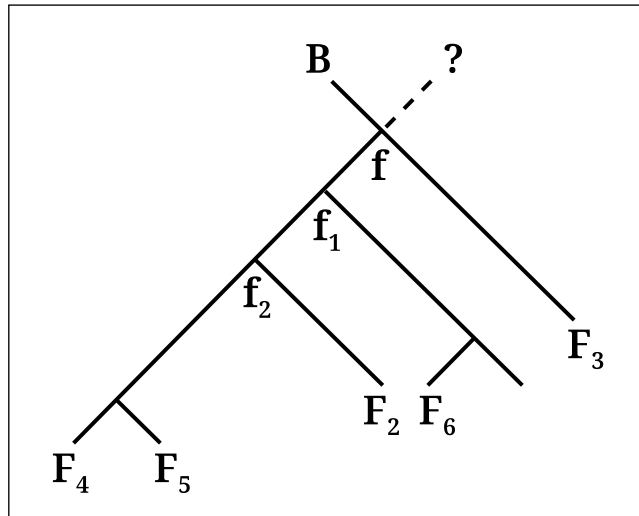


Fig. 6.1 The Newari text is edited on the basis of six interrelated manuscripts from which the hyparchetype f is reconstructed. This line of transmission can be eliminated for constituting the Sanskrit text as it does not offer more valuable readings than manuscript B (even if this may not be its only ancestor).

416 But even the source texts the PuCi took these verses from—DBhT (2001: 12₁₈) for 3.6b and ĀC (1983: 156₁) for 3.39d—read *marubaka* in these places.

417 For a detailed analysis, see A. Zotter (2013: 33–37).

In it the manuscripts F_1 , F_2 , F_4 , F_5 and F_6 constitute one branch of transmission (or hyparchetype f_1) and F_3 another. When the readings of f_1 and F_3 vary, the more meaningful variant is given precedence. In the case of purely orthographic variants, the readings of f_1 are preferred. F_3 is the only manuscript of the group that is written in Nagari, so that individual orthographic peculiarities may be related to the choice of script. As the default spelling, the manuscripts of f_2 (that is, f_1 without F_1) render the word for “hundred” as *śalachi*, while F_1 has *śarachi* and F_3 has *śatachi*. Likewise, f_1 writes *gva°* in the interrogative stems where F_3 has *go°*. In order to limit the size of the apparatus, any variants pertaining to these words are only quoted where they vary from these standard patterns. Likewise the apparatus usually does not fully cover further developments within f_1 , most of which amount to corruptions of the text. Exceptions are variant spellings of flower names, inasmuch as these attest to the lexicographic knowledge of the scribes and enrich the interpretation of the text.

Some readings, however, were taken over into the main text contrary to what can be considered as the more original ones on the basis of genetic relations.⁴¹⁸ For the most part, these represent orthographic variants and slips of the pen. Especially as regards orthography, Newari is very fuzzy, “at best chaotic and inconsistent—so much so that the same word is spelt in three to five different ways in the same manuscript, often on the same folio” (Malla et al. 2000: xiv). Most of the listed cases can thus be considered equally correct spelling variants. In order to account for this variability it would have doubtless been more plausible to adopt each stemmatically relevant reading for the main text. However, in order to enhance readability and comprehension, and perhaps also to do justice to my own personal sense of orderliness, variants have been preferred that advance consistency. Therefore stemmatically irrelevant witnesses become the source for orthographically more consistent readings in 32 cases, and in 19 cases for corrections of slips of the pen.⁴¹⁹ In the same spirit, editorial corrections have been introduced in six cases.⁴²⁰

Other editorial interventions include—parallel to the Sanskrit text—the distinguishing of *ba-* and *va-* according to the dictionary forms and the deletion of double consonants after *repha*. Aspirated nasals and semi-vowels are rendered as

418 In these cases, the text-critically relevant readings are given in the apparatus.

419 Orthographically more consistent variants are chosen in PuCi 1.7, 17, 36, 38–39, 61, 98, 125c–126b, 138c–139b, 139c–140; 2.22, 63, 80; two readings in 3.8, one each in 3.12–13, 14, 23, 35, 43; 4.6, 7, 10, 16, 34, two in 4.43, one each in 4.44, 77, 83, 87, 88–89b, +95. Mostly, these concern the well-known variant spellings *a/ā*, *u/ū*, *kha/ṣa*, *ṅa/ṅa*, *ṭa/ṭa*, *ṇa/ṇa*, *ra/la* and *ṣa/sa*. For a good summary of the default orthographic variants in Newari, see Malla et al. (2000: xv). Slips of the pen are corrected on the basis of genetically irrelevant copies in 1.37, 40, 59, 77, 121, 135; 2.27–28b, 46c–47b, 82; 4.41, 66, 76, 77, 78, 79, 85c–86, 88–89b, 93, +95; for details, see A. Zotter (2013: 57).

420 PuCi 1.36, 66–67, 133; 2.3–4b; 3.23; 4.75.

ñh-/nh-/mh-/lh-, thus following the phonetics, whereas in the script the spellings are invariably *hñ-/hn-/hm-/hl-* (see Kölver and Shresthacarya 1994: xii; Otter 2021: 9). Other variable spellings of nasals, and of *ra-* and *la-*, *śa-* and *sa-* etc., remain, however, unchanged. Punctuation, which varies in the manuscripts, is normalized. Sentences within verses are separated by single *danḍas*. Verse numbers are given at the end of the verses. Sometimes the Newari syntax does not parallel the Sanskrit, so that approximate or summarizing verse numbers appear.

The edition presented here only takes the Newari text into consideration as far as it is covered by the manuscripts of the group f, all of which present it alongside the Sanskrit root text. The further development of the text remains unrecorded. Four manuscripts (New₁₋₄) do not cover the Sanskrit text, but only the Newari. There the Newari text comes to lead a life of its own, with each copy rendering it in a different version. The text as covered by f is still recognizable as being the basis for this further development, but it has been reworked in ways that cannot be grasped simply with the plain apparatus opted for here.

The copy New₄ (NGMPP E 596/3), which differs most widely from the present edition, may serve as an illustration. Its most striking feature is its being structured as a running dialogue between Śiva (as Mahādeva) and Pārvatī. The introductory conjunction *hanam*, “again”, is frequently used, maybe in imitation of the use of Sanskrit *punar* in Puranic texts.⁴²¹ Moreover, words and phrases become increasingly sanskritized, corresponding to a general tendency in later Newari:

... as we come to later eighteenth- and nineteenth-century texts there is a marked tendency to borrow, and use learned vocabulary—so much so that very often only the grammar of the text is Newari, the lexical items nearly all form loanwords. (Malla et al. 2000: xiii)

Thus, in New₄ words are often prefixed with *mahā-*, and a phrase like *kāya ādipana santati lāyu* in PuCi 1.96 becomes *supūtrarābha*. Lexical forms are subject to change as well. Pronominal forms related to *amo-* regularly give way to *thva-* and *o-* (*va-*). *Adipana* changes to its later form *adina* and *sakala* to *samasta*. Finally, the contents are shortened and numerous verses disappear. So even if the study of the later versions of the Newari text might possibly be revealing in terms of language development they hardly contribute anything new to the comprehension of the root text of the PuCi.

421 Bonazzoli (1983: 81–87) has dealt with the function of *punar* in the Purāṇas, where “the word *punah* is repeated as a kind of refrain at the beginning of many *kathā-s* or *stotra-s* and the like, as well as when a ritual or a *vrata* is described or a new topic is introduced” (ibid.: 81).

Remarks on Translation

In my translation I try to remain as close to the text as possible, but to be as free as necessary. Thus, while generally all words from the Sanskrit text are reflected in the translation, conjunctions, such as *ca*, *api*, *tathā*, *tathāpi* and the like, often strewn in between the enumeration of flower names for the sake of metre, are not systematically rendered into English, unlike in my earlier German translation (A. Zotter 2013: 63–179). Flower names are not translated, but remain as they occur. In many cases it is impossible to give an unambiguous botanical equivalent. The identification of flower names depends on context and is flexible. As argued here, to assume a stable system or linear development from “original” to “corrupted” names misrepresents the character of the text. Therefore potential and actual botanical identifications of each name, and of flower names in general, are discussed in a separate list in appendix A.

Following usual practice, square brackets are used to mark additions that serve the comprehension of the text. Footnotes are used to comment on grammatical inconsistencies, necessary corrections and translational problems. Moreover, differences between the Sanskrit and the Newari text are discussed in them. The Newari text is not translated separately. For one, in its lexical stock and grammar it conforms quite closely to what has been described in the standard reference work on classical Newari (Malla et al. 2000; Jørgensen 1936, 1941; Otter 2021). Furthermore, a limited variety of syntax and vocabulary paired with a mechanical rendering of the content, already observable in the Sanskrit, becomes even more pronounced in the Newari. To denote the offering or giving of flowers (for which even the Sanskrit vocabulary is very restricted), in Newari only forms of the verb *chāye*, “to offer”, are used (Srethacharya 1981: 75 no. 245); for the results obtained, only forms of *lāye*, “to get” (Malla et al. 2000: s.v. *rāya*).⁴²² Syntax is more or less limited to some recurrent types. All unusual phrases or grammatical forms are discussed in the footnotes.

422 For a list of verbs used in the Sanskrit text for worshipping with or offering flowers and reaping results, see A. Zotter (2013: 59).

6.3 Edition

[siddham] श्रीगणेशाय नमः

[siddham] ABE^{et al.} : om. I

कामदं कामदं नत्वा नीत्वा मतिमतां मतम् |
पुष्पचिन्तामणिं कुर्वे वाञ्छितार्थनिकेतनम् || १.१ ||

|| तत्रादौ सामान्यतः पुष्पमाहात्म्यं लिख्यते || तदुक्तं शिवरहस्ये⁴²³ ||

पुष्पैर्देवाः प्रसीदन्ति पुष्पे देवाश्च संस्थिताः |

2b पुष्पे ABE^{et al.} : पुष्पैर् B^{et al.}.

किं चातिबहुनोक्तेन पुष्पस्योक्तिमतन्द्रिकाम् || १.२ ||

परं ज्योतिः पुष्पगतं पुष्पेणैव प्रसीदति |

3a परं BEI^{et al.} : पर A; 3b पुष्पेणैव ABE^{et al.} : पुष्पेणैव I.

ल्लिवर्गसाधनं पुष्पं पुष्टिश्रीस्वर्गमोक्षदम् || १.३ ||

पुष्पमूले वसेद्ब्रह्मा पुष्पमध्ये च केशवः |

पुष्पाग्रे च महादेवः सर्वदेवाः स्थिता दले || १.४ ||

थन आदिस सामान्यन स्वानया महिमा ल्हाय तडा—स्वानन सकल देवतां प्रसन्न जुव | स्वानस देवतापनि सकलें चोड-1.2- तवधड ज्योति स्वानसं चोड | आमो ज्योति स्वाननं प्रत्यक्ष जुव | स्वाननं धर्म अर्थ काम साधरपे पुष्टि जुयुव सम्पत्ति दयु स्वर्गभोग्य बियुव मुक्ति बियुव-1.3- स्वानया चुस ब्रह्मा बसलपु | स्वानया दथुस केशव बसलपु | स्वानया चोस महादेव बसलपु | स्वानया हलस देवता सकलें बसलपु-1.4- 1.3 ...] दयु F₃; 1.4 ब्रह्मा वसलपु F₃ : ब्रह्मा वसरपु f₁; स्वानया चोस महादेव वसलपु f₁ : om. F₃; सकलें बसलपु F₃ : सकलें बसरपु f₁.

|| अथ सामान्यतः पुष्पविवरणम् || शिवपुराणे⁴²⁴ ||

देवानां शुक्लपुष्पं तु दुर्गन्धं दानवास्तथा |

कर्कशं लोहितं चैव राक्षसानां प्रकीर्तितम् || १.५ ||

उद्धृतं वाप्यवेलायां पुष्पं त्वन्येन पुष्पितम् |

6a वाप्य^o ABE^{et al.} : वाथ^o I; 6b त्वन्येन BEI^{et al.} : ल्यन्येन A.

तत्पुष्पं तु पितृणां स्यात्सत्यं देवि ब्रवीम्यहम् || १.६ ||

थन सामान्यन स्वान ब्यागर फ्याडा—तोयु स्वान धाको देवतापनिस | नधाव धाको दानवपनिस | क्वाचु ह्याडु स्वान दको राक्षसपनिस-1.5- अबेलस थ्वया स्वान मेवन होयका स्वान पितृगणपनिस-1.6- -1.5 फ्याडा f₁; फ्याड F₃; 1.6 अबेलस f₁ : अवेलास F₃.

|| अथ सामान्यतः पुष्पदानफलम् || भविष्यपुराणे⁴²⁵ ||

^oदान^o ABI^{et al.} : ^oदानं E.

423 Quotation not identified.

424 Quotation not identified.

425 Quotation not identified.

6 The Text

तपःशीलगुणोपेते पात्रे वेदस्य पारगे |
दश दत्त्वा सुवर्णानि यत्फलं कुसुमेषु तत् || १.७ ||
7c दश दत्त्वा ABE^{et al.} : दत्त्वा दश E; सुवर्णानि BEI^{et al.} : सुवर्णानि A.

थन सामान्यन स्वान छायाया फल—तपस्वी स्वभाव भिड गुण दयाव चोड वेदसव थथे डड ब्राह्मणयात चयछ रति लुया ल्याखन छगुल सुवर्ण धाय थथि जिगुल सुवर्ण दान बियान फल दको स्वान छफोल छायान देवयाके अमल फल लाय दु-1.7- नधाव स्वानसं थ्वतिण फल | स्वानमालसं शरछि सुवर्ण दानया फल | शिवलिङ्ग तोकपुयक छायाया अनन्त फल-1.8-⁴²⁶

1.7 रति f_2 : लति F_1F_3 ; अमल^o f_1 : अमल^o F_3 ; लाय F_3 : राय f_1 ; 1.8 °मालसं f_1 : मालमं F_3 .

|| शिवधर्मसङ्ग्रहे⁴²⁷ ||

दशसौवर्णिकं पुष्पं निर्गन्धि यदि भामिनि |
8b निर्गन्धि AEI^{et al.} : निरगन्धै B.
शतसाहस्रिका माला अनन्तं लिङ्गपूरणे || १.८ ||
8d °पूरणे ABE^{et al.} : °पूजणे E^{ac} : °पूजने E^{pc}.
निर्गन्धिकुसुमस्यापि विधिः ख्यातो द्विजोत्तमाः |
9a निर्गन्धि^o ABE^{et al.} : निर्गन्ध^o I.
शोभनैर्दिव्यगन्धाद्यैः शृणु तत्र तु यत्फलम् || १.९ ||

नधाव स्वानयां थ्वतिं फल | नसाक भिं स्वान छायायां विसेषन फल ल्हाय तडा-1.9-

एकपुष्पप्रदानेन लिङ्गेषु प्रतिमासु वा |
अशीतिकल्पकोटीनां दुर्गतिं न नरो ब्रजेत् || १.१० ||

शिवलिङ्गस जुलसां मेव देवता प्रतिमास जुलसां स्वान छफोल छायान चयकोटी कल्पतो डया ल्याखन अमोयात नरक वास मुमाल-1.10-

यस्य वृक्षस्य पुष्पाणि पलाणि च फलानि च |
महादेवाय युक्तानि सोऽपि गच्छेत्परां गतिम् || १.११ ||
11d परां AEI^{et al.} : परां | B.

महादेवयात छाया तेव सिमाया स्वान हल से थ्व स्वतां महादेवयाके छावम्ह परम गति लाक-1.11-

1.11 स्वतां f_1 : सोतां F_3 .

|| शिवधर्मे⁴²⁸ ||

स्वयमुत्पाद्य पुष्पाणि यः स्वयं पूजयेच्छिवम् |
तानि साक्षात्प्रगृह्णाति भक्तितः सततं शिवः || १.१२ ||

ग्वम्हनं थम पिया स्वानमास स्वान होयकाव भक्तिन महादेवयाके छाल अमो स्वान साक्षात्कारण महादेवन ग्रहन यात-1.12-

426 The Newari text already refers to 1.8.

427 Śivadharmasaṅgraha 5.70–72, 112.

428 Śivadharmasāstra 5.118, 97.

प्रत्येकं मुक्तपुष्पाणां दशसौवर्णिकं फलम् |

13a °कं मुक्त° AB^{et al.} : °कमुक्त° EI.

सग्निबद्धेषु तेष्वेवं द्विगुणं फलमिष्यते || १.१३ ||

13c सग्नि° ABE^{et al.} : अग्नि I; 13d फलमिष्यते corr. ŚDh 5.97 : फलमीष्यते mss.

स्वान छफोल छायां लु जितोला दान बिया फल स्वानमाल हडाव छायाया दुगनछि फल-1.13-

छायान f₁ : छायां F₃; विया f₁ : वियाया F₃; स्वान° f₁ : स्वान F₃; छायाया F₃F₄ : छालास F₁ : छालयाय F₃.

|| सुवर्णपरिमाणमाह || भारते⁴²⁹ ||

पञ्चकृष्णलको माषः सुवर्णस्ते तु षोडश |

14b षोडश AE^{et al.} : षोडशः BI.

कृष्णलको गुञ्जा || तेन || सहस्रपुष्पदाने दशसहस्रसुवर्णदानफलम् || सहस्रपुष्पाणां मालादाने विंशतिसहस्रसुवर्णदानफलावाप्तिरित्यर्थः ||

तेन || ABI^{et al.} : तेन E^{et al.}; °दाने विंशति° ABI^{et al.} : °दाने || विंशति° E.

सुवर्णया परिमान ल्हाय तडा महाभारतया वचन—डागोल खयमुगलया गेसु लुंन छगुल माष धाय अमो जिमखुगुल माषन छगुल सुवर्ण धाय-1.14ab- दोलछि स्वानफोलया स्वानमाला छायां नीयदोल सुवर्ण दान याडा फल लाक || +1.14ab छायां f₁ : छायां F₃.

|| शिवरहस्ये⁴³⁰ ||

पुष्पैः पञ्चभिरप्यत्र पूजयित्वा महेश्वरम् || १.१४ ||

दशानामश्वमेधानां फलं प्राप्नोति पूरुषः ||

15b पूरुषः AEI^{et al.} : पूरुषः B.

स्वान डाफोल महादेवयाके छायां जिगुल अश्वमेधयज्ञया फल लाक-1.14c-15b

1.14c-15b छायां f₁ : छायां F₃.

अष्टभिर्वा शिवं पुष्पैरभ्यर्च्य विधिना नरः || १.१५ ||

प्रयाति शाङ्करं धाम किं पुनर्यैः सहस्रशः ||

16b किं AEI^{et al.} : किं B.

विधान पूर्वकन स्वान च्याफोल महादेवयाके छायां अन्तकारस शिवलोक वास अधिक छावम्हया गुलि फल ल्हाय-1.15c-16b-

1.15c-16b विधान f₁ : निधान F₃; अन्त° f₁ : अन्न° F₃.

429 Not identified in the *Mahābhārata*, but in the *Mānavadharmasāstra* (8.134cd).

430 Quotation not identified.

6 The Text

॥ अथ शिवार्चने पुष्पनिर्णयः ॥ तच्च द्विविधम् विहितं ॥ निषिद्धं चेति ॥ तदुक्तं शिवरहस्ये⁴³¹ ॥
शिवार्चने ABE^{et al.} : शिवार्चन° I.

कानिचिद्विहितानीह निषिद्धानि च कानिचित् ॥ १.१६ ॥

पुष्पाणीति शेषः ॥ निषिद्धविहितमिति केचित् ॥

शेषः ABI^{et al.} : विशेषः E^{et al.}.

थन शिवपूजाया स्वान निर्णय याय तडा— अमो नेता प्रकार विहित छगुलि निखिद्ध छगुलि-1.16cd-

॥ तत्रादौ शिवे विहितानि निरूप्यन्ते ॥ शिवधर्मे⁴³² ॥

शिवे ABE^{et al.} : शिव° I.

पुष्पैररण्यसम्भूतैः पल्लैर्वा गिरिसम्भवैः |

17a °रण्य° BEI^{et al.} : °नन्य° A.

अपर्युषितनिश्छिद्रैः प्रोक्षितैर्जन्तुवर्जितैः ॥ १.१७ ॥

17d प्रोक्षितैर् E : प्रोक्षितैर् ABI^{et al.}; °वर्जितैः ABI^{et al.} : °वर्जितैः E.

आत्मारामोद्भवैर्वापि भक्त्या सम्पूजयेच्छिवम् ॥

18b सम्पूजयेच् ABI^{et al.} : सम्पूजयच् E.

आत्मारामोद्भवैरिति ॥ आत्मैवाराम उपवनं तस्माद्भवैर्मानसपुष्पैरिति केचित् ॥ तन्न ॥ एतत्पुष्पविवेचनाप्रकरणविरोधात्

॥ परकीयारामोद्भवैर्निषेधदर्शनाच्च ॥ तदुक्तं नारदीयराक्षसीशपथे⁴³³ ॥

°ति ॥ आत्मै ABI^{et al.} : °ति आत्मै E^{et al.}; °वनं तस्माद् ABI^{et al.} : °वनं | तस्माद् E.

पारक्यारामजातैस्तु कुसुमैरर्चयेत्सुरान् ॥ १.१८ ॥

18c पार° BEI^{et al.} : पारं A.

तेन पापेन लिप्यामि यद्येतदनुत् वदेत् ॥

अत एवात्मारामोद्भवैः स्वकीयोपवनोद्भवैरित्यर्थः ॥

एवात्मारामो° BEI^{et al.} : एवारामो° A.

थन आदिसं महादेवयाके विहित स्वान लहाय तडा— गूस जायलपु स्वान गुंस जायलपु हर ओसि मजुओ किलकाल मदु थथिगुल स्वान हल महादेवयाके छायांन तवधङ फल-1.17- थम दयकागुल केवया स्वान महादेवयाके छायांन तवधङ फल-1.18ab- गुलिछिं पन्दिनतन व्याख्यान यात | आत्मा हाडा केव आमो केवस स्वान जायलपुगुलि स्वान अर्थात् मानसपुष्प | आमोन पूजा याय | थ्वगुलि व्याख्यान मखु | विरोध जुव मेवया केवन जायरपुगुलि स्वान छायास निखिद्ध खडान | मेवया केवन जायलपु स्वानन देवतायाके पूजा याय मतेव | आमो स्वान छायांन पापन लिपलपिव-1.18c-19b- थथेन थम दयकागुल केवन जायलपुगुलि स्वानन देवताया पूजा याय |

1.17 हर f₁ : हरे F₃; थथि° f₁ : थथि° F₃; तवधङ F₃ : तओधङ f₁; +1.18b आमो f₁ : आत्मो F₃; अर्थात् f₁ : अर्थत् F₃; मखु f₂ : मषु F₁F₃; 1.18c-19b जायलपु f₁ : ताय F₃; लिपलपिव f₁ : लिपलपिव F₃; +1.19b स्वानन f₁ : स्वानम F₃.

431 Quotation not identified.

432 *Śivadharmasāstra* 5.71-72b.

433 Probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 143₁₄₋₁₅).

तदभावे चौर्यमप्यदोषः ॥

देवतार्थं च कुसुममस्तेयं मनुरब्रवीद् ॥ १.१९ ॥

इत्यभिधानात्⁴³⁴ ॥

19c °स्तेय ABE^{et al.} : °स्तेय I; °धानात् ABI^{et al.} : °धानाच्च E.

थव केव मदतडाव खुयाओ स्वान छायान दोषन मदु-1.19cd-⁴³⁵

19cd मदतडाव F₃ : मदडाव F₁ : मदतडाओ f₂; छायान f₁ : छायान F₃.

॥ किञ्च ॥

नित्यदेवार्चने पुष्पे न दोषः क्रयचौर्ययोः |

20a °वार्चने ABI^{et al.} : °वार्चन I.

प्रार्थितेन प्रसूनेन सर्वं तन्निष्फलं भवेत् ॥ १.२० ॥

20c प्रार्थितेन ABI^{et al.} : पार्थितेन E; प्रसूनेन ABE^{et al.} : प्रसूनेन I.

अत्र शिवपूजायां स्वकीयारामोद्भवपुष्पं वन्यपुष्पाभावे ग्राह्यं वाशब्दग्रहणात्वन्यपुष्पप्राशस्त्यश्रवणाच्च ॥

ग्राह्यं ABE^{et al.} : याग्यं I; °ग्रहणात्वन्य° ABI^{et al.} : °ग्रहणात् ॥ वन्य° E^{et al.}.

॥ तदुक्तं शिवगीतायाम्⁴³⁶ ॥

वन्येषु यादृशी प्रीतिर्वर्तते परमेशितुः |

उत्तमेष्वपि नास्त्येव तादृशी ग्रामजेष्वपि ॥ १.२१ ॥

॥ उत्तरोत्तरेऽपि⁴³⁷ ॥ श्री उमोवाच ॥

श्री ABI : om. E.

यत्त्वया कथितं सर्वमर्चनं पूजनं तथा |

पुष्पाणां च विधानं तु एतदाख्यातुमर्हसि ॥ १.२२ ॥

थन महादेवयाके भवानीन बिनति यात | हे महादेव छलपोलस पूजा विधान स्वान छायाया विधान आज्ञा दसे बिज्याय
माल-1.22-

1.22 छलपोलस F₃ : छरपोलस f₁; विधान f₁ : विन F₃; आज्ञा f₁ : आ F₃; माल F₃ : मार f₁.

॥ श्री ईश्वर उवाच ॥

हिमवन्तसुते सत्यं पुष्पाणां च यशस्विनि |

यानि मे देवि रोचन्ते कथयामि विशेषतः ॥ १.२३ ॥

करवीरो बुकश्चैव अर्क उन्मत्तकस्तथा |

24b उन्मत्त° ABE^{et al.} : उत्पल° I.

434 Starting from *cauryam apy adoṣaḥ* probably a secondary borrowing from the *Ācāracintāmaṇi* (1983: 137₁₁₋₁₂).

435 Manuscripts F₃ and F₅ insert this passage after the following *kiñca*.

436 *Śivagītā* 1.29.

437 *Uttarottara* 3.1-23.

पाटला बृहती चैव तथैव गिरिकर्णिका || १.२४ ||
 अशोकं शङ्कुपुष्पाणि मन्दारश्चापराजिता |
 शमीपुष्पाणि चान्यानि कुब्जकः शिखिनी तथा || १.२५ ||
 अपामार्गस्तथा पद्मं जातीपुष्पं सकोकनम् |
 चम्पकोशीरतगरं तथा वै नागकेशरम् || १.२६ ||
 पुन्नागं किङ्किरातं च द्रोणपुष्पं तथा शुभम् |
 शिंशपोदुम्बरं चैव जया मल्ली तथैव च || १.२७ ||
 27c शिंशपोदुम्बरं B^{et al.} : शिंशपादुम्बरं A : शिंशपोदुवरं E; 27d मल्ली AB^{et al.} : मल्लि E.
 पुष्पाणि यज्ञवृक्षस्य बिल्वपत्रं तथा शुभम् |
 कुसुम्भस्य च पुष्पाणि तथा वै कुङ्कुमस्य च || १.२८ ||
 नीलं च कुसुमं चैव तथा रक्तोत्पलानि च |
 सुरभीणि च सर्वाणि स्थलजान्यम्बुजानि च || १.२९ ||
 गृह्णामि शिरसा देवि यो मे भक्त्या प्रयच्छति ||

महादेवन ल्हाल | हे भवानी स्वानया निर्णय मालको जेन सत्यन ल्हाय तडा | छनं डेड-1.23- कनेहोलस्वान बुकपुष्प अलकपात दुधलस्वान कण्ठकिलबु गुया लुंतेश्वरस्वान-1.24- अश्वयस्वान शंकुस्वान वकसिबु अभलातिस्वान समीलसिया स्वान ताकुयिस्वान लक्ष्मीस्वान-1.25- अपामार्ग पलेस्वान जीलस्वान ह्याडु उफल चपस्वान सिलस्वान तगलायस्वान रूपस्वान-1.26- छसिबु किंकिलातस्वान पातकाबु सिशिबुस्वान दुम्बरस्वान जयास्वान मलिस्वान-1.27- गुलितो सिमाया स्वान छाय तेल अमलि सिमाया हलं छाय तेओ | ब्यालपात कुसुमस्वान कुंकुमस्वान-1.28- नील कुसुमस्वान ह्याडु उफलस्वान नसाक स्वान दको थरस जायलपु स्वान दको लखस जायलपु स्वान दको-1.29- थ्वते स्वान सकलेड भक्तीन छालडाव जेन मोलस देछायाव काया-1.30ab-

1.24 कण्ठ° f₁ : कण्ठ° F₃.

|| श्री उमोवाच ||

श्री A : om. BE^{et al.}

केषु केषु च पुष्पेषु प्रभो कर्तुः स्पृहा तव || १.३० ||
 30d प्रभो ABE^{et al.} : प्रभा I.
 मासिकानि तु पुष्पाणि शुभानि कथयस्व मे ||
 31b शुभानि AE^{et al.} : शुभाणि B^{et al.}

थन भवानीन महादेवयाके बिनति यात | हे ईश्वर छलपोलस ग्वगुल ग्वगुल स्वान यिक्षा दयाव चोड ग्वगुल ग्वगुल लास छलपोलस्त ग्वगुल ग्वगुल स्वान छाय माल सकलें जेत आज्ञा दस्य विज्याय माल-1.30c-31b-

|| श्री ईश्वर उवाच ||

श्री AB^{et al.} : om. E^{et al.}

पृष्टोऽहं यत्त्वया देवि मम कौतूहलं हि तत् || १.३१ ||
 कथयामि प्रयत्नेन लोकानां हितकाम्यया ||
 32a प्रयत्नेन AE^{et al.} : प्रयत्नेन B.
 आषाढस्य तु मासस्य सात्वा कृष्णचतुर्दशीम् || १.३२ ||
 सकृच्च गुग्गुलुं दग्ध्वा †दत्त्वा पुष्पसकुण्डिकाम् |
 33b पुष्पसकुण्डिकाम् AB^{et al.} : पुष्पं सकुण्डिकं E

निर्भित्त्वा ब्रह्मलोकेषु† तेऽपि यान्ति परां गतिम् ॥ १.३३ ॥

श्रावणस्य तु मासस्य एकाहारेण यो नरः |

अर्चयेत्करवीरेण गोसहस्रफलं लभेत् ॥ १.३४ ॥

34c करवीरेण BEI^{et al.} : कनवीरेण A^{et al.}

भाद्रपदस्य मासस्य अपामार्गेण योऽर्चयेत् |

हंसध्वजेन युक्तेन विमानेन स गच्छति ॥ १.३५ ॥

आश्वयुजस्य मासस्य अर्कपुष्पैस्तु योऽर्चयेत् |

मयूरध्वजयुक्तेन विमानेन स गच्छति ॥ १.३६ ॥

36c मयूर° AEI^{et al.} : मयूर° B.

कार्तिकस्य तु मासस्य क्षीरेण स्नापयेन्मम |

37b मम ABI^{et al.} : नरः E.

अर्चयेज्जातिपुष्पैस्तु शिवं पश्येन्निरञ्जनम् ॥ १.३७ ॥

37d पश्येन् corr. Uttarottara : पश्यन् mss.

मार्गशीर्षस्य मासस्य बुकेनार्चयते पुनः |

स त्रैलोक्यमतिक्रम्य यत्नाहं तत्र गच्छति ॥ १.३८ ॥

पौषस्यैव तु मासस्य धुस्तूरेण तु योऽर्चयेत् |

39b धुस्तू° AB^{et al.} : धुस्तू° E : धूसू° I.

तुष्टेन स मया देवि लभते परमं पदम् ॥ १.३९ ॥

39c तुष्टेन स I^{et al.} : तुष्टेन सो A : तुष्टेन सं B^{et al.} : तुष्टेनासौ E.

माघस्यैव तु यो देवि हरं बिल्वेन अर्चयेत् |

40b अर्चयेत् ABI^{et al.} : अर्चयत् E.

बालार्कशशियुक्तेन विमानेन स गच्छति ॥ १.४० ॥

40c °लार्कशशि° ABE^{et al.} : °लार्केण नि° I.

फाल्गुणस्य तु मासस्य गन्धतोयेन स्नापयेत् |

अर्चयेद्द्रोणपुष्पेण इन्द्रस्यार्द्धासनं लभेत् ॥ १.४१ ॥

41c अर्चयेद्द्रो° EI^{et al.} : अर्चयेद्द्रो° AB^{et al.}

चैत्रे चैव ततो मासि नृत्यगीतेन शङ्करम् |

योऽर्चयेद्गर्भपुष्पेण लभेद्बहुसुवर्णकम् ॥ १.४२ ॥

वैशाखस्य च मासस्य घृतेन स्नापयेत्सदा |

अर्चयेच्छुक्लमन्दारैरश्वमेधफलं लभेत् ॥ १.४३ ॥

43d °मेधफलं ABE^{et al.} : °प्रेधफलं I.

ज्येष्ठमासि ततो दध्ना स्नापयेत्सततं नरः |

44a ज्येष्ठ° ABE^{et al.} : ज्येष्ठे I; 44b स्नापयेत्सततं E^{et al.} : स्नापयेच्छततं ABI^{et al.}

अर्चयेत्पद्मपुष्पेण सोऽपि गच्छेत्परां गतिम् ॥ १.४४ ॥

धन महादेवन भवानीया इहवने आज्ञा दत्त | हे भवानी छन जेके डडागुल ख अमो खं जेके तवधड कौतुक जुयाव चोड लोकया हित याययात जलपूर्वकन ल्हाय तडा | छन एकचित्तन डेड-1.31c-32b- आषाढलास कृष्ण चतुर्दशिकुन्हु महादेव स्नान यातकाव-1.32- गुगुलधूप थडाव स्वानया त्वापला ग्वम्हनं छाल अमोम्हन ब्रह्मलोक भिदलपाव परमगति लात वनिव-1.33- श्रावणलास एकभक्तन चोडाव ग्वम्हणं कनेहोलस्वान महादेवयाके छाल अमोम्हन दोलछि सा दान बिया फल लाक-1.34- भाद्रपदलास ग्वम्हन अपामार्ग महादेवयाके छाल अमोम्ह हंसध्वज दयाव चोडगुलि

विमानस दाडाव शिवलोक वनिव-1.35- आश्विनलास गोम्हण अलकपातया स्वान महादेवयाके छाल अमोम्ह मयूरध्वज दयाव चोड विमानस दाडाव शिवलोक वनिव-1.36- कार्तिकलास गोम्हण सादुदुन महादेव स्नान यातकाव जिलस्वान छाल अमोम्हण महादेव प्रत्यक्षण दर्शन लायुव-1.37- मार्गशिरलास गवम्हण दुल्हवस्वान महादेवयाके छाल अमोम्हयात लस्तायाव जेन परमपद बिया-1.38-39- माघलास गवम्हण ब्यालपात महादेवयाके छाल अमोम्ह सुथया चन्द्रमाया तेज दयाव चोड विमानस दाडाव शिवलोक वनिव-1.40- फाल्गुणलास गवम्हण महादेव सुगन्ध जलन स्नान यातकाव पातकाबु छाल अमोम्हण इन्द्रया आसन बछि लायिव-1.41- चैत्रलास गवम्हण प्याखन मेन माहादेव लस्तायकाव कुसया बु छाल अमोम्हण अनेक सुवर्ण लायु-1.42- वैशाखलास गवम्हण साघेलन स्नान यातकाव तोयुव वकसिबु छाल अमोम्हण अश्वमेधया फल लायुव-1.43- ज्येष्ठलास गवम्हण साधलिन महादेव स्नान यातकाव पलेस्वान छाल अमोम्ह परमगति लाक -1.44- 1.31c-32b हूडवने F₁ : हूडओने F₃ : डओने f₂; तवधड f₂ : नवधड F₃ : माहा° F₁; °पूर्वकन F₃ : °पूर्वक f₁; तडा f₁ : नडा F₃; 1.34 चोडाव f₁ : चोडाओ F₃; कनेहोर° f₁; 1.35 लोक f₁ : लोकश F₃; 1.36 मयूर° f₂ : मयूर° F₁ : मयु° F₃; दाडाव corr. : दडाव mss.; वनिव F₁ : ओनिव f₂ : ओनीव F₃; 1.37 स्नान f₂ : स्नान F₁ : सना F₃; यातकाव F₁ : यातकात : याडाव f₂; अमोम्हण F₃ : अमोम्हण अन्तकारस f₁; 1.38-39 मार्गशिर° F₁ : मार्गशिल° F₃F₅; दुह्व° F₃F₅ : दुह्व° F₁; 1.40 दाडाव F₃ : दडाव f₁; शिवलोक f₂ : शिवलो F₁F₃; वनिव f₁ : वनीव F₃; लायिव F₁ : लाईव F₃ : लायुव f₂; 1.42 om. F₃; अनेक F₁ : अनेग f₂.

॥ अथ पुष्पविशेषाणां फलानि ॥ शिवधर्मे⁴³⁸ ॥

अर्कस्य पुष्पमेकं च यः शिवाय निवेदयेत् |

45a च ABI^{et al.} : om. E.

दश दत्त्वा सुवर्णानि यत्फलं तदवाप्नुयात् ॥ १.४५ ॥

एवं पुष्पविशेषेण फलं तदधिकं भवेत् |

ज्ञेयं पुष्पान्तरज्ञेन यथा स्यात्तन्निबोध मे ॥ १.४६ ॥

46c ज्ञेयं ABI^{et al.} : ज्ञेयं E; पुष्पान्तरज्ञेन E^{et al.} : पुष्पान्तरज्ञेन A : पुष्पान्तरज्ञेन B^{et al.} : पुष्पान्तरज्ञाने I.

अर्कपुष्पसहस्रेभ्यः करवीरं विशिष्यते |

47a °भ्यः ABI^{et al.} : °भ्येः E.

करवीरसहस्रेभ्यो बिल्वपत्रं विशिष्यते ॥ १.४७ ॥

47d विशिष्यते ABI^{et al.} : विशिष्येते E.

बिल्वपत्रसहस्रेभ्यः पद्मपुष्पं विशिष्यते |

पद्मपुष्पसहस्रेभ्यो बुकपुष्पं विशिष्यते ॥ १.४८ ॥

बुकपुष्पसहस्रेभ्यः एकं धुस्तूरकं परम् |

49a °भ्यः AB^{et al.} : °भ्यः EI^{et al.}; 49b धुस्तूरकं ABE^{et al.} : धुस्तूरकं I.

धुस्तूरकसहस्रेभ्यो बृहत्पुष्पं विशिष्यते ॥ १.४९ ॥

49c धुस्तूर° AB^{et al.} : धूस्तूर° E : धुस्तूर° I.

बृहत्पुष्पसहस्रेभ्यो द्रोणपुष्पं विशिष्यते |

द्रोणपुष्पसहस्रेभ्यः अपामार्गं विशिष्यते ॥ १.५० ॥

50c °भ्यः AB^{et al.} : °भ्यो E^{et al.} : °भ्यः I; 50d अपामार्गं AB^{et al.} : अपामार्गं E : अपामार्गं I.

अपामार्गसहस्रेभ्यः कुशपुष्पं विशिष्यते |

कुशपुष्पसहस्रेभ्यः शमीपुष्पं विशिष्यते ॥ १.५१ ॥

शमीपुष्पसहस्रेभ्यः श्रीमन्नीलोत्पलं वरम् |

52b श्रीमन् EI^{et al.} : श्रीमत् AB^{et al.}, वरम् BEI^{et al.} : परम् A.

सर्वेषामेव पुष्पाणां प्रवरं नीलमुत्पलम् || १.५२ ||

नीलोत्पलसहस्रेण यो मालां सम्प्रयच्छति |

शिवाय विधिवद्भक्त्या तस्य पुण्यफलं शृणु || १.५३ ||

53d पुण्य^o ABE^{et al.} : पुण्यं I.

कल्पकोटिसहस्राणि कल्पकोटिशतानि च |

वसेच्छिवपुरे नित्यं शिवतुल्यपराक्रमः || १.५४ ||

शेषाणां पुष्पजातीनां यत्फलं परिकीर्तितम् |

स तत्फलानुसारेण शिवलोके महीयते || १.५५ ||

शमीपुष्पबृहत्योश्च कुसुमं तुल्यमुच्यते |

56a °त्योश्च A^{et al.} : °त्याश्च BEI^{et al.}.

करवीरसमा ज्ञेया जातीविजयपाटलाः || १.५६ ||

श्वेतमन्दारकुसुमं सितपद्मेन तत्समम् |

नागचम्पकपुन्नागा धुस्तूरकसमाः स्मृताः || १.५७ ||

57d धुस्तूर^o ABE^{et al.} : धुसूर^o I; स्मृताः BEI^{et al.} : स्मृता A^{et al.}.

अलकपातस्वानया दोलछिदेन अधिक कनेहोलस्वान छायान फल लाक | कनेहोलस्वानया दोलछिदेन ब्यालपात छायान फल लाक-1.47- ब्यालपातया दोलछिदेन पलेस्वान छायान फल लाक | पलेस्वानया दोलछिदेन बुकपुष्प छायान फल लाक-1.48- बुकपुष्पया दोलछिदेन दुधरस्वान छायान फल लाक | दुधरस्वानया दोलछिदेन गुल्वातस्वान छायान फल लाक-1.49- गुल्वातस्वानया दोलछिदेन पतकाबु छायान फल लाक | पतकाबु छाया दोलछिदेन अपामार्ग छायान फल लाक-1.50- अपामार्गया दोलछिदेन कुशया बु छायान फल लाक | कुशया बु दोलछिदेन समिनसिस्वान छायान फल लाक-1.51- समिनसिस्वानया दोलछिदेन औंचु उफल छायान फल लाक | सकल्य स्वान धाकोसं औंचु उफल स्रेष्ट जुव-1.52- औंचु उफलस्वान दोलछिफोलन हडाव स्वानमाला विधानर्थे महादेवयाके छायान फल दको ल्हाय तडा डेड-1.53- दोलछिकल्पकोटि शरछिकल्पकोटि दया ल्याखन शिवलोकस बसलपिओ महादेवओ उति पराक्रम थुलिओ-1.54- समिलसेया स्वानओ गुलातस्वानव उति फल | कनेहोलस्वानव जिलिस्वानव पातुलस्वानव उति फल लाक-1.56- तोयु कासिबुव तोयु पलेस्वानव उति फल लाक | रूपस्वान चपस्वान छसिबु दुधुरस्वान उति फल लाक-1.57-

1.47cd दोलछि^o f₁ : दोलक्षि^o F₃; 1.49cd, 50ab गुल्वात^o F₁F₃ : गुलात^o f₂; 1.51 समिनसिस्वान F₁F₃ : समिनसिया बु f₂; 1.52cd औंचु F₁F₃ : औंचु f₂; 1.53 औंचु F₁F₃ : औंचु f₂; फोलन F₃ : फोलण F₁ : फोल f₂; 1.54 वसलपिओ F₃ : वसरपिओ f₁; 1.56 जिलिस्वानव F₁ : जिलिस्वान F₃ : जिलस्वानव f₂; 1.57 तोयु कासिबुव f₁ : तोयुव ककाशिवुव F₃; पलेस्वानव f₁ : पलेस्वानओ F₃; चप^o F₁F₃ : चप^o f₂.

|| तथा || शिवधर्मसङ्ग्रहे⁴³⁹ ||

तथा ABI^{et al.} : om. E^{et al.}; शिवधर्मसङ्ग्रहे BEI^{et al.} : om. A.

नास्ति पापसमः शत्रुर्न च धर्मसमः सखा |

नैव रुद्रात्परो देवो न पुष्पं कनकादपि || १.५८ ||

58 om. A; 58c परो BE^{et al.} : परा I^{et al.}.

6 The Text

॥ शिवधर्म⁴⁴⁰ ॥

om. A.

मालाभिर्वा सुगन्धाभिर्यो लिङ्गं पूजयेन्नरः |
सवेदिकं विशेषेण सोऽनन्तफलमश्नुते ॥ १.५९ ॥
59c °वेदिकं E^{et al.} : °वेदिकां ABI^{et al.}.
बिल्वपत्रैरखण्डैश्च सकृल्लिङ्गं प्रपूजयेत् |
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥ १.६० ॥
धुस्तूरकैश्च यो लिङ्गं सकृत्पूजयते नरः |
61a धुस्तूर° ABE^{et al.} : धुस्तूर° I; 61b पू[... B.
स गोलक्षफलं प्राप्य लभते परमं पदम् ॥ १.६१ ॥

पाप उपरान्त शलु मदु | धर्म उपरान्त मित्र मदु | महादेव उपरान्त देव मदु | कनक दुधरस्वान उपरान्त स्वान मदु-1.58-
नसाक स्वानया स्वानमाला हडाव ग्वम्हनं महादेवयाके छाल ओम्हन अनन्त फल लात-1.59- अखण्ड जुयाव चोड
बिल्वपत्रन ग्वम्हनं शिवलिङ्गस छपोल छायान अमोम्हया संपूर्ण पाप क्षय जुयानलि अनन्तकालस कालस शिवलोकस
बसलपिओ-1.60-

1.58 मित्र मदु f₁ : मि दु F₃; 1.59 स्वानमाला f₂ : स्वानमालान F₃ : मालान F₃; लात f₁ : लाक F₃; 1.60 जुयाव f₁ : जुयाओ F₃; °पत्रन
f₁ : °पत्रन F₃; छायान f₁ : छायानं F₃; जुयानलि f₁ : ज्ञयानलि F₃; बसलपिओ f₁ : बसलपीओ F₃.

बृहतीकुसुमैर्भक्त्या यो लिङ्गं सकृदर्चयेत् |
गवामयुतदानस्य फलं प्राप्य शिवं व्रजेत् ॥ १.६२ ॥
62c गवाम AE^{et al.} : गवाम I.

दुधरस्वान छपोल ग्वम्हसेन महादेवयाके छाल अमोम्हन लक्ष सा दान याडा फल लाडाव परमपद लायुव-1.61-⁴⁴¹
1.61 ग्वम्हसेन f₁ : ग्वम्हसेन F₃; अमोम्हन F₁; अमोम्हनं F₃; अमोम्हण f₂; लक्ष f₁ : लकक्ष F₃.

मल्लिकोत्पलपद्मानि जातीपुन्नागचम्पकम् |
अशोकश्वेतमन्दारकर्णिकारबुकानि च ॥ १.६३ ॥
करवीरार्कमन्दारशमीतगरकेशराः |
कुशापामार्गकुमुदकदम्बद्रोणजैरपि ॥ १.६४ ॥
पुष्पैरैतैर्यथालाभं यो नरः पूजयेच्छिवम् |
स यत्पुण्यमवाप्नोति तदेकाग्रमनाः शृणु ॥ १.६५ ॥
सूर्यकोटिप्रतीकाशैर्विमानैः सार्वकामिकैः |
1.66b सार्वकामिकैः corr. ŚDh 5.106b : सर्वकामिकैः mss.
पुष्पमालापरिक्षिप्तैर्गीतवादित्रनिःस्वनैः ॥ १.६६ ॥
66d ° निःस्वनैः AI^{et al.} : °निस्वनैः E.
तन्त्रैर्मधुरवादैश्च स्वच्छन्दं गगनालये |
67b तन्त्रैर् AI^{et al.} : तन्त्रै E^{et al.}.

440 Śivadharmasāstra 5.99–114.

441 The Newari text still refers to 1.61.

रुद्रकन्यासमाकीर्णैर्देवदानवदुर्लभैः ॥ १.६७ ॥

67c °कीर्णैर् AI^{et al.} : °कीर्णैर् E.

उद्धूयमानश्चमरैः स्तूयमानः सुरासुरैः |

स गच्छति पुरं दिव्यं यत्र वा रुचितं भवेत् ॥ १.६८ ॥

यैस्तैर्वापीह कुसुमैर्जलस्थलरुहैः शिवम् |

सम्पूज्य प्रोक्षितैर्भक्त्या शिवलोके महीयते ॥ १.६९ ॥

69c प्रोक्षितैर् EI^{et al.} : प्रेक्षितैर् A.

शिवस्योपरि यः कुर्यात्सुघनं पुष्पमण्डलम् |

70b सुघनं AE^{et al.} : सघनं I; °मण्डलं I^{et al.} : °मण्डरं A^{ac. et al.} : °मन्दिरं A^{pc} ° मण्डनं E^{et al.}.

शोभितं पुष्पस्रग्दामैरापीठान्तं प्रलम्बिभिः ॥ १.७० ॥

70c °स्रग्दामैर् AE^{et al.} : °मन्दारैर् I^{et al.}; 70d °पीठान्तं AI^{et al.} : ° पीठान्त E.

अत्याश्चर्यैर्महायानैर्दिव्यपुष्पोपशोभितैः |

71a °श्चर्यैर् AI^{et al.} : °श्चर्यैर् E^{et al.}, महायानैर् EI^{et al.} : °महायानैर् A.

सर्वैः परिचितैः श्रीमानास्ते शिवपुरे सुखी ॥ १.७१ ॥

अनेकाकारसंयुक्तं यः शिवे कुसुमं गृहम् |

कुर्वीत पर्वकालेषु विचिलकुसुमोज्ज्वलम् ॥ १.७२ ॥

1.72c ...] कुर्वीत B₁; 72d °कुसुमोज्ज्वलम् corr. : °कुसुमोज्ज्वलम् mss.

स पुष्पकविमानेन सहस्रपरिवारितः |

दिव्यस्त्रीसुखसम्भोगक्रीडारतिसमन्वितः ॥ १.७३ ॥

73c दिव्य° AEI^{et al.} : विव्य° B₁.

अक्षयं मोदते कालमतिरस्कृतशासनः |

शिवादिसर्वलोकेषु यत्नेष्टं तत्र याति सः ॥ १.७४ ॥

मलिस्वान उफलस्वान पलेस्वान जिलिस्वान छसिबुस्वान चपस्वान अस्वयस्वान तोयुव कसिबुस्वान लुंतेसुरस्वान बुकपुष्प-1.63- कनेहोलस्वान अलकपात वकसिबु समीलस्वान तगराय केशरस्वान कुशबु अपामार्ग चवरस्वान कदंबस्वान पतकाबु-1.64- ध्वते स्वानस ग्ववेलस ग्वगुल स्वान दत्त अमोगुलि स्वानन महादेवयाके ग्वमहन छाल अमोम्हया फल दको कने | तडा डेड-1.65- कोटि सूर्यया तेज दयाओ चोड कामना धाको बिय फु थथिड विमानस दाडाव स्वानमालान कोखायकाओ मे हालकाव अनेक बाजन थातकाव चामरन गारकाव-1.66-67- देवतापनिस्वन स्तुति यातकाव शिवलोकस चोनिव | अथवा मनस खुसि जुया थास चोनीव-1.68- लखस जायलपु स्वान थलस जायलपु स्वान नेतां महादेवयाके छायान शिवलोकस वास-1.69- शिवलिंगस स्वानया मण्डल पूर्ण तयाव स्वानमालान शिलनिस्ये जलधरितो थेनकाओ ग्वमहन छाल-1.70- तवधड स्वयं तयं आश्चर्य थथिड विमानस दडाव स्वानन स्वभा लातकाव सकलसाओं परिचय दयकाव शिवलोकस चोनीव सुखन-1.71- ग्वमहन पर्वकालस महादेवयाके नाना आकार दयकाव स्वानया छे दयकाव बिल-1.72- अमोम्ह स्वानया विमानस दडाव देवलोकया मिसातोसओ भोग्य याडाव अक्षय आनन्द याडाव शिवलोकस बसलपीव-1.73-74-

1.63 छसिवु° f₁ : छमिवु° F₃; चप° F₁F₃ : चम्प° f₂; अस्वय° f₁ : अस्वय° F₃; लुंतेसुर° F₁F₃ : लुंतेसुर° f₂; 1.64 वकसिवु f₁ : वकसिवु F₃; चवर° f₁ : चवर° F₃; 1.65 स्वानन f₁ : स्वानन° F₃; ग्वहान f₁ : गोहान° F₃; छाल F₃ : छार f₁; 1.66-67 विय फु f₁ : वि फु F₃; °मालान f₁ : °मालन F₃; कोखायकाओ f₂ : कोखायकाव F₁ : कुखायकाओ F₃; दाडाव corr. : दडाव mss.; चामरन f₂ : चामन F₁ : चाभरन F₃; गारकाव f₁ : गायकाव F₃; 1.68 °पनिस्वन f₁ : °पनिस्वेने F₃; यातकाव f₁ : यातकाओ F₃; चोनिव f₁ : चोनीव F₃; अथवा f₁ : om. F₃; वास f₁ : वा F₃; 1.70 तयाव f₁ : तयाओ F₃; शिल निस्ये F₁ : शितनिस्ये F₃; शिलं निस्ये f₂; °धरितो F₁ : °धलितो F₃; °धुलितो f₂; 1.71 दयकाव f₁ : दयकाओ F₃; सुखन f₁ : सुखन° F₃; 1.72 ग्वहान f₁ : गोहान° F₃; आकाल दयकाव f₁ : आकर लयकाव F₃; 1.73 मिसातोसओ F₃ : मिसातोसव F₁ : मिसात्वसओ f₂; 1.74 याडाव f₁ : याडाओ F₃.

॥ शिवधर्मसङ्ग्रहे⁴⁴² ॥

सकृद्दत्ते बुके देवि गोसहस्रफलं लभेत् |

75a बुके AB₁E^{et al.} : वुकं I.

पक्षेण योगी भवति मासेन तु दिवं व्रजेत् ॥ १.७५ ॥

मासद्वयेन चाप्नोति क्रतूनां फलमुत्तमम् |

76a चाप्नोति AB₁E^{et al.} : वाप्नोति I^{et al.}.

त्रिभिर्मासैः प्रपद्येत ब्रह्मलोकमनुत्तमम् ॥ १.७६ ॥

चतुर्भिः सिद्धिमाप्नोति योगसिद्धिं च पञ्चभिः |

77b ...] योग° B.

षण्मासेन नरो याति रुद्रलोकं न संशयः ॥ १.७७ ॥

रुद्राकृतिधरो भूत्वा चन्द्रार्द्धकृतशेखरः |

78b चन्द्रार्द्ध° AEI^{et al.} : चन्द्रार्द्ध° B.

प्रयाति वृषयानेन द्वितीय इव शूलधृक् ॥ १.७८ ॥

ग्वम्हन महादेवयाके छपोल बुकपुष्प छाल अमोम्हन दोलछि सा दान याडाया फल लाक | बालछितो छायान अमोम्हं योगी जुयु | लछितो छायान अमोम्ह स्वर्गस बसलपिओ-1.75- निलातो छायान यज्ञे याकोसं फल लायुव | सोलातो छायान अमोम्हं ब्रह्मलोक वनिव-1.76- पिलातो छायान अमोम्हन सिद्धि लायुव | डालातो छायान अमोम्हन योगसिद्धि लायुव | खुलातो छायान अमोम्ह शिवलोक वनीव-1.77- महादेवओ उति रूप धरलपाव थुसा गयाव निम्हम्ह महादेव चोडथे चोनिओ-1.78-

1.75 अमोम्हन f₁ : अमोम्हनं F₃; 1.77 अमोम्ह f₂ : अमोम्हन F₁F₃; 1.78 उति f₁ : उतिं F₃; धरलपाव f₁ : धलपाव F₃; चोनिओ f₁ : चोनिव F₃.

॥ अथ शिवे विहितपत्राणि ॥ लिङ्गपुराणे⁴⁴³ ॥

शिवे ABE^{et al.} : शिव I.

बिल्वपत्रं शमीपत्रं भृङ्गराजस्य पत्रकम् |

अटरूषस्य पत्रं च पत्रं शिशुकचोलिकम् ॥ १.७९ ॥

79d शिशु° AB^{et al.} : शिशु° E^{et al.} : शिशु° I.

तमालस्य च पत्रं च देवपत्त्रिकसम्भवम् |

उन्मत्तश्चेतकृष्णं च पत्रं च कमलस्य च ॥ १.८० ॥

80c उन्मत्त° ABI^{et al.} : उन्सत्तक° E.

गङ्गापत्त्रिकपत्रं च पत्रं कङ्कारकस्य च |

जलकङ्कारिकापत्रं पत्रं ह्यल मरुबकम् ॥ १.८१ ॥

81c जलकङ्कारिका[... F₃; 81d मरु° ABI^{et al.} : परु° E.

शतपत्रं सदा प्रोक्तं गन्धालं बुकपत्रकम् |

82b गन्धालं वुक° ABE^{et al.} : सुगन्धालं वु° I.

पत्रं दुम्बरिकायाश्च ग्रामशिष्याश्च पत्रकम् ॥ १.८२ ॥

द्रोणापामार्गपत्रं च पत्रं च खदिरस्य च |

442 Śivadharmaśaṅgraha 5.116–119.

443 Quotation not identified.

येषां पत्नैः शिवे पूजा तेषां पुष्पैश्च सर्वदा ॥ १.८३ ॥
 रसालकिंशुकाशोकदुर्वायाश्च पुराणकैः |
 84b दुर्वा° ABE^{et al.} : दुर्वा° I.
 शाद्वलैश्च सदा पूजा अभावेन सदाशिवे ॥ १.८४ ॥

महादेवयाके स्वानमाया हल छाय तेको ल्हाय तडा—ब्यालपात समिनसिया हल भिमराजया हल अतरूपया हल लाहाबुया हल चोलीकया हल-1.79- सिल्हाल देवपत्त्रिकाया हल तोयु दुधरस्वानया हल हाकु दुधरस्वानया हल पलेस्वानया हल-1.80- गंगापत्त्रिकाया हल थलस जायलपु कल्हालस्वानया हल जलस जायलपु कल्हालस्वानया हल मलुकस्वानया हल-1.81- शरछि हल थुल पलेस्वानया हल गन्धारम् बुकसिया हल दुम्बरसिया हल ग्रामसिखेसिया हल-1.82- पातकाबुया हल अपामार्गया हल खयलसिया हल महादेवयाके हल छाय तेको सिमाया स्वान छाय तेव-1.83- अंपया हल लाहाबुया हल अस्वयस्वानया हल सितु ध्व हल दको छायान महादेवयाके छाय दु | हलं स्वानं मदतडाव नक बुव घासं छाय तेओ-1.84-

1.81 थलस F₃ : थनस F₁ : स्थलस F₄; मलुक F₁F₃ : मरुक F₄; 1.83 खयलसिया F₁ : खयरसिया F₃ : खयलसिया F₄.

॥ अथ पुष्पदानप्रकारः ॥ ज्ञानमालायाम्⁴⁴⁴ ॥
 पलं वा यदि वा पुष्पं फलं नेष्टमधोमुखम् |
 दुःखदं तत्समाख्यातं यथोत्पन्नं निवेदयेत् ॥ १.८५ ॥

॥ तथा ॥
 om. E^{et al.}.

अधोमुखार्पणं नेष्टं पुष्पाञ्जलिविधौ न तत् ॥
 86a अधो° AEI^{et al.} : अधो° B; °मुखार्पणं नेष्टं BEI^{et al.} : °मुखार्पणं नेष्टं A.

अञ्जलिदानेऽधोमुखता न दोषायेत्यर्थः ॥
 °मुखता ABE^{et al.} : °मुखतो I.

थन स्वान छायया विधान—हल जुलसां स्वान जुलसां कसोतक छाय मतेओ | दुष्ख नय माल्यु | थथेनं हलं बुव कथनं छाय स्वानं होव कथनं छाय माल-1.85- हनो प्वासरन छाय मालसा निषिद्ध मजुव गथे छायं तेव-1.86ab-
 1.85 ...]सोतक F₅; माल्यु f₁ : माल्यु F₃; थथेनं F₃ : थथेन f₁; माल F₃ : मास F₁ : मार f₂; 1.86ab हनो प्वासरन F₃ : हनं प्वासर F₁ : हन्वं पासलन f₂.

॥ अथ कालाः ॥ शिवधर्मे⁴⁴⁵ ॥
 कनकानि कदम्बानि रात्रौ देयानि शङ्करे ॥ १.८६ ॥
 86c कनकानि ABI^{et al.} : कनकादि E.

444 Inclusive of *tathā* (-1.86ab) and the following commentary probably a secondary borrowing from the *Tārābhaktisudhārṇava* (1940: 208₃₋₆).

445 *Śivadharmasāstra* 5.91-92. Here I stick to the verse count as given in the text generously supplied by R. Grünendahl in which ŚDh 5.92 has only one line.

दिवा शेषाणि पुष्पाणि अर्धरात्रौ च मल्लिका |
 प्रहरं तिष्ठते जाती करवीरमहर्निशम् || १.८७ ||
 रात्रौ देयानि षोडशीयानिति सागरः || रात्रौ देयानि पूजनीयानि इत्याचारचिन्तामणिकारः⁴⁴⁶ ||
 पूजनीयानि E^{et al.} : पूजयानि AB^{et al.}; इत्या° ABI^{et al.} : आ° E.

थन स्वान छायाया समय ल्हाय तडा—दुधरस्वान कदम्बस्वान महादेवयाके चान्हस छाया | नेभाल विसेनलि होओ स्वान
 चान्हस छाया-1.86cd- मलिस्वान बाचास छाया छपहरतो जिलिस्वान कनेहोलस्वान चान्हस न्हिनसं छाया तेव-1.87-
 -1.86c थन F₃ : थना F₁ : अथ f₂; 1.87 मलि f₁ : मल्लि° F₃; छपहरतो f₁; छपहलतो F₃; जिलि° f₁ : जिल° F₃; तेव f₁ : तेओ F₃.

|| अथ काम्ये || शिवधर्मसङ्ग्रहे⁴⁴⁷ || नन्दिकेश्वर उवाच ||
 अकामाभ्यर्चितं लिङ्गं एतदुक्तं फलं मया |
 88a अकामाभ्य° ABE^{et al.} : अकामाह्य° I; °तं लिङ्गं ABI^{et al.} : °ते लिंगं E.
 कामनाभ्यर्च्यमानं तु शृणु तस्यापि यत्फलम् || १.८८ ||
 88c °मानं तु BEI^{et al.} : °मानस्तु A^{et al.}.
 बुकेन वरदो देवः करवीरैर्धनप्रदः |
 अर्केण श्रियमाप्नोति मोक्षं धुस्तूरेण तु || १.८९ ||
 89c अर्केण ABI^{et al.} : अर्कण E; 89d धुस्तू° AB^{et al.} : धूस्तू° E : धुसू° I.
 नीलोत्पलैर्भवेद्भोगो योऽर्चयेल्लिङ्गमुत्तमम् |
 90a भोगो ABE^{et al.} : भोग्यो I^{et al.}.
 रक्ताब्जैः प्राप्नुयाद्राज्यं पुण्डरीकैश्च चक्रिणम् || १.९० ||
 चम्पकैः सर्वकामानि पुन्नागैर्नागकेशरैः |
 ईप्सितांल्लभते कामान्तथा केशरदामकैः || १.९१ ||
 91c ईप्सितांल्ल° I : ईप्सिताल्ल° AB^{et al.} : इप्सितांल्ल° E; कामान् ABE^{et al.} : कामांस I.
 मन्त्रसिद्धिमवाप्नोति योऽर्चयेद्गन्धपुष्पकैः |
 योऽर्चयेत्परमेशानं सितार्केण तथैव च || १.९२ ||
 सर्वान्कामानवाप्नोति योऽर्चयेद्गन्धपुष्पकैः |
 कुब्जकैर्विपुलो लाभः सौभाग्याय च वारुणी || १.९३ ||
 1.93d सौभाग्याय BEI^{et al.} : सौभाग्या A.
 कन्याकामस्तु जातीभिर्योऽर्चयेत्परमेश्वरम् |
 लभते चोत्तमां कन्यां षण्मासेन न संशयः || १.९४ ||
 94c चोत्तमां ABI^{et al.} : वोत्तमां E.
 मल्लिका ज्ञानकामार्थमर्चयन्तो महेश्वरम् |
 95a °कामा° BE^{et al.} : °कर्मा° AE; 95b अर्चयन्तो AB^{et al.} : अर्चयेन्तो E : अर्चयन्ते I.
 लभन्ते परमं ज्ञानं संसारभयनाशनम् || १.९५ ||
 1.95c लभन्ते corr. ŚDhS 5.89c : लभते mss.

446 The whole commentary passage is probably a secondary borrowing from the *Ācāraśāstra* (1983: 154₁₈₋₂₀). The passage there reads: *rātrau deyaṇi troṭaṇīyānīti dānasāgaras tan na, pūjāprakaraṇāsnānavirodhāt, kiṃ ca, rātrāv avatritasya tattutaram ahni viniyoge paryuṣitatayā bādhasāpekṣavidhyāpatte.*

447 *Śivadharmasaṅgraha* 5.76, 83–111.

- पुलकामाय कुन्दैस्तु अर्चयीत शुचिर्नरः |
96b अर्चयीत ABE^{et al.} : अर्चयेत I.
- लभते बहुपुलत्वं धनवन्तं चिरायुषम् || १.१६ ||
आरोग्यं कुशपुष्पैस्तु अशोकैः प्रियसङ्गमम् |
कर्णिकारैर्धनं विद्याद्वयार्थं द्रोणपुष्पिकाम् || १.१७ ||
97d वश्यार्थे ABE^{et al.} : वश्यार्थ I.
- कदम्बेनार्चयेल्लिङ्गं सततं नियतव्रतः |
98a लिङ्गं ABI^{et al.} : लिङ्ग E.
- शत्रूणां वशकामाय नित्यमेव प्रदापयेत् || १.१८ ||
नश्यन्ति व्याधयस्तस्य यो र्चयेदतिमुक्तकैः |
सिन्धुवारस्य पुष्पेण बद्धो मुच्येत बन्धनात् || १.१९ ||
अङ्कोटासितवर्णानि निर्गन्धकुसुमानि च |
100a अङ्कोटा° corr. ŚDhS 5.94a : अङ्कोटा° mss.; °वर्णानि ABI^{et al.} : वर्णानि E; 100b निर्गन्ध° ABE^{et al.} : निर्गन्धा° I.
- तानि शत्रुविनाशाय देवदेवाय कल्पयेत् || १.१०० ||
पीतकानि तु पुष्ट्यर्थे पुष्पाणि विजयाय च |
101a °अर्थे ABE^{et al.} : °अर्थ I.
- नित्यमेव तु यो दद्यात्स तत्काममवाप्नुयात् || १.१०१ ||
जलजानि तु पुष्पाणि वश्यार्थे तु प्रकल्पयेत् |
102b °अर्थे ABE^{et al.} : °अर्थ I.
- नीलरक्तानि यान्येव तानि वश्यकराणि तु || १.१०२ ||
सर्वकामप्रदं बिल्वं दारिद्रस्य विमोचनम् |
103b दारिद्रस्य A : दरिद्रस्य BEI^{et al.}; विमोचनं ABI^{et al.} : च मोचनं E.
- बिल्वपत्रात्परं नास्ति येन तुष्यति शङ्करः || १.१०३ ||
103c बिल्व° ABI^{et al.} : बिल्वन्° E.
- विजयार्थे दमनकं योजयेन्नियमस्थितः |
104a °अर्थे ABE^{et al.} : °अर्थ I.
- विजिताः शलवस्तेन योऽर्चयेद्वृषभध्वजम् || १.१०४ ||
104c शलवस् ABE^{et al.} : शलवस् I; 104d °ध्वजं BEI^{et al.} : °ध्वजं A.
- सुखं मरुबकेणैव जम्बुटः सर्वकामदः |
105b जंबुटः ABI^{et al.} : जम्बूटः E.
- तिलको धनकामाय गोकामाय च वङ्गुली || १.१०५ ||
सौख्यदक्षापि तगरः किङ्किराटश्च कामदः |
आरोग्यं च धनं चैव फलिनी कामदा स्मृता || १.१०६ ||
106d कामदा E^{et al.} : कामदाः ABI^{et al.}.
- शालः प्रियकरश्चैव किंशुकादायुराप्नुयात् |
107a प्रियकरश्च EI^{et al.} : प्रियकरं A^{et al.} : प्रियकरंश्च B.
- हस्त्यश्वशुकामाय कुटजेनार्चयेच्छिवम् || १.१०७ ||
107d कुटजेना° BEI^{et al.} : कूटजेना° A^{et al.}.

कर्पूरदमनं दद्याच्छतूणां च विनाशने |

108b विनाशने ABE^{et al.} : विनाशनं I^{et al.}.

नश्यन्ति शतवः शीघ्रं देवदेवस्य पूजनात् || १.१०८ ||

श्यामा चारोग्यदा नित्यं जवापुष्पं तथैव च |

कुरुण्ठकस्य वश्यार्थे नित्यं लिङ्गप्रपूजनात् || १.१०९ ||

109c कुरुण्ठ° BE^{et al.} : कुरुण्ठ° A^{et al.} : कुरुण्ठ° I; °अर्थे ABE^{et al.} : °अर्थ I; 109b लिंग° EI^{et al.} : लिङ्ग° AB^{et al.}.

विद्वेषे यूथिका योज्या देवदेवे महेश्वरे |

110a यूथिका EI^{et al.} : जूथिका AB^{et al.}; 110b देवदेवे ABE^{et al.} : देवदेव I^{et al.}.

केतकी शतनुशाया क्रुद्धो लिङ्गं तु योऽर्चयेत् || १.११० ||

110c शतु° BEI^{et al.} : शतु° A.

सर्वकामप्रदा हृष्या व्याघ्री देवि प्रकीर्तिता |

111a °प्रदा हृष्या ABE^{et al.} : प्रदुष्टव्या I; 111b देवि ABI^{et al.} : देवी E^{et al.}.

ज्योत्स्नाकरी तथैवेह नित्यमेव तु कामदा || १.१११ ||

111d नित्य° ABI^{et al.} : नित्य° E.

वासकेनार्चयेद्देवं बलमायुश्च वर्धते |

झिण्टिका सुखदा नित्यं तथा चाप्सरचम्पकम् || १.११२ ||

डिम्भकं व्याधिनाशार्थमश्वकर्णं तथैव च |

113a डिम्भकं ABE^{et al.} : निम्लकं I.

जयन्ती जयकामाय श्वेता च गिरिकर्णिका || १.११३ ||

विद्वेषोच्चाटनार्थाय निम्बपुष्पेण चार्चयेत् |

114b चार्चयेत् AE : योऽर्चयेत् B^{et al.} : यो चर्चयेत् I^{et al.}.

भण्डी चाकर्षणे योज्या मदन्ती च जयो भवेत् || १.११४ ||

114c भण्डी ABE^{et al.} : झिण्टी I; 114d मदन्ती ABE^{et al.} : मदयन्ती I.

ऋषिपुष्पी रुद्रजटी हन्ति सर्वानुपद्रवान् |

115a °पुष्पी ABE^{et al.} : °पुष्प I.

शणपुष्पं च यत्प्रोक्तं कोकिलाक्षं तथैव च || १.११५ ||

115d कोकिलाक्षं AE : कोकिलाक्षस् B^{et al.} : कोकिलाब्जस् I.

सर्वशुक्लं तु शान्त्यर्थे सर्वपीतं तु पौष्टिकम् |

116a °अर्थे ABE^{et al.} : °अर्थ I.

कृष्णं चैवाभिचारे च देवदेवाय कल्पयेत् || १.११६ ||

116c चैवा[... ..] B.

पत्रं पुष्पं फलं तोयं तृणं चैव तथा मुने |

प्रत्यहं शम्भवे दद्यात्तासौ दुर्गतिमाप्नुयात् || १.११७ ||

धन कामनान महादेवयाके स्वान छायागुल ल्हाय तडा—कामना मयासे शिवपूजा याडाया थ्वगुल फल ल्हाय तडा कामनान महादेवयाके स्वान छायाया फल कने तडा डेड-1.88- महादेवयाके बुकपुष्प छायायान वर बियु | कनेहोलस्वान छायायान धन दयु | अलकपातस्वान छायायान सम्पत्ति दयु | दुधरस्वान छायायान मुक्ति लायु-1.89- शिवलिंगस ओचु उफल छायायान भाग्य दयु | ह्याडु पलेस्वान छायायान राज्य लायुव-1.90- चपस्वान छायायान कामना धाको लायु | छसिबु रूपस्वान छायायान मनन भालपागुलि कामना लायु-1.91a-c- नसाक चित छायायान केशलस्वान छायायान मंत्रसिद्धि जुयुव-1.91d-92b- गवम्हन महादेवयाके नसाक चित सहितन तोयु अलकपातस्वान गोम्हन छाल अमोम्हन संपूर्ण

कामना लाक-1.92c-93b- ताकुयिस्वान छायां अनेक लाभ दयुव वारुनिस्वान छायां भिं भाग्य दयु-1.93cd- महादेवयाके जिलिस्वान छायां भिड कन्या लायु-1.94- मलिस्वान महादेवयाके छायां श्रेष्ठगुलि ज्ञान लायु-1.95- महादेवयाके भोयुस्वान छायां काय आदिपन सन्तति लायु-1.96- कुशबु छायां आरोग्य दयु | अस्वयस्वान छायां मतेडाम्ह नापलायु | लुंतेसुलस्वान छायां धन दयु | पातकाबु छायां वसीकरण जुयु-1.97- कदम्बस्वान छायां शलु सकल्यं वश्य जुयु-1.98- अतिमुक्तस्वान छायां व्याधि सकल्यं फुयु | बोसिंघालिस्वान छायां बन्धिखानान छुतय जुयु-1.99- नधाव हाकु उन स्वान छायां शलु सकल्यं नाश जुयाव वनिव-1.100- इयु उन स्वान सकल्यं छायां शरीर पुस्त जुयुव सकलभिनें विजय जुयुव-1.101- लखस जायलपु स्वान धाको छायां वशीकरण जुयुव | नील ओचु उन स्वान ह्याङ्कु उन स्वान छायां वशीकरण जुयु-1.102- ब्यालपात छायां संपूर्ण कामना लायु दारिद्र फुयुव | ब्यालपातस देचोड स्वान मदु ग्वगुल ब्यालपातन महारुद्र संतुष्ट जुव-1.103- धवनस्वान छायां सकलभनें विजय जुयु शलु सकले जयलपे फइव-1.104- मलिस्वान छायां सुन्दर जुयुव | जपसिबु छायां संपूर्ण कामना लायिव | हाम्रबु छायां धन दयुव | वंकुलिस्वान छायां सा आदिपन लक्ष्मी यको दयु-1.105- तगरायस्वान छायां सुख दयु | किंजिरातस्वान छायां कामना लायु | फलीनिस्वान छायां सुख आरोग्य दयुव धन दयुव-1.106- नालुस्वान छायां सकलसं मतेडा जुयुव | लाहाबुस्वान छायां आयु बाधलपिव | कूटजस्वान छायां किसि संलं आदिपन पसुपोलजन बाधलपिव-1.107- तोयुव धवनस्वान छायां शलु सकल्यं नाश जुयु-1.108- हाकु लक्ष्मीस्वान छायां आरोग्य दयुव | जितफोलस्वान छायां आरोग्य दयुव | कोलतस्वान नित्य छायां वशीकरण जुयु-1.109- जिथिस्वान महादेवयाके छायां शलु नाश जुयुव | थम तम चायाव केतकिस्वान महादेवयाके छायां शलु नाश जुयुव-1.110- व्याघ्रिस्वान छायां संपूर्ण कामना लाडाओ आनन्दन चोनिव-1.111- छोगजुलस्वान छायां बरव आयुव बाधलपीव | झिनटिकास्वान छायां चपस्वा छायां सुख दयुव-1.112- डिम्भकस्वान अस्वकर्णस्वान छायां शरीरया व्याधि फुयुव | जयन्तिस्वान छायां जय दयु | तोयु लूसुलस्वान छायां जय दयिव-1.113- नीपस्वान छायां शलुया उच्चात जुयुव | भडीस्वान छायां आकर्षण जुयुव-1.114- सिन्हालबु छायां उपद्रव धाको फुक | नालुया बु कोकिलाक्षस्वान आदिपन तोयु स्वान धाको छायां सकलेड उपद्रव धाको शान्ति जुयिव-1.115-116a- इयिव स्वान धाको छायां शरीर धाको पुस्ति जुयु | हाकु स्वान धाको महादेवयाके छायां मारण जुयुव-1.116- हल स्वान से लख घास थ्वथे ग्वमहन महादेवयाके छाल आमोमहन मभिं गति लाय मदु-1.117-

1.88 मयासे f_1 : मयासे F_3 ; चप f_1 : चंप F_3 ; 1.93cd वारुनि° $F_1F_3F_5$: वरुणी° F_4 ; छायां भिं f_1 : यान भिं F_3 ; 1.95 om. F_3 ; श्रेष्ठ° F_1 : स्लेष्ट° f_2 ; ज्ञान F_1 : ग्यान f_2 ; 1.97abc om. F_3 ; 1.97 ...] दयु || अस्वय° F_6 ; अस्वय° F_1F_6 : अश्वय° f_2 ; लुंतेसुल F_1 : लुंतेसुर° F_6 : लुंतेशूल f_2 ; 1.98 वश्य f_2 : वस्य $F_1F_3F_6$; 1.99 बोसिंघालि° $F_1F_3F_6$: बोसिंघाडि° f_2 ; 1.103 ब्यालपातन F_3 : ब्यारपातन f_1 ; 1.104 सकलभनें F_3 : सकरभनें F_1F_6 : सकरभिनें f_2 ; जुयु f_1 : जु F_3 ; सकले F_3 : सकले F_1F_6 : सकल्यं f_2 ; 1.10₆ तगराय° f_1 : तगरा° F_3 ; किंजिरात° $F_1F_3F_6$: किंजिराति° f_2 ; फलीनि F_3F_5 : फलिनि F_1F_6 : प्रियंगु (marginal gloss) फलीनि : F_4 ; 1.107 जुयुव f_1 : जुयु F_3 ; कूटज° $F_1F_3F_6$: कुतज° f_2 ; 1.109 लक्ष्मी[...न आरो° F_6 ; आरोग्य f_1 : आग्य F_3 ; जितफोल° F_3 : जिलिफोल° F_1F_6 : जितफोर° f_2 ; कोलतस्वान f_1 : कोलतस्वायान F_3 ; नित्य छाया[... F_6 ; 1.111 व्याघ्रिस्वान $F_1F_3F_5$: कण्ठकाली (marginal gloss) व्याघ्रिस्वान F_4 ; लाडाओ F_3 : राडाओ f_1 ; 1.11₂ छायां बरव f_1 : बरव F_3 ; बाधलपीव F_3 : भाधरपेव F_1 : भाधरपयीव f_2 ; झिनटिका° F_3F_5 : झिनति° F_1 : षुषल (marginal gloss) झिनटिका° F_4 ; 1.113 अस्वकर्ण° F_1F_3 : अश्वकर्ण° f_2 ; लूसुल F_1F_3 : लुतिशूल° f_2 ; 1.116 पुस्ति $F_1F_3F_4$: पुष्टि F_3 ; 1.117 थ्वथे f_1 : थोत्थे F_3 ; ग्वहान F_1F_4 : ग्वहान F_5 : गोहान F_3 ; आमोहान F_1 : आमोहान F_3 : अमोह F_2 .

|| अथ निषिद्धानि || शिवधर्मे⁴⁴⁸ ||

केतकी चातिमुक्तं च कुन्दयूथीमदन्तिका |

118a कोतकी चा[... F_5

शिरीषसर्जबन्धूकं कुसुमानि विवर्जयेत् || १.११८ ||
 वाकुचीपत्रकुसुमं करजेन्द्रसमुद्भवम् |
 वैभीतिकानि पुष्पाणि पलाणि च विवर्जयेत् || १.११९ ||

119 om. E.

|| कार्तिकमाहात्म्ये⁴⁴⁹ ||

जवाकुन्दशिरीषैश्च यूथिका मालती तथा |
 केतकीभवपुष्पैश्च नैवार्यः शङ्करः सदा || १.१२० ||
 120d नैवार्यः BE^{et al.} ; नैवार्यः A^{et al.} ; नैवार्य I.

सदेति नित्यपूजायामित्यर्थः || काम्ये निषिद्धानामपि विधानश्रवणात् || कुन्दं तु वर्षव्यापिशिवपूजायां माघे मासि
 विहितमित्याचारचिन्तामणिः⁴⁵⁰ ||

काम्ये ABE^{et al.} ; काम्य I; °पूजायां AB^{et al.} ; °पूजाया E ; पूजायाम् || I; माघे ABE^{et al.} ; माघ I.

धन महादेवयाके स्वान छाय मतेको लहाय तडा—केतकीस्वान अतिमुक्तस्वान भोयुस्वान जिथिस्वान मदन्तिकास्वान
 झलेचामरस्वान सिसिबुस्वान सितफोलस्वान थ्वते स्वान सकल्यं महादेवया नित्यपूजास छाय मतेव-1.118-
 जितफोलस्वान भोयुस्वान झलेचामरस्वान जिथिस्वान जिलिस्वान केतकीस्वान थ्वते स्वान महादेवया नित्यपूजास
 छाय मतेव-1.120- थ्वते स्वान सकलेड कामनापर महादेवयाके छाय तेओ | भोयुस्वानन दछितो शिव पूजा याय
 मालनाव माघलास विहित जुव निषिद्ध मजुव |
 +1.120 दछितो f₁ ; दक्षितो F₃.

|| लिङ्गपुराणे⁴⁵¹ ||

सर्जबन्धूकपुष्पाणि केन्द्रो यूथी मदन्तिका |

121a °वन्धूक° AEI^{et al.} ; °वन्धूक° B^{et al.}

केतकीजातिपुष्पं च श्वेता चैवापराजिता || १.१२१ ||

121d श्वेता E ; श्वेतं ABI^{et al.}

प्रोषिता रक्ता श्वेता च तथा भण्डिकपुष्पकैः |

122a रक्ता श्वेता च I^{et al.} ; रक्ता श्वेता AB^{et al.} ; रक्तश्वेता च E; 122b भण्डिक° ABE^{et al.} ; झण्टिक° I.

स्वर्णानुगर्भा चाप्यक्षैर्वैभीतिकुसुमेन च || १.१२२ ||

122c चाप्य° ABE^{et al.} ; वाप्य° I.

पूजयित्वा तथा पुष्पैरेभिश्चैव नरः सदा |

अवीचिनरके पापः पचेदेवं न संशयः || १.१२३ ||

123c अवीचि° ABI^{et al.} ; अवीची° E.

कपित्थं केतकीपुष्पं मान्दिनी काष्ठपाटला |

124b मान्दिनी BEI^{et al.} ; नान्दिनी A.

निम्बपुष्पं करञ्जं च धातकीपुष्पमेव च || १.१२४ ||

124c करञ्जं ABE^{et al.} ; करञ्जश् I.

449 Quotation not identified.

450 The commentary of the *Ācāracintāmaṇi* (1983: 153₁₅₋₁₆) reads: *kundaṃ tu varṣavyāpi-śivapūjāyām vṛatarūpāyām ārabdhāyām māghamāse vihitaṃ | anyathā tu māghe pi niṣiddham.*

451 Quotation not identified.

शिरीषगुञ्जलापुष्पमतिमुक्तं च वर्जयेत् ॥
 किन्तु परमभक्तानामिह विहिताविहितविचारो नास्ति ॥ तदुक्तं पुष्पाध्याये⁴⁵² ॥
 शुभं वाप्यशुभं वापि फलपुष्पसमन्वितम् ॥ १.१२५ ॥
 भक्त्या निवेदयेत्सर्वं नाशुभं किञ्चिदाप्नुयात् ॥

॥ अन्यत्रापि⁴⁵³ ॥

सर्वैः पुष्पैः सदा पूजा विहिताविहितैरपि ॥ १.१२६ ॥
 126d विहिता° ABE^{et al.} : विधिरा° I.
 कर्तव्या सर्वदेवानां भक्तियोगोऽत्र कारणम् ॥
 यानि कण्टककीर्णानि यानि चोपहतानि च ॥ १.१२७ ॥
 रात्रिपर्युषितानीह दूरतः परिवर्जयेत् ॥

सिसिया बु मलिस्वान केन्द्रस्वान जिथिस्वान मद्रन्तिकास्वान केतकीस्वान जिलस्वान तोयु अभरातिस्वान-1.121- ह्याङ्गु उन तोयु उन स्वान ओसि जुयाव चोड भेदिकस्वान अक्षस्वान वैभीतिस्वान-1.122- थ्वते स्वान सकल्यं नित्यपूजास ग्वम्हन छाल अमोम्ह अविचि धाया नाम नरकस परलपीव | थन संसय मदु-1.123- कपिथस्वान केतकीस्वान सान्दिनिस्वान सिपातरस्वान निपबु करञ्जस्वान अम्बरस्वान-1.124- झलेचामरस्वान खयमुगलसिमाया बु अतिमुक्तस्वान थ्वते स्वान सकल्यं तवधड शिवभक्तं जुयाव चोडम्हन महादेवयाके छाय तेव-1.125ab- छाय तेव स्वान छाय मतेव स्वान छाय तेव से छाय मतेव से विहित निषिद्ध जुलसां भक्तिन छालडाव शुभ जुयुव अमंगल जुय मदु-1.125c-126b- स्वानंया जात दकोनं देवता सकलस्के भक्तिन छाय तेव मोखकाल भक्ति जुवन-1.126c-127b- कंट दयाव चोड स्वान धाको इथिमिथि जुयाव ओसि जुयाव चोड स्वान थ्व स्वान सकलेड तापालेनं तोलते माल-1.127c-128b-
 1.121 अभराति° F₄ : अभाति° F₁F₃; 1.122 ह्याङ्गु उन f₁ : ह्याङ्गु F₃; भेदिक° F₁F₃; भेदिक° F₄; 1.125c-126b निषिद्ध F₄ : निशिद्ध F₁ : निखिद्ध F₃; 127c-128b सकलेड F₃ : सकलेड F₁ : सकल्यं F₄.

॥ अथोपहतानि ॥ गौतमीये⁴⁵⁴ ॥

गौतमीये I^{et al.} : गौतमीये ABE^{et al.}.

आसनगतमवनीगतमन्तर्जलधौतमुग्रगन्धं च स्नात्वा यच्च लोटितमभिवादनकर्मकर्तृकरलीनम् ॥ सर्वमिदं सर्वेषां देवानामप्रियकुसुमम् ॥

°वनीगतम् BI^{et al.} : °नीखातम् A : om. E; उग्र° ABE^{et al.} : उप° I; च स्नात्वा ABE^{et al.} : च | स्नात्वा I^{et al.}; यच्च ABI^{et al.} : om. E; °करलीनं BE^{et al.} : करलीनम् I : कलीनम् A; ॥ सर्वमिदं ABI^{et al.} : सर्वमिदं E; सर्वेषां ABI^{et al.} : सर्वेषा E.

॥ पुष्पमालायाम्⁴⁵⁵ ॥

अन्तर्जलक्षालितमासनस्थं स्वयं विशीर्णं भुवि संविलीनम् ॥ १.१२८ ॥
 एतानि पुष्पाणि समस्तदेवपूजाविधावाहुरकर्मकाणि ॥
 129b °विधावाहुर° BEI^{et al.} : °विधौवाहुर° A.

452 Probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 147₅₋₆). There the passage is attributed to the *Devīpurāṇa*. Brahmā speaks starting: *śṛṇu śukra pravakṣyāmi puṣpādhyāyaṃ samāhitaḥ*.

453 Quotation not identified. 1.126c-127b = *Tārābhaktisudhārṇava* (1940: 181₂₄₋₂₅, attributed to *Kriyāsāra*).

454 Quotation not identified.

455 *Puṣpamālā*, verse 23 (text in A. Zotter 2013: appendix B 2).

॥ हारीतः⁴⁵⁶ ॥

स्नानं कृत्वा तु ये केचित्पुष्पं चिन्वन्ति वै द्विजाः ॥ १.१२९ ॥

129d द्विजाः I : द्विजः ABE^{et al.} ; द्विज E^{et al.}.

देवतास्तन्न गृह्णन्ति भस्मीभवति काष्ठवत् ॥

उग्रगन्धमगन्धं च क्रयक्रीतं च निष्फलम् ॥ १.१३० ॥

1.130d क्रयक्रीतं corr. PuCi 1966 : क्रयःक्रीतं mss.

देवोपरिधृतं म्लानं नार्पयेत्तु कदाचन ॥

मलिनं भूमिसंस्पृष्टं क्रिमिकेशादिदूषितम् ॥ १.१३१ ॥

131d क्रिमि° ABE^{et al.} : कृमि° I.

पर्युषितानि च पुष्पाणि वर्जयेद्देवतार्चने ॥

मुकुलैर्नार्चयेद्देवं तथा छिद्रैस्तु खण्डितैः ॥ १.१३२ ॥

स्वयं विकासितैः पुष्पैः स्वयं च पतितं भुवि ॥

वासोभिः संवृतैर्नार्चयेत्तु कदाचन च ॥ १.१३३ ॥

133d संवृतैर् ABI^{et al.} : संकृतैर् E; 133b °स्पृष्टैस् E : °पृष्टैस् ABI^{et al.}.

लिपलात्र्यूनकुसुमैर्नार्चयेत्तु कदाचन ॥

134a °कुसुमैर् ABE^{et al.} : °कुसुमै I; 134b नार्चयेत् ABI^{et al.} : नार्चयत् E.

लिपलेति अनुक्तपुष्पपरम् ॥ स्वयं विकासितैरिति कृत्स्नमविकासितैः ॥ अङ्गस्पृष्टैरिति पादादिस्पृष्टैरित्यर्थः ॥

+134b कृत्स्नम् corr. PuCi 1966 : कृत्स्नम् mss. : °स्पृष्टैरित्यर्थः AE^{et al.} : °स्पृष्टैरित्यर्थः B^{et al.} : °स्पृष्टैरित्यर्थः I.

॥ अथ पुष्पविशेषाणां भूगतादिदोषाभावमाह ॥ गौतमीये⁴⁵⁷ ॥

°दोषा° ABE^{et al.} : °पाशा° I; गौतमीये I^{et al.} : गौतमीये AB^{et al.} : गौतमीय E^{et al.}.

भूगतं वर्जयेत्पुष्पं सेफालिबकुलं विना ॥ १.१३४ ॥

कलिकाभिस्तथा त्याज्यं विना चम्पकपद्मकैः ॥

135a त्याज्यं corr. : त्याज्या BE^{et al.} : त्यज्यो AI.

बिल्वस्य खदिरस्यैव तथा धात्रीदलस्य च ॥ १.१३५ ॥

135c खदिरस्यैव AEI^{et al.} : खदिस्यैव B.

तमालस्य च पलस्य छिन्नभिन्नं न दुष्यति ॥

तुलस्यगस्त्यबिल्वानां नास्ति पर्युषितात्मता ॥ १.१३६ ॥

136c °गस्त्य° ABI^{et al.} : °गस्त्ये° E.

वर्ज्यं पर्युषितं पुष्पं वर्ज्यं पर्युषितं जलम् ॥

अवर्ज्यं जाह्नवीतोयमवर्ज्यं तुलसीदलम् ॥ १.१३७ ॥

137c अवर्ज्यं ABE^{et al.} : अवर्ज्यं I; 137d तुलसी° AI^{et al.} : तुरसी° B : तुलसि° E.

456 Quotation not identified. Only verse 1.129c–130b could be traced in the manuscript of the *Hārītasṃṛti* consulted (NGMPP B 454/11: fol. 3b₇₋₈).

457 Probably a secondary borrowing from the *Tārābhaktisudhāhārāva*: 1.134cd = TBhS (1940: 180₁₇); 1.135ab = TBhS (1940: 180₁₉); 135c–136b = TBhS (1940: 180₂₂₋₂₃); 1.136cd = TBhS (1940: 181₁₁, from a *puṣpādhyāya*); 1.137 = TBhS (1940: 181₁₃₋₁₄, from a *puṣpādhyāya*). 1.138ab ≈ *Gautamīyatantra* 10.65ab.

तुलसी सर्वदा शुद्धा तथा बिल्वदलानि च ॥
सर्वदेति पञ्चदिनपर्यन्तमित्यर्थः ॥ पञ्चदिनानन्तरपर्युषितश्रवणात् ॥

॥ तथा ॥

जलजानां च पुष्पाणां बिल्वपत्रस्य चैव हि ॥ १.१३८ ॥

एषां पर्युषिताशङ्का कार्या पञ्चदिनोर्ध्वतः ॥

139b कार्या corr. : कार्यं AB : कार्यं EI.

बुकपुष्पं तु सप्तरात्रानन्तरं निर्माल्यत्वापत्तिः ॥

॥ शिवधर्मसङ्ग्रहे⁴⁵⁸ ॥

सप्तरात्रं निवेद्यस्तु बुको रुद्राय धीमता ॥ १.१३९ ॥

139c °रात्रं ABE^{et al.} : °रात्र I^{et al.}.

दिने दिने तु दातव्यं शोचयित्वा पुनः पुनः ॥

140ab दातव्यं शो° ABI^{et al.} : दातव्यं | शो° E.

सप्तरात्रमतिक्रम्य निर्माल्यत्वं प्रपद्यते ॥ १.१४० ॥

धन इथिमिथि आदिपन छाय मतेक स्वान ल्हाय तडा—थव आसनस कुतिड स्वान बस कुतिड स्वान लखस दुने कुतिड स्वान फाछिन नधाव स्वान मोल ल्ह्य धुनकाओ थम थवया स्वान स्वान जोडाव ब्राह्मण आदिपन नमस्कार याडागुल स्वान थ्वते स्वान सकल्यं देवतापनिस्के छाय मतेव ॥ लखन सिला स्वान थव आसनस कुतिड स्वान थम थंथमं बस कुतिड स्वान थ्वते स्वान सकल्यं देवतापनीस पूजास छाय मतेव—1.128c–129b—ग्वम्हन थम मोल ल्ह्य धुनकाव थमं स्वान थवयाव देवतायाके छाल अमो स्वान देवतान मकाव भस्म जुयाव—1.129c–130b—फाचिन नधावगुल स्वान नधाव छुनं मदुगुल स्वान ड्याडागुल स्वान देवताया फुसस तयागुल स्वान थ्वते स्वान ग्ववेलसं छाय मतेव—1.130c–131b—सुखुल जुयाव चोड स्वान बस जुक स्वान किल आदिपन दयाव चोड स्वान—1.131cd—ओसि जुयाव चोड स्वान प्वाल गड स्वान पेत गुल स्वा—1.132—थम होयका स्वान थमं बस कुतिड स्वान कापलस पोल चेयाव हया स्वान तुतिन थिया स्वान—1.133—थिन मल्हायागुल स्वानस स्वहल मदुगुल स्वान थ्वते स्वान सकल्यं देवतापनिस्के ग्वलन्हुं छाय मतेव—1.134ab—
+1.128b नमस्कार F₃ : नमस्कार f₁; 1.128c–129b om. f₂; सिला F₃ : सेरा F₁; थंथमं F₃ : थंथमं F₁; पूजास F₃ : पूजा F₁; 1.129c–130b अमो f₁ : ओमो F₃; ओनिव F₁ : ओनीव F₃; वनिव f₂; 1.131cd सुखुल f₁ : सुषुल F₃; 1.132 प्वाल f₁ : तुति प्वाल F₃; 1.133 चेयाव हया corr. : चयाव हया F₁F₃ : चया F₄ : चेया F₃; 1.134ab थिन F₃ : थिना F₁ : थेन f₂.

धन स्वानया विसेखन बस कुतिसेनं तेव ल्हाय तडा—बस कुतिड स्वान छु छाय मतेव | पारिजात सचरस्वान थ्व नेता बस कुतिसेनं छाय तेव—1.134cd—मेव स्वानया मुखुलं छाय मतेव | चपस्वान पलेस्वान थ्व नेताया मुखुलं छाय तेव | ब्यालपात खयलसिया हल अवलया हल—1.135—सिल्हालहल थ्वते हल सकलेड प्वाल गनसां पेतगुलसां छाय तेओ दुखन मदु—1.136ab—तुलशीहल कासिबु ब्यालपात थ्वते स्वान डान्हुतो छाय तेव | ओसि मजुव | मेवता स्वान ओसि जुलनास छाय मतेव | वसि लंखं छाय मतेओ | गंगाजल जुलडाव ओसि जुलसां तेव | तुलशी जुलनाव ब्यालपात जुलनाव वसि जुलसां डान्हुतो छाय तेव—1.136c–138b—लखस जायलपु स्वान धाको ब्यालपात थ्वति स्वान सकलें डान्हुतो ओसिया संखा मुमाल—1.138c–139b—भोकस्वान न्हसचातो ओसि जुय मफु | न्हसचातो भोकस्वान दिनंदिनं छाय तेव | न्हसचानलि ओसि जुलो | छाय मतेलो—1.139c–140—

458 Śivadharmaśāṅgraha 5.114c–115.

6 The Text

1.134cd छु f_1 : छु F_3 ; नेता f_1 : नेता F_3 ; 1.135 नेताया f_1 : नेताया F_3 ; 1.135 मतेव [... F_5 ; मतेव f_2 : तेव F_1F_3 ; खयलसिया f_1 : खयलसिया F_3 ; 1.136ab सिह्लाल° F_3F_4 : सिह्लार° F_1 ; गनसां F_3F_4 : गणसां F_1 ; 1.136c कासिबु F_1F_3 : काशिबु F_4 ; वसि F_3 : वसी F_1 : ओसि F_4 ; 1.138c–139b संखा F_4 : संका F_1F_3 ; 1.139c–140 हसचातो F_4 : हश्चातो F_1F_3 .

॥ हारीतः⁴⁵⁹ ॥

तिष्ठेद्दिनत्रयं शुष्कं पद्मामलकं तथा |

दिनैकं करवीराणि योग्यानि च तपोधने ॥ १.१४१ ॥

141c °धने ABE^{et al.} : °धन I.

पर्युषितेष्वपि मालाकारगृहे स्थितेषु न दोष इति शैवागमः⁴⁶⁰ ॥

सोन्हुतो पलेस्वान अंबरहल ओसि छाय तेओ | करवीरस्वान चछिन्हिछि ओसि मजुव-1.141- ध्वते स्वानं मलिया
छेस चोतोले ओसि मजुव | ओसि जुलसां दुखन मदु |

1.141 सोन्हुतो F_3 : साहुतो F_1 : स्वहुतो F_4 ; अंवर° F_1F_3 : अंवल° F_4 ; +1.141 ओसि जुलसां F_4 : ओसि जुरसां F_1 : अंवरहल ओसि
छाय तेओ F_3 .

॥ ध्वते महादेवयाके स्वान छायाया प्रकरण ॥

॥ इति श्रीपुष्पचिन्तामणौ प्रथमः प्रकाशः ॥ १ ॥

श्री° ABI^{et al.} : om. E.

459 Quotation not identified.

460 This commentary passage is probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 137₁₉).

॥ अथ विष्णोः ॥ नरसिंहपुराणे⁴⁶¹ ॥
 तपःशीलगुणोपेतपाले वेदस्य पारगे |
 दत्त्वा दश सुवर्णानि यत्फलं लभते नरः ॥ २.१ ॥
 तत्फलं लभते मर्त्यो हरेः कुसुमदानतः ॥
 मल्लिकामालतीजातीकेतकीलोघ्नचम्पकैः ॥ २.२ ॥
 पुन्नागनागबकुलैः पद्मैरुत्पलजातिभिः ॥
 एतैरन्यैश्च कुसुमैः प्रशस्तैरच्युतं नरः ॥ २.३ ॥
 अर्चयेद्दशस्वर्णस्य प्रत्येकं फलमाप्नुयात् ॥
 एकेन करवीरेण सितेनाप्यसितेन वा ॥ २.४ ॥
 हरिं वा हरमभ्यर्च्य न पुनस्तनयो भवेत् ॥
 5a हरमभ्य° BEI^{et al.} : हरमभ्य° A^{et al.}

थन विष्णुयाके सामान्यन स्वान छायाया फल ल्हाय तडा—तपस्वि जुव सोभाव भिड गुण दयाव चोड वेद सव थये डडम्ह ब्राह्मणयात चएछ लति लुंया ल्याखन छगुल सुवर्ण धाय थथिड जिगुल सुवर्ण दान बियान फल दको स्वान छफोल देवयाके छायांन अमलि फल लाय दु-2.1-2b- मलिस्वान मालतिस्वान जिलस्वान केतकीस्वान गुलालस्वान चपस्वान-2.2cd- छसिबु रूपस्वान बहुलस्वान पलेस्वान उफलस्वान ध्वते स्वान सकलेड विष्णुयाके छायांन स्वान छफोल छफोलस जिगुल सुवर्ण दानया फल लाक-2.3-4b- कनेहोलस्वान छफोल तोयुवं थजुल ह्याडु थजुल विष्णुयाके छायांन महादेवयाके छायांन अमोहया पुनर्जन्म मुमाल-2.4c-5b-
 2.1-2b गुण f₁ : गुल F₃; ब्राह्मण° f₁ : ब्राण° F₃; 2.2cd केतकी° f₁ : केटकी° F₃; गुलाल° F₃F₄ : गुसाल° F₁; 2.3-4b सकलेड corr. : सलेड F₁F₃ : सलेकड F₄; 2.4c-5b थजुल F₃ : थजुर F₁ : थजुले F₄.

॥ विष्णुपुराणे⁴⁶² ॥
 मालती मल्लिका चैव यूथिका चातिमुक्तकः ॥ २.५ ॥
 5d चाति° ABE^{et al.} : वाति° I.
 पाटला करवीरं च जया पावन्तिरेव च ॥
 कुब्जकस्तगरश्चैव कर्णिकारः कुरुण्ठकः ॥ २.६ ॥
 6c तगर° ABI^{et al.} : तग° E.
 चम्पको वातकः कुन्दो बाणो बर्बरमल्लिका ॥
 7b बाणो ABI^{et al.} : दाणो E.
 अशोकस्तिलकश्चम्पस्तथा चैवाटरूषकः ॥ २.७ ॥
 7c तिलकश् ABI^{et al.} : तिलकः E.
 शमी पुष्पप्रकारास्तु शुभाः केशवपूजने ॥

461 *Narasimhapurāṇa*, insertion after 57.7., cited by Hazra (1958: 265₁₋₃) from manuscripts of the *Narasimhapurāṇa*. In the PuCi it is probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 161₅₋₇; 163₃₋₆). Verse 2.4c-5b could not be identified.

462 Probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 163₁₄₋₁₉, 164₁₋₃), but in the latter the verses are attributed to the *Agnipurāṇa*.

॥ तथा ॥

पद्मान्यम्बुसमुत्थानि रक्तनीले तथोत्पले ॥ २.८ ॥

8d °नीले तथोत्पले ABE^{et al.} : नीलं तथोत्पलं I.

सितोत्पलं च कृष्णस्य दयितानि सदा नृप |

तानि पुष्पाणि देयानि विष्णवे प्रभविष्णवे ॥ २.९ ॥

मालतीस्वान मलिस्वान जिथिस्वान अतिमुक्तस्वान-2.5- पातुलस्वान जयास्वान ताकुयिस्वान तगरायस्वान लुतेस्वरस्वान कोलतस्वान-2.6- चपस्वान वातकस्वान भोयुवस्वान बलापुकबुस्वान ब्रब्रस्वान मल्लिकास्वान अस्वयस्वान हाम्लबुस्वान अतलुखसिमाया स्वान-2.7- समिलसि ह्याङ् पलेस्वान तोयु पलेस्वान ओचु उफल ह्याङ् चओल-2.8- तोयु चओल थ्वते स्वान सकल्यं विष्णुया फाछिन मतेडा भक्तिन विष्णुयाके छाय-2.9-

2.5 मलि° f₁ : मल्लि° F₃; 2.6 तगराय° f₁ : तगराज° F₃; 2.6...]स्वान लुते° F₃; ;लुतेस्वर° f₁ : लुतेसुर° F₁; 2.7 चप° f₁ : चंप° F₃; भोयुव° F₁F₃ : भोयु° f₂; वलापुकवु° F₁F₃ : वलापुक° f₂; अस्वय° F₁F₃ : अश्वय° f₂; 2.9 चओल F₃ : चओर F₁ : चवर f₂; फाछिन F₃ : फछिन F₁ : फाछिकन f₂.

॥ अथ पुष्पविशेषाणां फलानि ॥ नरसिंहपुराणे⁴⁶³ ॥

नर° ABE^{et al.} : नृ° I.

द्रोणपुष्पे तथैकस्मिन्माधवाय निवेदिते |

10a °पुष्पे E : °पुष्प AB^{et al.} : °पुष्पं I.

दत्त्वा दश सुवर्णानां यत्फलं तदवाप्नुयात् ॥ २.१० ॥

एवं पुष्पविशेषेण फलं तदधिकं नृप |

ज्ञेयं पुष्पान्तरस्यापि यथा स्यात्तन्निबोध मे ॥ २.११ ॥

11d मे ABE^{et al.} : य I.

धन स्वानया भेदतिन फल ल्हाय तडा—पातकाबुस्वान छायान विष्णुयाके जिगुल सुवर्ण दान याडाया फल लाक-2.10- थोथें स्वानया भेदतिन अदिक फल लाक अमो ल्हाय तडा-2.11-

2.10 पातका° F₁F₃F₄° F₅ : ग्वलजा° F₄° F₅; 2.11 थोथें F₃ : थ्वथ्यं f₂ : थ्वथ्वं F₁.

द्रोणपुष्पसहस्रेभ्यः खादिरं तु विशिष्यते |

खदिरपुष्पसहस्रेभ्यः शमीपुष्पं विशिष्यते ॥ २.१२ ॥

12c खदिर° ABE^{et al.} : खादिर° I; सहस्रेभ्यः EI^{et al.} : सहस्रेभ्यः AB^{et al.}.

शमीपुष्पसहस्रेभ्यो बिल्वपत्रं विशिष्यते |

बिल्वपत्रसहस्रेभ्यो बकपुष्पं विशिष्यते ॥ २.१३ ॥

बकपुष्पसहस्राद्धि नन्दावर्तं विशिष्यते |

14a वकपुष्प° BEI^{et al.} : वकपुष्पा° A.

नन्दावर्तसहस्राद्धि करवीरं विशिष्यते ॥ २.१४ ॥

करवीरसहस्राद्धि चम्पकं तु विशिष्यते |

15b चम्पकं ABE^{et al.} : चम्पकस् I.

463 *Narasimhapurāṇa*, insertion after 57.7., cited by Hazra (1958: 265₄-266₉) from manuscripts of the *Narasimhapurāṇa*. In the PuCi, the quotation is probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 161₈-163₁).

चम्पकस्य पुष्पशतादशकं पुष्पमुत्तमम् || २.१५ ||
 15c °शतादशकं AB^{I et al.} : °शतादशकं E.
 अशोकपुष्पसहस्राद्धि सेवन्तीपुष्पमुत्तमम् |
 सेवन्तीपुष्पसहस्राद्धि कुब्जकं पुष्पमुत्तमम् || २.१६ ||
 कुब्जकस्य सहस्राद्धि मालतीपुष्पमुत्तमम् |
 मालतीपुष्पसहस्राद्धि त्रिसन्ध्यापुष्पमुत्तमम् || २.१७ ||
 त्रिसन्ध्यावृत्तसहस्राद्धि त्रिसन्ध्याश्वेतमुत्तमम् |
 त्रिसन्ध्याश्वेतसहस्राद्धि कुन्दपुष्पं विशिष्यते || २.१८ ||
 कुन्दपुष्पसहस्राद्धि शतपत्रं विशिष्यते |
 शतपत्रसहस्राद्धि मल्लिकापुष्पमुत्तमम् || २.१९ ||
 मल्लिकापुष्पसहस्राद्धि जातीपुष्पं विशिष्यते |
 सर्वासां पुष्पजातीनां जातीपुष्पमिहोत्तमम् || २.२० ||
 जातीपुष्पसहस्रेण यच्छेन्मालां सुशोभनाम् |
 21a जाती° AET^{I et al.} : जाति° B^{et al.}; 21b यच्छेन् E : यच्छेत् I^{et al.} : येच्छेत् AB^{et al.}.
 विष्णवे विधिवद्भक्त्या तस्य पुण्यफलं शृणु || २.२१ ||
 कल्पकोटिसहस्राणि कल्पकोटिशतानि च |
 वसेद्विष्णुपुरे धीमान्विष्णुतुल्यपराक्रमः || २.२२ ||
 शोषाणां पुष्पजातीनां यत्फलं विधिदेशितम् |
 23b °देशितं ABE^{et al.} : °दर्शितं I.
 तत्फलस्यानुसारेण विष्णुलोके महीयते || २.२३ ||
 23c °नुसारेण AB^{et al.} : °नुसारेण E : °नुरागेण I.

पतकाबुस्वानया दोलछिदेन अदिक फल खयलसिया स्वान छायान फल लाक | खयलसिया दोलछिदेन समिलसि छायान फल लाक-2.12- समीलसिस्वानया दोलछिदेन बिल्वपत्र छायान फल लाक | ब्यालपातया दोलछिदेन वकपुष्प छायान फल लाक-2.13- वकपुष्पया दोलछिदेन तफोलस्वान छायान फल लाक | तफोस्वानया दोलछिदेन कनेहोलस्वान छायान फल लाक-2.14- कनेहोलस्वानया दोलछिदेन चपस्वान छायान फल लाक | चपस्वानया दोलछिदेन अस्वयस्वान छायान फल लाक-2.15- अस्वयस्वानया दोलछिदेन लक्ष्मीस्वान छायान फल लाक | लक्ष्मीस्वानया दोलछिदेन फल लाक ताकुयिस्वान छायान-2.16- ताकुयिस्वानया दोलछिदेन फल लाक मालतीस्वान छायान | मालतीस्वानया दोलछिदेन त्रिस्वलस्वान छायान फल लाक-2.17- त्रिस्वलस्वानया दोलछिदेन तोयु त्रिस्वलस्वान छायान फल लाक | तोयु त्रिस्वलस्वानया दोलछिदेन फल लाक भोयुवस्वान छायान-2.18- भोयुस्वानया दोलछिदेन शरछि हल दु पलेस्वान छायान फल लाक | शरछि हल दु पलेस्वानया दोलछिदेन फल लाक मल्लिकास्वान छायान-2.19- मल्लिकास्वानया दोलछिदेन फल लाक जिलस्वान छायान | जिलस्वान छायान स्वानजाति दक्रोसं जिलस्वान श्रेष्ठ जुव-2.20- अमो जिलस्वान दोलछिफोलन स्वानमाला हडाव विष्णुयाके ग्वम्हन छाल भक्तिपूर्वकनं अमोया फल कने तडा डेडो-2.21- दोलछिकल्पकोटि शरछिकल्पकोटि दया ल्याखन विष्णुव उति बल थुलाव विष्णुलोकस बसलपाव चोनीव-2.22- मेवता स्वानया फल ल्हायाव तयातिन विष्णुलोकस चोनीव-2.23-

2.12ab पातका° F₁F₃F₄^{ac}F₅ : गोलजा° F₄^{pc}, खयलसिया f₁ : खयलसिया F₃; 2.12cd खयलसिया F₃ : खयलसिया F₁ : खयलसिया स्वानया f₂; समिलसि F₁F₃ : समीलसि F₄F₅; 2.13 समीलसि° F₃F₄F₅ : समिलसिया F₁; 2.14ab दोलछि° F₃ : दोरछि° f₁; दोलछिदेन f₁ : दोलछिदेन अधिक फल F₃; छायान f₁ : यान F₃; 2.15 अस्वय° F₁F₃ : अश्वय° f₂; 2.16ab अस्वय° F₁F₃ : अश्वय° f₂; 2.16cd दोलछिदेन फल लाक F₃ : दोलछिदेन f₁; छायान F₃ : yāna F₁ : छायान फल लाक f₂; 2.17ab दोलछिदेन फल लाक F₃ : दोलछिदेन f₁; 2.17cd दोलछिदेन f₁ : दोलछिदेन फल लाक F₃; त्रिस्वल° f₁ : त्रिस्वर° F₃; छायान फल लाक f₁ : छायान F₃; 2.18ab दोलछिदेन f₁ :

6 The Text

दोलछिदेन फल लाक F_3 ; त्रिस्वल् f_1 : त्रिस्वल् F_3 (thrice); छायां फल लाक f_1 : छायां F_3 ; दोलछिदेन फल लाक F_3 : दोलछिदेन F_1 : दोलछिदे फल लाक f_2 ; 2.19 दोलछिदेन f_1 : दोलछिदेन फल लाक F_3 ; छायां फल लाक f_1 : छायां F_3 ; दोलछिदेन फल लाक F_3 : दोलछिदेन F_1 : दोलछिदे फल लाक f_2 ; 2.20 दोलछिदेन फल लाक F_3 : दोलछिदेन F_1 : दोलछिदे फल लाक f_2 ; 2.22 उति f_1 : उति F_3 ; वल f_2 : वर $F_1 F_3$.

विधिवदिति पूर्वोक्तलक्षणयुक्ता मालेत्यर्थः ॥

माले° ABI^{et al.} : माल° E.

पलाण्यपि च पुण्यानि हरिप्रीतिकराणि च |

प्रवक्ष्यामि नृपश्रेष्ठ शृणुष्व गदतो मम ॥ २.२४ ॥

24c प्रवक्ष्यामि BE^{et al.} : प्रवक्ष्यामि AI^{et al.}; 24d मम EI : ममः AB^{et al.}.

अपामार्गपत्रं पुण्यं तस्माद्दुङ्करजस्य च |

25a °पत्रं पुण्यं ABE^{et al.} : °पत्रपुषं I.

तस्माच्च खादिरं श्रेष्ठं तस्माच्च शमिपत्रकम् ॥ २.२५ ॥

दुर्वापत्रं ततः श्रेष्ठं ततोऽपि कुशपत्रकम् |

26a दुर्व्वा° ABE^{et al.} : दुर्वा° I.

तस्माद्दमनकं श्रेष्ठं ततो बिल्वस्य पत्रकम् ॥ २.२६ ॥

बिल्वपत्रादापि हरेः तुलसीपत्रमुत्तमम् ॥

27a हरेः BI^{et al.} : हरः A : हरेस् E.

एतेषां तु यथालब्धैः पत्रैश्चैवार्चयेद्द्वरिम् ॥ २.२७ ॥

27c एतेषां ABI^{et al.} : एतेयान् E; लब्धैः BEI^{et al.} : लब्धैः A.

सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ॥

28a °विनिर्मुक्तो AB^{et al.} : °विनिम्मुक्तो E : °विनिर्मुक्तो I.

थन विष्णुयाके छाया तेको स्वानया हल छाया दको ल्हाय तडा-2.24- अपामार्गहल भिमराजया हल विष्णुयाके छायां तवधङ् फल | अपामार्गया हलया सिं भिमराजया हल छायां तवधङ् फल लाक | भिमराजया हल छाया सिं खयलसिया हल छायां फल लाक | खयलसिया हलया सिं सिटू छायां फल लाक-2.25- सिटूया सिं कुशबु छायां फल लाक | कुशबुया सिं धवनस्वान छायां फल लाक | धवनस्वानया सिं ब्यालपात छायां फल लाक-2.26- ब्यालपातया सिं विष्णुया फचिं मतेडा तुलशी छायां फल लाक | थ्वते स्वानस ग्ववेलस ग्वगुलि लात अमोगुलि स्वान विष्णुयाके छाल अमोम्ह विष्णुलोकस बसलपीव-2.27-28b

2.25 हल छाया सिं $F_1 F_3$: हरया सिं f_2 ; सिटू $F_1 F_3$: सितु f_2 ; 2.26 सिटू $F_1 F_3$: सितु f_2 ; धवनस्वान छायां f_1 : धवनस्वान छायां छायां F_3 ; 2.27-28b °पातया सिं F_3 : °पाताया सिं f_2 : °पात सिं F_1 ; ग्ववेलस F_1 : गोवेलस F_3 : om. f_2 ; विष्णुयाके छाल F_5 : विष्णुयाके $F_1 F_3 F_4$.

॥ गौतमीये⁴⁶⁴ ॥

गौ° I^{et al.} : गो° ABE^{et al.}.

कमले करवीरे द्वे तुलस्यौ जातिकेतके ॥ २.२८ ॥

28c कमले ABI^{et al.} : कमल E.

464 *Gautamīyatantra* 10.61–63ab. Probably a secondary borrowing from the *Tantrasāra* (1985: 339₂₄–340₁).

नागकेशरपावन्तीकह्वारं चम्पकोत्पले ||
 नन्द्यावर्त च यूथी च मल्लिका नवमल्लिका || २.२९ ||
 कुन्दमन्दारकं चैव सौगन्धिकं च केशरम् ||
 कुरण्डाशोकसर्जानि बिल्वं च मुनिपुष्पकम् || २.३० ||
 30c कुरण्डा° AE^{et al.} : कुरुण्डा° B : कुरण्टा° I.
 पलमामलकं चैव कर्णिकारं पलाशकम् |
 एतान्यन्यानि पुष्पाणि यथालाभं निवेदयेत् || २.३१ ||
 सुरभीणि च सर्वाणि स्थलजान्यम्बुजानि च |
 32b °जान्यम्बु° ABI^{et al.} : °जान्यम्बु° E.
 एतानि पुष्पदेयानि विष्णवे प्रभविष्णवे || २.३२ ||
 32c एतानि पुष्प° A : एतानि पुष्पानि B^{et al.} : एतानि पुष्पाणि EI.

ह्याङ् पलेस्वान तोयु पलेस्वान ह्याङ् कनेहोलस्वान तोयु कनेहोलस्वान तुलशी स्यामतुलशि जिलस्वान केतकीस्वान-2.28-
 रूपस्वान पावन्तिस्वान कल्हालस्वान चपस्वान नद्यावर्तस्वान जिथिस्वान मल्लीकास्वान वनमालिस्वान-2.29- भोयुस्वान
 वकसिबुस्वान कल्हालस्वान केशरस्वान कोलतस्वान अस्वयस्वान सिसिबुस्वान ब्यालपात मुनिपुष्पस्वान-2.30- अबरहल
 लुंतेसुरस्वान लाहाबु थ्व स्वान सकलेड मेवता स्वान समयेतिन विष्णुयाके छाय-2.31- नसाक स्वान धाको थलस
 जायलपको जलस जायलपको थ्वते स्वान सकल्यं भक्तिन विष्णुयाके छाय-2.32-
 2.28 केतकी° f₁ : केतकि° F₃; 2.30 केशर° F₃ : केशल° f₁; कोलत° F₁F₃ : कोलोत° f₂; 2.31 अवर° F₁F₃ : अवल° f₂; लुंतेसुर F₁ :
 लुंगसुर° F₃ : लुतेशूल° f₂; 2.32 सकल्यं f₁ : सकल्ये° F₃.

|| वामनपुराणे⁴⁶⁵ || बलिं प्रति प्रह्लादवाक्यम् ||
 वामन° EI^{et al.} : वामण° AB^{et al.}; ह्लादवाक्यं ABE^{et al.} : प्रह्लादेनोक्तं I.
 तान्येव च प्रशस्तानि कुसुमानि महासुर |
 33a एव ABI^{et al.} : अव E^{et al.}.
 यानि स्युर्वर्णयुक्तानि रसगन्धयुतानि च || २.३३ ||
 जातीशताह्वा सुमना कुन्दचारुपुटस्तथा |
 34a सुमना EI^{et al.} : सुमनो AB^{et al.}; 34b °चारुपुट° ABE^{et al.} : °चारुयु° I.
 बाणं च चम्पकाशोकं करवीरं च यूथिका || २.३४ ||
 34c बाणं ABE^{et al.} : वाशं I.
 पारिभद्रं पाटला च बकुलं गिरिशालिनी |
 कनकं जम्बुवनजं पीतकं तगरं त्वपि || २.३५ ||
 35d तगरं त्वपि corr. ĀC 1983: 164₁₁, PuCi 1966 : तगरत्वपि AB^{et al.} : तगरान्यपि E : तगरेस्यपि I.
 एतानि हि प्रशस्तानि कुसुमान्यच्युतार्चने ||
 36a प्रशस्तानि ABI^{et al.} : प्रमस्तानि E.

465 *Vāmanapurāṇa* 68.12–16b. Probably a secondary borrowing from the *Ācāracintāmaṇi* (1983: 164₆₋₁₂).

॥ स्कन्दोक्तवैष्णवामृते⁴⁶⁶ ॥

मालतीतुलसीपद्मं केतकीमुनिपुष्पकम् ॥ २.३६ ॥

येऽर्चयन्ति जगन्नाथं ते गच्छन्ति हरेः पदम् ॥

37b हरेः I : हरेः AE^{et al.} : हरेः B.

त्रिंशद्वर्षसहस्राणि त्रिंशद्वर्षशतानि च ॥ २.३७ ॥

प्रीतो भवति दैत्यारिः कदम्बकुसुमार्चितः ॥

यथा पद्मालयं प्राप्य प्रीतो भवति माधवः ॥ २.३८ ॥

कदम्बकुसुमं दृष्ट्वा तथा प्रीणाति केशवः ॥

सकृत्कदम्बपुष्पेण हेलया हरिरर्चितः ॥ २.३९ ॥

सप्तजन्मानि देवर्षे तस्य लक्ष्मीर्न दूरगा ॥

40b लक्ष्मीर्न BEI^{et al.} : लक्ष्मी न A; दूरगा EI : दूरगा: AB^{et al.}.

कदम्बपुष्पनिकरं यः करोति शिरोपरि ॥ २.४० ॥

40d शिरोपरि ABE^{et al.} : शिवोपरि I.

केशवस्य महाप्राज्ञो गोसहस्रफलं लभेत् ॥

उन भिड स्वान धाको नसाक स्वान धाको विष्णुयाके छाय प्रसस्त-2.33- जिलस्वान भोयुस्वान बलापुकबु चपस्वान अस्वयस्वान कनेहोलस्वान जिथिस्वान-2.34- निपस्वान पाटुलस्वान बहुलस्वान दुधरस्वान इयिव तगलायस्वान-2.35- थ्वते स्वान सकल्यं विष्णुयाके छाय फाचिन प्रसस्त जुव-2.36ab- विष्णुयाके कदम्बस्वान छायान सुयदोलव स्वशलव दंया ल्याखन अमोम्हयाके विष्णु प्रसन्न जुयु-2.37c-38b- लक्ष्मी लाडाव विष्णुया आनन्द जुवर्थे कदम्बस्वान विष्णुया फचिनं आनन्द जुव -2.38c-39b- विष्णुयाके ग्वम्हन कदम्बस्वान छफोल छाल आमोम्ह न्हस जत्मतो अनेग संपत्ति दयाव चोनीव-2.39c-40b- महादेवयाके विष्णुयाके ग्वम्हन पूर्ण याडाव छाल अमोम्हन दोलछि सा दान याडा फल लाक-2.40c-41b-

2.34 चप° f₁ : चप° F₃; अस्वय° F₁F₃ : अश्वय° f₂; 2.35 पाटुल° F₁F₃ : पातुल° f₂; तगलाय° f₁ : तगराज° F₃; 2.36 सकल्यं f₁ : सकल्यं F₃; फाचिन f₁ : फचिनं F₃; 2.38c-39b लाडाव F₁ : डाव F₃ : राडाओ f₂; 2.39c-40b जत्मतो f₁ : जन्मतो F₃; अनेग f₁ : अनेक F₃; 2.40c-41b ग्वम्हन f₁ : गोह्वणं F₃; अमोम्हन f₁ : अमोम्हनं F₃.

॥ तथा ॥

मालतीमालया विष्णुः पूजितो येन कार्तिके ॥ २.४१ ॥

कपिलाशतदानस्य लभते फलमुत्तमम् ॥

मल्लिकाकुसुमैर्देवं वसन्ते गरुडध्वजम् ॥ २.४२ ॥

योऽर्चयेत्परया भक्त्या दहेत्पापं त्रिधार्जितम् ॥

दमनेनापि देवेशं संप्राप्ते मधुमाधवे ॥ २.४३ ॥

कपिलाशतदानस्य अर्चनाल्लभते फलम् ॥

केतकीपत्रेणैकेन पूजितो गरुडध्वजः ॥ २.४४ ॥

44c °पत्रे° EI : °पत्र° AB^{et al.}.

466 *Vaiṣṇavāmṛtasaroddhāra*, parts of chapters 5 and 7 (text in A. Zotter 2013: appendix B 2). The text is a collection of puranic quotations on ritual practice for Vaiṣṇavas. In the *Vaiṣṇavāmṛta* the passages cited here is attributed to the *Skandapurāṇa*, hence the qualification *skandokta*^o.

- समाः सहस्रं सुप्रीतो भवते मधुसूदनः ॥
 45a सहस्रं BEI^{et al.} : सहस्र A.
- मुनिपुष्पकृतां मालां येऽर्चयन्ति जनार्दनम् ॥ २.४५ ॥
 देवेन्द्रोऽपि मुनिश्रेष्ठ करोति करसम्पुटम् ॥
 यः पुनः पाटलापुष्पैर्वसन्ते गरुडध्वजम् ॥ २.४६ ॥
 46c पाटला^o AEI^{et al.} : पाटला^o B^{et al.}.
- अर्चयेत्परया भक्त्या मुक्तियोगी भवेद्धि सः ॥
 47b मुक्तियोगी ABE^{et al.} : मुक्तिभागी I.
- बहुलाशोककुसुमैर्येऽर्चयन्ति जगत्पतिम् ॥ २.४७ ॥
 47c बहुला^o AB^{et al.} : वकुला^o EI; 47d ख्ये AEI^{et al.} : ख्यो B.
- विशोकास्ते भविष्यन्ति यावच्चन्द्रदिवाकरौ ॥
 48a ते ABE^{et al.} : तु I.
- येऽर्चयन्ति जलाभ्यक्षं करवीरैः सितासितैः ॥ २.४८ ॥
 चतुर्युगाणि विप्रेन्द्र प्रीतो भवति माधवः ॥
 49a विप्रेन्द्र AEI^{et al.} : विपेन्द्र B; 49b प्रीतो भवति माधवः E : विप्रो भवति मानवः ABI^{et al.}.
- मञ्जर्या सहकारस्य केशवोपरि सर्वदा ॥ २.४९ ॥
 येऽर्चयन्ति महाभागाः गोकोटिफलभागिनः ॥
 50a ^oभागाः ABI^{ac, et al.} : ^oभागा EI^{PC}.
- दुर्वाङ्कुरैर्हर्यस्तु पूजाकाले प्रयच्छति ॥ २.५० ॥
 50c दुर्वा^o ABE^{et al.} : दुर्वा^o I; हर्यस्तु BEI^{et al.} : हर्यस्तु A.
- पूजाफलं शतगुणं संयगाप्रोति मानवः ॥
 शमीपल्लैस्तु यो देवं पूजयत्यसुरद्विषम् ॥ २.५१ ॥
 51d पूजय^o EI : पूजये^o AB^{et al.}.
- यममार्गं महाघोरं निस्तीर्णस्तेन नारद ॥
 52a ^oमार्गं BEI^{et al.} : ^oमार्गं A^{et al.}; 52b निस्तीर्णस् BEI^{et al.} : विस्तीर्णस् A.
- वर्षाकाले तु देवेशं कुसुमैश्चम्पकोद्भवैः ॥ २.५२ ॥
 52c देवेशं AI^{et al.} : देवेश B : देवशं E.
- येऽर्चयन्ति न ते मर्त्याः संसारेण पुनर्भवाः ॥
 कुम्भीपुष्पेण देवर्षे येऽर्चयन्ति जनार्दनम् ॥ २.५३ ॥
 53d जना^o ABE^{et al.} : जजना^o I.
- सुवर्णपरमात्मस्य लभन्ते तत्फलं मुने ॥
 54b लभन्ते corr. : लभते mss.
- सुवर्णकेतकीपुष्पं यच्छन्ति च जनार्दने ॥ २.५४ ॥
 54d जनार्दने ABE^{et al.} : जनार्दने I^{et al.}.
- कोटिजन्मार्जितं पापं दहते गरुडध्वजः ॥
 कुङ्कुमारुणपद्माभ्यां गन्धाभ्यां शतपत्रिकां ॥ २.५५ ॥
 2.55d ^oशतपत्रिकां corr. *Vaiṣṇavāmṛta* : ^oशतपत्रिका mss.
- यो ददाति जगन्नाथे श्वेतद्वीपे वसेच्चिरम् ॥
 56a ^oनाथे ABE^{et al.} : ^oनाथं I.

6 The Text

यत्फलं सर्वपुष्पेषु पुष्पपत्रेषु नारद ॥ २.५६ ॥

तुलसीदलमालेण प्राप्यते केशवार्चनात् ॥

दृष्टा स्पृष्टा तथा ध्याता कीर्तिता नमिता स्तुता ॥ २.५७ ॥

57c दृष्टा EI^{et al.} : दृष्टा AB; स्पृष्टा BEI^{et al.} : स्पृष्टा A; 57d स्तुता E : स्तुते ABI^{et al.}.

रोपिता सिञ्चिता नित्यं पूजिता तुलसी शुभा ॥

58b शुभा EI : शुभा: AB^{et al.}.

रोपिता तुलसी यावत्कुरुते मूलविस्तरम् ॥ २.५८ ॥

58d कुरुते ABI^{et al.} : कुरुत E.

तावद्युगसहस्राणि तनोति सुकृतं मुने ॥

रोपिता तुलसी पुम्भिर्वर्धते वसुधातले ॥ २.५९ ॥

कुलं तेषां तु ये जाता ये भविष्यन्ति ये गताः ।

60b जाता corr. *Vaiṣṇavāmṛta* : याता mss.

कल्पायुतशतं साग्रं ते वसन्ति हरेर्गृहम् ॥ २.६० ॥

60c कल्पायुतशतं BE^{et al.} : कल्पायुगं A : कपायुतं शतं I.

विष्णुयाके ग्वम्हन कार्तिकलास जिलस्वानया माला छाल अमोम्हन शरछि कपिल दान याडा फल लाक-2.41c-42b-
वसन्तस ग्वम्हन विष्णुयाके मल्लिकास्वान छाल अमोम्हया मनवचकर्मन जायलपको पाप क्षय जुयु-2.42c-43b-
चैत्र वैशाखस ग्वम्हन विष्णुयाके धवनस्वान छाल अमोम्हन शरछि कपिला दान याडाया फल लाक-2.43c-44b-
ग्वम्हन केतकीस्वानया हल छ हल छाल अमोम्ह खडाव दोलछिदतो विष्णु लसतायाव चोनिव-2.44c-45b-
विष्णुयाके ग्वम्हन मुनिपुष्पन हाडा स्वानया माला छाल अमोम्हयाके इन्द्रनं सुद्धा बिनति याय मालिओ-2.45c-
46b- विष्णुयाके ग्वम्हन भक्तिने पातुलस्वान छाल अमोम्ह परमयोगि जुयुव-2.46c-47b- विष्णुयाके ग्वम्हन
अस्वयस्वान छाल अमोम्ह चन्द्रसूर्य्य दतोले दुखन कय मद्दु-2.47c-48b- विष्णुयाके ग्वम्हन ह्याडु कनेहोलस्वान तोयु
कनेहोलस्वान छाल अमोम्ह मनुष्य पेगुल जुगसं ब्राह्मण जुयाव चोनिव-2.48c-49b- ग्वम्हन विष्णुयाके अपबु सदां
छाल अमोम्हन कोटि सा दान बिया फल लाक-2.49c-50b- ग्वम्हन विष्णुयाके सितु छाल पूजाकालस अमोम्हन
शरछिपोल पूजा याडा फल लाक-2.50c-51b- ग्वम्हन विष्णुयाके समीलसिया स्वान छाल अमोम्हयात यमया भय
मद्दु-2.51c-52b- ग्वम्हन वरषाकालस विष्णुयाके चपस्वान छाल अमोम्हयात पुनर्जर्म मुमाल-2.52c-53b-
ग्वम्हन विष्णुयाके कुम्भीपुष्प छायिव अमोम्हन सुवर्णपलछि दान याडाया फल लायिव-2.53c-54b- ग्वम्हन
विष्णुयाके सुवर्ण केतकीस्वान छाल अमोम्हया कोटि जन्मन मुडाव तया पाप फुयिओ-2.54c-55b- ग्वम्हन
केशलीस थुडाव शरछि हल दु पलेस्वान छाल विष्णुयाके छाल अमोम्ह ताकालं श्वेतद्विपस बसलपीव-2.55c-56b-
स्वानजात दको छायान फल दको छाय तेको हल छायान फल लाको थ्वते फल सकल्यं तुलशीया छ हल विष्णुयाके
छायान फल लाक-2.56c-57b- तुलशि स्वयान थियान ध्यान याडान भोक पुयान नाम कायान स्तुति याडान तुलशी
पियान लख बियान पूजा याडान-2.57c-58b- पियाव तया तुलशीया हाया कचामोचा आदिपन विस्तार दको अमो
ल्याखन छगुलि छगुलिसं दोलछि दोलछिथासया ल्याखन थ्वलितो थ्वम्हया मंगल जुयिव-2.58c-59b- ग्वम्हन
तुलशी पियाव बाधरपयकल थ्वम्हया कुलस पूर्वपुरुष जायलपको लिमोल जायलपीव जुको थ्वपीन सकल्यं जि-दोलकल्प
शरछिथास थ्वते दंया ल्याखन थ्वम्ह मनुष्य वयकुण्ठस बसलपीव-2.59c-60-

2.41c-42b ग्वम्हन f₁ : गोह्वानं F₃; अमोह्वानं f₁ : अमोह्वानं F₃; शरछि F₁ : शतछि F₃; शलछि f₂; कपिल f₁ : कपिल सा F₃; 2.42c-43b
ग्वम्हन f₁ : गोह्वानं F₃; 2.44c-45b ग्वम्हन f₁ : गोह्वानं F₃; केतकी° f₁ : केतकि° F₃; दोलछिदतो f₁ : दोलक्षिदतो F₃; लसतायाव f₁ :
लसतायाडा F₃; 2.45c-46b ग्वम्हन f₁ : गोह्वानं F₃; इन्द्रनं F₁ : इन्द्रनं f₂ : इन्द्रयाके F₃; 2.46c-47b परमयोगि f₂ : परयोगि F₃ :
पलयोगि F₃; 2.47c-48b अस्वय° F₁F₃ : अश्वय° f₂; 2.48c-49b ग्वम्हन f₁ : गोह्वानं F₃; पेगुल f₁ : पेगु F₃; चोनिव f₁ : योनिव
F₃; 2.49c-50b ग्वम्हन f₁ : गोह्वानं F₃; सदां F₃ : सदां F₁ : सदाड f₂; अमोह्वानं f₁ : अमोह्वानं F₃; 2.51c-52b ग्वम्हन f₁ : गोह्वानं F₃;

समीलसिया F₁F₃ ; शमीलशिया f₂; 2.53c-54b ग्वह्वान f₁ : गोह्वान F₃; अमोह्वान f₁ : अमोह्वान F₃; लायिव F₁ : लायीव f₂ : लाक F₃; 2.54c-55b ग्वह्वान f₁ : गोह्वान F₃; केतकी° F₁F₃ : केतकि° f₂; फुयिओ F₃ : फुयिओः F₁ : फुयु f₂; 2.55c-56b ग्वह्वान f₁ : गोह्वान F₃; केशली° F₁F₃ : केशरि° f₂; 2.56c-57b छायान f₁ : छायान F₃; सकल्यं f₁ : सकल्यं F₃; 2.57c-58b तुलशि F₁F₃ : तुलशी f₂; स्वयान f₁ : स्वयान F₃; थियान f₁ : थियान F₃; ध्यान याडान f₁ : ध्यान याडान F₃; पुयान f₁ : पुयान F₃; कायान f₁ : कायान F₃; स्तुति याडान f₁ : स्तुति याडान F₃; पियान F₁ : पियान F₃; पेयान f₂; वियान f₂ : पियान F₁ : वियान F₃; पूजा याडान : f₂ : पूजा याडाव F₁ : पूजा याडानं थासय F₃; 2.59c-60 ग्वह्वान f₁ : गोह्वान F₃; वाधर° F₃F₄ : वाधल° F₅ : चाधन° F₁; जायलपकों F₃ : जालयपकों F₁ : जायलपकों f₂; जायलपीव F₁ : जालयपपीव F₃ : जायरपिव f₂; शरच्छि f₁ : शतच्छि F₃; वयकुण्ठस f₁ : वयकुण्ठस F₃.

॥ अथ निषिद्धानि ॥ गौतमीये⁴⁶⁷ ॥

गौ° I^{et al.} : गो° ABE^{et al.}.

न रक्तचन्दनं जातु गृहीयाद्रक्तपुष्पकम् |

61a °चन्दनं जातुः corr. TBhS : °चन्दनं यातु ABE^{et al.} : °करवीरन्तु I.

बिल्वपत्रैस्तत्प्रसूनैर्नार्चयेद्देवकीसुतम् ॥ २.६१ ॥

61c °पत्रैस् EI^{et al.} : °पत्रैः AB^{et al.}; प्रसूनैर् ABE^{et al.} : प्रसूनै I.

शुष्कैस्तु नार्चयेद्विष्णुं पुष्पैः पत्रैः फलैरपि |

स्नात्वानीतैः पर्युषितैर्याचितैः कृष्णवर्णकैः ॥ २.६२ ॥

62c °नीतैः E : °नीतैर् ABI^{et al.}; 62d °वर्णकैः ABI^{et al.} : °वर्णपुष्पकैः E.

रक्तपुष्पकैरित्यनुक्तरक्तपुष्परम् ॥ अन्यथा रक्तकरवीरनिषेधापत्तेः ॥ बिल्वपत्रैरिति गोपालमूर्तिपरम् ॥

देवकीसुतमिति विशेषश्रवणात् ॥

°पुष्पकैर् ABI^{et al.} : °पुष्पैर् E; °नुक्तरक्त° ABE^{et al.} : °मुक्त° I.

धन विष्णुयाके निषिद्ध जुयाओ चोड छाय मतेको स्वानया खं ल्हाय तडा—विष्णुयाके रक्तचन्दन छाय मतेव ब्यालपात ब्यालया बु ध्वते विष्णुयाके छाय मतेव-2.61- सुखुल स्वान सुखुल सि धाको सुखुल हल धाको थम मोल ल्हुयाव थ्वया स्वान ओसि जुयाव चोड स्वान धाको फोडाव हया स्वान धाको हाकु उन स्वान धाको ध्वते सकल्यं विष्णुयाके छाय मतेव-2.62- ह्याडु स्वान थिना मल्हाडागुलि स्वानस थुय | ह्याडु स्वान मात्रसं ल्हालसा कनेहोलस्वान निषिद्ध जुयिव | थथेन थिन ल्हाको बाहिकन | ब्यालपात छाय मतेव धायागुल गोपालया मूर्त्तिस थुय | नसाक स्वान धाको सकल्यं छाय तेव केतकीस्वान तोलताव अमो केतकीस्वानं नरसिंहया मूर्त्तिस जोको छाय तेव | वकसिबु अलकपात दुधरस्वान सिमलसिबु कुदलबु-2.63- वैविभीकित्तीकस्वान ध्वते स्वान विष्णुयाके छाय मतेव निताजात केटकी नरसिंहयाके छाय तेव-2.64- सिमलसि मलिस्वान अलकपात लुतेसुरस्वान ध्वते स्वाननं केग्वलनं विष्णुयाके छाय मतेव⁴⁶⁸-2.65-

2.62 सुखुल सि f₁ : सुषुल सि F₃; उन स्वान f₁ : उन स्वां F₃; सकल्यं f₁ : सकल्यं F₃; +2.62 थिना f₁ : थिन F₃; ब्यालपात f₁ : व्यात F₃;

2.63 केतकी° F₁F₃ : केटकी° f₂; अलकपात f₂ : अलकपाट F₁F₃; दुधर° F₃F₅ : दुधल° F₁ : दुधुर° F₄; कुदलबु F₁F₃ : कुण्डलबु f₂;

2.65 सिमलसि F₁F₃ : सिमलसिया वु f₂; मलि° F₁F₃ : मल्लि° f₂; लुतेसुर° F₁F₃ : लुतेशूल° f₂; केग्वलनं F₁ : केगोलनं F₃ : केग्वरनं f₂.

विष्णुपूजायां नरसिंहपुराणे बिल्वपत्राभिधानाच्च ॥

467 Probably a secondary borrowing from the *Tārābhaktisudhārṇava* (1940: 180₉₋₁₂); 2.61 ≈ *Gautamīyatantra* 31.37.

468 The Newari text already goes up to 2.65. In group f the transmission of the Sanskrit text leaps to the next topic (flowers for the sun, PuCi 2.66) leaving out the following lines; for an analysis see pp. 151–152.

6 The Text

॥ वामनपुराणे⁴⁶⁹ ॥

वामन° BEI^{et al.} : वामण° A.

सुरभीणि तथान्यानि वर्जयित्वा तु केतकीम् |

केतकीनिषेधो नरसिंहं विहायेति रत्नाकरः ॥ निषिद्धविहितमित्याचारचिन्तामणिकारः⁴⁷⁰ ॥ वस्तुतस्तु केतकीनिषेधो

नरसिंहस्यैव ॥

°निषेधो ABE^{et al.} : °निषेधान् I (twice); नरसिंहस्यैव AE^{et al.} : नरसिंहस्य B : नरसिंहस्य च I.

॥ तथा चोक्तम्पुष्पमालायाम्⁴⁷¹ ॥

चोक्तं पुष्प° BI^{et al.} : चोक्तं ॥ पुष्प° AE.

मन्दारमर्कधुस्तूरं शाल्मली काञ्चनारजम् ॥ २.६३ ॥

निषिद्धं विष्णुपूजायां पुष्पं वैभीतकं तथा |

64b वैभीतकं ABI^{et al.} : वैभीतिकं E.

नरसिंहस्य पूजायां निषिद्धं केतकीद्वयम् ॥ २.६४ ॥

॥ कार्तिकमाहात्म्ये⁴⁷² ॥

शिरीषोन्मत्तगिरिजमल्लिकाशाल्मलीभवैः |

अर्कजैः कर्णिकारैश्च विष्णुर्नार्च्यस्तथाक्षतैः ॥ २.६५ ॥

॥ अथ सूर्यस्य ॥ भविष्यपुराणे⁴⁷³ ॥

दश दत्त्वा सुवर्णानां निष्कानां लभते फलम् |

66b निष्कानां I : निःकामां A^{et al.} : निःकानां BE^{et al.}.

करवीरे नृपैकस्मिन्काय विनिवेदयेत् ॥ २.६६ ॥

66c नृपै° BI^{et al.} : नृपे AE; 66d °कस्मिन्काय AB^{et al.} : °कस्मिन्नकाय EI^{et al.}; विनिवेदयेत् ABI^{et al.} : विनिवेदिते E.

लभते तत्फलं वीर यथाह भगवान्रविः ॥

67b भगवान् E^{et al.} : भगवन् AB^{et al.} : मगवात् I.

भक्त्या पूजयते योऽर्कमर्कपुष्पैः समाहितः ॥ २.६७ ॥

67cd योऽर्कमर्क° ABI^{et al.} : योऽर्कं मर्कं E.

तेजसा सोऽर्कसङ्काशो ह्यर्केण सह मोदते ॥

जवापुष्पसहस्रेभ्यः पद्ममेकं विशिष्यते ॥ २.६८ ॥

वीर पद्मसहस्रेभ्यो बुकपुष्पं विशिष्यते |

69b बुक° BEI^{et al.} : वक° A.

469 *Vāmanapurāṇa* 68.16cd. Probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 164₁₃).

470 *Ācārācintāmaṇi* (1983: 165₂₋₃): *varjayitveti ketakīkusumanīṣedho narasiṃhamūrṭiṃ viḥāyeti ratnākaraḥ | vihitaniṣiddham idam ity anye.*

471 *Puṣpamālā*, verses 20, 21cd (text in A. Zotter 2013: appendix B 2).

472 Quotation not identified.

473 *Bhaviṣyapurāṇa* 1.163.57c–72b. Probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 141₉₋₂₃; 142₆₋₈).

बुकपुष्पसहस्रेभ्यः कुशपुष्पं विशिष्यते ॥ २.६९ ॥
 69c बुक्° BEI^{et al.} : वक्° A; 69d om. E.
 कुशपुष्पसहस्रेभ्यः शमीपुष्पं विशिष्यते |
 70a om. E.
 शमीपुष्पसहस्रेभ्यः प्रशस्तं नीलमुत्पलम् ॥ २.७० ॥
 नीलोत्पलसहस्रेण नीलोत्पलशतेन च |
 रक्तैश्च करवीरैश्च यस्तु पूजयते रविम् ॥ २.७१ ॥
 71d रविं BEI^{et al.} : रवि A.
 कल्पकोटिसहस्राणि कल्पकोटिशतानि च |
 वसेदर्कपुरे श्रीमानर्कतुल्यपराक्रमः ॥ २.७२ ॥
 केशकीटविपन्नानि त्यजेदुपहतानि च |
 73a केशकीट° E^{et al.} : केशकीट° AB : केतकी तु I; 73b त्यजेद् BEI^{et al.} : त्यजद् A.
 मुकुलैर्नार्चयेद्भानुमपक्वं न निवेदयेत् ॥ २.७३ ॥
 73c मुकुलैर् ABI^{et al.} : मुकुलै E^{et al.}.
 अलाभे पुष्पजातीनां पत्नाप्यपि निवेदयेत् |
 पत्नाणामप्यलाभे तु भक्त्या भवति पूजितम् ॥ २.७४ ॥

॥ तथा⁴⁷⁴ ॥

मल्लिका मालती चैव दुर्वाशोकातिमुक्तकः |
 75b दुर्वा° ABE^{et al.} : दुर्वा° I.
 पाटला करवीरं च जया पावन्तिरेव च ॥ २.७५ ॥
 75d जया ABE^{et al.} : जपा I; पावन्तिर् BEI^{et al.} : पवन्तिर् A.
 कुब्जकस्तगरं चैव कर्णिकारकुरुण्ठकः |
 चम्पको वालकः कुन्दो बाणो बर्बरमल्लिका ॥ २.७६ ॥
 76d वाणो ABE^{et al.} : वासो I.
 अशोकस्तिलको लोध्रस्तथा चैवाटरुषकः |
 शतपत्त्राणि चान्यानि बकुलश्च विशेषतः ॥ २.७७ ॥
 अगस्त्यं किंशुकं तद्वत्पूजायां भास्करस्य च |
 78a अगस्त्यं BEI^{et al.} : अतस्त्यं A.
 बिल्वपत्रं शमीपत्रं पत्रं भृङ्गरजस्य च ॥ २.७८ ॥
 तमालपत्रं च हरेः सदैव तपनप्रियम् ॥
 79a हरेः BEI^{et al.} : हरः A; 79b तपनप्रियम् corr. : तपनप्रियः mss.
 तुलसी कालतुलसी तथा रक्तं च चन्दनम् ॥ २.७९ ॥
 केतकीपत्रपुष्पं च सद्यस्तृष्टिकरं रवेः ॥
 80b रवेः EI^{et al.} : रवे AB^{et al.}.
 येषां न प्रतिषेधोऽस्ति गन्धवर्णान्वितानि च ॥ २.८० ॥
 80c येषां ABE^{et al.} : एषां I.

474 *Bhaviṣyapurāṇa*, here probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 142₁₉-143_{5, 10-11}).

6 The Text

तानि पुष्पाणि देयानि भानवे लोकभानवे ||

81a पुष्पाणि देयानि E : पुष्पानि A^{ac} : पुष्पानि चान्यानि / देयानि A^{pc} : पुष्पादेयानि B : पुष्पाणि यो दद्यात् I.

थन सूर्ययाके स्वान छाय तेको ल्हाय तडा—गोम्हन सूर्ययाके कनेहोलस्वान छफोल छाल जिगुल सूवर्ण दान याडा फल लायिव-2.66- धक सूर्यन थम ल्हाल | ग्वम्हन भक्तिपूर्वकन सूर्ययाके अलकपातस्वान छायिव-2.67- अमोम्ह सूर्यव उति तेज थुलाव सूर्यव नापं चोन वनीव | जितफोलस्वानया दोलछिदेन पलेस्वान छायान फल लाक-2.68- पलेस्वानया दोलछिदेन भोकस्वान छायान फल लाक | भोकस्वानया दोलछिदेन कुसया बु छायान फल लाक-2.69- कुसया बुया दोलछिदेन समिलसि छायान फल लाक | समिलसेया दोलछिदेन उफलस्वान छायान फल लाक-2.70- हनोंकं शरछि ह्याडु कनेहोलस्वानन ग्वम्हसेन सूर्यया पूजा यात-2.71- अमोम्ह दोलछिकल्पकोटि दंया ल्याखन सूर्यव उति पराक्रम थुलाव सूर्यलोकस बसलपीव-2.72- संगु दयाव चोड सेडाव चोड इथिमिथि जुयाव चोड मुखुलि जुयाव चोड थ्वते स्वान सकल्यं सूर्ययाके छाय मतेव-2.73- स्वान मदतसा हलं छाय तेव हलं मदतसा भक्तिन पूजा याय-2.74- मल्लिकास्वान जिलस्वान सितु अस्वयस्वान अतिमुक्तस्वान पातुलस्वान कनेहोलस्वान जयास्वान-2.75- ताकुयिस्वान तगलायस्वान लुतेसुरस्वान कोलतस्वान चपस्वान चालबु भोयुस्वान बलापुकबु बहुलस्वान मल्लिकास्वान-2.76- अस्वयस्वान हाम्लबु लालबु अतलुखसिमाया स्वान शरछि हल दु पलेस्वान बहुलस्वान-2.77- कासिबु लाहाबु थ्वते स्वान सकल्यं सूर्यया पूजास छाय | ब्यालपात समिलसिया हल भिमराजया हल-2.78- सिन्हालहल थ्वते हल विष्णुयाके प्रसस्त | सूर्ययाके फाचिन प्रसस्त जुव | तुलशी स्यामतुलशी रक्तचन्दन-2.79- केतकीस्वान हल थ्वते छायान तत्कारणं सूर्य प्रसन्न जुयुव | निषिद्ध मजुयागुल स्वान धाको नसाक स्वान धाको उन भिड स्वान धाको-2.80- थ्वते सकल्यं सूर्ययाके छाय-2.81ab-

2.66 गोह्वन f_2 : ग्वह्वन F_1 : गोह्वन F_3 ; छाल F_1 : छाल छायान F_3 ; छायान f_2 ; याडा f_1 : याडाया F_3 ; 2.67 ग्वह्वन f_1 : गोह्वन F_3 ; अलकपात^o F_3 : अलपाट^o F_1 : अलकपात^o f_2 ; 2.68 अमोम्ह सूर्य्य[... F_3 ; उति f_1 : उति F_3 ; 2.69 कुस F_1F_3 : कुस^o F_4 ; 2.70 कुसया बुया F_1 : कुशया बुया F_4 : कुसबुया F_3 ; समिलसि F_3 : समीसि F_1 : समीलसि F_4 ; समि^o F_1F_3 : समी^o F_4 ; दोलछिदेन f_1 : दोलछिदेन फल लाक F_3 ; छायान फल लाक f_1 : छायान F_3 ; 2.71 कनेहोल^o F_1F_3 : कनेहोर^o F_4 ; 2.72 ल्याखन f_1 : ल्याखनं F_3 ; उति f_1 : उति F_3 ; थुलाव F_3 : थुराव F_1 : थुराओ F_4 ; 2.75 अस्वय^o F_1F_3 : अश्वय^o F_4 ; कनेहोल^o F_1F_3 : कनेहोर^o F_4 ; 2.76 ताकुयि^o f_1 : ताकुइ^o F_3 ; तगलाय^o F_1 : तगराज^o F_3 : तगराय^o F_4 ; 2.76 from कोलत^o up to 2.77 अस्वयस्वान om. F_3 ; वलापुकबु F_1 : वलापुकस्वान F_4 ; वहुल^o F_1 : वहुर^o F_4 ; 2.77 अस्वय^o F_1 : अश्वय^o F_4 ; लालवु F_3F_4 : लाहावु F_1 ; °सिमाया स्वान F_1F_3 : °सिमाया बु F_4 ; शरछि f_1 : शतछि F_3 ; 2.78 सकल्यं F_3 : सकल्ये F_1 : सकल्यं F_4 ; समि^o F_1F_3 : शमी^o F_4 ; 2.79 प्रसस्त f_1 : प्रस्त F_3 ; फाचिन f_1 : फचिनं F_3 ; 2.80 केतकीस्वान हल F_1 : केटकिया स्वानं हलं F_3 : केतकीस्वानया हल F_4 ; °कारनं F_4 : °कालं F_1 : °कालनं F_3 ; निषिद्ध f_1 : निषिद्ध F_3 ; 2.81ab सकल्यं F_1 : सकल्ये F_3 : सकल्यं F_4 .

|| पुष्पमालायाम्⁴⁷⁵ ||

जातीकुन्दशमीकुशेशयकुशाशोकं बकं किंशुकं

पुन्नागरं करवीरचम्पकजवासेफालिकाकुब्जकम् || २.८१ ||

81c °कुन्द^o E : °कुण्ड^o ABI^{et al.}; वकं AB^{et al.} : वुकं EI

वासन्ती शतपत्रिका विचकिलं मम्लानमर्काह्वयं

सीताम्लातकनागकेशरबकं पुष्पं रवेः शस्यते ||

82a विचकिलं मम्लानम् ABE^{et al.} : विचकितं मम्लानम् I; 82b °आम्लातक^o E : °आम्लातक^o ABI^{et al.}.

475 *Puṣpamālā*, verses 1–2 (text in A. Zotter 2013: appendix B 2).

लोभ्रं कैरवमुत्पलं च सकलं सिंहास्यकं पाटला

यूथी कुड्ढुमकर्णिकारतिलकं बाणं कदम्बं जया || २.८२ ||

82c कैरवम् corr. PuMāl, PuCi 1966; कैवरम् BEI^{et al.}; कैवरम् A; सिंहास्यकं AEI^{et al.}; सिंहास्यकं B;

82d बाणं ABE^{et al.}; बाणं I; जया ABE^{et al.}; जया I.

काशं केशरकेतकीमरुबकं द्रोणं तिसन्ध्याह्वयं

पुष्पं शस्तमिदं च पूजनविधौ सर्वं सहस्रार्चिषः ||

83a मरुबकं BEI^{et al.}; मरुबकं A.

जीलस्वान भोयुस्वान समीलसि पलेस्वान कुशबु अस्वयस्वान बकपुष्प लाहाबु छसिबु कनेहोलस्वान चपस्वान जितफोलस्वान पालिजात ताकुयिस्वान-2.81- नसाक स्वान शतपलेस्वान बलापुकबु अलकपात इयु अपबु रूपस्वान थ्वते स्वान सूर्ययाके छाय प्रसस्त जुव | गुलालस्वान चवलस्वान उफलस्वान सिघातकबु पातुलस्वान जिथिस्वान फुलकुंकुम लुतेसुलस्वान हामलबु बलापुकबु कदम्बस्वान जितफोलस्वान-2.82- कासिबु केशरि मलिस्वान पतकाबु तिश्चरस्वान दुधरस्वान | थ्वते स्वान सकल्यं सूर्य पूजा याय फचिनं प्रसस्त जुव-2.83ab-

2.81 अस्वय° F₁F₃; अश्वय° F₄; ताकुयि° f₁; ताकुइ° F₃; 2.82 फुलकुंकुम f₁; फुलकुंकु F₃; लुतेसुल° f₁; लुतेशूल° F₄; हामलवु f₁; हामलवु F₄; कदम्ब° F₄; कम्ब° F₁F₃; 2.83ab केशरि f₁; केशरी F₃; तिश्चर° f₁; तिश्चर° F₄.

|| अथ कालविशेषः || भविष्ये⁴⁷⁶ ||

मुकुलानि कदम्बानि रात्रौ देयानि भानवे || २.८३ ||

दिवा शेषाणि पुष्पाणि दिवा रात्रौ च मल्लिका ||

|| अथ निषिद्धानि || तलैव⁴⁷⁷ ||

कृष्णलोन्मत्तकं काञ्ची तथा न गिरिकर्णिका || २.८४ ||

84c °मत्तकं ABI^{et al.}; °मत्तं E; 84d तथा ABE^{et al.}; तथो I.

न कण्ठकारिकापुष्पं तथान्यद्गन्धवर्जितम् |

85a कण्ठ° AB^{et al.}; कण्ठ° EI; 85b तथान्यद् EI^{et al.}; तथान्यत् AB^{et al.}; ...] न्दवर्जितं F₅.

न चाम्लाटकजैः पुष्पैर्चनीयो दिवाकरः || २.८५ ||

85c पुष्पैर् BEI^{et al.}; पुष्पैः A.

|| यामले⁴⁷⁸ ||

नाक्षतैरर्चयेद्विष्णुं न तुलस्या विनायकम् |

न दुर्वया यजेदुर्गा बिल्वपत्तैर्दिवाकरम् || २.८६ ||

86c दुर्वया ABE^{et al.}; दूर्वया I; यजेद् ABI^{et al.}; यजे E; दुर्गा ABE^{et al.}; दुर्गा I^{et al.}.

476 *Bhaviṣyapurāṇa* 1.163.68c-69a. Probably a secondary borrowing from the *Ācāracintāmaṇi* (1983: 142₁₅₋₁₆).

477 *Bhaviṣyapurāṇa*, probably a secondary borrowing from the *Ācāracintāmaṇi* (1983: 143₇₋₉).

478 Probably a secondary borrowing from the *Tantrasāra* (1985: 339₁₉₋₂₀).

॥ शातातपीये⁴⁷⁹ ॥

शिवे विवर्जयेत्कुन्दमुन्मत्तं च तथा हरेः |

87a शिवे ABE^{et al.} : शिवं I.

न दुर्वया यजेद्गुर्गा सूर्यस्य तगरं तथा ॥ २.८७ ॥

॥ तगरनिषेधो वनतगरीयविषयमित्याचारचिन्तामणिकारः⁴⁸⁰ ॥ निषिद्धविहितमिति केचित् ॥

निषिद्धविहितं सूर्ये तगरं कण्ठकारिकेति वचनात्⁴⁸¹ |

88a निषिद्ध° A : निषिद्ध BEI^{et al.}; सूर्ये ABE^{et al.} : सूर्य I; 88b कण्ठ° AB^{et al.} : कण्ठ° EI.

थन सूर्ययाके निषिद्ध जुको स्वानया खं ल्हाय तडा—हाकु दुधरस्वान कांचिस्वान गुया लुतेसुलस्वान-2.84cd-
कंतकिलबु न मदु स्वान धाको अबलदासीबु थ्वते स्वान सूर्ययाके छाय मतेव-2.85- केग्वलन विष्णुयाके पूजा याय
मतेओ तुलशीन गणेसपूजा याय मतेओ सितुन दुर्गापूजा याय मतेव ब्यालपातन सूर्यपूजा याय मतेव-2.86- महादेवयाके
भोयुस्वान छाय मतेओ विष्णुयाके दुधरस्वान छाय मतेव सूर्ययाके गुया तगरायस्वान छाय मतेव-2.87- हरीस्वान
सूर्ययाके छाय मतेव | चवलस्वान सूर्ययाके छाय मतेव-2.88cd- जितफोलस्वान मंगलयाके छाय | चपस्वान बुधयाके
छाय | शतपलेस्वान बृहस्पतियाके छाय | जिलिस्वान शुक्रयाके छाय-2.89- मलिस्वान शनिश्चरयाके छाय | भोयुस्वान
राहुयाके छाय | शान्तिकर्मस केतुयाके नाना स्वान छाय-2.90-⁴⁸²

2.84cd लुतेसुल° F₁F₃ : लुशुल° F₄ : लुतेशुल° F₅; 2.85 कंतकिलबु F₃F₄F₅ : कंतकिस्वान F₁; अबलदासीबु F₁ : अवरदासीबु F₃ :
अवलसासिबु f₂; 2.86 केग्वलन F₁ : केगोलनं F₃ : केगोर f₂; तुलशीन F₁ : तुलशीनं F₃ : तुलशी f₂; °पातन f₁ : °पातनं F₃; 2.87 भोयु°
F₁F₃ : भोयु° f₂; मतेओ f₁ : मतेव F₃; 2.88cd हरी° F₁F₃ : हरि° f₂; चवल° F₁F₃ : चवर° f₂; 2.89 जिलि° F₃ : जिलि° F₁ : जिरि° f₂.

॥ अथ ग्रहाणाम् ॥ भविष्ये⁴⁸³ ॥

हयारिकुसुमैः सूर्यं कुमुदैश्चन्द्रमर्चयेत् ॥ २.८८ ॥

क्षितिजं तु जवापुष्पैः चम्पकेन तु सोमजम् ॥

89a °पुष्पैः AB^{et al.} : °पुष्पैश् EI.

शतपलैर्गुरुः पूज्यो जातिपुष्पैस्तु भार्गवः ॥ २.८९ ॥

89c पूज्यो AEI^{et al.} : पुज्यो B^{et al.}; 89d जाति° ABE^{et al.} : जाती° I.

मल्लिकाकुसुमैः पङ्कः कुन्दपुष्पैर्विधुन्तुदः |

केतवो विविधैः पुष्पैः शान्तिकालेषु सर्वदा ॥ २.९० ॥

॥ अथ श्राद्धस्य ॥ विष्णुपुराणे⁴⁸⁴ ॥

श्राद्धस्य ABE^{et al.} : श्राद्धे I.

तुलसीशतपलं च भृङ्गराजं च चम्पकम् |

तगरं मारुतं चैव पितृणां मोक्षदायकाः ॥ २.९१ ॥

91c तगरं BEI^{et al.} : तकरं A^{et al.}; 91d °दायकाः ABI^{et al.} : दायकः E.

479 Probably a secondary borrowing from the *Ācāracintāmaṇi* (1983: 144₁₋₂).

480 *Ācāracintāmaṇi* 1983: 144₃.

481 This line appears more often in flower texts, e.g. *Puṣpamālā*, verse 4cd (text in A. Zotter 2013: appendix B 2).

482 The Newari text already goes up to 2.88b–90.

483 Quotation not identified.

484 Quotation not identified.

॥ पुष्पमालायाम्⁴⁸⁵ ॥

माधवीतगरकुन्दकुब्जकं यूथिकाजलजचम्पकोत्पलम् |

कैरवं च शतपत्रिका तथा श्राद्धकर्मणि शुभं तुलस्यपि ॥ २.९२ ॥

92a कैरवं EI^{et al.} : कैवरं AB; शतपत्रिका BI^{et al.} : शतपत्रिकान् AE^{et al.}; 92b अपि I : अति ABE^{et al.}.

थन पितृगणयात छाय तेको स्वान ल्हाय तडा—तुलशी शरछि हल दु पलेस्वान भिमराज चपस्वान तगराय ध्वते स्वान सकल्ये पितृगणयात श्राद्धस छायायान मोक्ष लाक-2.91- वसन्तस्वान तगलाय भोयुस्वान ताकुइस्वान जिथिस्वान लखस जायलपको स्वान सकल्यं चपस्वान उफलस्वान ध्वते स्वान श्राद्धकालस छायायान शुभ जुयुव-2.92- -2.91 तडा f₁ : तेडा F₃; 2.91 शरछि हल F₁ : शतछि हल F₃ : शरछि हर f₂; तगराय F₁ : तगराज F₃ : om. f₂; धते स्वान F₃ : स्वान F₁ : ध्वते f₂; 2.92 तगलाय F₁F₃ : तगराय f₂; ताकुइ° F₃f₂ : ताकुयि° F₁.

॥ अथ निषिद्धानि तलैव ॥

उक्तेतरं लोहितमप्रशस्तं मन्दारमर्कोद्भवभान्तिके च |

शुक्लेतरं गन्धविहीनमुग्रगन्धं च पुष्पं न हितं पितृभ्यः ॥ २.९३ ॥

93d हितं EI^{et al.} : हितं AB.

थन श्राद्धस निषिद्ध जुको ल्हाय तडा—थेन ल्हाकोन ब्यागल जुको ह्याडु जुको छसिबु अलकपात तोइव उन वा उन बाहिकन स्वान धाको फाछिं नधाव स्वान धाको ध्वते स्वान सकल्यं पितृगणयाके छाय मतेव-2.93-

॥ इति श्रीपुष्पचिन्तामणौ द्वितीयप्रकाशः ॥ २ ॥

द्वितीय° AB^{et al.} : द्वितीयः EI.

485 *Puṣpamālā*, verses 24, 26 (text in A Zotter 2013: appendix B 2).

6 The Text

॥ अथ दुर्गायाः ॥ देवीपुराणे⁴⁸⁶ ॥

दुर्गायाः AEI^{et al.} ; दुर्गाया B.

पुष्पैररण्यसम्भूतैः पलैर्वा गिरिसम्भवैः |

अपर्युषितनिश्छिद्रैः प्रोक्षितैर्जन्तुवर्जितैः ॥ ३.१ ॥

1d प्रोक्षितैर् BEI^{et al.} ; प्रोक्षतैर् A^{et al.} ; 1d °वर्जितैः ABI^{et al.} ; °वर्जितैः E.

आत्मारामोद्भवैर्वापि भक्त्या सम्पूजयेच्छिवाम् ॥

ऋतुकालोद्भवैः पुष्पैर्मल्लिकाजातिकुब्जकैः ॥ ३.२ ॥

2c पुष्पैर् BI^{et al.} ; पुष्पैर् A ; पुष्पै E.

सितरक्तैश्च नीलैश्च तथा पद्मैश्च पाण्डुरैः ॥

3b पाण्डुरैः I ; पाण्डुरैः ABE^{et al.}.

किंशुकैस्तगैश्चैव अकुरुण्टकचम्पकैः ॥ ३.३ ॥

3d अकुरुण्टक° ABE^{et al.} ; अकुरुण्टक° I^{et al.}.

बकुलैश्चैव मन्दारैः कुन्दपुष्पैः टिरीटकैः ॥

4b °पुष्पैः E^{et al.} ; °पुष्पै ABI^{et al.}.

करवीरार्कपुष्पैश्च शैशिपैश्चापराजितैः ॥ ३.४ ॥

4d शैशिपैश् ABE^{et al.} ; शिशपैश् I.

सितरक्तैस्तथा पीतैः कृष्णैश्चैव चतुर्विधैः ॥

5a पीतैः AEI^{et al.} ; पीतै B^{et al.}.

धुस्तूरकातिमुक्तैश्च बन्धूकागस्त्यसम्भवैः ॥ ३.५ ॥

5c धुस्तूर° AB^{et al.} ; धुस्तूर° E ; धुस्तूर° I ; 5d बन्धूका° AE^{et al.} ; वन्धुका° BI^{et al.}.

दमनैः सिन्धुवारैश्च सुरभीमरुबकैस्तथा ॥

6b °मरुबकैस् ABI^{et al.} ; °मरुबकैस् E.

लताभिर्ब्रह्मवृक्षस्य दुर्वाङ्कुरैश्च कोमलैः ॥ ३.६ ॥

6d दुर्वा° ABE^{et al.} ; दुर्वा° I.

मञ्जरीभिः कुशानां च बिल्वपत्तैः सुशोभनैः |

धान्यानां सर्वपत्तैश्च पुष्पैश्चैव प्रपूजयेत् ॥ ३.७ ॥

अलाभेन तु पुष्पाणां पत्ताण्यपि निवेदयेत् |

पत्ताणामप्यलाभे तु फलान्यपि निवेदयेत् ॥ ३.८ ॥

फलानामप्यलाभे तु तृणगुल्मीषधीरपि |

9b °गुल्मीषधीर् ABI^{et al.} ; °गुल्मीषधीर् E^{pc.}.

औषधीनामलाभे तु भक्त्या भवति पूजनम् ॥ ३.९ ॥

9c औषधीनाम् ABE^{et al.} ; औषधीनाम् I^{et al.}.

गुस जायलपु स्वान हल ओसि मजुव स्वान प्वाल मगड स्वान किल मदु स्वान-3.1- थव केवस जायलपु स्वान थ्वते स्वान भक्तिन दुर्गा पूजा याय | ऋतुऋतुस जायलपु स्वान मल्लिकास्वान जिलस्वान ताकुडस्वा-3.2- चवलस्वान ह्याङ्गु चवलस्वान उफलस्वान पलेस्वान लाहाबु तगलाय कोलतस्वान चपस्वान-3.3- बहुलस्वान वकसिबु भोयुस्वान कनेहोलस्वान अलकपात सिसिया स्वान अपल्हातस्वान-3.4- तोयु ह्याङ्गु इयिव हाकु पेताजात दुधरस्वान

486 *Devipurāṇa* 123.8c-9, 21-22. In the consulted edition of the *Devipurāṇa* only the first three lines and verses 8 to 9 are traceable. Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 12₅-13₄).

अतिमुक्तस्वान सितफोलस्वान अगस्तस्वान-3.5- धवनस्वान बोसेघालि नसाकगुल मलुवकस्वान ब्रह्मवृक्षया गुखि सितु-3.6- कुशया बु ब्यालपात वाया जात दकोया हल थ्वते सकल्यं दुर्गायाके छाय तेव-3.7- स्वान गनं मदतडाओ हलं छाय तेव | हलं मदतडाव सिं छाय-3.8- सि मदतडाव घास गुखि वासल छाय | वासलं मदतडाव भक्तिन पूजा याय-3.9- थलस जायलपको जलस जायलपको नसाक स्वान धाको भक्तिन छालडाव जेन काया धक दुर्गान आग्या दयकल-3.10- मल्लिकास्वान उफलस्वान पलेस्वान समिलसि वकसिबु चपस्वान अस्वयस्वान लुतेशूलस्वान पातकाबु-3.11- कनेहोलस्वान जितफोलस्वान कुंकुमस्वान रूपस्वान थ्वते स्वान भक्तिपूर्वकन गोमहन चण्डिकायाके छाल अमोमहन कामना धाको लाडाव दुर्गाया सेवक जुयाओ चोनीओ-3.12-13-⁴⁸⁷

3.1 मगड F₃F₄F₅ : मग F₁; 3.2 भक्तिन f₁ : भक्तिन F₃; ताकुइ F₃f₂ : ताकुयि F₁; 3.3 ह्याडु चवल° F₁ : ह्याडु चओल° F₃ : ह्याडु चवर° f₂; उफल° f₁ : उफोल° F₃; तगलाय F₁F₃ : तगराय f₂; कोलत° F₁F₃ : क्लत° f₂; चप° f₁ : चंप° F₃; 3.4 अलकपात F₁F₃F₄ : अलकपात F₃; 3.6 बोसेघालि F₁F₃ : बोसिंघारि f₂; 3.8 मदतडाओ f₂ : मदतनाओ F₃ : मदनाओ F₁; हलं छाय F₅ : हलं छाय F₁F₃F₄; 3.9 मदतडाव F₃ : मदडाव F₁ : मदतडाओ f₂ (twice); 3.10 ...] यलपको नसाक F₆; 3.11 उफल° F₁F₄F₅ : उफोल° F₃F₆; समिलसि F₁F₃F₆ : समिलसि f₂; चप° f₁ : चंप° F₃; अस्वय° F₁F₃F₆ : अश्वय° f₂; 3.12-13 कुंकुम° f₂ : कुंकुम° F₁F₃F₆; °पूर्वकन f₁ : °पूर्वकन F₃; गोहान f₂ : ग्वहान F₁F₆; गोहानं F₃; अमोहान f₁ : अमोहानं F₃; °चोनीओ F₃ : °चोनीव F₁F₆; °चोनीओ F₂.

॥ भविष्यपुराणे⁴⁸⁸ ॥

सुरभीणि च सर्वाणि स्थलजान्यम्बुजान्यपि |
गृह्णामि शिरसा नित्यं यो मे भक्त्या प्रयच्छति ॥ ३.१० ॥

॥ अथ पुष्पविशेषाणां फलानि⁴⁸⁹ ॥

मल्लिकामुत्पलं पद्मं शमीपुन्नागचम्पकम् |
अशोकं कर्णिकारं च द्रोणपुष्पं विशेषतः ॥ ३.११ ॥
करवीरं जवापुष्पं कुङ्कुमं नागकेशरम् |
यः प्रयच्छति पुण्यार्थं पुष्पाण्येतानि भारत ॥ ३.१२ ॥
12a पुण्यार्थं ABE^{et al.} : पूजार्थं I.
चण्डिकायै नरश्रेष्ठ श्रद्धाभक्तिसमन्वितः |
13a चण्डिकायै AE^{et al.} : चण्डिकाये B : चण्डिकां यो I.
स कामानखिलान्प्राप्य दुर्गायानुचरो भवेत् ॥ ३.१३ ॥
13d दुर्गाया° ABI^{et al.} : दुर्गास्या° E^{pc}.

॥ तथा⁴⁹⁰ ॥

पुन्नागश्चम्पकः कुन्दो यूथिका नवमल्लिका |
तगरार्जुनमल्ली च बृहती शतपत्रिका ॥ ३.१४ ॥
14c °रार्जुन° ABE^{et al.} : °राश्वेव I.

487 The Newari text already covers 3.10-13.

488 Quotation not identified.

489 Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 92₁₉₋₂₅; attributed to *Bhaviṣyapurāṇa*) or *Ācāracintāmaṇi* (1983: 148₁₃₋₁₈, attributed to *Bhaviṣyapurāṇa*).

490 Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 93₅₋₁₀; attributed to *Devīpurāṇa*). The verses are found in the edition of the *Devīpurāṇa* (123.13c-15) as well.

6 The Text

तथा कुमुदकह्लारबिल्वपाटलमालती |
जवाविचकिलाशोकरवतनीलोत्पलानि च || ३.१५ ||
दमनो मरुपत्नश्च शतपुण्यविवर्धये ||
16a दमनो ABE^{et al.} : दमना I.

|| तथा⁴⁹¹ ||
सुगन्धिगन्धपुष्पैस्तु पूजयेद्यस्तु चण्डिकाम् || ३.१६ ||
मुक्तिभिर्मालया वापि सोऽश्वमेधफलं लभेत् ||
17b सो ABE^{et al.} : सा I; लभेत् E^{et al.} : भवेत् ABI^{et al.}.

छसिबु चपस्वान भोयुस्वान जिथिस्वान वनमालिस्वान तगरायस्वान अजुलस्वान कण्ठकिलबु तफोलस्वान-3.14-
चवलस्वान कल्हालस्वान ब्यालपात पातुलस्वान जिलस्वान जितफोलस्वान विचकिलबु अस्वयस्वान ह्याङ्कु उफलस्वान
ओचु उफल-3.15- धवनस्वान मरुबलस्वान शतपुष्पस्वान थ्वते स्वान सकलेनं माला हृडाव नसाक स्वान धाकोनं
चण्डिकायाके छायायान अश्वमेध याडाया फल लाक-3.16-17b-

3.14 कण्ठ° f₂ : कथ° F₁F₃F₆; 3.15 चवल° F₃f₂ : चवर° F₁F₆; कल्हाल° F₁F₃F₄F₅ : कल्हाल° F₆; अस्वय° F₃ : अश्वय° F₁F₆ : अश्वय°
f₂; ओचु उफल F₁F₃F₆ : ओचु उफलस्वान f₂; 3.16-17b मरुबल° F₁F₃F₆ : मलुव° f₂; सकलेनं F₃ : सकल्येनं F₁F₆ : सकल्येनं f₂.

|| मालालक्षणमाह || महाकालसंहितायाम्⁴⁹² ||
एकजातीयकैः पुष्पैः भिन्नजातीयकैरपि || ३.१७ ||
17c [... A; पुष्पैः A₁B^{et al.} : पुष्पैर् E^{et al.}.
माला तथैकवर्णा स्याद्भिन्नवर्णापि वा प्रिये |
18a स्याद् A₁E^{et al.} : स्या B^{et al.}.
सा पुनस्त्रिविधा ज्ञेया परिणाहवशेन तु || ३.१८ ||
18d परिणाह° A₁BE^{et al.} : योरिणाह° I.
पतेद्द्वयपर्यन्तं या माला मोदशालिनी |
19a पतेद् A₁BE^{et al.} : पयद् I.
रैक्षिका सा परिज्ञेया सर्वावरतया स्थिता || ३.१९ ||
19d °तया A₁BE^{et al.} : °तयो I.
अधोवलम्बिनी नाभेः कौसुमी या स्रगुच्यते |
20a नाभेः A₁BE^{et al.} : नाभः I; 20b °स्रग् A₁BE^{et al.} : °प्रग् I.
साधारणी परिज्ञेया मध्यमा पूर्वतोऽधिका || ३.२० ||
20c साधारणी A₁BE^{et al.} : साधोवली I.
आगुल्फसंसिनी या तु पादपद्मोपरि स्थिता |
21b पाद° BE^{et al.} : याद° A₁.

491 Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 96₄₋₅; no ascription; in the excerpt from the DBhT attributed to *Bhaviṣyapurāṇa*; see A. Zotter 2013: appendix B 2).

492 *Mahākālasaṃhitā, Guhyakālīkhaṇḍa* 6.360c-368.

वनमालेति विख्याता सर्वाभ्यः स्रग्भ्य उत्तमा ॥ ३.२१ ॥
 कश्चिद्विशेषोऽत्रापि तमपि व्याहरामि ते |
 22a विशेषोऽत्रापि A₁E : विशेषमत्रापि BI^{et al.}.
 करवीरैर्जवापुष्पैर्बकैर्दमनकैरपि ॥ ३.२२ ॥
 नीलोत्पलैः सरसिजैर्लवङ्गैर्नागकेशरैः |
 जातिभिर्मालतीभिश्च मल्लिकाचम्पकादिभिः ॥ ३.२३ ॥
 रचिता या भवेयुर्हि स्रजः परमशोभनाः |
 मालाभ्योऽन्याभ्य एतास्तु देव्याः प्रीतिप्रदायिकाः ॥ ३.२४ ॥
 अतोऽन्येषु प्रसूनेषु तिष्ठत्सु वरवर्णिनि |
 अमीभिः कुसुमैस्तासां ग्रथने यत्नमाचरेत् ॥ ३.२५ ॥
 25c तासां A₁BE^{et al.} : माल्यं I; 25d यत्नम् A₁I^{et al.} : यत्नम् BE.

थन मालाया लक्षण ल्हाय तडा—छताजातं स्वाननं हडायातं माला धाय नाना जातं स्वाननं हडायातं माला धाय अमो माला सोता प्रकारं धायाओ तथा दु-3.17c-18- गलपोतं निस्यं पुरुतो थेडयातं वैक्षिका धाय-3.19- गलपोतं निस्यं तेफुनं क्राहा वव मालाया नाम कौसुमिका धाय-3.20- गलपोतं निस्यं तुतिपारितो थेड स्वानमालाया नाम वनमाला धाय-3.21- थन स्वानया भेदतिन हडा मालाया भेद दु | अमो ल्हाय तडा | कनेहोलस्वान जितफोलस्वान बकपुष्प धवनस्वान-3.22- ओचु उफल पलेस्वान लवंडस्वान रूपस्वान जिलस्वान 1मालतीस्वान मल्लिकास्वान चपस्वान-3.23- थ्वते स्वाननं हाडा माला चण्डिकायाके छायान फाछिन प्रसन्न जुड्व-3.24- थ्वते स्वाननं हडा माला जोको फाचिन प्रसस्त जुव-3.25-

3.17c-18 छताजातं f₁ : छताजातया F₃; 3.19 पुरुतो F₃ : पुलतो F₁F₆ : पुरितो f₂; 3.20 निस्यं F₁F₆ : निस्यं F₃ : निसे f₂; तेफुनं f₁ : तेफुनं F₃; मालाया नाम F₁F₆ : मालाया नाम मालाया नाम F₃ : माला यातं f₂; 3.21 निस्यं F₁F₆ : निस्यं F₃ : निसे f₂; तुतिपारितो F₁F₆ : तुतिपालितो F₃ : तुतिपालतो f₂; 3.23 रूपस्वान corr. : लुपस्वान f; 3.24 थ्वते स्वाननं F₁F₆ : थोते स्वाननं थोते स्वाननं F₃ : थ्वते स्वाननं f₂; फाछिन f₁ : फचिन F₃; 3.25 फाचिन f₁ : फचिन F₃.

॥ अथ पुष्पविशेषमालाफलानि ॥ भविष्यपुराणे⁴⁹³ ॥

°पुराणे A₁BI^{et al.} : °राणे E.

बकपुष्पस्रजोभिस्तु पूजयेद्यस्तु चण्डिकाम् |
 वाजपेयस्य यज्ञस्य फलं विन्दन्ति मानवाः ॥ ३.२६ ॥
 26d विन्दन्ति A₁^{et al.} : विन्दति BEI; मानवाः A₁BI^{et al.} : मानवः E.

॥ द्रोणपुष्पस्य ॥ तलैव ॥

द्रोणपुष्पस्रजोभिस्तु पूजयेद्यस्तु चण्डिकाम् |
 राजसूयफलं प्राप्य शक्रलोके महीयते ॥ ३.२७ ॥

493 Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 95₇₋₂₄, 96₂₃₋₉₇, 11).

6 The Text

॥ शमीपुष्पस्य ॥

शमीपुष्पस्रजोभिस्तु आर्या सम्पूज्य श्रद्धया ।

28b श्रद्धया A₁BE^{et al.} : सर्वदा I.

गोसहस्रफलं प्राप्य विष्णुलोके महीयते ॥ ३.२८ ॥

आर्या दुर्गा ॥

॥ तथा ॥ कुशपुष्पस्य ॥

पूजयित्वा तु राजेन्द्र श्रद्धया विधिवन्नृप ।

29a राजेन्द्र BEI^{et al.} : राजेन्द्रे A₁.

कुशपुष्पस्रजोभिस्तु पितृलोके महीयते ॥ ३.२९ ॥

॥ बिल्वपत्रमालाद्वयस्य ॥

मालाद्वयेन सम्पूज्य दुर्गादेवीं नराधिप ।

30b दुर्गा^o A₁BE^{et al.} : दुर्गा^o I.

बिल्वपत्रस्य पत्राणां राजसूयफलं लभेत् ॥ ३.३० ॥

30d राज^o A₁BE^{et al.} : राज^o E.

॥ तथा ॥

नीलोत्पलस्रजोभिस्तु पूजयेद्यस्तु चण्डिकाम् ।

31b चण्डिकां BEI^{et al.} : चण्डिकं A₁.

वाजपेयफलं प्राप्य रुद्रलोके महीयते ॥ ३.३१ ॥

॥ तथा ॥

नीलोत्पलसहस्रेण यो मालां सम्प्रयच्छति ।

चण्डिकायै नरश्रेष्ठ तस्य पुण्यफलं शृणु ॥ ३.३२ ॥

वर्षकोटिसहस्राणि वर्षकोटिशतानि च ।

दुर्गायानुचरो भूत्वा रुद्रलोके स मोदते ॥ ३.३३ ॥

॥ कालिकापुराणे⁴⁹⁴ ॥

बिल्वपत्रैरखण्डैर्यः सकृद्देवीं प्रपूजयेत् ।

34b प्रपूजयेत् BEI^{et al.} : प्रपूयेत् A₁.

स गोलक्षफलं प्राप्य दुर्गायानुचरो भवेत् ॥ ३.३४ ॥

34d ...] भवेत् A.

॥ अन्यत्रापि⁴⁹⁵ ॥

सर्वतो बिल्वपत्रस्य देव्याः प्रीतिकरं परम् ॥

35b परं BEI^{et al.} : परम् A.

494 Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 93₂₄₋₂₅; attributed to *Devīpurāṇa*).

495 *Kālikāpurāṇa* 69.71ab. Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 93₂₀; attributed to *Kālikāpurāṇa*) and mistakenly attributed.

थन स्वानया विशेषया फल ल्हाय तडा—बकपुष्पन स्वानमाला हडाव ग्वम्हन चण्डिकायाके छाल अमोम्हन वायपेययज्ञया फल लायिव-3.26- पतकाबु ग्वम्हन चण्डिकायाके छाल अमोम्ह राजश्वियज्ञ याडाया फल लाडाव इन्द्रलोकस चोन वनिव-3.27- समिरसिया स्वानमाला हडाव ग्वम्हन चण्डिकायाके छाल अमोम्हन सा दोलछि दान याडा फल लाडाव विष्णुलोकस वसलपाव चोन वनिओ-3.28- कुशपुष्पया स्वानमाला हडाव ग्वम्हन चण्डिकायाके छाल अमोम्ह पितृलोकस बसलपाव चोनिव-3.29- ब्यालपातया स्वानमाला निमाल हडाव ग्वम्हसेनं चण्डिकायाके छाल अमोम्ह राजश्वियज्ञ याडाया फल लाक-3.30- ओचु उफलस्वानन माला हडाव ग्वम्हसेन चण्डिकायाके छाल अमोम्ह वाजपेजज्ञ याडा फल लाडाव शिवलोकस बसलपाव चोन वनिव-3.31- ओचु उफलस्वान दोलछिफोलन स्वानमाला हडाव ग्वम्हन चण्डिकायाके छाल अमोम्हया फल कने तडा डेडो-3.32- दोलछिकोटि दं शलछिकोटि दंया ल्याखन दुर्गाया सेवक जुयाव शिवलोकस चोनिव-3.33- त्रिशूल जुयाव चोड पेत मगुल थथिड ब्यालपात ग्वम्हन चण्डिकायाके छपोल छाल अमोम्ह लकछि सा दान याडा फल लाडाव दुर्गाया सेवक जुयाव चोनिव-3.34-

3.26 ग्वहान f_1 : गोहानं F_3 ; अमोहान f_1 : अमोहान F_3 ; यज्ञया F_3 ; जज्ञया f_1 ; 3.27 ग्वहान f_1 : गोहानं F_3 ; 3.28 समिरसिया $F_1F_3F_6$: समीलसिया f_2 ; ग्वहान f_1 : गोहानं F_3 ; अमोहान f_1 : अमोहान F_3 ; 3.29 कुशपुष्पया $F_1F_3F_6$: कुशवु f_2 ; ग्वहान f_1 : गोहानं F_3 ; अमोहान f_1 : अमोण वायपेय यज्ञया फल लायिव || पतकाबु गोहानं चण्डिकायाके छाल अमोहानं राजश्वियज्ञ याडाया फल लाडाव इन्द्रलोकस चोन वनिव || समिरसिया स्वान माला हडाव गोहानं चण्डिकायाके छाल अमोहान सा दोलछि दान याडा फल लाडाव विष्णुलोकस वसलपाव चोन वनिव || कुशपुष्पया स्वान माला हडाव गोहानं चण्डिकायाके छाल अमोहान F_3 ; 3.30 ग्वहानसेनं f_2 : ग्वहानसेन F_1F_6 : गोहानसेनं F_3 ; चण्डिकायाके छाल f_1 : छाल चण्डिकायाके F_3 ; 3.31 °स्वानन f_1 : °स्वाननं F_3 ; ग्वहानसेन f_1 : गोहानसेनं F_3 ; वाज[...]डाव शिव° F_6 ; 3.23 ओचु $F_1F_3F_6$: ओचु f_2 ; °माला F_5 : °माल F_3F_4 : °मालमाला F_1F_6 ; ग्वहान f_1 : गोहानं F_3 ; 3.33 °कोटि दं $F_1F_3F_6$: कोटी दं f_2 ; शलछि f_1 : शतछि F_3 ; कोटि दंया $F_1F_3F_6$: कोटी दया f_2 ; 3.34 ग्वहान f_1 : गोहानं F_3 ; छपोल छाल F_1F_6 : छाल छपोल F_3 : छाल f_2 .

|| अथ प्रतिमासि पुष्पार्चनविधानम् || देवीपुराणे⁴⁹⁶ ||

वैशाखे मासि कर्तव्या पूजा पाटलया सदा || ३.३५ ||

सर्वान्कामानवाप्नोति ज्येष्ठे पद्मार्चनैः सदा |

36a सर्वान् ABI^{et al.} : सर्वान E; 36b °मार्चनैः BEI^{et al.} : °मार्चनैः A.

आशाढे बिल्वकह्वारविहितं लभते फलम् || ३.३६ ||

नवमालिकया पूजा नभोमासि महाफला |

कदम्बैश्चम्पकैरेवं नभस्ये सर्वकामदा || ३.३७ ||

पूजा पङ्कजमालत्या ईषेऽभ्युदयदायिनी |

38b °मालत्या AI^{et al.} : °मालभ्या BE^{et al.}; ईषे AEI : इषे B^{et al.}.

शतपलिकया पूजा कार्तिके सार्वकामिकी || ३.३८ ||

38d °कामिकी AB^{et al.} : °कामिकी B^{pc} : °कामिके I.

मार्गे नीलोत्पलैः पूजा पौषे तु कुब्जकैः सदा |

माघे तु कुन्दकुसुमैर्मरुबकेण तु फाल्गुणे || ३.३९ ||

शतपलैस्तथा चैले यः कुर्यात्सुरसत्तम |

लभते सर्वविज्ञानं सर्वदानफलं लभेत् || ३.४० ||

496 *Devīpurāṇa* 62.1–5. Probably a secondary borrowing from the *Ācāracintāmaṇi* (1983: 155₂₃–156₉).

6 The Text

॥ अथ कालाः ॥ भविष्यपुराणे⁴⁹⁷ ॥

कदम्बैरर्चयेद्बालौ मल्लिकामुभयोस्तथा |

41a रालौ BI^{et al.} : आलौ AE^{et al.}.

दिवा शेषाणि पुष्पाणि यथालाभं प्रपूजयेत् ॥ ३.४१ ॥

थन लापतिं स्वानया भेदतिन फल ल्हाय तडा—वैशाखलास पातुलस्वान दुर्गायाके छायान संपूर्ण कामना लायिव-3.35-
ज्येष्ठलास पलेस्वान छायान संपूर्ण कामना लायिव | आषाढलास ब्यालपात कल्हालस्वान छायान जोग्यतिन फल
लाय दु-3.36- गुणलास वनमालिस्वान छायान तवधङ्ग फल लाक | एनलान चपस्वान छायान संपूर्ण कामना लाय
दु-3.37- आश्विनलास पलेस्वान स्वानमाल निमाल छायान उदय जुयिव | कार्तिकलास शरछि हल दु पलेस्वान
छायान संपूर्ण कामना लायुव-3.38- मार्गशिरलास उफोल छाय | पौषलास ताकुयिस्वान छाय | माघलास भोयुस्वान
छाय | फाल्गुणलास मरुबकस्वान छाय-3.39- चैत्रलास शतछि हल दु पलेस्वान छाय | सर्वज्ञ जुयाव संपूर्ण दान
याडा फल लायुव-3.40-

3.35 वैशाख° F₆; वैशाष° F₁F₃f₂; छायान f₁; छायान F₃; 3.36 छायान सं° f₁; छायान सं° F₃; छायान जोग्य° f₁; छायान जोग्य° F₃;
जोग्य[... F₆; 3.37 ...]लिस्वान F₆; चपस्वान छाय[... F₆; 3.38 ...] आश्विन° F₆; शरछि F₁F₃; शतछि f₂F₆; छायान f₁; छायान F₃;
3.39 °शिर° F₁F₆; °शिल° F₃; °शील° f₂; उफोल F₁F₃F₆; उफलस्वान f₂; ताकुयि° F₁F₃F₆; ताकुइ° f₂; मरुबक° F₁F₃F₆; मरुव°
f₂; छाय f₁; छाये F₃; 3.40 पलेस्वान F₁F₃F₅F₆; तफोलस्वान (marginal gloss) पलेस्वान F₄; छाय f₁; छाये F₃.

थन स्वान छाययात समय ल्हाय तडा—कदम्बस्वान दुर्गायाके चान्हस छाय | मलिस्वान सुथ छाय संध्याकालसं छाय |
संध्याकालसं होको स्वान चान्हस छाय-3.41-

3.41 दुर्गायाके चाहस F₃; दुर्गायाके चानस F₁F₆; चाहस दुर्गायाके f₂; सुथ f₂; सुथ F₁; सुथ F₃F₆; संध्याकालसं छाय संध्याकालस
F₃; सुंध्याकारसं छाय संध्याकाल F₁; संध्याकालसं छाय संध्याकाल F₆; संध्याकालसं छाय मलिस्वान संध्याकालस F₄; संध्याकालस F₅;
स्वान चा[... F₆.

॥ अथ निषिद्धानि ॥ मत्स्यसूक्ते⁴⁹⁸ ॥

महालक्ष्म्यास्तु तुलसी झिण्डिका काञ्चनं तथा |

न दुर्वया यजेद्दुर्गा कमलैः कमलां न हि ॥ ३.४२ ॥

42c दुर्व° ABE^{et al.} : दुर्व° I.

॥ शातातपीये⁴⁹⁹ ॥

शिवे विवर्जयेत्कुन्दमुन्मत्तं च तथा हरेः |

43a शिवे ABE^{et al.} : शिवे I.

देवीनां चार्कमन्दारौ सूर्यस्य तगरं तथा ॥ ३.४३ ॥

497 Probably a secondary borrowing from the *Durgābhaktitarāṅginī* (2001: 13₆₋₇); attributed to *Devīpurāṇa*. The deviant attribution may result from the fact that in DBhT the verses immediately preceding the present ones are cited from the *Bhaviṣyaapurāṇa*. In the *Ācārācintāmaṇi* (1983: 148₂₋₃), too, the verse is ascribed to the *Devīpurāṇa*.

498 Probably a secondary borrowing from the *Tārābhaktisudhārṇava* (1940: 181₇). In the edition of the TBhS, though, only the first line is found with the ascription *Matsyasūkta*.

499 Probably a secondary borrowing from the *Ācārācintāmaṇi* (1983: 144₁₋₂).

मन्दाराकौ निषेधौ दुर्गतरदेवीपरमित्याचारचिन्तामणौ⁵⁰⁰ || अत्र दुर्गतरदेव्यस्सतीसाविव्यादयः || बकुलैश्चैव
मन्दारैरिति वक्ष्यमाणासितापूजनप्रकरणेऽपि || चन्दनं चार्ककुसुमं दद्यात्श्वेतापराजितेति नीलतन्त्रे
नक्षत्रविद्यायामर्चनदर्शनाच्च || बकुलैश्चैव मन्दारैरिति महाकालसंहितायामसितापूजायां दर्शनाच्च ||
°देव्यस् ABE^{et al.} : °देव्यः EI; वक्ष्यमाणा° AE : चक्ष्यमाणा° B : वार्जमाना° I; दद्यात्श्वेता° ABE^{et al.} : दद्यात्श्वेता° I; नील° ABE :
|| नील° I^{et al.}; °तन्त्रे ABE^{et al.} : °तन्त्र I; नक्षत्र° ABI^{et al.} : || नक्षत्र° E^{et al.}.

|| देवीपुराणे⁵⁰¹ ||

मुकुलैर्नार्चयेद्देवीमपक्वं न निवेदयेत् |

फलं च क्रिमिविद्धं च कालापक्वमपि त्यजेत् || ३.४४ ||

44c फलं ABI^{et al.} : कीलं E; क्रिमि° ABE^{et al.} : कृमि° I; 44d om. I.

फलं कृथितविद्धं च यत्नात्पक्वमपि त्यजेत् |

45a om. I.

कीटकेशादिविद्वानि शीर्णपर्युषितानि च || ३.४५ ||

स्वयंपतितपुष्पाणि त्यजेदुपहतानि च ||

कालापक्वं भिन्नकालपक्वमकालजातफलमित्यर्थः ||

कालापक्वं ABI^{et al.} : कालपक्वं E.

|| पुष्पाध्याये⁵⁰² ||

सर्वैः पुष्पैः सदा पूजा विहिताविहितैरपि || ३.४६ ||

कर्तव्या सर्वदेवानां भक्तियोगोऽत्र कारणम् |

|| किञ्च ||

देवीपूजा सदा कार्या जलजै स्थलजैरपि || ३.४७ ||

47d जलजै ABI^{et al.} : जलजैः E.

निषिद्धैर्विहितैर्वापि भक्तियोगोऽत्र कारणम् || इति राघवभट्टः⁵⁰³ ||

500 *Ācāracintāmaṇi* 1983: 147⁸⁻¹⁰; *mandārair iti mandārārkayor durgāpūjāyām vidhānād devīnām arkamandārāv iti devīpadaṃ durgetaraparāṃ sāmānyaviśeṣanyāyāt | durgāyāṃ tau vihitanīṣidhāv iti kecit.*

501 *Devīpurāṇa* 123.21–22. Probably a secondary borrowing from *Durgābhaktitarāṅginī* (2001: 13⁸⁻¹¹); ascribed to the *Devīpurāṇa*). There, the sequence of the verses is different, namely PuCi 3.45cd, 46ab, 44ab, 45a, 44d. The *pādas* 44c and 45b are not contained. The sequence of the respective lines in the *Devīpurāṇa* is likewise deviant (PuCi 3.45cd, 46ab, 44ab, 45ab). There, the line 3.44cd is missing.

502 Probably a secondary borrowing from the *Tantrasāra* (1985: 341³⁰⁻³¹) with the attribution mixed up (see also PuCi 3.47c–48b). The TS is correctly ascribing the verse to Rāghavabhaṭṭa[']s commentary *Padārthadarśa* on the *Śāradatilaka* (4.100–106)].

503 Probably a secondary borrowing from the *Tantrasāra* (1985: 342¹⁻²), attribution: *tantrāntare*). In the *Tārābhaktisudhārṇava* (1940: 181²⁶⁻²⁷); attributed to *Kriyāsāra*) too this verse is found.

6 The Text

थन दुर्गायाके निषिद्ध जुक्क स्वान ल्हाय तडा—महालक्ष्मीयाके तुलशी कुदरबु झितिकास्वान थ्वते छाय मतेव | सितु दुर्गायाके छाय मतेव | पलेस्वान कमलायाके छाय मतेव-3.42- भोइवस्वान महादेवयाके छाय मतेव | दुधरस्वान विष्णुयाके छाय मतेव | अलकपात मन्दारस्वान भवानीयाके छाय मतेव | सूर्ययाके तगरायस्वान छाय मतेव-3.43- मुखुलि स्वान हो मव्याक स्वान कील दु सि अवेलस सव से थ्वते सकल्य देवीयाके छाय मतेव | तापालेनं तोलते माल | केल दु इथिमिथि स्वान बस कुटिङ ओसि जुव संगु दु स्वान असमयस होओ स्वान अवेलस सव से थ्वते सकल्यं दुर्गायाके छाय मतेव-3.44-46b- स्वान धाकोनं पूजा याय | छाय तेओनं छाय मतेओनं भक्तिन छाल ड़ाव सकल्यं छाय तेव-3.46c-47b- लखस जायलपु स्वान थलस जायलपु स्वान विहितं निषिद्धं भक्तीन छालड़ाव सकल्यं छाय तेव- 3.47c-48b-

-3.42 जुको F_3 : जुक्क f_1 ; 3.42 कुदरवु F_1F_3 : कुण्डलवु f_2 ; पले° f_1 : पल्य° F_3 ; 3.43 मन्दारस्वान f_2 : मन्दालस्वान F_1 : मन्दारस्वानओ F_3 ; तगराय° f_1 : तगराज° F_3 ; 3.44-46b मव्याक स्वान f_1 : मव्याकन F_3 ; सव से f_2 : व से F_1 : सव स्य F_3 ; सकल्य देवीयाके F_1 : सकल्यं देवीयाके F_3 : सकर्यं देवयाके f_2 .

॥ इति श्रीपुष्पचिन्तामणौ तृतीयप्रकाशः ॥ ३ ॥

श्री° AB^{et al.} : om. E^{et al.}; तृतीय° AB^{et al.} : तृतीयः E : तृतीयं I.

॥ अथ भगवत्याः सिंहासनविद्यायाः तन्त्रोक्तपुष्पविधानं लिख्यते ॥ तत्रादौ पश्चिमाम्नाये ॥ तथा चोक्तं मन्थानभैरवे⁵⁰⁴
मेदिनीकूर्मप्रस्तारे ॥

°विद्यायाः AB^{et al.} ; °विद्यायास् EI; °आम्नाये AB^{et al.} ; °आम्नायः I; चोक्तं AE^{et al.} ; चोक्तं ॥ BI^{et al.}; °भैरवे AB^{et al.} ; °भैरव I.

॥ श्रीभैरव उवाच ॥

अथातः सम्प्रवक्ष्यामि द्रव्याणां निर्णयं स्फुटम् |

1a °वक्ष्यामि EI^{et al.} ; °वक्ष्यामि AB^{et al.}; 1b निर्णयं AEI^{et al.} ; निर्णय° B.

पुष्पाणां च सुरेशानि क्रमसंभारलक्षणम् ॥ ४.१ ॥

1d °संभार° AB^{et al.} ; °संभाव° I.

जाती च पाटली यूथी चम्पकैः श्वेत उत्पलैः |

केतकी हेमजाती च मुद्गरैः शतपलकैः ॥ ४.२ ॥

2d मुद्गरैः AB^{et al.} ; मुद्गवैः I.

नीलोत्पलैस्तथा बालीकरवीरैः कदम्बकैः |

बन्धूकपद्मकुन्दारख्यैः शालिपुष्पैश्च पाटलैः ॥ ४.३ ॥

3d पाटलैः [... F₅

कुसुम्भैः किंशुकैः पुष्पैः पुन्नागनागकेशरैः |

बकुलैस्तगरैश्चान्यैर्वचकुन्दारख्यसम्भवैः ॥ ४.४ ॥

काशसर्जोद्भवैर्वैदिवि लिसन्ध्यैः कर्णिकारकैः |

5a °सर्जो° A^{pc}BI ; °सर्जो° A^{ac}E^{et al.}.

रक्तोत्पलैर्महापुष्पैर्ये चान्ये चारुगन्धवान् ॥ ४.५ ॥

5c °पलैर् AB^{et al.} ; °पलै I; °पुष्पैर् AB^{et al.} ; °देव्यैर् I.

भुक्तिमुक्तिप्रदा जाती चम्पकं स्तम्भने हितम् |

6b चम्पकं corr. : चम्पकै mss.; स्तम्भने AB^{et al.} ; स्तम्भने I.

उच्चाटे केतकी यूथी श्वेतमुत्पलमायुदम् ॥ ४.६ ॥

6c उच्चाटे AB^{et al.} ; उच्चाटं I.

लाभार्थं हेमजाती च बाली बलविवर्धनी |

7a लाभार्थं AB^{et al.} ; लाभार्थ I.

श्वेतपाटलिका देवि ददन्ति च महद्यशः ॥ ४.७ ॥

7c °पाटलिका BEI^{et al.} ; °पाटलिका A^{et al.}; 7cd देवि ददन्ति ABI^{et al.} ; चैव ददाति E; महद्यशः AB^{et al.} ;

महायशः I.

शान्तिपुष्टिकरं पद्मं शतपलं सुपुलदम् |

8b सुपुलदं ABI^{et al.} ; सुपुलकं E.

बन्धूकं वश्यदं प्रोक्तं तथा रक्ताश्वमारकम् ॥ ४.८ ॥

8c वंधूकं E ; वंधूक ABI^{et al.}; रक्ताश्वमारकम् AEI^{et al.} ; रक्ताश्व मारकं B^{et al.}.

504 *Manthānabhairavatantra, Yogakhaṇḍa* 22.1–12b. Although the sequence of the text is quite different, parts of the verses PuCi 4.1–16 are recognizable. The many grammatical oddities of this passage and the considerable deviations from the text of the MBhT suggest that the quotation was either taken from a very bad copy of the MBhT or rather found its way to the PuCi via earlier verse collections. I am grateful to Mark Dyczkowski for tracing the parallel.

सौभाग्यं शालिपुष्पैश्च मुद्गरं सुखदायकम् |
 कदम्बं बकुलं कुन्दं वचकुन्दोऽघनाशनः || ४.९ ||
 कुसुम्भकिंशुके देवि वश्यमाकृष्टिकारके |
 10a °शुके corr. : °शुकैर् mss.; 10b °कृष्टि° ABE^{et al.} : °कृष्ण° I.
 महालक्ष्मीप्रदौ पुष्पौ पुन्नागनागकेशरौ || ४.१० ||
 रक्तमुत्पलकं वश्ये नीलं कृष्णं च मारणे |
 त्रिसन्ध्यासम्भवैः पुष्पैः शतूणां च भयावहम् || ४.११ ||
 दमनं तुलसी भद्रे सर्वपापक्षयंकरम् |
 सिन्दूरी वश्यकृतोक्ता सदाकर्षणमारका || ४.१२ ||
 12c वश्यकृत् ABI^{et al.} : वश्यकृत् E; प्रोक्ता AEI^{et al.} : योक्ता B^{et al.}.
 त्रिसन्ध्यासम्भवैः पुष्पैः क्रमं योऽभ्यर्चयेत्सदा |
 13b भ्यर्चयेत् ABE^{et al.} : ह्यर्चयेत् I.
 तस्य विघ्नो न जायेत सत्यमेतन्न संशयः || ४.१३ ||

थन भगवती सिंहासनविद्याया तन्त्रोक्तविधानेन स्वान छाया विधान ल्हाय तडा | अमकिन ल्हायां पश्चिमाग्राययाके
 स्वान छायाया विधान ल्हाय तडा—थन द्रव्यया निर्णय ल्हाय तडा | स्वानया निर्णय मालको ल्हाय तडा→4.1→
 जीलस्वान पातुलस्वान उफोलस्वान केटकीस्वान अजुलस्वान मुगया बु शरछि हल दु पलेस्वान→4.2→ सालिवाया बु
 पातुलस्वान→4.3→ कुसुमस्वान लाहाबु छसिबु रूपस्वान बहुलस्वान तगराय→4.4→ कासिबु त्रिसोनस्वान लुंतेसुलस्वान
 ह्याडु उफलस्वान जितफोलस्वान मेवता नसाक स्वान स्वान धाको थ्वते स्वानन पूजा याय→4.5→ मुक्ति कामनास
 जिलस्वान छाया | स्तम्भनस चपस्वान छाया | उच्चातस केटकीस्वान छाया | आयु कामनास ह्याडु उफलस्वान छाया→4.6→
 लाभस अजुलस्वान छाया | बल बाधरपेगुलिस बालिस्वान छाया | जस लायगुलिस ह्याडु पातुलस्वान छाया→4.7→
 शान्ति पुस्तिकस पुत्र कामनास शलछि हल दु पलेस्वान छाया | वशीकरणस सितफोलस्वान छाया | मारणस ह्याडु स्वान
 धाको छाया→4.8→ सौभाग्यस सालिवाया बु छाया | सुख कामनास मुकया बु छाया | पाप क्षय कामनास कदम्बस्वान
 छाया | आकर्षनस बहुलस्वान भोयुस्वान वसन्तस्वान छाया→4.9→ वशीकरणस कुसुमस्वान छाया | मारणस लाहाबु
 छाया | तवधड लक्ष्मी लायगुलिस छसिबु रूपस्वान छाया→4.10→ वशीकरणस ह्याडु उफोलस्वान छाया | मारणस ओचु
 उफलस्वान छाया | शत्रुपनिस्त भय दयके कामनास त्रिसन्ध्यास्वान छाया→4.11→ संपुर्ण पाप क्षय कामनास धवनस्वान
 तुलशी छाया | वशीकरणस आकर्षनस मारणस थ्व सोतास बोसिघालिस्वान छाया→4.12→

4.2 F₂; उफोल° F₁F₃; उफल° F₄; तोयु चओ उफोल° F₂; केटकी° F₁F₂F₃; केतकी° F₄; शरछि F₁; शतछि F₂F₃; शलछि F₄;
 हल दु f₁; हल दवगु F₃; 4.5 त्रिसोन° F₁F₃; त्रिसोर° F₂; त्रिशूल° F₄; लुंतेसुल° F₁; लुंतेसुर° F₂F₃; लुंतेसूलि° F₄; उफल° F₁F₃F₄;
 उफोल° F₂; स्वानन f₁; स्वानन° F₃; 4.6 उच्चातस F₂; उर्च्चातस F₁F₃; उर्च्चातनस F₄; केटकी° F₁F₄; केतकी° F₂F₃; उफल° F₁F₃F₄;
 उफोल° F₂; 4.7 वल f₂; वर F₁F₃; 4.8 शलछि F₁F₄; शतछि F₂F₃; हल दु f₁; हल दवगु F₃; °करणस f₁; °करनस F₃; मारणस F₃;
 मालनस F₁; मारनस F₂F₄; 4.9 क्षय कामनास f₁; क्षय कानास F₃; 4.10 वशी° f₂; वश° F₁F₃; कुसुमस्वान F₂F₃F₄; ह्याडु उफलस्वान
 F₁; तवधड F₁; तओधड २: F₂; तवडा F₃; तवतड F₄; 4.11 उफोल° F₁F₂F₃; उफल° F₄; उफल° F₁F₃F₄; उफोल° F₂; शत्रु° F₁F₂;
 शत्रु° F₃F₄; त्रिसन्ध्या° F₁F₂F₃; गुरुजापस्वान (marginal gloss) त्रिसन्ध्या° F₄; 4.12 धवन° F₁F₄; घओन° F₂F₃; बोसिघालि°
 F₁F₂F₃; बोसिघालि° F₄.

|| अथ निषिद्धानि || तथा ||

बिल्वपत्रैर्महाहानिः पुत्रशोककुलक्षयम् |
 मारुतं मृत्युदं भद्रे शोकसन्तापकारकम् || ४.१४ ||
 14c भद्रे EI^{et al.} : भद्रो AB^{et al.}.

उन्मत्तेन कुलोत्पातं सर्वरी च श्रियापहा |
 15a कुलोत्पातं I : कुलोत्पादं ABE^{et al.}
 मलिनं दुःखदं प्रोक्तं क्रिमियुक्तं महद्भयम् || ४.१५ ||
 सङ्किताकेशसंयुक्तं बन्धुहानिं करोति तत् |
 16a संकिता° ABE^{et al.} : पंकिता° I.
 तस्माद्देवि प्रयत्नेन शुभैः पुष्पैः प्रपूजयेत् || ४.१६ ||

थन छाया मतेको ल्हाय तडा—ब्यालपात छाया मतेव | छालसा पुत्रशोक कुलक्षय जुयुव | मारुतस्वान छायां शोक संन्ताप मृत्यु जुयुव-4.14- दुधरस्वान छायां कुलस उत्पात जुयुव | अपामार्ग छायां लक्ष्मी फुड्व | सुखुल स्वान छायां दुःख जुयुव | किलकाल दुगुलि स्वान छायां तवधड भय दयु-4.15- यिथिमिथि आदिपन संखा दुगुलि स्वान छायां इष्टमिल हानि जुयुव | थ्वते कारणन विहितगुलि भिड स्वान छायां माल-4.16-
 4.15 फुड्व F₁F₄ : फुड्व F₃ : फुयु F₂; दुःख F₂F₃ : दुष्व F₁F₄; 4.16 इष्टमिल F₂ : इस्तमिल F₁F₃ : इष्टमिष्ट F₄; हानि f₁ : हान्य F₃.

|| अथोत्तराम्नायस्य || तथा च महाकालसंहितायाम्⁵⁰⁵ ||

च महा° BE^{et al.} : च || महा° AE.

शिरीषैः कर्णिकारैश्च चम्पकैः कोविदारकैः |
 बकुलैश्चैव मन्दारैः कुन्दपुष्पैः कुरुण्ठकैः || ४.१७ ||
 17d कुरुण्ठकैः AB^{et al.} : कुरुण्ठकैः EI.
 लताभिर्ब्रह्मवृक्षस्य मृदुदुर्वाङ्कुरैरपि |
 18b °दुर्व्वा° ABE^{et al.} : °दुर्व्वा° I.
 काञ्चनारैरशोकैश्च पुन्नागैः केतकीदलैः || ४.१८ ||
 सेफालिकाभिर्युधीभिर्जातीभिर्दमनैरपि |
 19b जातीभिर् BEI^{et al.} : जातीभिर् A; दमनैर[... B.
 शतवर्गैर्मल्लिकाभिरम्लानैर्बन्धुजीवकैः || ४.१९ ||
 19c शतवर्गैर् AI^{et al.} : शतवर्गैर् E; 19d अम्लानैर् AI^{et al.} : अन्नानैर् E.
 झिण्ठीभिश्च जवापुष्पैः करवीरैश्च किंशुकैः |
 पारिजातैः पाटलैश्च पद्मैर्नीलोत्पलैरपि || ४.२० ||
 20d पद्मैर् AI : पद्मै E^{et al.}
 माधवीभिर्मरुबकैरपराजितया अपि |
 अशनैश्च कदम्बैश्च द्रोणपुष्पैः सकेशरैः || ४.२१ ||
 अर्चयेत्कुसुमैरैर्देवीं साधकसत्तमः ||
 22b साधकसत्तमः AE : साधकसत्तमैः I^{et al.}

|| तथा ||

बिल्वपत्रं यथा प्रीतिकरं देव्या वरानने || ४.२२ ||
 न तथान्यत्किञ्चिदस्ति पुष्पेषु प्रीतिकारकम् |
 23b पुष्पेषु AE^{et al.} : पुष्पे I^{et al.}
 अतो यत्नेन दातव्यं बिल्वपत्रं लिपत्रयुक् || ४.२३ ||

6 The Text

थन उत्तराम्नाययाके स्वान छाया तेको ल्हाय तडा—समीरसे लुंतेसुरस्वान चपस्वान बहुलस्वान वकसिबु भोयुवस्वान कोलतस्वान→4.17→ ब्रह्मवृक्षया लता सितु कुण्डलबु अस्वयस्वान छसिबु केतकीस्वान→4.18→ सेफालिबु जिथिस्वान जिलस्वान धवनस्वान तफोलस्वान मलिस्वान सितफोलस्वान→4.19→ एकिलस्वान जितफोलस्वान कनेहोलस्वान लाहाबु पालिजातस्वान पातुलस्वान पलेस्वान ओचु उफलस्वान→4.20→ ह्याडु जिलस्वान मरुबकस्वान अबलातिस्वान कदम्बस्वान पातकाबु केसरस्वान→4.21→ साधकम्हण थ्वते स्वान सकल्यं देवीयाके छाया→4.22ab→ व्यालपात छाया भवानी फाछिन प्रसन्न जुवथे मेवता स्वान छाया भवानी प्रसन्न मजुव | थथेन यत्नपूर्वकन त्रिशूरि व्यालपात छाया माल→4.22c→23→

4.17 समीरसे F₁F₂F₃ : झरेचाह्वरस्वान (marginal gloss) समीरसे F₄; लुंतेसुर° F₁F₃ : लुंतेसुर° F₂ : लुंतेसुर° F₄; चप° f₁ : चप° F₃; 4.18 अस्वय° F₁F₂F₃ : अश्वय° F₄; 4.20 उफल° F₁F₄ : उफोल° F₂F₃; 4.21 अवलाति° F₁F₂ : अवलातिस्वाति° F₃ : अभलाति° F₄; केसर° F₁F₂F₃ : केशर° F₄; 4.22 साधकम्हण F₄ : साधकम्हण F₁ : साधकम्हण F₂ : साधकम्हण F₃; छाया f₁ : छाया F₃; 4.22c→23 फाछिन f₁ : फाछिन F₃.

|| अथ नैमित्तिके || तथा⁵⁰⁶ ||

प्राचुर्यं बकुलानां हि वैशाखे मासि कारयेत् |

24a °चुर्यं corr. MKS 12.202c : °चूर्यं AE^{et al.} : °चुर्ये I; वकुलानां AE^{et al.} : वहलानां I.

नागकेशरपुष्पाणां ज्येष्ठे आधिक्यमाचरेत् || ४.२४ ||

आषाढे तु प्रकर्तव्यः करवीरस्य सञ्चयः |

चम्पकोत्पलपद्मानां भूयस्त्वं नभसीष्यते || ४.२५ ||

बाहुल्यं लोघ्रपुष्पस्य मासि भाद्रपदे चरेत् |

26a लोघ्रं I^{et al.} : ओघ्रं AE.

भूयिष्ठता विधातव्या बन्धूकस्याश्विने तथा || ४.२६ ||

26c भूयिष्ठता corr. MKS 12.205a : भूयिष्ठता AE^{et al.} : भूयिष्ठे I; °तव्या AE^{et al.} : °तव्यो I.

अगस्त्यकुसुमानां हि भूरितां कार्तिके चरेत् |

27b भूरितां EI^{et al.} : भूरिता A; कार्तिके AI^{et al.} : कार्तिक E.

आधिक्यं बिल्वपत्राणां मार्गशीर्षे समाचरेत् || ४.२७ ||

पौषे दुर्वाङ्गुराणां हि सन्दोहोऽतिफलप्रदः |

28a दुर्वाङ्गु° AI^{et al.} : दुर्वाङ्गु° E^{et al.}.

कुन्दस्तोमो माघमासि सर्वकल्याणकारकः || ४.२८ ||

फाल्गुणे माघवीपुष्पं सर्वसिद्धिविधायकम् |

चैत्रेऽशोकस्य कलिका कलिकालविनाशिनी || ४.२९ ||

मालती यूथिका चैव दमनं कर्णिकारकम् |

कुरुण्ठकं कुरबकमम्लानं पाटला तथा || ४.३० ||

30c कुरवक° A^{et al.} : कुरुवक° EI^{et al.}; 30d °मम्लानं AE^{et al.} : °म्मम्लानं I.

नवमालिकार्कपुष्पं च तथा चैवातिमुक्तकः |

31b च AE^{et al.} : om. I.

एकादशैतानि सदा कुसुमानि वरानने || ४.३१ ||

देयानि जगदम्बायै नरैर्नैमित्तिकार्चने ||

32b नरैर् EI : नरै A^{et al.}.

506 Mahākālasaṃhitā, Guhyakālīkhaṇḍa 12.202c–210.

थन नैमित्तिकस लापतिं छायाया फल ल्हाय तडा—वैशाषस बहुलस्वान फको छाया | ज्येष्ठलास मरुबकस्वान छाया→4.24→ आषाढस कनेहोलस्वान फको छाया | श्रावणस चपस्वान उफलस्वान पलेस्वान फको छाया→4.25→ भाद्रपदस गुलालस्वान फको छाया | आश्विनस सितफोलस्वान फको छाया→4.26→ कार्तिकस अगस्तस्वान फको छाया | मार्गशिरस ब्यालपातस्वान फको छाया→4.27→ पौषस सितु फको छाया | माघस भोयुस्वान फको छायायानं कल्याण धको लाय दु→4.28→ फाल्गुणस जिलस्वान फको छायायान सकल्यं स्वान छायाया फल लाय दु | सिद्धि लाय दु | चैत्रस अस्वयस्वानया मुखुल छायायान कलिजुगया पाप सकल्यं फुतकिव→4.29→ मालतीस्वान जिथिस्वान धवनस्वान लुंतेस्वरस्वान कनेहोलस्वान मलिस्वान अम्बरदासेवु पातुलस्वान→4.30→ वनमालिस्वान अलकपात पुरन्दुरस्वान थ्व जिमछता स्वान नैमित्तिकस भवानीयाके छाया→4.31–32b→

4.25 चप° f₁ : चंप° F₃; उफल° F₁F₄ : उफोल° F₂F₃; 4.27 °शिरस F₁F₂ : °शिलस F₃ : °सिलस F₄; 4.28 फको छायायानं कल्याण धको लाय दु F₃ : छाया F₁ : फको छाया || सर्वकल्याण धाकोल्य लाय दु F₂ : :फक्क छाया कल्याण दको लाय दु F₄; 4.29 अस्वय° F₁F₃ : अश्वय° F₂F₄; 4.30 लुंतेस्वर° F₁F₂F₃ : लुंतेसूल° F₄; अम्बरदासेवु F₁F₃ : अम्बलदासेवु F₂ : अवलडासेवु F₄; 4.31–32b अलकपात F₁F₄ : अलपात F₃ : अलकपा F₂.

|| अथ काम्ये || तथा चोक्तं हाहारावतन्त्रे⁵⁰⁷ ||

हाहाराव° AE^{et al.} : हाराव° I.

मालतीकुसुमैर्देवि वागीशत्वप्रदायिका || ४.३२ ||

वशगाः स्युर्महीपालाः जातीपुष्पैर्न संशयः ||

33a °पालाः A^{et al.} : °पाला EI.

मेधाः स्युर्यूथिकाभिश्च नृपत्वं नागकेशरैः || ४.३३ ||

माधवीभिर्महीलाभो हेमलाभश्च चम्पकैः ||

अतिमुक्तैर्बुद्धिवृद्धिर्मल्लिकाभिर्धनागमः || ४.३४ ||

34c ...]अति° B.

कुन्दैः कीर्तिमवाप्नोति बन्धुकैर्बान्धवप्रियः ||

35b बन्धुकैर् A^{et al.} : व[न्. र.] B : बन्धुकैर् E.

जवापुष्पेण रिपवः सङ्ख्यं यान्ति तत्क्षणात् || ४.३५ ||

पद्मैरायुरवाप्नोति कुमुदैः कविता भवेत् ||

कदम्बैर्व्याधिनाशः स्यादम्लानैर्बुद्धिभागभवेत् || ४.३६ ||

36c कदम्बैर् BE^{et al.} : कदम्बैर् A.

जयप्राप्तिर्मरुबकैर्गजलाभः कुरुण्ठकैः ||

37a °वकैर् EI^{et al.} : °वकैः AB^{et al.}; कुरुण्ठकैः AB^{et al.} : कुरुण्ठकैः EI.

तथापराजितापुष्पैर्भवेत्सर्वाङ्गसुन्दरः || ४.३७ ||

सेफालिकाप्रसूनेन पुत्रलाभः प्रदृश्यते ||

शोकहानिरशोकेन बकुलैः कुलमान्यता || ४.३८ ||

38d °मान्यता ABI^{et al.} : °मान्यत E.

दुर्वया धनधान्यानि शाल्मल्या शत्रवः क्षयाः ||

39a दुर्वया ABE^{et al.} : दुर्वया I.

507 Quotation not identified.

- द्रोणपुष्पेणान्नलाभो बकपुष्पैर्धनागमः ॥ ४.३९ ॥
 राज्यलाभश्च पुन्नागैः कर्णिकारैर्बहून्नतिः ॥
 40a राज्य° ABE^{et al.} : राष्ट्र° I.
 दीर्घायुस्त्वं पटोलेन तगरैः सर्वमान्यता ॥ ४.४० ॥
 पलाशकुसुमैर्देवि बहुगोऽजाविकारकः ॥
 41a द्वेवि ABE^{et al.} : देवी I.
 शिरीषपुष्पैः प्रमदा जयन्त्याश्च जयं श्रियः ॥ ४.४१ ॥
 41d जयत्याश् ABE^{et al.} : जयत्या I.
 करवीरैर्मन्त्रसिद्धिर्बिल्वपत्रैः परां गतिम् ॥
 42a करवीरैर् ABI^{et al.} : करवीरै E; °सिद्धिर् ABI^{et al.} : °सिद्धि E; 42b पत्रैः EI : °पत्रै AB^{et al.}.
 सात्त्विक्यां कामनायां तु सितपुष्पं प्रशस्यते ॥ ४.४२ ॥
 42c सात्त्विक्यां E : सात्युक्त्यां AB^{et al.} : साम्मुख्य I; 42d प्रशस्यते ABE^{et al.} : विशिष्यते I.
 उच्चाटने वशीकारे प्रीतये वैरिणां जये |
 43b वैरिणां जये ABE^{et al.} : वैरिशालये I.
 गन्धपुष्पविशेषेण कर्तव्यं लोहितं सदा ॥ ४.४३ ॥
 43d लोहितं E^{et al.} : लोहिते ABI^{et al.}.
 मोहने कामिनीलाभे पीतमेवाभयं मतम् |
 कृत्याभिचारे द्वेषे च मारणे चासितं द्वयम् ॥ ४.४४ ॥
 44c कृत्या° corr. : कृत्वा° mss.: °चारे ABE^{et al.} : °चार I^{et al.}; च AEI^{et al.} : चे B; 44d चासितं ABI^{et al.} : चासित E^{et al.}.

॥ भावचूडामणौ⁵⁰⁸ ॥

- दत्ते चैव जवापुष्पे पट्टवस्त्रफलं लभेत् |
 ब्रह्महत्यादिकं पापं क्षणान्नश्यति निश्चितम् ॥ ४.४५ ॥
 अपरायास्तु माहात्म्यं मया वक्तुं न शक्यते |
 46b शक्यते ABI^{et al.} : शक्यते E.
 श्वेताया द्विगुणं पुण्यं दद्यात्कृष्णापराजिता ॥ ४.४६ ॥
 46c पुण्यं ABE^{et al.} : पुष्पं I^{et al.}; 46d °राजिता ABI^{et al.} : °राजितां E.

॥ तथा ॥

- अपराकुन्दमध्ये तु कुलस्थानं मनोहरम् |
 ह्यारिकुसुमे देव स्वयमस्ति सदाशिवः ॥ ४.४७ ॥
 तन्मध्ये लघुमाधाय पुष्पमध्ये तु चन्दनम् |
 4.48a °धाय corr. TBhS : °दाय mss.
 रक्तकुङ्कुमरागं वा कृत्वा तत्र शिवात्मकम् ॥ ४.४८ ॥
 48c °रागं ABE^{et al.} : °रोशं I.

508 *Bhāvacūḍāmaṇi* (text in A. Zotter 2013: appendix B 2). Probably a secondary borrowing from the *Tārābhaktisudhārṇava* (1940: 121₁₂₋₂₅ or 178₁₋₇).

योजयेच्छिवशक्त्योश्च ऐक्यं सम्भावयन्धिया |

क्षणं विचिन्त्य तलैव सञ्चिन्त्य परमेश्वरीम् || ४.४९ ||

49c क्षणं EI^{et al.} : षणं AB; 49b संचिन्त्य ABI^{et al.} : संचिन्त्या E.

जप्त्वा तदेव कुण्डोत्थं द्रव्यं परमदुर्लभम् |

50a जप्त्वा corr. TBhS, *Bhāvacūḍāmaṇi* : जपा B^{et al.} : जया AI : जपे E; तदेव E : तदेत ABI^{et al.};

50b प[... ..]दु° B; °दुर्लभं BI^{et al.} : °दुल्लभं AE^{et al.}.

अमृतादधिकं ज्ञेयमेतद्द्रव्यं तु साधकैः || ४.५० ||

50c अम्[... B ; 50cd ज्ञेयमेतद् AE^{et al.} : ज्ञेयं मेतद् I^{et al.}.

|| अथ निषिद्धानि || महाकालसंहितायाम्⁵⁰⁹ ||

तुलसीभिरपामार्गैर्धुस्तूरैः सिन्धुवारकैः |

51a °मार्गैर् I^{et al.} : °मार्गैर् AE^{et al.}; 51b धुस्तूरैः A : धूस्तूरैः E : धुस्तूरैः I.

अर्कपत्नैर्वासकैश्च नैव देवीं प्रपूजयेत् || ४.५१ ||

देवीमित्यसितेत्यर्थः || तत्प्रकरणोक्तत्वात् ||

धन कामनान देवतायाके स्वान छायायात ल्हाय तडा—मालतीस्वान छायान तवधड वकता जुइव-4.32cd- जिलस्वान छायान राजापनि सकल्यं वस्य जुइव | जिथिस्वान छायान रूप बाधरपिव | रूपस्वान छायान राजा जुइव-4.33- वसन्तस्वान छायान पृथ्वीलाभ दयुव | चपस्वान छायान सुवर्णप्राप्ति जुइव | अतिमुक्तस्वान छायान बुद्धि बाधरपिव | मल्लिकास्वान छायान धन दुहा वइव-4.34- भोयुस्वान छायान कीर्ति लाइव | सितफोलस्वान छायान इष्ट सकलसं मतेडा जुइव | जितफोलस्वान छायान शलू सकलेड क्षय जुयु-4.35- पलेस्वान छायान आयु बाधरपीव | चओलस्वान छायान कवि जुयु | कदम्बस्वान छायान व्याधि नाश जुयु | अम्बरदासेबु छायान बुद्धिवन्त जुयु-4.36- मलिस्वान छायान जय लाभ दयु | कोलोतस्वान छायान किसि द्वालस चिय फइव | अपल्हातिस्वान छायान सर्वज्ञ सुन्दर जुयु-4.37- पालिजातस्वान छायान पुत्रलाभ दयिव | अस्वयस्वान छायान सोक फुयिव | बहुलस्वान छायान थव पूज्यमान जुइव-4.38- सितु छायान धनधान्य दइव | सिमलसिया बु छायान शलू सकल्यं क्षय जुयुव | पातकाबु छायान अन्नलाभ दयु | बकपुष्प छायान धनप्राप्ति जुयिव-4.39- छसिबु छायान राज्यलाभ दइव | लुंतेसुरस्वान छायान फाचिन जाइव | पातकास्वान छायान दीर्घायु जुइव | तगरायस्वान छायान सकलसेनं मान्य यायुव-4.40- लाहाबु छायान सा चोलस भ्याल आदिपन पसुपोलजन बाधरपिव | समिलसे छायान स्त्री बसरपीव | जयन्तीस्वान छायान जय दइव-4.41- कनेहोलस्वान छायान मन्त्रसिद्धि जुइव | ब्यालपात छायान परमगति लाइव | मातुरंगस्वान कामनास छाया जुलडाव तोइवगुल प्रसस्त जुव-4.42- उर्च्चातनस वशीकरणस प्रसन्न यायगुलिस शलू जयलपेगुलिस थ्वते प्रसन्न दयाव चोड ह्याडु उन स्वान धाको छाया-4.43- मोहलपेगुलिस मिसा लायगुलिस इयिव स्वान धाको छाया | अभिचारस तमस मारणस हाकु उन स्वान छाया-4.44- जितफोलस्वान छायान पातवस्त्र छायाया फल ब्रह्महत्या आदिपन पाप तत्कारणं फुक-4.45- अपल्हातिस्वानया महिमा जेन ल्हाय मफया | तोयु अपल्हातिस्वानया दुगनछिन फल लाक हाकु अभलातिस्वान छायान-4.46- अपल्हातिस्वानया दथुस कुन्द दसे चोड अमकि रक्तचन्दन तयाव | कनेहोलस्वानस शिवलिंग दसे चोड अमकि केशरी इह्छि थडाव-4.47-48- अपल्हातिस्वानं कनेहोलस्वानं शिवशक्त्यात्मक धक भालपे अइक्य धक भालपाव परमेश्वरीया चिन्तना याडाव छाया-4.49-

4.32cd मालती° F₁F₃F₄ : मारती° F₂ ; जुइव F₃ ; जुई F₁ ; जुयिओ F₂ ; जुयुइव F₄ ; 4.33 जिल° F₁F₂F₃ ; जिलि° F₄ ; छायान राजा f₁ ; छायाण राजा F₃ ; 4.34 दयुव F₁ : दइव F₃ ; दयु F₂F₄ ; चप° f₁ : चंप° F₃ ; सुवर्णप्राप्ति F₂ ; सूवर्णप्राप्त F₁F₃F₄ ; दुहा वइव F₁ :

509 *Mahākālasaṃhitā, Guhyakālikhaṇḍa* 6.235.

6 The Text

द्वाहा वड्व F₃ : दुहा ओयुओ F₂ : बाधरपीओ F₄; 4.35 भोयु° f₁ : भोडु° F₃; सितफोल° F₁F₃F₄ : सितफोल° F₂; शलू F₃F₄ : सलु F₁F₂; 4.36 पले° f₁ : पल्य° F₃; वाधरपीव F₁ : वधय जुयु F₃ : वाधरपीओ F₄ : वाधरपीओ F₂; चओल° F₁F₃ : चवर° f₂; कवि जुयु F₁ : कवि जुड्व F₃ : कविर जुयु F₄ : कविता जुयु || कविता जुयु || F₂; अम्बरदासेवु F₁F₂F₃ : अम्बलडासेवु F₄; °वन्त जुयु f₁ : °वन्त जुड्व F₃; 4.37 कोलोतस्वान F₃ : कोलतस्वान F₁ : कोलोस्वान F₂ : क्लोतस्वान F₄; छायान f₁ : छयन F₃; चिय फड्व F₃ : चिय फयु F₁F₂ : चय फड्व F₄; अपह्णाति° F₁F₃ : अपलाति° F₄ : अभह्णाति° F₂; जुयु F₁F₂ : जुडुओ F₃ : जुयुव F₄; 4.38 अस्वय° F₁F₃ : अश्वय° F₂F₄; फुयिव F₁ : फुयीओ F₂ : फुड्व F₃ : फुयु F₄; 4.39 सिमलसिया वु F₁F₃F₄ : सिमलस्वान F₂; सकल्ये क्षय जुयुव F₁ : सकल्ये क्षय जुड्व F₃ : शकल्ये क्षय जुयु F₄ : सकलेड फुयीओ F₂; पातकास्वान F₁F₃F₄ : पात्कास्वान F₂; दयु f₁ : दड्व F₃; जुयिव F₁ : जुड्व F₃; जुयु F₂F₄; 4.40 लुंतेसुर° F₁ : लुतिसुर° F₂ : लुत्यस्वर° F₃ : लुतेशूर° F₄; फाचिन f₁ : फचिन F₃; तगराय° F₁ : तगराय° F₂ : तगराज° F₃; तगलाय° F₄; 4.41 लाहावु F₁F₃F₄ : लाहावुस्वान F₂; भ्याल आदिपन F₄ : भ्याले आदिन F₁ : भ्यास दिपन F₃ : भ्याल आदिन F₂; वाधलपिव F₃ : वाधरपीओ f₁; समिलसे F₁F₃ : समीलसे F₄ : समिल F₂; 4.42 कनेहोल° F₃F₄ : कनेहोर° F₁ : कदेहोल° F₂; लाड्व F₃ : लाव F₁ : लायु F₂ : रायु F₄; कामनास F₃ : छायान कामनास f₁; 4.43 वशीकरणस F₄ : वसीकरनस F₁ : वसीकरणस F₂F₃; ह्याडु f₁ : ह्या F₃; 4.44 मारणस F₂F₄ : मारनस F₁F₃; 4.45 जितफोल° F₁F₃F₄ : जितफोल° F₂; 4.46 अपह्णाति° F₃F₄ : अपलाति° F₁ : अभलति° F₂; 4.47–48 अपह्णाति° F₁F₃F₄ : आभह्णाति° F₂; केशरी F₁F₂F₃ : केशलि F₄; ह्ङ्घि f₁ : ह्ङ्घि F₃; 4.49 कनेहोल° F₁F₃F₄ : कदेहोल° F₂; चिन्तना याडाव F₃ : चिन्ता याडाव F₁ : चिन्तना याडाओ f₂.

⁵¹⁰थन छाय मतेको स्वान ल्हाय तडा—तुलशी अपामार्ग दुधरस्वान बोसिंघालिबु अलकपात वासकस्वान थ्वते स्वान सकल्ये छाय मतेव—4.51—

4.51 तुलशी F₁F₃F₄ : तुलसि F₂; वोसिंघालिवु F₃ : वोसिंघालिवु F₁F₂ : वोसिंघारिवु F₄.

|| अथ दक्षिणकाल्याः || कालीतन्त्रे⁵¹¹ ||

नानोपहारबलिभिर्नानापुष्पैर्मनोरमैः |

52a नानो° AE^{et al.} : नाना° I.

अपामार्गदलैः पुष्पैस्तुलसीवर्जितैः शुभैः || ४.५२ ||

52c °दलैः AE^{et al.} : °दलैर् I; पुष्पैस् EI^{et al.} : युष्पैस् A^{pc.}

पूजनीया सदा भक्त्या नृणां शीघ्रं फलाप्तये ||

53b नृणां EI^{et al.} : मृणां A; शीघ्रं AI^{et al.} : शीघ्रं E^{et al.} : फलाप्तये EI^{et al.} : फलाप्तयेत् A.

|| तथा⁵¹² ||

सुगन्धैः श्वेतलोहितैः कुसुमैरर्चयेत्कुलैः || ४.५३ ||

बिल्वैर्मरुबकाद्यैश्च तुलसीवर्जितैः शुभैः |

54a म्मरुबका° AI^{et al.} : म्मरुबका° E.

द्रोणपुष्पैर्विशेषेण वज्रपुष्पेण मिश्रितैः || ४.५४ ||

54d मिश्रितैः AE^{et al.} : मिश्रितं I.

510 All manuscripts from the f group insert in this place for a second time: || *atha niṣid-dhāni* || *mahākārasaṃhītāyām* ||.

511 Probably a secondary borrowing from the *Tārābhaktisudhārṇava* (1940: 181₁₅₋₁₇).

512 *Kālitantra* 8.15. In the *Kālitantra* only the first two lines are found. In the *Tārābhaktisudhārṇava* (1940: 178_{24, 27-28}) the same quotation is ascribed to the *Matsyasūta*.

॥ मुण्डमालातन्त्रे⁵¹³ ॥

पुष्पाण्यपि तथा दद्याद्रक्तकृष्णासितानि च |
 श्वेतपुष्पं जवापुष्पं करवीरं तथा प्रिये ॥ ४.५५ ॥
 तगरं मालती जाती सेवन्ती यूथिका तथा |
 धुस्तूराशोकबकुलश्वेताकृष्णापराजिता ॥ ४.५६ ॥
 56c धुस्तूरा° A^{et.al.} : धूस्तूरा° E : धुस्तूरा° I.
 बकपुष्पं बिल्वपत्रं चम्पकं नागकेशरम् |
 मल्लिका झिण्डिका काञ्ची रक्तं यत्परिकीर्तितम् ॥ ४.५७ ॥
 57c झिण्डिका AI^{et.al.} : झिण्डिका E.
 अर्कपुष्पं कोकनदं बर्बरं च प्रिये सदा |
 अष्टम्यां च विशेषेण तुष्टा भवति कालिका ॥ ४.५८ ॥
 58d तुष्टा AE^{et.al.} : तुष्टो I.
 पद्मपुष्पेण रक्तेन सन्तुष्टा सर्वदेवता |
 कृष्णा वा यदि वा शुक्ला कालिका वरदा भवेत् ॥ ४.५९ ॥
 श्मशानधुस्तूरेणैव तुष्टा धूमावती परा |
 60a °धुस्तू° E^{et.al.} : °धुस्तू° A : °धुस्तू° I.
 वन्यपुष्पैश्च विविधैस्तुष्टा भवति सर्वदा ॥ ४.६० ॥
 60c °पुष्पैश्च EI^{et.al.} : °पुन्यैश्च A.
 आमलक्यास्तु पत्रेण तुष्टा भवति पार्वती ॥

॥ शक्तियामले⁵¹⁴ ॥

सावित्रीं च भवानीं च दुर्गादेवीं सरस्वतीम् ॥ ४.६१ ॥
 योऽर्चयेत्तुलसीपत्रैः सर्वकामः सुसिद्ध्यति ॥

धन दक्षिणाम्नाययाके स्वान छाया तेको ल्हाय तडा—नाना उपचार बलि नाना भिड स्वान अपामार्ग—4.52— श्वते भक्तिपूर्वकन पूजा याडान ननान फल लायु । नसाक जुयाव चोड तोयुव स्वान धाको ह्याडु स्वान धाको—4.53— ब्यालपात मरुबकस्वान तुलशी मतेव पातकाबु जितफोलस्वानाओ नाप छ्याडाव छाया—4.54— ह्याडु स्वान धाको हाकु स्वान धाको तोयु स्वान धाको जितफोलस्वान कनेहोलस्वान—4.55— तगरायस्वान मालतीस्वान जिलस्वान सेवन्तिस्वान जिथिस्वान दुधरस्वान अस्वयस्वान बहुरस्वान तोयु अपल्हातिस्वान हाकु अपल्हातिस्वान—4.56— बकपुष्पस्वान ब्यालपात चपस्वान रूपस्वान मलिस्वान झिंतिस्वान कुदलबु ह्याडु कुदलबु—4.57— अलकपात ह्याडु पलेस्वान बहुलस्वान श्वते स्वान सकल्यं अष्टमितिथि कुन्हु छाछाल डाव भवानी प्रसन्न जुडव—4.58— ह्याडु पलेस्वान छाया देवता सकलेड संतुष्ट जुयु | विशेषन ह्याडु पलेस्वान हाकु पलेस्वान तोयु पलेस्वान छाया भवानी वर बियुव—4.59— मसानस होओ दुधरस्वान गुंस जायलपु नाना स्वान छाया धूमावती प्रसन्न जुव—4.60— अम्बलहल छाया पार्वति प्रसन्न जुव—4.61ab— सावित्री भवानी दुर्गा सरस्वती श्वते देवतायाके तुलशी छाया सम्पूर्ण कामना लाडव—4.61c—62b—
 4.53 ननान f₁ : ननानं F₂; तोयुव f₁ : तोडव F₂; 4.54 जितफोल° F₁F₃ : जितफोल° F₂ : om. F₄; 4.55 जितफोलस्वान F₃ : जितफोलस्वा F₁ : जितफोलस्वान F₂ : जितफोलस्वा F₄; कनेहोल° f₁ : कहोल° F₃; 4.56 तगराय° F₁F₄ : तगराज° F₃ : तंगलाय° F₂; सेवन्ति° F₂F₃F₄ :

513 *Muṇḍamālātantra* 4.29–36b. Probably a secondary borrowing from the *Tārābhakti-sudhārṇava* (1940: 179₈₋₂₀).

514 Quotation not identified.

6 The Text

सेवन्ती° F₁; अस्वय° F₁F₃; अश्वय° F₂F₄; बहुरस्वान F₁F₃; बहुलस्वां F₄; बहुस्वान F₂; तोयु अपह्वाति° F₁F₃F₄; तोयु अभह्वाति° F₂; हाकु अपह्वाति° F₁F₃; हाकु अपराति° F₄; हाकु अभह्वाति° F₂; 4.57 चप F₁F₂F₄; चंप° F₃; झिति° F₁F₃F₄; झिति° F₂; कुदलबु ह्याङ् कुदलबु F₁F₃; कुण्डलबु ह्याङ् कुण्डलबु F₂; कुण्डरबु अलकपात F₄; 4.58 अलकपात F₁F₂F₃; ह्याङ् कुण्डलबु F₄; छाछालडाव F₁; छालडाओ F₂; छालसा F₃; छालडाव F₄; 4.59 जुयु f₁; जुयुव F₃; वियुव F₁; विड्वः F₃; वियिव F₄; वियु F₂; 4.60 धूमावतीत f₁; धूमातीत F₃; 4.61ab अंवरहल F₃; अवलहल F₁F₂; अम्वलया हर F₄.

॥ अथ नीलसरस्वत्याः ॥ तथा चोक्तं नीलतन्त्रे⁵¹⁵ ॥

नील° I^{et al.}: ॥ नील° AE^{et al.}.

अष्टम्यां च चतुर्दश्यां पूजयेच्च यथाविधि ॥ ४.६२ ॥

62c चतुर्दश्यां AI^{et al.}: चतुर्दश्या E^{et al.}.

आज्ञासिद्धिमवाप्नोति जवापुष्पं च बर्बरी |

चन्दनं चार्ककुसुमं दद्याच्छेतापराजिता ॥ ४.६३ ॥

63cd °द्याच्छे° I^{et al.}: °द्यात्स्वे° AE^{et al.}: ...] श्वेता° B.

बन्धूकमालया तुष्येत्तथा छागप्रदानवत् |

अर्घं दद्यात्प्रयत्नेन नित्यपूजासु सर्वदा ॥ ४.६४ ॥

64c [अ. प्रय]ले° B; अर्घं A^{et al.}: अर्य्य° E; अर्य्य I; प्रयत्नेन ABI^{et al.}: प्रयत्नेन E.

॥ मत्स्यसूक्ते⁵¹⁶ ॥

पुष्पं श्रेष्ठं रक्तकोकं बन्धूकं शतपलकम् |

65b [श. क.] B.

बर्बराद्वितयं चैव कर्णिकारद्वयं तथा ॥ ४.६५ ॥

65c [...]र्वरा° B.

बकमन्दारचूतानि करवीराणि शस्यते |

66a ...]तानि F₆.

सन्धिकालितयं जाती क्षौमपुष्पं जयन्तिका ॥ ४.६६ ॥

66d °पुष्पं BEI^{et al.}: °पुष्प A.

बिल्वपलं कुरवकं मुनिपुष्पं च केशरम् |

67a कुरवकं ABI^{et al.}: कुरुवकं E.

वासन्तीद्वितयं चैव काशपुष्पं मरुबकम् ॥ ४.६७ ॥

दमनं च लवङ्गं च यूथिसेफालिकास्तथा |

68b यूथि° ABI^{et al.}: यूथी° E; °सेफालिकास् ABI^{et al.}: °सेफालिका E^{et al.}.

सुगन्धिश्चेतलोहित्यैः कुसुमैरर्चयेत्कुलैः ॥ ४.६८ ॥

कुलैरिति गुरुगम्यम् ॥

515 *Nilatantra* 11.65–66. Probably a secondary borrowing from the *Tantrasāra* (1985: 448_{21–23}). In the *Nilatantra* the line PuCi 4.64ab is missing, in the edition of the *Tantrasāra* the complete verse 64

516 Probably a secondary borrowing from the *Tantrasāra* (1985: 341_{11–16}).

थन नीलसरस्वतीयाके स्वान छायायाता प्रकार ल्हाय तडा—अष्टमीतिथिस चतुर्दशीतिथिस विधानथे पूजा याडान थव वचनया सिद्धि जुयुव-4.62c-63b- जितफोलस्वान बहुल रक्तचन्दन अलकपात तोयु अपल्हातिस्वान थ्वते स्वान सकल्यं छाया-4.63- सितफोलाया स्वानमाला दयकं छायां छागदान बिया फल लाक | नित्यपूजास जलपूर्वकन अर्थ बिय माल-4.64- सकले स्वानसं श्रेष्ठ जुव ह्याडु चोलस्वान सितफोलस्वान शलछि हल दु पलेस्वान बहुलस्वान नेताजातं लुतेस्वरस्वान नेताजातं-4.65- बकपुष्पस्वान वकसिबु अपबु कनेहोलस्वान संतिस्वलस्वान स्वताजातं जिलस्वान पातकाबु जयन्तिस्वान-4.66- ब्यालपात मलुवकस्वान मुनिपुष्पस्वान केशरस्वान वसन्तस्वान निताजातं कासिबु-4.67- धवनस्वान लवडस्वान जिथिस्वान पालिजातस्वान नसाक स्वान धाको तोइव उन धाको ह्याडु उन स्वान धाको थ्वते स्वान सकल्यं गुरुबोधित मार्गन देवतायाके छाया-4.68-

-4.62c °सरस्वती° f₁ : °सरस्वति° F₃; प्रकार F₃; प्रकाल f₁; 4.62cd चतुर्दशी° f₁ : चतुर्दशि° F₃; विधानथे F₁F₂F₆: विधानथे F₃: विधानथ्य F₄; 4.63 जुयुव F₃F₆: जुइव F₁: जुयु F₂: जुइओ F₄; सकल्यं f₁: सकलें F₃; 4.64 सितफोलाया स्वानमाला F₃: ३:सितफोलाया स्वानमाला F₂: सितफोलस्वानया माला F₁F₆: सितफोरया स्वानमाला F₄; अर्थ वि[... F₆; विय माल F₁F₂: विया माल्य F₃: विय मार F₄; 4.65 सकले F₁: सकल f₂: सकलें F₃; ...]डु चओल° F₆; चओल° F₁F₂F₃F₆: चवल° F₄; शलछि F₁F₆: शतछि F₂F₃: शरछि F₄; पले° f₁: पल्य° F₃; पलेस्वान[... F₆; बहुल° F₁F₄: वहुल° F₂F₃; लुतेस्वर° F₁F₂F₃: लुतेशूल° F₄; ...]स्वान नेताजातं F₆; नेताजातं f₁: नेताजातसं F₃; 4.66 संतिस्वल° F₁F₂F₆: संतिसोल° F₃: संतिश्चल° F₄; जिलस्वान f₂: om. F₁F₃F₆; 4.67 केशर° F₂F₃: केसर° F₁F₆: केशल° F₄; 4.68 धवन° F₁F₄F₆: धओन° F₂: धव° F₃; पालिजात° F₁F₂F₃F₄: पारिजात° F₆.

॥ अथ निषिद्धानि ॥ लिशक्तिरत्ने⁵¹⁷ ॥

°रत्ने AE^{et al.}: °रत्ने B^{et al.}: °तन्ने I.

तुलसीमालतीवर्ज्यं पुष्पं दद्यात्प्रसन्नधीः॥

॥ कुलचूडामणावपि⁵¹⁸ ॥

वर्जयेत्मालतीपुष्पं वर्जयेत्तुलसीदलम् ॥ ४.६९ ॥

थन छाया मतेको ल्हाय तडा—तुलशी मालती थ्व स्वान निता छाया मतेव-4.69-

4.69 निता f₁: नितां F₃.

॥ अथोर्ध्वाम्नाये ॥ वामकेश्वरतन्त्रे⁵¹⁹ ॥

अथोर्ध्वाम्नाये ABE^{et al.}: अथोर्ध्वये I.

मन्दारं पारिजातं च वश्यसौभाग्यदायकम् |

पीतजातीसर्वकामं विशेषस्तम्भने हितम् ॥ ४.७० ॥

70d विशेष° ABI^{et al.}: विशेष: E.

खर्जूरपुष्पं जाती च कुन्दं श्रीवृद्धिदायकम् |

बन्धूकं मोक्षसौभाग्यं जवा च लिपुराप्रिया ॥ ४.७१ ॥

71d जवा ABE^{et al.}: जपा I.

उत्पलं धनवृद्धिं च पद्मं पौष्टिकमेव च |

72a °वृद्धिं AEI^{et al.}: °वृद्धिं B^{et al.}.

517 Probably a secondary borrowing from the *Tārābhaktisudhārṇava* (1940: 179₂₅).

518 Quotation not identified. In the *Tārābhaktisudhārṇava* (1940: 179₂₂) this line carries the attribution *haragaurīsamvāde*.

519 Quotation not identified.

पुत्रागं सर्वसम्पत्तिं बभ्रुकं धनहानिकम् ॥ ४.७२ ॥

72c °सम्पत्तिं ABE^{et al.} : °सम्पत्तिर् I; 72d वभ्रुकं AB^{et al.} : वभ्रुकं E : वव्रुकं I.

कह्लारोल्लासवृद्धिं च केतकीं च विवर्जयेत् |

73a कह्लारोल्लास° corr. PuCi 1966 : कह्लादोह्लास° AB^{et al.} : कह्लालोह्लास° E : कह्लादोह्लासं I.

†मुहुश्च† निष्फलं ज्ञेयं मल्लिका दुःखदायिका ॥ ४.७३ ॥

73a मुहुश्च ABE^{et al.} : मद्दुश्च I; 73d दुःख° ABI^{et al.} : दुष्ख° E.

चम्पकः पुलकामस्तु तिसन्ध्या दुःखमोचका |

74a चंपकः E : चंपको ABI^{et al.}, °कामस्तु ABI^{et al.} : °कामन्तु E; 74b °संध्या ABI^{et al.} : °संध्य E; दुःख° ABI^{et al.} : दुष्ख° E; °मोचका ABE^{et al.} : °दायिका I.

द्रोणं मोक्षमवाप्नोति सेवन्ती सर्वसिद्धिदा ॥ ४.७४ ॥

सेफालिका जयकरी कर्णिका वृद्धिदायिका |

75b वृद्धि° AEI^{et al.} : वृद्धि° B^{et al.}.

कुमुदं प्रीतिदं चैव सुदर्शनधनप्रदम् ॥ ४.७५ ॥

75c प्रीतिदं ABE^{et al.} : प्रीतिकं I.

कुरुण्टं सिद्धिसौभाग्यं नीलद्रव्यं तु हानिकम् |

76a कुरुण्टं I : कुरुण्ट ABE^{et al.}.

दमनं सर्वसम्पत्तिं बिल्वपत्रं पराप्रियम् ॥ ४.७६ ॥

76c °पत्तिं corr. : °पत्ति ABE^{et al.} : °पत्तिर् I.

निर्गन्धोत्कटगन्धं तु वर्जयेच्चक्रपूजने |

77b वर्जयेच्च ABE^{et al.} : वर्जनीयच्च I.

कृष्णापराजिता मृत्युः पूतमाली तथैव च ॥ ४.७७ ॥

77cd मृत्युः पूत° ABE^{et al.} : मृत्युर्युध° I.

मल्लिकानामसंज्ञा या दुःखदा मृत्युदा सदा |

78b दुःखदा EI^{et al.} : दुष्खदा A^{et al.} : दुष्खरत् B.

†झडिं†व्याधिप्रदाश्चैव केशयुक्तं च हानिकम् ॥ ४.७८ ॥

78c झडि° A : ऋडि° BE^{et al.} : मृति° I; °प्रदाश् ABI^{et al.} : °प्रदा E; 78d °युक्तं E : °युक्तश् AB^{et al.} : °युक्ताश् I.

क्रिमियुक्तं महाभीति राजदण्डमहद्भयम् |

79a °युक्तं I : °युक्त ABE^{et al.}.

इत्येतत्पुष्पमाहात्म्यं ज्ञात्वा श्रीतिपुरां यजेत् ॥ ४.७९ ॥

79c इत्येतत् ABI^{et al.} : इत्येतन् E; 79d यजेत् ABI^{et al.} : जयेत् E.

उद्धाम्नाययाके कामनापरस स्वान छाय तेको ल्हाय तडा—वकसिबु पालिजातस्वान छायान तवधड भाग्य लाइव | अजुलस्वान छायान संपूर्ण कामना धाको लाडाव विशेषन स्तम्भनस हित जुओ-4.70- खजुलसेया बु छायान जिलस्वान छायान भोयुस्वान छायान लक्ष्मी बाधरपिव | सितफोलस्वन छायान मोक्ष ओनिओ | जितफोलस्वान छायान भवानी रसतायु-4.71- उफोलस्वान छायान धन दयु | पलेस्वान छायान पुस्तिक जुयु | छसिबु छायान संपत्ति दयु | बभ्रुकस्वान छायान धनहानि जुयु-4.72- कल्हालस्वान छायान आनन्दपूर्वकन वृद्धि जुइव | केतकीस्वान जुको छाया मतेव | मलिस्वान छायान निष्फल जुइव | मल्लिकास्वान छायान दुःख दइव-4.73- चपस्वान छायान पुत्रप्राप्त जुयु | तिस्वलस्वान छायान दुःख फुयिव | पातकाबु छायान मुक्ति लायिव | सेवन्तीस्वान छायान सकलभनं सिद्धि जुयिव-4.74- सेफालिबु छायान जय जुयु | लुंतेसुलस्वान छायान बाधलपीव | चवलस्वान छायान प्रसन्न जुयिव धन दयिव-4.75- कोलोतस्वान छायान सिद्धि दयाव भाग्य दयिव | ओचु नधाओ स्वान छायान हानि जुयिव | धवनस्वान छायान अनेग सम्पत्ति दयु | [बेलपत्र छायान देवि रस्तायु]-4.76- न मद्दु स्वान फाचिन नधाव स्वान चक्रपूजास

जुलडाओ छाया मतेव | हाकु अपल्हातिस्वान छायायान मृत्यु जुयु-4.77- जिन्तिस्वान छायायान व्याधि दयु | संगु दु
स्वान छायायान हानि जुयिव-4.78- किलकाल दु स्वान छायायान राजदन्द आदिपन तओधं भय दयिव | ध्वगुलि वन्धन
स्वानया महिमा सियाव ऊर्द्धाम्रायपूजा याय माल-4.79-

4.70 तवधड f₁ : तओधड F₃; हित F₃ : हितन f₁; 4.71 जिल° f₁ : जिलको° F₃; छायायान भोयु° F₃ : भोयु° f₁; वाधरपिव F₁F₆ : वाधलपिओ
F₂ : वसलपिव F₃ : वाधरपीव F₄; ओनिओ F₂F₃ : वानिव F₁F₆ : ओनिव F₄; वानिव | जि[... F₆; 4.72 उफोल° F₂F₃F₄ : उफल° F₁;
पलेस्वान छायायान f₁ : पल्यस्वान छायायान F₃; 4.73 कल्लाल° F₁F₃F₄ : कल्लाल° F₂; दड्व F₃F₄ : दयुव F₁ : दयु F₂; 4.74 चप° F₁F₂ :
चंप° F₃F₄; °प्राप्ति F₂F₃; °प्राप्त F₁F₄; तिस्वल° F₁F₄ : तिसोल° F₂F₃; 4.75 सेफालि° f₁ : सेफारि° F₃; लुंतेसुल° F₁ : लुंतेसुर° F₂ :
लुंतेस्वर° F₃ : लुंतेसूल° F₄; वाधलपीव F₃ : वावाधलपिव F₁ : || लक्ष्मी वाधलपीओ F₂ : धन वाधरपिव F₄; चवल° corr. : चप° f₁ : चव°
F₃; 4.76 कोलोट° F₂F₃F₄ : कोलत° F₃; दयिव F₃ : जुयिव F₁ : दयिओ F₂ : दयुव F₄; धवन° F₁F₃ : धओन° f₂; वेलपल छायायान देवि
स्तायु F₂ : om. F₁F₃F₄; 4.77 न मदु f₂ : ने मदु F₁F₃; जुलडाओ F₂ : om. F₁ : जुलनाओ F₃ : जुलडाव F₄; 4.78 संगु दु F₂ : संगु
F₁F₃F₄; 4.78 संगु दु स्वान[...]यु || F₂; 4.79 तओधं F₃ : तवधड F₁ : तवधं F₄; सियाव F₃F₄ : सेयाव F₁ : सियाओ F₂; ऊर्द्धाम्राय°
f₂ : ऊर्द्धाय° F₁F₃; 4.79 °दन्द आ[...] || ध्वा° F₂.

|| ज्ञानार्णवे⁵²⁰ ||

जवापुष्पैर्महेशानि पूर्ववत्पूजयेच्छिवाम् |

80b पूर्ववत् ABI^{et al.} : पूर्ववन् E.

मासमालेण हन्त्येव पातकं शतजन्मजम् || ४.८० ||

80d °जन्मजं AE^{et al.} : °जन्मकं BI.

सौभाग्यवान्भवेन्मन्त्री त्रिपुरायाः प्रसादतः ||

श्वेतपुष्पैर्महेशानि महद्भिः पूजयेन्नरः || ४.८१ ||

नाशयेत्पातकं सर्वं लिंशज्जन्मभवं प्रिये |

मासमालेण सकलं मोक्षं तस्य करे स्थितम् || ४.८२ ||

82d तस्य ABE^{et al.} : कस्य I.

बन्धूककुसुमैर्देवीं मासमालं प्रपूजयेत् |

त्रिलोकं वशगं तस्य सर्वपापं दहेद्बुधः || ४.८३ ||

बिल्वपत्रैश्च जलजैः सत्यैश्च परिपूजयेत् |

पूर्ववत्परमेशानि मासमालं प्रसन्नधीः || ४.८४ ||

समृद्धिवान्भवेन्मन्त्री सर्वपापं हरेत्सदा ||

85a मन्त्री ABI^{et al.} : मन्त्रि E.

मल्लिकामालतीजातीकुन्दैश्च शतपल्लवैः || ४.८५ ||

श्वेतोत्पलसुशीतैश्च पूजयेन्मासमात्रकम् ||

कुलाचारक्रमेणैव पातकं शतजन्मजम् || ४.८६ ||

86d °जन्मजं AE^{et al.} : °जन्मकं BI^{et al.}.

ब्रह्महत्यादिजनितं नाशयेन्नाल संशयः |

मुक्तिस्तस्य करे देवि वाचा जीवसमो भवेत् || ४.८७ ||

87d जीव° ABE^{et al.} : कीर° I.

520 *Jñānārṇavatāntra* 17.102c-118b. Probably a secondary borrowing from the *Tantrasāra* (1985: 447₁₄-448₂).

अगस्त्यं प्राणं बन्धूकजवारक्तोत्पलैः प्रिये |
 पूर्वक्रमेण सम्पूज्य मासमेकं प्रसन्नधीः || ४.८८ ||
 पातकं नाशयेन्मन्त्री साक्षात्कामसमो भवेत् ||
 89b °समो ABI^{et al.} : °समा E^{et al.}.
 चम्पकैः पाटलैर्देवि बकुलैर्नागकेशरैः || ४.८९ ||
 89c पाटलैर् BEI : पातलैर् A^{et al.}.
 बकुलैः सिन्दुवारैश्च पूजयेत्पूर्ववत्क्रमात् ||
 90b पूर्ववत् ABI^{et al.} : पूर्ववन् E^{et al.}.
 सौभाग्यमतुलं तस्य मासमात्रेण जायते || ४.९० ||
 पापं विनाशयेद्देवि यदि जन्मसहस्रकम् ||

जितफोलस्वान लालछितो निरन्तरन छालसा शलछि जन्मया पाप क्षय जुयुव | तवधड पाप फुयुव-4.80-81b-
 तोयु उन स्वान धाको छायान शूयगुल जन्मन याको पाप फुडाव अमोम्हया लाहातिस मुक्ति चोनिव-4.81c-82-
 सितफोलस्वान लालछितो यनकं छालसा संपूर्ण पाप क्षय जुसेनलि त्रैलोक्य वश्य जुयिव-4.83- ब्यालपात छायान
 लखस जायलपको स्वान लालछितो निरन्तरन छायन संपूर्ण पाप क्षय जुसेनलि अनेक संपति दयिव-4.84-85b-
 मल्लिकास्वान ह्याडु जिलस्वान जिलस्वान भोयुस्वान श्रच्छि हल दु पलेस्वान उफलस्वान थ्वते स्वान सकलें लालछितो
 निलन्तरन छालसा कुलाचारक्रमन छायान श्रच्छि जन्मन याडा पाप क्षय जुस्येनलि-4.85c-86- ब्रह्महत्या आदिपन पाप
 नाश जुयिव | अमोम्हया लाहातिस मुक्ति चोनिव | वचनन बृहस्पतिओ उति जुयिव-4.87- अगस्त्यपुष्प सितफोलस्वान
 जितफोलस्वान ह्याडु उफोलस्वान थ्वते स्वान न्हपा ल्हाडा कथन लालछितो निरन्तरन छायान पाप संपूर्ण क्षय जुस्यनलि
 रूपन कामदेवओ उति जुयिव-4.88-89b- चपस्वान पातुलस्वान बहुलस्वान रूपस्वान-4.89cd- ह्याडु बहुलस्वान
 बोसिघालि-स्वान थ्वते स्वान ल्हाडा कथन लालछितो निरन्तरन छायान दोलछि जन्मन याडा पाप फुडानलि तओधड
 भाग्य जुयिव-4.90-91b-

4.80-81b शलछि F₄ : शतछि F₂F₃ : शछि F₁ ; जन्मया F₁F₂F₃ : जन्मया F₄ ; जुयुव F₃ : जुयि F₁ : जुयु F₂ ; फुयुव F₁ : फुयु F₂ : फुइव F₃ :
 फुयुओ F₄ ; 4.81c-82 तोयु f₁ : तोयिव F₃ ; 4.83 यनकं F₃ : om. F₁ : निरन्तरन F₂ : निलन्तरन F₄ ; वश्य f₂ : वस्य F₁F₃ ; 4.84-85b
 जायलपको[... ..]यं छायान F₃ ; लालछितो निरन्तर F₂ : लछितो F₁ : छायान लालछि निलन्तलन F₄ ; 4.85c-86 श्रच्छि हल
 दु F₁F₄ : श्रतछि हल दु F₂ : शतछि हल दुवगु F₃ ; उफल° F₁F₄ : उफोल° F₂F₃ ; निलन्तरन F₄ : निलन्तर F₁F₃F₆ ; लालछि[...] कुला° F₃ ;
 ...]रक्रमन F₆ ; श्रच्छि f₁ : शतछि F₃ ; जुस्येनलि F₃ : जुयानलि F₁F₆ : जुसेनलि f₂ ; 4.87 नाश f₂ : नास F₁F₃F₆ ; जुयिव F₁F₆ : जुयु F₂ :
 जुयुव F₃ ; जुइ F₄ ; 4.88-89b उफोल° F₁F₂F₃F₆ : उफल° F₄ ; पाप संपूर्ण F₄ : संपूर्ण F₁F₃F₆ : संपूर्ण पाप F₂ ; °देवओ F₂ : °देव
 F₁F₆ : °देवाओ F₃ : °देओ F₄ ; उति f₁ : उति F₃ ; 4.89cd चपस्वान f₁ : चंपस्वा F₃ ; 4.90-91b वोसिघालि° F₂F₃ : वोसिघारि° F₁F₆ :
 वोसिघारि° F₄ ; कथन f₁ : कथन F₃ ; फुडानलि F₁F₆ : क्षय जुसेनलि F₂ : क्षय जुस्येनलि F₃ ; फुसलि F₄ ; जुयिव F₃F₆ : जुयुव F₁ : जुयु f₂.

|| अथ निषिद्धानि || तत्रैव⁵²¹ ||

पुष्पैः पर्युषितैर्देवि नाचयेत्स्वर्णकैरपि || ४.९१ ||

निर्माल्यभूतैः कुसुमैरुच्छिष्टैः परमेश्वरि ||

92a कुसुमैर् ABI^{et al.} : कुसुमर् E ; 92b उच्छिष्टैः AI^{et al.} : उच्छिष्टैः B^{et al.} : उच्छिष्टैः E.

521 *Jñānārṇavatāntra* 18.18c-19b. Probably a secondary borrowing from the *Tārābhakti-sudhārṇava* (1940: 207₃₀-208₁) or *Tantrasāra* (1985: 340₂₁₋₂₂).

॥ वाराहीतन्त्रे⁵²² ॥

पलाशकाशकुसुमैर्नार्चयेद्दूरतस्त्यजेत् ॥ ४.९२ ॥

92d नार्चयेद् : AB^{et al.} : अर्चनं E.

धात्रीतमालजैः पल्लैः तुलसीद्वितयैस्तथा |

93a पल्लैः : AB^{et al.} : पल्लैस् EI.

पूजनात्पातकी च स्यादिन्द्रस्यापि हरेच्छ्रियम् ॥ ४.९३ ॥

93c पूजना[...]की B; च AEI : चे B^{et al.}.

त्रिपुरापूजने वर्ज्या तुलसी सर्वदा बुधैः |

94a °पूजने : AB^{et al.} : °पूजन E : °पूजये I.

तुलसीघ्राणमात्रेण क्रुद्धा भवति सुन्दरी ॥ ४.९४ ॥

धन छाय मतेको स्वान ल्हाय तडा—ओसि जुयाओ चोड स्वान धाको छाय धुड स्वान—4.91— इथिमिथि स्वान धाको लाहाबु कासिबु—4.92— अबलया हल सिल्हालहल तुलशी नितजातं थ्वते स्वान सकल्यं छाय मतेव | छालसा पातकि जुयिव इन्द्रयाथिं संपत्तिं फुयु—4.93— विशेषन तुलशी छाय मतेव | तुलशी न तुडाव मात्रण देवता फाचिन तम चाव—4.94—

4.91 छाय धुड स्वान f_1 : om. F_3 ; 4.93 अबलया $F_1F_2F_3F_6$: अम्वलया F_4 ; सिह्लार° F_3 : सिधाल° F_1F_6 : सिह्लाल° F_2 : सिह्लाल° F_4 ; मतेव f_1 : मतेओ F_3 ; पातकि जुयिव F_3 : पातकि जुयु F_2 : पातकी जुयुव F_4 : om. F_1F_6 ; फुयु F_1F_6 : फल लयिव F_3 : हल लयिव F_4 : जुलसां हल लयिओ F_2 ; 4.94 विशेषन f_1 : विसेषन F_3 ; छाय मतेव F_3 : मतेव F_1F_6 : छाय मतेओ f_2 ; तुडाव मात्रण F_3 : तुडान F_1F_6 : तुडा मात्रण f_2 ; फाचिन तम चाव F_4 : तम चाव F_1F_6 : फाचिन तम चाओ F_2 : फचिनं त चाव F_3 .

॥ कौलालवीये⁵²³ ॥

भैरवीसुन्दरीतारा ब्रह्मविष्णुविवस्वताम् |

95b °वि[...] B.

तुलसीवर्जिता पूजा सा पूजाविफला भवेत् ॥ ४.९५ ॥

95d पूजाविफला AB^{et al.} : पूजाऽविफला E : पूजा निःफला I.

अत्र भैरवीसुन्दरीताराप्रसङ्गे ब्रह्मविष्णुविवस्वतां पूजा तुलसीवर्जिता अविफला सफलैत्यर्थः ॥ न तु केवलब्रह्मविष्णवादिपूजने ॥ तन्त्रसारकारस्वरसो⁵²⁴ऽप्येवम् ॥ तुलसीनिषेधस्तु दिव्यवीरपरमिति ताराभक्तिसुधारणवे⁵²⁵ ॥ तच्चिन्त्यम् ॥ दिव्यवीरयोरेव निषिद्धप्रतिपादकवचनाभावात् ॥

°ताराप्र[स. ... ह्य]° B; °प्रसंगे ABE^{et al.} : °प्रसंग I; °विष्णवादिपूजने ABI^{et al.} : °विष्णुविवस्वदादिपूजने E; °स्वरसोऽप्येव ॥ AB^{et al.} : °स्वरसो प्येव E : °स्वरयोरित्येवं ॥ I; °निषेधस् I : °निषेधन् ABE^{et al.}; ताराभक्ति° E : ताराभक्त° ABI^{et al.}.

522 Probably a secondary borrowing from the *Tantrasāra* (1985: 340₂₃₋₂₆); see also *yāmāle 'pi – tulasāyā gandham āghrāya kruddhā bhavati sundarī* (TBhS 1940: 181₂₃).

523 Probably a secondary borrowing from the *Tārābhaktisudhārṇava* (1940: 181₂₁₋₂₂).

524 *Tantrasāra* 1985: 341₂₀₋₂₂; *iti aviphalā saphalā ity arthaḥ | tena bhairavyādīpūjāyām tulasī saidaiva tyajyā pūrvavacanāt | itarāsān tu[m] pūjāyām tadasattve sattve vā na doṣaḥ*.

525 *Tārābhaktisudhārṇava* 1940: 181₁₈; *tulasīvarjitaiḥ* [commentary on the quotation from the *Kālitantra* cited in PuCi 4.52] *iti divyavīraparam*.

6 The Text

भैरवी सुन्दरी तारा ब्रह्मा विष्णु सूर्य ध्वते देवतापनिस पूजास तुलशी ग्वलन्हुं छाय मतेव-4.95-1 ध्व खुम्ह देवतापनिस ग्वर मुडाव तन्त्रया मथन पूजा याय मालडाओ तुलशी ग्वलन्हुं छाय मतेओ | केवल ब्रह्मा विष्णु आदिपन पूजास तुलशी छाय तेओ | तुलशी छाय मतेओगुलि तवधड शाक्तम्हान धक ल्हाल ||

4.95 [... F₆; सूर्य थो[...]शी ग्व° F₃; +4.95 ग्वर F₁F₄; ग्वल F₂; गोल F₃; तन्त्रया म[...]नाओ तुलशी F₃; मालडाओ F₂; मालनाओ F₁F₄; ग्वलहुं f₁; गोलन्हुड F₃; छाय तेओ F₄; छाय मतेव F₁F₃; छाय मतेओ F₂; शाक्तम्हान ध[...] F₃.

क्षेत्रे पाशुपते पदे हिमवतो गुह्येश्वरीसन्निधौ

96 om. E^{et al.}; 96a हिमवतो AI^{et al.}: हिमवते B.

भ्राजद्भानुनिभप्रतापनृपते राज्येऽतिसौरव्यास्पदे |

96b °निभ° corr.: °निभे ABI^{et al.}

कृष्णाचार्यसुतः सतामिह विना कष्टेन वाञ्छाप्तये

96c BI^{et al.}: {{..इवाहि... ..उ ..}} «सतामिह विना कष्टेन वाञ्छाप्तये» A.

मायासिंह इमं मनोज्ञमकरोच्छ्रीपुष्पचिन्तामणिम् || ४.९६ ||

96d BI^{et al.}: इमं{{... ..}}_{मनोज्ञ} मकरोच् A.

ईषद्दोषान्वितं ग्रन्थं सत्कविः किं न मन्यते |

97 om. E^{et al.}; 97a ईषद्° I^{et al.}: इषद्° AB.

सकलङ्कं यथा लोके सुधांशुं सुकृती जनः || ४.९७ ||

|| इति श्रीपुष्पचिन्तामणौ चतुर्थप्रकाशः समाप्तः ||

इति श्रीपुष्पचिन्तामणौ चतुर्थप्रकाशः समाप्तः I : इति श्रीश्रीप्रतापमल्लभूपकारिते {{... ..}} ते पुष्पचिन्तामणौ चतुर्थप्रकाशः समाप्तश्चायं ग्रन्थः A : इति श्रीपुष्पचिन्तामणौ चतुर्थप्रकाशः समाप्ताः B : इति श्रीपुष्पचिन्तामणौ चतुर्थ E.

6.4 Translation

Success! Obeisance to glorious Gaṇeśa!

- 1.1 Bowing to the wish-fulfiller (Śiva) who grants desires, and bringing forth the opinion of the learned, I compose the *Puṣpacintāmaṇi* as an abode of desired objects.

In it at the beginning, [the praise of] the greatness of flowers in general [will be] written. It has been said in the *Śivarahasya*:

- 1.2 By flowers the gods are pleased and in the flower the gods dwell. What's the point in too much talking? The [wise] sayings about the flower are inexhaustible.⁴⁰²
- 1.3 The highest light is stationed in the flower. It is through the flower that it shines forth.⁴⁰³
The flower is a means to the accomplishment of the three goals in human life (*trivarga*),⁴⁰⁴ it confers prosperity, good fortune (*śrī*), heaven and liberation.
- 1.4 Brahmā lives in the root of the flower,⁴⁰⁵ Keśava (Kṛṣṇa) in the middle part of the flower,
Mahādeva (Śiva) at the tip of the flower; all gods reside in its petal.

Now an exposition about flowers in general.⁴⁰⁶ In the *Śivapurāṇa*:

- 1.5 The white flower is declared [suitable] for the gods, likewise the bad-smelling for the *dānavas*⁴⁰⁷
and the harsh, as well as the red for the *rākṣasas*.

402 *puṣpasyoktim atandrikām*—the accusative is odd, probably defective. In the *Puṣpasāra* and the TBhS (1940: 178₂₉₋₃₀), this verse is quoted from a Yāmala, *pāda d: puṣpasyoktir matallikā* (sayings about flowers are excellent). Possibly the reading found in the PuCi is the result of a multistage textual corruption, for example: °*oktir mmatallikā* > °*oktim matallikā* > °*oktim atandrikā* > °*oktim atandrikām*.

403 *prasīdati*—here: become clear and manifest; New.: “it becomes visible” (*pratyakṣa juva*).

404 *trivarga*—in Newari paraphrased: *dharma artha kāma*.

405 *puṣpamūle*—in Newari “in the root” is construed as “in the stalk” (*cusa*).

406 New.: “Now about flowers in general which are differently separated for special purposes” (*thana sāmānyana svāna byāgara phyāñā*); *phyāye* “v.t. to separate things for a special purpose” (Sresthacarya 1981: no. 151b).

407 *dānavās*—ungrammatical *metri causa*; in analogy to the other quarters of the verse, *dānava-* should be used in the genitive instead of the nominative plural. But *dānavāṇām* would go against the metre. As A. Sanderson has suggested, this may go back to a contracted genitive plural *dānavām*.

6 The Text

- 1.6 If a flower is plucked out of season or blooms for another⁴⁰⁸ [than a natural cause]—
that flower shall be for the forefathers, I tell you truly, O goddess.

Now the result of the gift of a flower in general; in the *Bhaviṣyapurāṇa*:

- 1.7 The result [one obtains] from giving ten *suvarṇas*⁴⁰⁹ to a recipient⁴¹⁰ who has mastered the Veda and is endowed with the virtues of austerity (*tapas*) and moral conduct (*śīla*), that [same result] is in flowers.

In the *Śivadharmasaṅgraha*:

- 1.8 A flower is worth ten *suvarṇas*, even if it is scentless, O beautiful woman, a garland is worth hundred thousand *suvarṇas*,⁴¹¹ endless [are the fruits] if one fully covers a *liṅga* [with flowers].
1.9 This rule has been proclaimed even for a scentless flower,⁴¹² O best of the twice-born.
However, [if one worships] with beautiful [flowers] possessing divine scent etc.,⁴¹³ listen to what result there is:
1.10 By presenting a single flower to *liṅgas* or images of gods, a person does not face a bad existence⁴¹⁴ for 800 million aeons.
1.11 Even the one who owns a tree, the flowers, leaves or even fruits of which are used for Mahādeva, attains the best existence.⁴¹⁵

408 *anyena puṣṭitam*—in Newari (“the flower made to bloom by something / someone else” *mevana hoyakā svāna*) it is left open as to whether a person or a circumstance is the cause for blooming. It seems likely that a kind of artificial ripening is what is meant here; see also PuCi 1.133a, where flowers brought artificially to bloom, and PuCi 3.45, where artificially ripened fruits are considered improper offerings for deities.

409 *pātre*—Newari explicit: Brahmin (*brāhmaṇa*).

410 In Newari the value of one *suvarṇa* is said to amount to 81 *rati* of gold (*cayacha rati luyā lyākhana chāgula suvarṇa dhāya*). The same definition is found in PuCi 2.1.

411 *śatasāhasrikā mālā*—Newari diverges: “For a flower-garland [there is] the result of a gift of a hundred *suvarṇas*” (*svānamālāsaṃ śarachi suvarṇa dānayā phala*).

412 *nirgandhikusumasyāpi*—for *nirgandhakusuma*^o under the influence of 1.8b (see also 1.110b *nirgandhakusuma*-)? The formation *gandhi*^o for *gandha*^o may be more common (see also PuCi 4.68c *sugandhiśvetalohityaiḥ*).

413 *divyagandhādyaiḥ*—might go back to *divyagandhāḍhyaiḥ* (“full of divine scent”). This suggestion by J. Benson seems very plausible on account of the well-known tendency to misinterpret the *akṣara dha*. PuCi 2.55cd provides other examples for such misreading. The reading *gandhādyaiḥ*, though, is already attested in the ŚDhS, the text quoted here.

414 In Newari more specific: “... for that person a stay in hell is not necessary” (*amoyāta narakavāsa mumāla*).

415 In Newari divergingly: “The one who offers to Mahādeva flower, leaf [and] fruit—these three—of a tree suited for offering Mahādeva, gains the best existence”

In the *Śivadharmā[śāstra]*:

- 1.12 If someone cultivates⁴¹⁶ flowers himself, and then personally worships Śiva [with them]—
these [flowers] Śiva always accepts directly out of devotion (*bhakti*).⁴¹⁷
- 1.13 The result of every single one of the loose flowers is that of ten *suvarṇas*.
If these are bound into wreaths, double the result is to be expected.

The measure of a *suvarṇa* is stated, in the *[Mahā]bhārata*:

- 1.14 Five *kṛṣṇalakas* [make] one *māṣa* and 16 of them one *suvarṇa*.
Kṛṣṇalaka [means] *guñjā*. Hence, for a gift of a thousand flowers, there is the result of a gift of ten thousand *suvarṇas*. This means that, for a gift of a garland of a thousand flowers, one receives the result of a gift of twenty thousand *suvarṇas*.

In the *Śivarahasya*:

- A man⁴¹⁸ who has worshipped Maheśvara with just five flowers,
1.15 obtains the result of ten *aśvamedha* sacrifices.
But the person who has honoured Śiva with eight flowers according to the rule
1.16 goes to Śaṅkara's abode. What more, [if he would worship him] with them in their thousands?

Now the determination of flowers in honouring Śiva. And that (i.e. the flower) is [determined to be] twofold, namely prescribed (*vihiṭa*) and prohibited (*niṣiddha*). It has been said in the *Śivarahasya*:

In this system, some are prescribed and some are prohibited.
The word “flowers” is to be supplied [in this statement]. [According to] some “prohibited-prescribed” (*niṣiddhavihiṭa*) [is an additional category].⁴¹⁹

Then at first the prescribed [flowers] for Śiva are examined; in the *Śivadharmā[śāstra]*:

- 1.17 With flowers grown in the wilderness or leaves originating in the mountains, which are not stale, without holes, sprinkled with water (*prokṣita*) [and] free of insects,

(*mahādevayāta chāya teva simāyā svāna hala se thva svatāṃ mahādevayāke chāvamha parama gati lāka*).

416 *utpādyā*—the ŚDh reads *utpātya* instead. The meaning would change to: “If someone plucks flowers himself ...”

417 Strange syntactical construction as the pronouns (*yaḥ ... tāni...*) have different points of reference (see also PuCi 1.129c–130b). The same construction is already attested in the ŚDh, which is the source here. Reading *yaiḥ* for *yaḥ* would solve the problem.

418 *pūruṣaḥ*—*metri causa* for *puruṣaḥ* (see Böhtlingk 1998: s.v.).

419 For a discussion of the categories *vihiṭa*, *niṣiddha*, *niṣiddhavihiṭa* see pp. 28–29.

6 The Text

1.18 and also with those originating in one's own garden, one should worship Śiva with devotion (*bhakti*).

[About the expression] *ātmārāmodbhavair*: Some interpret this thus: the “self” (*ātman*) is in fact the “*ārāma*” that is the garden, “with those originating from that”, that is to say “with mental flowers” (*mānasapuṣpa*). That is not [the case]. Because it conflicts with the subject of the current investigation into flowers; and because we see the prohibition [to worship] with [flowers] from someone else's garden.

It has been said in *Nāradyarākṣasīśapatha*:

But if someone honours deities with flowers produced in someone else's garden

1.19 I will be stained with that evil (*pāpa*), as if this that I say is false.⁴²⁰

Hence, *ātmārāmodbhavaiḥ* means “with [flowers] grown in one's own garden.” If such a [flower] is not available, even theft is not an offence, because of the saying:

Manu said: a flower [stolen] for the sake of the gods does not constitute something stolen.

Moreover:

1.20 If [one needs] a flower for the daily (*nitya*) honouring of the gods, there is no fault in purchase or theft,
[whereas] with a flower requested [from someone], that [action of honouring] becomes entirely fruitless.

Here [it is to be noted]: In the *pūjā* for Śiva a flower originating in one's own garden is [only] to be taken if a wild flower is not available, because of the word “or” [in PuCi 1.18a as mentioning only a second choice] and because of an authoritative statement about the excellence of wild flowers.

It has been said in the *Śivagītā*:

1.21 Indeed the Highest Lord does not take the same sort of delight in even the best of things growing in the village, as he does in those growing in the wild.

Also in the *Uttarottara*; glorious Umā said:

1.22 What have you not related about honouring and worshipping!
But you will have to explain this please, namely the regulation for [using] flowers.

420 The construction and meaning of the second part of the verse remain obscure.

The glorious Lord said:

- 1.23 Daughter of the snowy mountain, illustrious one, I will tell [you] in detail the truth about flowers [and] which ones please me, O goddess:
- 1.24 *Karavīra, buka, arka, unmattaka,*
pāṭalā, bṛhatī, girikarṇikā,
- 1.25 *aśoka, śanku* flowers,⁴²¹ *mandāra, aparājītā,*
and others, [namely] *śamī* flowers, *kubjaka, śikhinī,*
- 1.26 *apāmārga, padma,* the *jāti* flower together with *kokana,*
campaka, uśīra, tagara, nāgakeśara,
- 1.27 *punnāga, kiṅkirāta,* the auspicious *droṇa* flower,
śiṃśapā, udumbara, jayā, mallī,
- 1.28 the flowers of the tree [whose wood is fitting as fuel] for the fire sacrifice,⁴²²
the auspicious *bilva*-leaf,
the flowers of *kusumbha*, the ones of *kuṅkuma*,
- 1.29 [any] blue flower,⁴²³ red *utpalas*
and all sweet-scented [flowers], growing on land or in water—
- 1.30 these will I accept and carry on my head, O goddess, if someone presents [them to] me with devotion (*bhakti*).

Glorious Umā said:

And in which particular flowers, [offered] by the ritual performer (*kartr*), do you take pleasure, Lord?

- 1.31 Tell me which flowers are suitable for the [different] months.

The glorious Lord said:

What you have asked me about, O goddess, is indeed [a subject of] my interest.

- 1.32 I [will] explain carefully with a desire to benefit the people:
The ones who, after bathing on the 14th [lunar day] of the dark [half] of the month *Āṣāḍha*,

421 *śaṅkupuṣpāṇi*—corrupted by anagrammatism from *kuśapuṣpāṇi* (see *Uttarottara* 3.4a).

422 *puṣpaṇi yajñavṛkṣasya*—*yajñavṛkṣa* is a class of trees, whose wood is admissible for Vedic sacrifice (see pp. 84–85 above). The *ĀC* (1983: 155₂₀) glosses *yajñavṛkṣa* by *palāśa*, the foremost of the sacrificial trees. New.: “Trees of which one may offer flowers, of the same trees one may offer leaves.” (*gulito simāyā svāna chāya tela amali simāyā halaṃ chāya teo*). In a narrower sense the suffixes *-li* or *-lito* point to quantitative demonstrative pronouns (Jørgensen 1941: §59). But according to Jørgensen’s dictionary, *gulito* may also be used in the present sense (“*gulito* [...] how much [...], which (of them)” Jørgensen 1936: s.v.).

423 *nīlaṃ ca kusumaṃ*—Newari *nīla kusumasvāna* hardly makes any sense.

6 The Text

- 1.33 then at once burn bdellium⁴²⁴ and give *puṣpasakuṇḍikā?*, penetrate the worlds [beginning with] Brahmā's⁴²⁵ and attain to the highest existence.
- 1.34 But a man who eats but once a day, [on the 14th of the dark half]⁴²⁶ of the month Śrāvaṇa, honours [Śiva] with *karavīra*, receives the result [of a gift] of 1,000 cows.
- 1.35 He who [on the 14th of the dark half] of the month of Bhādrapada honours [Śiva] with *apāmārga*, travels in a heavenly chariot furnished with a wild goose banner.⁴²⁷
- 1.36 And he who [on the 14th of the dark half] of the month of Āśvina honours [Śiva] with *arka* flowers, travels in a heavenly chariot furnished with a peacock banner.
- 1.37 But whoever [on the 14th of the dark half] of the month of Kārttika bathes me⁴²⁸ with milk and honours [me] with *jāti* flowers, will see Śiva devoid of qualities.
- 1.38 Again, if he, [on the 14th of the dark half] of the month of Mārgaśīrṣa, honours [me] with *buka*, he traverses the three worlds and reaches to where I am.

424 *gugguḷum*—also *guggula*, bdellium; fragrant gummy resin, harvested from the bark of the Mukul myrrh tree (*Commiphora wightii* [Arn.] Bhandari).

425 The two quarters 1.33d and 34a seem to be inserted. They are missing in the edition of the *Uttarottara*, as well as in the manuscripts consulted. There, the verse on the month Āṣāḍha comprises, in accordance with the following ones, only two lines. This assumption finds support in the oddities of the proposed insertion: the strange compound *puṣpasakuṇḍikāṃ* (*kuṇḍikā*—a vessel, synonymous to *kamaṇḍalu*; as unclear as the Newari *svānayā tvāpalā*; Malla et al. 2000: s.v. *tvāpalā* peak of a mountain, the example refers to a woman's breast), the irregular absolutive *nīrbhittvā* (for the absolutive of compounded roots in *-tvā* instead of *-ya*, see Whitney 1995: §990a) and the unattractive *brahmalokeṣu*. The need for a flower in a verse that only relates to the incense (*dhūpa*) *guggulu* might have been the reason for the insertion.

426 Because of parallel syntax *kṛṣṇacaturdaśiṃ* from 1.32d is extended to apply to 1.34–44. Although in 1.42 and 44 the arrangement is different, it seems likely that an instruction for a ritual on the 14th of the dark half of the month—a day considered to be especially fit for the worship of Śiva—is intended here. In Newari the *tithi* is only mentioned for Āṣāḍha.

427 In Newari in this and in the following verse as well Śiva's world is mentioned as the destination of the journey: "... standing in a [...] aerial chariot, he travels to Śiva's world" (*amomha [...] vimānasa dāṇāva śivaloka vaniva*).

428 *mama*—*metri causa* for the accusative. In Newari it is specified that the substances with which Śiva is bathed are procured from a cow (1.37 *sāduduna*—with cow's milk; 1.43 *sāghelana*, with clarified butter from cow's milk; 1.44 *sādhalina*—with curdled cow's milk).

- 1.39 Whoever [on the 14th of the dark half] of the month of Pauṣa honours [me] with *dhustūra*, reaches, O goddess, through me, who am satisfied, the highest position.⁴²⁹
- 1.40 And he who [on the 14th of the dark half of the month] of Māgha, O goddess, honours Hara (Śiva) with *bilva*, travels in a heavenly chariot with [a banner showing] the rising sun and moon.⁴³⁰
- 1.41 And [he] who [on the 14th of the dark half] of the month of Phālguna bathes [me] with fragrant water and honours [me] with a *drona* flower, attains half the throne⁴³¹ of Indra.
- 1.42 [He] who then [on the 14th of the dark half] in the month Caitra honours Śaṅkara with a *darbha* flower to the accompaniment of dancing and singing, receives [the result of] a *bahusvarṇaka* sacrifice.⁴³²
- 1.43 And [he] who [on the 14th of the dark half] of the month of Vaiśākha regularly bathes [me] with clarified butter and honours [me] with white *mandāra*, receives the result of an *aśvamedha* sacrifice.
- 1.44 And then, a person who, in the month Jyeṣṭha constantly bathes [me] with yoghurt and honours [me] with a *padma* flower, reaches the highest existence.

Now the results of particular flowers; in the *Śivadharmā[śāstra]*:

- 1.45 Whoever presents Śiva a flower of the *arka*, obtains the result [one achieves] when giving ten *svarṇas* [to a suitable recipient].
- 1.46 In the same way, this result can be augmented by a particular flower.
Learn from me, how this is to be understood by one who knows the different kinds of flowers.
- 1.47 A thousand *arka* flowers are surpassed by a *karavīra*.
A thousand *karavīras* are surpassed by a *bilva* leaf.
- 1.48 A thousand *bilva* leaves are surpassed by a *padma* flower.
A thousand *padma* flowers are surpassed by a *buka* flower.

429 The Newari translation conflates this with the previous verse.

430 *balārkaśaśiyuktena vimānena*—because of the construction being parallel to 1.35c, 36c I assume the chariot to have a flag (*dhvaja*). The translation into Newari (“an divine chariot that has the shine of the morning moon”, *suthayā candramāyā teja dayāva coṇa vimānasa*) takes the Sanskrit as: “with an divine chariot equipped with [the shine of] the moon at sunrise.” This does not seem very plausible.

431 *indrasyārdhāsanam*—“it is considered a mark of high respect to make room for a guest on one’s own seat” (Monier-Williams 1998: s.v.).

432 *bahusvarṇakam*—a Śrauta sacrifice, mentioned e.g. in the *Rāmāyaṇa*, once together with the *aśvamedha* (1.1.94), once as one of seven sacrifices Rāvaṇa’s son Meghanāda had performed (7.25.8–9), i.e. *agniṣṭoma*, *aśvamedha*, *bahusvarṇaka*, *rājasūya*, *gomedha*, sacrifice to Viṣṇu (*vaiṣṇava*) and to Maheśvara (*māheśvara*).

6 The Text

- 1.49 Better than thousand *buka* flowers is a *dhustūraka*.
A thousand *dhustūraka* flowers are surpassed by a *bṛhatpuṣpa*.
- 1.50 A thousand *bṛhatpuṣpas* are surpassed by a *drona* flower.
A thousands of *drona* flowers are surpassed by an *apāmārga*.
- 1.51 A thousand *apāmārgas* are surpassed by a *kuśa* flower.
A thousand *kuśa* flowers are surpassed by a *śamī* flower.
- 1.52 More precious than thousand *śamī* flowers is the splendid blue *utpala*.
In comparison with *all* flowers the blue *utpala* is the most excellent.
- 1.53 Listen to the result in matters of merit of the one, who, in accordance with the rules and in devotion (*bhakti*), presents Śiva a garland of a thousand blue *utpalas*:
- 1.54 For tens of thousands of millions of aeons and for tens of hundreds of millions of aeons he eternally dwells in Śiva's world with power that equals Śiva's.
- 1.55 He prospers in Śiva's world in accordance with the result announced for the other kinds of flowers [when he offers these].
- 1.56 And [further,] it is said that the flowers of the *śamī* and the *bṛhatī* are equivalent.
The *jātī*, *vijaya* and *pāṭalā* are to be known equivalent to the *karavīra*.
- 1.57 The flower of the white *mandāra* is equivalent to that of white *padma*.
The *nāga*, *campaka* and *punnāga* are remembered [in the authoritative sources] to be equivalent to the *dhustūraka*.

And also in the *Śivadharmasaṅgraha*:

- 1.58 There is no foe equal to evil (*pāpa*), and no friend equal to righteous conduct (*dharma*),
neither is there a god better than Rudra nor a flower [better] than *kanaka*.⁴³³

In the *Śivadharmasāstra*:

- 1.59 A person who worships a *liṅga*, especially together with its *vedikā*,⁴³⁴ with fragrant garlands, enjoys endless fruits.

433 *kanakād*—the Sanskrit would allow for taking *kanaka* as a golden flower instead of denoting a special species. The latter, however, seems to fit better in the context of the immediately preceding mention of the *dhustūraka* (thorn-apple). This is confirmed by the Newari (*kanaka dudharasvana uparānta svāna madu*).

434 *savedikaṃ*—according to *Śivadharmasāstra* 5.117, a verse that was not taken over by PuCi, the *vedikā* is seen as the goddess, the *liṅga* itself being Śiva. By worship of both, the god and the goddess are worshipped (*liṅgavedī bhaved devī liṅgaṃ sākṣān maheśvaraḥ | bhavet sampūjanāt tayor devī devas ca pūjitaḥ*, ŚDh 5.117).

- 1.60 [He] who once worships a *liṅga* with intact *bilva* leaves, prospers in Śiva's world, liberated from all evil (*pāpa*).⁴³⁵
- 1.61 A person who worships a *liṅga* with *dhustūraka* a single time obtains the result of [a gift] of 100,000 cows and gains the highest station.
- 1.62 One who honours in devotion (*bhakti*) a *liṅga* with *bṛhatī* flowers a single time obtains the result of [a gift] of 10,000 cows and reaches Śiva.
- 1.63 *Mallikā, utpala, padma, jātī, punnāga, campaka, aśoka*, white *mandāra, karṇikāra, buka,*
- 1.64 *karavīra, arka, mandāra, samī, tagara, keśara* together with the [flowers] growing on *kuśa, apāmārga, kumuda, kadamba* and *droṇa* [plants]—
- 1.65 listen attentively to the merit a person obtains, when he worships Śiva with these, as they are available:
- 1.66 By means of divine chariots, having the appearance of ten million suns, satisfying all desires, entwined with garlands of flowers, resounding with songs and musical instruments
- 1.67 and [accompanied] by string-music with sweet sounds, [moving] spontaneously in the abode of the firmament, filled with Rudra's girls, who are difficult to find among gods and demons,
- 1.68 he travels, fanned by yak-whisks and praised by gods and demons, to the divine city or to wherever it may please him.⁴³⁶
- 1.69 Having worshipped Śiva with devotion (*bhakti*), with any flowers whatsoever, growing in water or on land, which have been ritually sprinkled (*prokṣita*), one prospers in Śiva's world.
- 1.70 One who fashions a compact *maṇḍala* of flowers on top of a Śiva [*liṅga*] adorned by garlands of flowers reaching down to the end of the pedestal,⁴³⁷

435 In Newari it is specified that one would live in Śiva's world for an endless time after all evil-doings are annihilated (... *amomhayā saṃpūrṇa pāpa kṣaya juyānali anantakālasa kālasa śivalokasa basalapio*). The repetition of *kālasa* serves to emphasize (see Jørgensen 1941: §217a).

436 PuCi 1.66–68 are rendered in Newari rather loosely: “Standing in an aerial chariot, which has the blaze of 100,000 suns and is able to grant all desires, he stays in Śiva's world having a flower-garland be hung around his neck, songs be sung, many instruments be played, having yak-whisks be fanned and [himself] be praised by the gods. Or he stays at a place where his heart/mind is happy.” (*koṭi sūryayā teja dayāo coṇa kāmanā dhāko biya phu thathiṇa vimānasa daṇāva svānamālāna kokhāyakāo me hālakāva aneka bājana thātakāva cāmarana gārakāva devatāpanisyana stuti yātakāva śivalokasa conīva | athavā manasa khusi juyā thāsa conīva*). The second half of 1.67 remains untranslated. 1.66c–67b is taken to refer to the passenger rather than to the chariot itself.

437 New.: “Who offers, having completed a *maṇḍala* of flowers on a *śivaliṅga* with flower garlands reaching from the head down to the water-receptacle (*jaladhari*) ...”

6 The Text

- 1.71 that happy one takes his abode in Śiva's city as a fortunate person with extremely marvellous large vehicles, decorated with divine flowers, equipped with all [imaginable comforts].⁴³⁸
- 1.72 The one who, at the time of festivals, would fashion above a Śiva [*liṅga*] a house of flowers of different designs gleaming with many-coloured flowers,
- 1.73 [travels] in Kubera's chariot (*puṣpakavimāna*) surrounded by thousands, supplied with the pleasures of erotic play that result from the joys of divine women,
- 1.74 he rejoices for a never-ending time as someone who rules unquestioned and roams where he wishes in all the worlds of Śiva and the other [gods].⁴³⁹

In the *Śivadharmasaṅgraha*:

- 1.75 From giving *buka*, O goddess, only a single time, a person receives the result of [a gift] of thousand cows.
After half a month [of constantly giving *buka*], he becomes a Yogī, after one month proceeds to heaven.
- 1.76 And after two months he obtains the highest result of all sacrifices, after three months approaches the unsurpassed world of Brahmā,
- 1.77 after four [months] obtains perfection (*siddhi*), after five the perfection of *yoga*[-practice] (*yogasiddhi*), after six months, without a doubt, he goes to Rudra's world.
- 1.78 He becomes someone who assumes the appearance of Rudra, who has made the half-moon his crown, and goes forth with the bull as a vehicle like a second trident-holding⁴⁴⁰ [deity, Śiva].

(*śivaliṅgasa svānayā maṇḍala pūrṇa tayāva svānamālāna śilanisye jaladharito thenakāo gvamhana chāla ...*).

- 438 New.: "Standing in an aerial chariot, which is big and so marvellous that one keeps looking (i.e. it catches the eye), he gets an ornament of flowers, is introduced to everyone and happily stays in Śiva's world" (*tavadhaṇa svayaṃ tayaṃ āścarya thathiṇa vimānasa daṇāva svānana svabhā lākāva sakalasaṃ paricaya dayakāva śivalokasa conīva sukhana*). In 1.71c *sarvaiḥ paricitaiḥ* is understood as *sarvaiḥ paricitaḥ*. The ŚDh (5.111c), however, reads *sarvaiḥ paricaraiḥ* ("with all attendants").
- 439 1.73–74 in Newari shortened: "... standing in a divine chariot of flowers, enjoying sexual pleasures with women from the world of gods, everlastingly rejoicing he stays in Śiva's world" (*amomha svānayā vimānasa daṇāva devalokayā misātosao bhogya yāṇāva akṣaya ānanda yāṇāva śivalokasa vasalapīva*).
- 440 *śūladhṛk*—here *śūla*- means *triśūla*-.

Now the leaves prescribed for Śiva; in the *Liṅgapurāṇa*:

- 1.79 *Bilva* leaf, *śamī* leaf, the leaf of the *bhṛṅgarāja*,
the leaf of the *aṭarūṣa*, the leaf of the *kiṃśuka* [and] *colika*
- 1.80 the leaf of the *tamāla* and the one originating from the *devapatrika*,
the ones of the white and dark *unmatta*, the leaf of the *kamala*,
- 1.81 the leaf of the *gaṅgāpatrika*, the leaf of the *kahlāra*,
jalakahlārika leaf⁴⁴¹, and also the leaf of the *marūbaka* [are suited].
- 1.82 *Śatapatra* is always declared [to be useful], *gandhāla?*,⁴⁴² *buka* leaf,
the leaf of *dumbarikā*, the leaf of *grāmaśiṣī*,⁴⁴³
- 1.83 *drona* [and] *apāmārga* leaf, the leaf of the *khadira*.
With the flowers of those [plants] whose leaves are used for worshipping
Śiva, [Śiva can] always [be worshipped].
- 1.84 And in the absence [of suitable leaves and flowers] *pūjā* for Sadāśiva can
always [be performed] with old [leaves] of *rasāla*, *kiṃśuka*, *aśoka* and *durvā*,
as well as with fresh grass.

Now the manner of giving flowers; in the *Jñānamālā*:

- 1.85 Be it a leaf, a flower or a fruit—if it is face downwards it is not regarded as
good.
It is reckoned to bring misery. One should present anything just as it has
grown.⁴⁴⁴

And also:

- 1.86 Offering something with its face downwards is not regarded as good—that
[does] not [apply] to the precept for *puṣpāñjali*.⁴⁴⁵

This means, that in giving a handful [of flowers] the fact that they face downwards
does not [lead] to a fault.

441 The two kinds of *kahlāra* are differentiated according to their habitat in the Newari,
too: “the leaf of a *kahlāra* flower growing on land, a leaf of a *kahlāra* flower growing
in water” (*thalasa jāyalapu kahlālasvāṇayā hala jalasa jāyalapu kahlālasvāṇayā hala*).
As *kahlāra* usually denotes a water-lily, what a *kahlāra* growing on land could be is
a little puzzling.

442 *gandhālam*—possibly goes back to *gandhāḍhyā* (also *śatapatrikā*, mostly denoting
a rose, see also note below on 2.55). Newari says: *gandhāram buka*, “a *buka* [found
in?] Gandhāra.”

443 *grāmaśiṣī*—for *grāmaśikhī*? But this word, too, cannot be identified as a flower name.

444 In Newari it is explained: “that is why a leaf must be offered as (i.e. in the same di-
rection) it has grown, a flower as it has bloomed” (*thathenaṃ halaṃ buva kathanam
chāya svānaṃ hova kathanam chāya māla*).

445 In Newari it is explained: “Again, if one must offer with a handful [of flowers], it is not
prohibited. One may offer [the flowers] as [they themselves fall]” (*hanaṃ pvāsarana
chāya mālasā niṣiddha majuva gathe chāyaṃ teva*).

6 The Text

Now the [suitable] times; in the *Śivadharmasāstra*:

Kanakas and *kadambas* are to be given to Śankara at night,⁴⁴⁶

1.87 other flowers by daytime, *mallikā* at midnight.

Jātī stays [fit for worship] for one *prahara*,⁴⁴⁷ *karavīra* for one day and one night.

According to the *Sāgara*, “to be given at night” [means] to be plucked [then]. According to the author of the *Ācāracintāmaṇi*, “to be given at night” [means] to be offered [then].

Now in the *kāmya[pūjā]*; in the *Śivadharmasaṅgraha*: Nandikeśvara spoke:

1.88 This result that I have described refers to a *liṅga* honoured without a special wish.⁴⁴⁸

With regard to one [*liṅga*] worshipped with a specific desire, listen to the result that comes from that:

1.89 Through [worship with] *buka* god [Śīva] is ready to confer boons, through *karavīras* he bestows wealth.

Through *arka* one obtains fortune, but through *dhustūraka* liberation.

1.90 Enjoyment arises [for one] who honours the best *liṅga* with *nīlopala*. Through red *abjas* one obtains royalty, and through [white] *puṇḍarīkas* [one becomes] an universal ruler.⁴⁴⁹

1.91 Through *campakas* [one obtains] all desires, through *punnāgas* [and] *nāga-keśaras* one obtains all desires longed for, and so likewise through garlands of *keśara*.

446 1.86cd—in Newari it is added: “Flowers that bloom after daylight has ceased are to be offered at night” (*nebhāla visenali hoo svāna cānhasa chāya*).

447 *praharam tiṣṭhate jātī*—the interpretation is based on a commentary on the same verse found in the *Ācāracintāmaṇi*, according to which *jātī* is suitable for *pūjās* within one *prahara* after being plucked (*praharam iti—avacayottaram jātipuṣpaṃ prahara-paryantaṃ pūjārham evam agre pīty arthaḥ*, ĀC 1983: 143₂₀₋₂₁). The rather obscure expression in Newari can be interpreted to the same effect: “up to one *prahara* [after plucking] one may offer *jilivāna*” (*chapaharato jilivāna [...] chāya teva*). A day comprises eight *praharas* in all, each of the periods between midnight and sunrise, sunrise and midday, and so forth, covering two *praharas*.

448 In the original context of the ŚDhS, the verses prior to this one (i.e. ŚDhS 5.70–75) contain rules for the use of flowers in the *nityapūjā*. Three of them (5.70–72) are cited in PuCi 1.8–10. For the citation techniques see chapter 3.2. above.

449 *bhogo*—Newari reads *bhāgya*. The latter half of the verse is left out in Newari, which simply states: “By offering red *palesvāna* one receives royalty” (*hyānu palesvāna chāyāna rājya lāyuva*).

- 1.92 One who honours with scented flowers⁴⁵⁰ obtains the mastery over the mantras,⁴⁵¹ as does one who honours the highest Lord with white *arka*.
- 1.93 One who honours with scented flowers obtains all desires.⁴⁵²
Through *kubjakas* much profit [is effected] and *vāruṇī* [leads] to conjugal felicity (*saubhāgya*).
- 1.94 One who, wishing for a girl [as a bride?], honours Parameśvara with *jātīs*, obtains the best girl within six months, there is no doubt [about that].
- 1.95 Those who offer⁴⁵³ *mallikās* for the sake of their desire for knowledge receive the highest knowledge, which destroys fear of the cycle of rebirths.
- 1.96 And a virtuous man, who honours⁴⁵⁴ with *kundas* for the sake of a desire for a son, obtains many sons, who will be wealthy and long-living.
- 1.97 And through *kuśa* flowers [one gains] health, through *aśokas* a meeting with a loved one.
Through *karṇikāras* one finds wealth, for subjugation [one should employ] a *droṇa* flower.

450 *yo 'rcayed gandhapuṣpakaiḥ*—ŚDhS 5.86b reads *brhatyāgastipuṣpakaiḥ* in its place, whereby the redundant verbal form would be spared. The reading in PuCi quite surely goes back to a transmissional error, in which a scribe skipped a line and erroneously copied text from the next verse. It is likely that this error arose because in both verses the first quarter ends in *avāpnoti* and the second in °*puṣpakaiḥ*. Probably because of the redundant verb in the Sanskrit text, in the Newari the three quarters 1.91d–92b are joined: “By offering scented *ṭikā*-substance [and] by offering *keśala-svāna* the perfection of mantras arises” (*nasāka cita chāyāna keśalasvāna chāyāna mantrasiddhi juyuva*). It is to be noted that *gandhapuṣpaka* (New. *cita/ceta*) is understood as a scented substance from which marks on the forehead are made (see Apte 1998: s.v. *puṣpaka* 6. “a kind of collyrium”; for Newari, see Malla et al. 2000: s.v. *ceta*—“vermilion mark on the forehead”). Gutschow and Michaels (2008: 248, 254) translate *cetana svatika coye* as “write (i.e. draw) a *svatika* with sandelwood (paste)” and relate Newari *ceta* to Sanskrit *candana*.

451 *mantrasiddhim avāpnoti*—for *mantrasiddhi*, see Hoens (1979: 106). According to Hoens perfection can be brought about in different ways: by teaching, by the grace of the preceptor (*guruprasāda*), by the efficacy of the mantra itself (*mantraprabhāva*), and by devotion (*bhakti*).

452 In Newari, 1.92c–93b are joined. Here again, the diverging interpretation of *gandhapuṣpaka* is attested: “The one who offers white *alakapātasvāna* together with scented *ṭikā* substance, gains all desires” (*gvamhana mahādevayāke nasāka cita sahitana toyu alakapātasvāna gvamhana* [redundant] *chāla amomhanaṃ sampūrṇa kāmānā lāka*).

453 *arcayanto*—√*arc* with a double accusative (see also PuCi 2.36c–37, 2.45cd)? Edgerton (1970: §7.17) terms such cases “blend constructions resulting in two accusatives with verbs.” His example (*muktasukusumāni ca mahiṃ avakiranto*) is actually very close to the present one.

454 *arcayita*—the third person optative middle ending in athematic *-ita* instead of the thematic *-eta* occasionally occurs with causatives (Whitney 1995: §1043c), in early Śaiva texts very commonly so (information by A. Sanderson).

6 The Text

- 1.98 One should constantly honour the *liṅga* with *kadamba*, steady in one's vow. But for the sake of one's desire to subdue enemies, one should offer⁴⁵⁵ [it] daily.
- 1.99 The ailments of one who honours with *atimuktakas* disappear. By means of a flower of the *sindhuvāra* the one who is bound is released of his bonds.⁴⁵⁶
- 1.100 *Aṅkoṭa*,⁴⁵⁷ [flowers] of dark colour and unscented flowers— these one should provide to the god of gods [Śiva] in order to destroy enemies.
- 1.101 As for one who regularly gives yellow flowers for the sake of prosperity⁴⁵⁸ and victory, he shall attain to his desires.
- 1.102 One should offer flowers growing in water for the purpose of subjugation. Those that are blue or red also effect subjugation.
- 1.103 *Bilva* grants every desire, liberates from poverty. There is nothing better than a *bilva* leaf, with which Śaṅkara is satisfied.
- 1.104 Steady in his vows he should use *damanaka* for the sake of victory. If he thus honours the [deity] who carries the bull-flag (Śiva), his enemies are defeated.
- 1.105 Whereas happiness [is gained] by *marubaka*,⁴⁵⁹ *jambuṭa* grants every desire. *Tilaka* is for the purpose of wealth and *vāṅkulī* is for the purpose of cows.⁴⁶⁰
- 1.106 *Tagara* grants felicity and *kinkirāṭa* grants desires. Concerning health and wealth, *phalinī* is known to grant [these] desires.
- 1.107 *Śāla* produces affection, from *kiṃśuka* one obtains vigour. For desire for elephants, horses and cattle, one should honour Śiva with *kuṭaja*.

455 *pradāpayet*—possibly solely for the sake of metre the causative was chosen instead of the simple (see Goudriaan and Schoterman 1988: 83). Oberlies (2003: 249 n. 1), however, has pointed out that, with verbs and syntagmata denoting ritual acts, such an assumption is sometimes unnecessary, because rituals are often carried out by a middleman.

456 In Newari more specific: “By offering *bosimghālisvāna* [one is] released from jail” (*bosimghālisvāna chāyāna bandhikhānāna chutaya juyu*).

457 *aṅkoṭa*—name (in mss. *aṅkaṭa*) is not translated into Newari.

458 *puṣṭyarthē*—in Newari more specific: “the body prospers” (*śarīra pusta juyuva*).

459 *sukhaṃ marubakeṇaiva*—Newari diverges: “By offering *malisvāna* [one] becomes beautiful” (*malisvāna chāyāna sundara juyuva*).

460 In Newari more detailed: “By offering *vāṅkulisvāna* there is much material wealth in the form of cows etc.” (*vāṅkulisvāna chāyāna sā ādipana lakṣmī yako dayu*). Notably, already in the Sanskrit text a Newari word is used to designate the flower (“*vāṅkulī*—north-east corner”, Malla et al. 2000: s.v.).

- 1.108 And for the destruction of enemies one should give *karpūradamana*,⁴⁶¹ enemies are destroyed swiftly by worshipping the god of gods [with that].
- 1.109 And *śyāmā* regularly grants health, as does the *javā* flower.
[The flower] of *kurunṭhaka* is for the purpose of subjugation, if the *liṅga* is worshipped regularly [with it].
- 1.110 Who honours a *liṅga*, himself being angry, should use *yūthikā* for the god of gods Maheśa in [a rite producing] dissension, *ketakī* for the destruction of enemies.⁴⁶²
- 1.111 That very⁴⁶³ *vyāghrī* is proclaimed to grant all desires, O goddess.
And in the same manner *jyotsnākarī* regularly grants desires.
- 1.112 If one honours god [Śiva] with *vāsaka*, his strength and life[span] grow.
Jhiṅṭhikā regularly grants happiness, as does *apsaracampaka*.
- 1.113 *Ḍimbhaka* is for the elimination of ailments, as is *aśvakarṇa*.
Jayantī is for the desire for victory and so too is the white *girikarṇikā*.
- 1.114 And one should honour with a *nimba* flower [to produce] dissension (*vidveṣa*) and displacement (*uccāṭana*).
And for the [rites of] attraction (*ākarṣaṇa*) *bhaṇḍī* is to be used. *Madantī* is for victory.⁴⁶⁴
- 1.115 *Ṛṣipuṣpī* and *rudrajaṭī* eliminate all calamities,
and so, too, does the one called *śaṇa* flower, as well as *kokilākṣa*.⁴⁶⁵
- 1.116 All white [things] are for [rites of] pacification (*śānti*), all yellow, however, for [rites of] prosperity (*pauṣṭika*),

461 *karpūradamanam*—could also be understood as camphor and *damana*, but on the basis of the Newari translation as “white (*toyuva*) *dhavanasvāna*” it is here held to be a special kind of *damana(ka)*.

462 In Newari simpler: “By offering *jhitivāna* to Mahādeva enemies are annihilated. By offering *ketakivāna* to Mahādeva, oneself being angry, enemies are annihilated” (*jhitivāna mahādevayāke chāyāna śatru nāśa juyuva | thama tama cāyāva ketakivāna mahādevayāke chāyāna śatru nāśa juyuva*).

463 *hṛṣyā*—read *hy eṣā* as in ŚDhS 5.105a. The translation into Newari reads: “By offering *vyāghrivāna* one obtains all desires and stays happy” (*vyāghrivāna chāyāna sampūrṇa kāmanā lāñāo ānandana coniva*). The word *hṛṣyā* here evidently is interpreted as instrumental of a lexically non-attested noun **hṛṣī*.

464 *madantī ca jayo bhavet*—odd formulation. The variant in ŚDhS 5.108d (*madayantī ca yā bhavet*) is likewise not very attractive. A. Sanderson proposed to emend the reading to: *madantī ca jaye bhavet*. Alternatively, one could read *madantyā ca jayo bhavet*.

465 In Newari 1.115cd is syntactically related to 1.116a: “By offering all white flowers, as *nālu* flower, *kokilākṣasvāna* etc., all calamities are pacified” (*nālu yā bu kokilākṣasvāna ādipana toyu svāna dhāko chāyāna sakaleṇa upadrava dhāko śānti juyiva*).

and likewise in [rites of] malevolent injury (*abhicāra*), one should offer dark [things] to the god of gods [Śiva].⁴⁶⁶

- 1.117 The one who daily gives Śiva (Śambhu) a leaf, a flower, a fruit, water or grass, O seer, does not attain to a bad existence.

Now the prohibited [flowers]; in the *Śivadharmasāstra*:

- 1.118 *Ketakī*, as well as *atimukta*, *kunda*, *yūthī*, *madantikā*, *śirīṣa*, *sarja* [and] *bandhūka*—[these] flowers one should avoid.
 1.119 One should avoid *vākucī* leaf and flower, and what originates from *kara-jendra*, and the flowers and leaves of *vibhītikā*.⁴⁶⁷

In the *Kārttikamāhātmya*:

- 1.120 One should never regularly (*sadā*) worship Śiva (Śaṅkara) with *javā*, *kunda*, *śirīṣa*, *yūthikā*, *mālatī* and with flowers from *ketakī*.
 “Regularly” (*sadā*) means in the *nityapūjā*. Because the scripture rules that [some of the] prohibited ones [are to be used] in the *kāmya*[*pūjā*, namely in PuCi 1.96, 99, 109, 110]. “But in a *pūjā* for Śiva, which continues for a year, *kunda* is prescribed in the month Māgha,” thus the *Ācāracintāmaṇi*.⁴⁶⁸

In the *Liṅgapurāṇa*:

- 1.121 The flowers of *sarja*, *bandhūka*, *kendra*, *yūthī*, *madantikā*, the flowers of *ketakī* and *jāti*,⁴⁶⁹ *aparājitā*,
 1.122 red and white *proṣitā*? and also *bhaṇḍika* flowers and also *svaṛṇānugarbhā*?, *akṣas* and *vibhīti* flower—⁴⁷⁰

466 The Newari text is more specific: “By offering all kinds of dark flowers to Mahādeva killing is [effected]” (*hāku svāna dhāko mahādevayāke chāyāna māraṇa juyuva*).

467 Verse 1.119 is not translated into Newari.

468 +1.120 New.: “All these flowers may be offered to Mahādeva with a special wish. If one has to perform a *śivapūjā* lasting one year in the months of Māgha [*pūjā*] with *bhoyusvāna*, it is [considered] prescribed, it is not prohibited” (*thvate svāna sakaleṇa kāmanāpara mahādevayāke chāya teo | bhoyusvānana dachito śiva pūjā yāya mālanāva māghalāsa vihita juva niṣiddha majuva*).

469 *ketakijātīpuṣpaṃ*—could also be translated as “the flower of the species *ketakī*.” This would be even more reasonable from a general perspective. *Jāti*, unlike other jasmynes, is prescribed thrice for Śiva in the *nityapūjā* (PuCi 1.26c, 55cd, 63b). My translation here follows the Newari text in which °*jāti*° is understood to denote a flower (*ketakīsvāna*, *jīlasvāna*).

470 *proṣitā*—not documented as a name for a flower. *Pādas* a and c seem to be affected by corruption. Newari diverges: “red-coloured, white-coloured flowers, such that are stale” (*hyāṇu una toyu una svāna osi juyāva coṇa*).

- 1.123 a person who has worshipped [Śiva] regularly with these flowers,
is an evil-doer who will cook in the *avici* hell,⁴⁷¹ there is no doubt about it.
- 1.124 *Kapittha*, the *ketakī* flower, *māndinī*, *kāṣṭhapāṭalā*,
the *nimba* flower, *karañja*, the *dhātakī* flower,
- 1.125 the flower of the *śirīṣa*, *guñjalā* and *atimukta* one should avoid.
But, in contrast, for the highest *bhaktas* in this world there is no consideration
as to what is prescribed or not prescribed.⁴⁷²

It has been said in the *Puṣpādhyāya*:

- One who in devotion (*bhakti*) makes any offering of fruits and flowers,
1.126 be they good or bad, attains to nothing bad.

And elsewhere as well:

- Pūjā* is always to be performed with all flowers—be they prescribed
1.127 or not prescribed—for all the gods. The crucial factor therein is rootedness
in devotion (*bhaktiyoga*).⁴⁷³
Those with thorns, as well as those that are spoilt
1.128 or have stood overnight, one should keep at a distance.

Now the spoilt [flowers]; in the *Gautamīya[tantra]*:

The one having touched a seat,⁴⁷⁴ the one having touched the ground, the one
washed in water and the strong-scented, the one plucked after one has bathed,
the one held in the hand by someone who performs a salutation—any such flower
is disagreeable to all the gods.

In the *Puṣpamālā*:

One washed under water, one situated on a seat, one fallen by itself, one
that has fallen to the ground—

471 New.: “... that person falls into the hell called *avici* by name” (*amomha avici dhāyā nāma narakasa paralapīva*).

472 In Newari it is not stated that the flowers mentioned in 1.124–125 are normally prohibited. After enumerating the names the text continues without a gap: “Someone who is a great devotee of Śiva may offer all these flowers” (*thvate svāna sakalyaṃ tavadhāna śivabhaktaṃ juyāva coṇamhana mahādevayāke chāya teva*).

473 New.: “With devotion, one may offer all kinds of flowers to all deities if one is [in the mental state of?] devotion at the time of liberation” (*svānaṃyā jāta dakonaṃ devatā sakalaskem bhaktina chāya teva mokhakāla bhakti juvana*). The second part of the sentence, its meaning, and grammatical relation to the main clause is not entirely clear to me.

474 *āsanagataṃ*—in Newari more specific: “flowers fallen onto one’s own seat” (*thava āsanasa kutiṇa svāna*).

6 The Text

1.129 [authorities] have declared such flowers ineffective in the rites of worship of any of the gods.

Hārīta [says]:

There are twice-borns who cut a flower only after they have bathed.

1.130 The gods do not accept that [flower], it turns to ashes like a piece of wood.⁴⁷⁵
The strong-scented, the non-scented, and the one purchased are without effect.

1.131 And one should never offer one that has [already] been put on an [image of a] deity [or] a wilted one,
a dirty one,⁴⁷⁶ one that has touched the ground or one that is spoilt by insects⁴⁷⁷ or hair and the like.

1.132 When honouring the gods, one should avoid flowers that have become stale.
One should not honour a deity with buds⁴⁷⁸ nor, likewise, with pierced or torn [flowers].

1.133 With flowers made to blossom by oneself and [a flower] fallen on the ground by itself,
with those brought wrapped in a garment, as well as those that have touched limbs of the body,

1.134 [and] with flowers having less than three leaves, one should never honour [the gods].

About “three leaves”: This refers [only] to flowers that were not mentioned [among those prescribed]. About “flowers made to blossom by oneself”: [This means], with [flowers], made to blossom artificially. About “with those that touched limbs of the body”: The meaning is, “with those that have been touched by feet etc.”⁴⁷⁹ 480

475 *bhasmībhavati kāṣṭavat*—figuratively the verb *bhasmībhū* denotes something worthless (see Apte 1998: s.v.).

476 *malinaṃ*—Newari diverges: “a flower that has become dry” (*sukhula juyāva coṅa svāna*).

477 *krimi*—inaccurate for *kṛmi* (see Böhtlingk 1998: s.v.), manuscript I has the correct spelling.

478 *mukulair*—not translated into Newari.

479 *pādādi*°—refers to all parts of the body below the navel, which are deemed to be polluted and therefore polluting.

480 In Newari the translation of 1.133d–134b and its commentary are conflated: “flowers touched by the feet, those among the flowers not mentioned [as suited] that do not have three leaves—all these flowers one must never offer to deities” (*tutina thiyā svāna thina malhāyāgula svānasa svahala madugula svāna thvate svāna sakalyeṃ devatāpaniske gvalanhuṃ chāya mateva*).

And now: for certain special flowers it has been said that there is no fault when they have touched the ground and so on; in the *Gautamīya[tantra]*:

One should avoid a flower that has touched the ground, except for the *sephālī* and *bakula*.

1.135 Flowers that have not opened are to be excluded, except for the *campakas* and *padmakas*.

Even if they are not intact, the leaves of *bilva*, *khadira*, the *dhātri* leaf

1.136 and the leaf of *tamāla* are not spoilt.

[The leaves of] *tulasī*, *agastya* and *bilva* cannot become stale.

1.137 A stale flower is to be avoided, stale water is to be avoided.

Gaṅgā water is not to be avoided, a *tulasī* leaf is not to be avoided.

1.138 *Tulasī* is always pure and so too are *bilva* leaves.

About “always” (*sarvadā*): The meaning is “up to five days.”⁴⁸¹ Because it is said that [these things] are stale after five days; and:

In the case of flowers growing in water and the *bilva* leaf—

1.139 of those one should suspect that they have wilted after five days.

In case of the *buka* flower⁴⁸² the state of *nirmālya* sets in after seven nights; in the *Śivadharmasaṅgraha*:

An intelligent man may present *buka* to Rudra for seven days.

1.140 And [the flower] can be offered every day [anew], after it has been purified⁴⁸³ again and again.

After seven days have passed, it becomes *nirmālya*.

Hārīta [says]:

1.141 *Padma* and *āmalaka* are pure⁴⁸⁴ for three days.

Karavīras are suitable for one day, O ascetic.

If [the flowers] are located in the house of the garland maker (*mālākāra*), there is no fault even if they are stale, according to the *Śaivāgama*.

Thus the first chapter (lit. “illumination”) in the glorious *Puṣpacintāmaṇi*.

481 In Newari the commentary is conflated with the translation of 1.136c: “*Tulasī* leaf, *kāsibu* and *byālapāta*—these flowers may be given up to five days. [They] do not become stale” (*tulasīhala kāsibu byālapāta thvate svāna nānhuto chāya teva | osi majuva*).

482 *bukapuşpaṃ*—grammatically unsound, one would like to see *bukapuşpe* or *puşpasya*.
483 *śocayitvā*—should read *śodhayitvā* (suggested by A. Sanderson).

484 *śuṣkaṃ*—read *śuddhaṃ* (as TS 1985: 340₁₈). New.: “One may offer *palesvāna* and *ambarahala* up to three days, [even if] stale” (*sonhuto palesvāna ambarahala osi chāya teo*).

6 The Text

Now [the flowers] for Viṣṇu; in the *Narasimhapurāṇa*:

- 2.1 The result a person obtains by giving ten *suvarṇas* to a recipient who has mastered the Veda and is endowed with the virtues of austerity (*tapas*) and moral conduct (*śīla*),
- 2.2 is the [same] result a mortal obtains by a gift of flowers to Hari (Viṣṇu).
With *mallikās*, *mālatīs*, *jātīs*, *ketakīs*, *lodhras* and *campakas*,
- 2.3 with *punnāgas*, *nāgas* and *bakulas*, *padmas*, *utpala* species—
a person, who honours Acyuta with these and with other excellent flowers
- 2.4 obtains the result of [a gift of] ten golden coins for each one.
Having honoured Hari or Hara (Śiva) with a single *karavīra* [flower]—
- 2.5 be it bright or dark⁴⁸⁵—one will not again become an offspring [of man].⁴⁸⁶

In the *Viṣṇupurāṇa*:

- Mālatī*, *mallikā*, *yūthikā*, *atimuktaka*,
- 2.6 *pāṭalā*, *karavīra*, *jayā*, *pāvanti*,
kubjaka, *tagara*, *karṇikāra*, *kurunṭhaka*,
 - 2.7 *campaka*, *vātaka*, *kunda*, *bāṇa*, *barbara*, *mallikā*,
aśoka, *tilaka*, *campā*, *aṭarūśaka*,
 - 2.8 *śamī*—[these] kinds of flowers⁴⁸⁷ are good for worshipping Keśava.

As well as:

- Padmas* born in water, as well as red and blue *utpalas*,
- 2.9 and also the white *utpala* are always dear to Kṛṣṇa, O king.
These flowers are to be given to Viṣṇu, who is powerful.⁴⁸⁸

Now the results of particular flowers; in the *Narasimhapurāṇa*:

- 2.10 If one presents one *droṇa* flower to Mādhava
one obtains the same result [that comes] from giving ten *suvarṇas*.
- 2.11 Know that the reward that arises in this way by [giving] these particular
flowers is even greater if one gives certain others. Hear, O king, how this
is.⁴⁸⁹

485 In Newari more specific: “be it white [or] be it red” (*toyuvaṃ thajula hyāṇu thajula*).

486 In Newari explicitly: “his rebirth is not necessary” (*amomhayā punarjanma mumāla*).

487 *śamī puṣpa*^o—the ĀC (1983: 163₁₉), on which the text is based here, has the more plausible reading *amī puṣpa*^o. *Śamī* most probably goes back to *amī*.

488 In Newari the verses 2.5c–9 are joined to a continuous enumeration in which *karavīra* (already mentioned in 2.4cd) as well as a separate gloss for *campā* (7c, see also *campaka* 7a) and the one for *pāvanti* (6b) are missing. *Mallikā*, however, is translated twice, once as *malisvāna* (5c), once as *mallikāsvāna* (7b).

489 In Newari simpler: “How in this way one receives more result by [different] species of flowers—that I will tell” (*thvathyam svānayā bhedatina adika phala lāka amo lhāya tañā*).

- 2.12 A thousand *drona* flowers are surpassed by a *khadira* flower.
A thousand *khadira* flowers are surpassed by a *śamī* flower.
- 2.13 A thousand *śamī* flowers are surpassed by a *bilva* leaf.
A thousand *bilva* leaves are surpassed by a *baka* flower.
- 2.14 A thousand *baka* flowers are surpassed by a *nandyāvarta*.
A thousand *nandyāvartas* are surpassed by a *karavīra*.
- 2.15 A thousand *karavīras* are surpassed by a *campaka*.
More excellent than a hundred *campakas* is an *aśoka* flower.
- 2.16 More excellent than a thousand *aśoka* flowers is a *sevantī* flower.
More excellent than a thousand *sevantī* flowers is a *kubjaka* flower.
- 2.17 More excellent than a thousand *kubjakas* is a *mālatī* flower.
More excellent than a thousand *mālatī* flowers is a *trisandhyā* flower.
- 2.18 More excellent than a thousand red *trisandhyā* flowers is a white *trisandhyā*.
A thousand white *trisandhyās* are surpassed by a *kunda* flower.
- 2.19 A thousand *kundas* are surpassed by a *śatapatra*.
More excellent than a thousand *śatapatras* is a *mallikā* flower.
- 2.20 A thousand *mallikā* flowers are surpassed by a *jātī* flower.
Of all flower species in this world *jātī* is the most excellent.⁴⁹⁰
- 2.21 Listen to the result in merit for one [who] gives Viṣṇu a very beautiful
garland of a thousand *jātī* flowers in devotion [and] in accordance with
the rules:
- 2.22 The wise one will live for tens of thousands of millions of aeons and tens
of hundreds of millions of aeons in Viṣṇu's world, with power equal to
Viṣṇu's.
- 2.23 In accordance with the result allocated by rule for [offering] the remaining
flower species, one prospers in Viṣṇu's world.
- On [the phrase] “by rule”: That is to say, [with] a garland that has the aforemen-
tioned characteristics.
- 2.24 I will also proclaim the leaves that are meritorious and cause pleasure to
Hari. Listen to me as I speak, O best of kings!⁴⁹¹
- 2.25 An *apāmārga* leaf is meritorious, and [better] than this is the one of the
bhṛṅgarāja,
and better than this the *khadira* leaf, and [better] than this a *śamī* leaf.⁴⁹²

490 In Newari the phrase *jilasvāna chāyāna* is repeated for no apparent reason.

491 In Newari this verse is turned into an introductory statement: “Now I will tell of all the leaves of flowers that may be offered to Viṣṇu” (*thana viṣṇuyāke chāya teko svānāyā hala chāya dako lhāya tañā*).

492 In Newari *śamī* is missing.

6 The Text

- 2.26 Better than this is a *durvā* leaf, than this, however, a *kuśa* leaf,
better than this, a *damanaka*, than this, a leaf of *bilva*.
2.27 For Hari a *tulasī* leaf is more excellent even than a *bilva* leaf.
One who honours Hari with leaves of these, as they are available,⁴⁹³
2.28 prospers in Viṣṇu's world, liberated from all evil.

In the *Gautamīya[tantra]*:

- The two *kamalas*, both the *karavīras*, the two *tulasīs*,⁴⁹⁴ *jāti* and *ketaka*,
2.29 *nāgakeśara*, *pāvantī*, *kahlāra*, *campaka* and *utpala*⁴⁹⁵,
nandyāvarta, *yūthī*, *mallikā*, *navamallikā*
2.30 *kunda*, *mandāraka*, *saugandhika* and *keśara*,
kuraṇḍa, *aśoka*, *sarja*, *bilva*, *muniṣṭpaka*,
2.31 the leaf of *āmalaka*, *karṇikāra* and *palāsaka*—
these and other flowers one should present, as they are available.⁴⁹⁶
2.32 And all [that are] fragrant, growing on land and in water—
these flowers are to be given to Viṣṇu who is powerful.⁴⁹⁷

In the *Vāmanapurāṇa*; Prahlāda's speech to Bali:

- 2.33 It is those flowers that have colour, taste, and fragrance that are best, O great
Asura.
2.34 *Jātī*, *śatāhvā*, *sumanā*,⁴⁹⁸ *kunda*, *cārupuṭa*,
bāṇa, *campaka*, *aśoka*, *karavīra*, *yūthikā*,

493 In Newari the availability of flowers is understood temporally: "... which among these flowers one gets at the respective time [of the year]" (*thvate svānasa gvavelasa gvaguli lāta*).

494 In Newari the duals of *kamala*, *karavīra* and *tulasī* are specified as red and white *palesvāna* and *kaneholasvāna*, as *tulaśī* and *śyāmatulaśī* (*hyāṇu palesvāna toyu palesvāna hyāṇu kaneholasvāna toyu kaneholasvāna tulaśī syāmatulaśī*).

495 In Newari *utpala* is missing.

496 In Newari the availability of flowers is given a temporal sense: "all these flowers [and] other flowers according to the time [of the year]" (*thva svāna sakaleṇa mevātā svāna samayetina*).

497 *etāni puṣpadeyāni*—this variant was chosen because it is metrically correct. The unmetrical reading *etāni puṣpāṇi deyāni*, however, confers the proper sense. Alternatively, *puṣpāṇy etāni deyāni* (as suggested in a footnote in PuCi 1966) would provide a sound reading; see also PuCi 2.9c *tāni puṣpāṇi deyāni*.

498 *sumanā*—from the context it was decided to prefer *sumanā* over *sumano*. *Sumanā*, a kind of jasmine, suits the immediate surrounding where other jasmynes such as *jātī*, *kunda* or *yūthikā* are mentioned, better than *sumana*, wheat.

- 2.35 *pāribhadra, pāṭalā, bakula, giriśālinī,*
kanaka, jambu, vanaja and also yellow⁴⁹⁹ *tagara*—
 2.36 these indeed are the best flowers for honouring Acyuta.⁵⁰⁰

In the *Vaiṣṇavāmṛta* that has been stated in the *Skanda[purāṇa]*:

- Those who offer *mālatī, tulasī, padma, ketakī* and *munipuṣpaka*
 2.37 to Jagannātha, go to Hari's abode.⁵⁰¹
 For thirty thousands of years and thirty hundreds of years.
 2.38 The foe of the Daityas is pleased when he is honoured with *kadamba* flowers.
 Keśava becomes as much delighted by seeing a *kadamba* flower,
 2.39 as Mādhava is delighted when he reaches Padmālayā (Lakṣmī).⁵⁰²
 For seven births, O divine seer, good fortune does not depart from one
 2.40 who has honoured Hari with a *kadamba* flower [just] a single time [even
 only] in play.
 The wise person who piles *kadamba* flowers on Keśava's head
 2.41 obtains the result [of a gift] of a thousand cows.⁵⁰³

As well as:

- One who has worshipped Viṣṇu in [the month] Kārttika with a garland
 of *mālatī* flowers,
 2.42 gains a better result than [he would] from a gift of a hundred brown cows.
 [One] who, in the highest devotion, honours the Garuḍa-bannered deity in the
 2.43 spring with *mallikā* flowers, burns away the evil acquired in [all] three ways⁵⁰⁴.

499 *pītakam*—the interpretation as a colour follows Newari (*iyiva*). Otherwise, *pīta* could denote different plant species, the most popular among them being perhaps the saffron crocus (Skt. *keśara, Crocus sativus* L., AVS 2: 215, P.P. Regmi 1983: 160–161); *Śivakoṣa* (verses 35–36) lists a number of possible meanings.

500 2.33b–36b—*śatāhvā, sumanā, cārupuṭa, bāṇa, giriśālinī, jambu* and *vanaja* are not translated into Newari.

501 Here *√arc* is constructed with a double accusative (see also PuCi 1.95ab and note, 2.45cd). The verse is not translated into Newari

502 New.: “Viṣṇu's instant joy about a *kadambasvāna* is as [great] as it is when reaching Lakṣmī” (*lakṣmī lañāva viṣṇuyā ānanda juvathem kadambasvāna viṣṇuyā phacinam ānanda juva*).

503 The Newari text is based on Sanskrit *śivopari* instead of *śiropari*, a variant found in manuscript I. The translation of Sanskrit *nikara* (heap, mass) as *pūrṇa yañāva* (filling / completing?) is syntactically unrelated: “The one who makes an offering to Mahādeva and Viṣṇu by completely covering? [the statue with *kadamba* flowers?] receives the result of a gift of a thousand cows” (*mahādevayāke viṣṇuyāke gvamhana pūrṇa yañāva chāla amomhana dolachi sā dāna yañā phala lāka*).

504 *pāpaṃ tridhārjitaṃ*—paraphrased in Newari: “all evil, originating from thoughts, words and deeds” (*manavacakarmana jāyalapako pāpa*).

6 The Text

Moreover, by honouring the Lord of the gods with *damana* when the spring
2.44 months⁵⁰⁵ have arrived, [one] gains the result of a gift of a hundred brown
cows.

If the Garuḍa-bannered is worshipped with a single *ketakī* leaf,
2.45 that slayer of the demon Madhu becomes very pleased for a thousand years.⁵⁰⁶
Even the chief of the gods (Indra) folds his hands in respectful salutation,
2.46 O best among the sages, before those who offer a garland of *muniṣṣpa*.⁵⁰⁷
But one who honours [the deity with] the Garuḍa flag in the spring with
2.47 *pāṭalā* flowers in the highest devotion becomes a Yogī in pursuit of liberation
(*muktiyogī*).

Those who honour the master of the world with numerous *aśoka* flowers
2.48 become free from sorrow (*viśoka*) for as long as sun and moon [exist].

If they honour the guardian of the waters⁵⁰⁸ with bright or dark *karavīras*
2.49 Mādhava is pleased for four ages of the world, O Indra among Brahmīns.
Those fortunate ones who regularly honour Keśava⁵⁰⁹ with a bud of *sahakāra*
2.50 partake of the result [of a gift] of ten million cows.

The man who at the time of *pūjā* gives *durvā* blades to Hari⁵¹⁰

2.51 truly obtains the hundredfold result of a [normal] *pūjā*.

[One] who worships the god who is the foe of the Asuras with *śamī* leaves
2.52 thereby overcomes Yama's very frightful road, O Nārada.⁵¹¹

But those mortals who honour the Lord of the gods in the rainy season with

505 *madhumādhava*—paraphrased in Newari: “in [the months] Caitra and Vaiśākha” (*caitravaiśākhasa*).

506 New.: “If Viṣṇu sees someone who offers only a single leaf of the *ketakī* flower, he stays satisfied for a thousand years” (*gvamhana ketakīsvānayaḥ hala cha hala chāla amomha khañāva dolachidato viṣṇu lasatāyāva coniva*).

507 Here again, \sqrt{arc} is constructed with a double accusative (see also PuCi 1.95ab and note, 2.36c–37b). The Newari translation: “Indra has to treat with complete respect the one who offers Viṣṇu a flower garland made of *muniṣṣpa*” (*viṣṇuyāke gvamhana muniṣṣpana hāñā svānayaḥ mālā chāla amomhayāke indranam suddhā binati yāya mālio*).

508 *jalādhyakṣam*—“guardian of the waters”, a common name of Varuṇa. In the present context it may refer to Viṣṇu's form of the Jalaśayana Nārāyaṇa, Nārāyaṇa lying on the waters (of the world ocean).

509 *keśavopari*—the locative is unusual with \sqrt{arc} .

510 *durvāṅkurair harer*—judging from the cases this verse might originally have contained a verbal noun such as *prapūjanāt* (“by worship of Hari with *durvā* blades”) instead of the inflected verb *prayacchati*, which has another valency (give something [acc.] to someone [dative]). Miśra (PuCi 1966) has noticed the unsound syntax and party heals it by emending °*āṅkuram*.

511 New.: “that one has no fear of Yama” (*amomhayāta yamayā bhaya madu*).

- 2.53 flowers growing on the *campaka* [tree] will not be born again within the cycle of rebirth.
[Those] who honour Janārdana with a *kumbhī* flower, O divine seer,
- 2.54 gain the result [of a gift] of an extraordinary amount (*paramātra*) of gold,⁵¹²
O sage.
If they hand over a golden *ketakī* flower to Janārdana, that [deity with the]
- 2.55 Garuḍa flag will burn the evil accumulated over one hundred thousands of births.
One who gives Jagannātha a *śatapatrikā* together with the two fragrances
- 2.56 (*gandha*) made of *kuṅkuma* and *aruṇapadma*⁵¹³ lives long in *śvetadvīpa*.⁵¹⁴
The result that is in all flowers and leaves of flowers, O Nārada,
- 2.57 is obtained by honouring Keśava with just one *tulasī* leaf.
The auspicious *tulasī*, which is beheld [in devotion], touched, as well as
- 2.58 meditated upon, reverentially mentioned, bowed to, praised, planted, sprinkled and worshipped regularly—as long as [such] a planted *tulasī* spreads her roots,
- 2.59 for that long, for a thousand ages of the world, righteousness prevails, O sage.⁵¹⁵

512 *suvarṇaparamātrasya—paramātra* “a certain high number (buddh.)” (“eine best. hohe Zahl (buddh.)”, Böhtlingk 1998: s.v.: Edgerton 1970: II, s.v. *paramantra*)? The translation into Newari is not very convincing: “the result of a gift of one *pala* of gold” (*suvarṇapalachi dāna yāñāyā phala*). Considering that the measure *pala* contains four *karṣas* (Apte 1998: s.v.) and a *karṣa* is equal to one *suvarṇa*, the gift mentioned would be equal to four *suvarṇas* only, less than half of the standard result of ten *suvarṇas* expected for presenting any flower (see e.g. PuCi 1.14ab). In the present context, one would assume an extraordinary result is to be stated.

513 New.: “The one who offers a *palesvāna* having a hundred leaves, which was dipped into *keśalī* ...” (*gvamhana keśalīsa thuñāva śarachi hala du palesvāna chāla* ...). One could speculate about the offering of fragrant substances together with flowers and what kind of fragrant substance *aruṇapadma* could denote. But this line of the PuCi seems to be a misreading of what is found in the *Vaiṣṇavāmṛta*: *kuṅkumārūṇa-varṇāḍhyāṃ gandhāḍhyāṃ śatapatrikāṃ*, to be translated as either “a saffron red *gandhāḍhyā* having a hundred petals” or “a saffron red, scented *śatapatrikā*.” Both translations appear equally possible, because *gandhāḍhyā* as well as *śatapatrikā* are at times cited as names for the rose. In the Nepalese flower texts, however, the identification of *śatapatrikā* as the rose seems to be unknown. There, *śatapatrikā* is mostly conceived of as the lotus, and later as the marigold or the chrysanthemum (see A. Zotter 2016: 410–415).

514 *śvetadvīpe vases ciram*—the continent *śvetadvīpa* is said to be the abode of Viṣṇu.
515 In the Newari rendering, a sort of multiplication seems to take place: “Whatever little branchings of the roots of a *tulasī*, which one keeps growing, spread—it is so long with a [temporal] value of 1000 for each one of these branchings that one has felicity.” (*piyāva tayā tulaśīyā hāyā kacāmocā ādipana vistāra dako amo lyākhana chaguli chagulisam dolachi dolachi thāsāyā lyākhana thvalito thvamhayā maṅgala*

6 The Text

Concerning the family of those by whom *tulasī* is planted [and] grows on earth, [it is to be known that] the ones who have been born, the ones who will become, and the ones who have departed live in the house of Hari for whole tens of hundreds of thousands aeons.⁵¹⁶

Now the prohibited [flowers]; in the *Gautamīya[raja]*:

- 2.61 By no means should one use *raktacandana* [or any other] red flower. One should not honour the son of Devakī with *bilva* leaves [or] its flowers.
- 2.62 One should not honour Viṣṇu with dry [things], be they flowers, leaves or fruits, [and also not] with those brought after bathing, those that are stale, have been begged, or are dark-coloured.

The [term] “with red flowers”⁵¹⁷ only concerns flowers that have not been mentioned [among the suitable ones], because otherwise the prohibition of red *karavīra* would follow.⁵¹⁸ The [term] “with *bilva* leaves” only concerns the statue of Gopāla (Kṛṣṇa), because of the specific statement of “Devakī’s son” and because the *bilva* leaf is named in the *Narasimhapurāṇa* (quoted in PuCi 2.13) [among the prescribed flowers] in the *pūjā* for Viṣṇu.

In the *Vāmanapurāṇa*:

- 2.63 Fragrant [flowers], as well as others, [are suitable], but with the exception of *ketakī*.

According to the *Ratnākara*: “The prohibition of *ketakī* rules out [the worship with it of] Narasimha.” According to the author of the *Ācāracintāmaṇi* [*ketakī*] is

juyiva). Note the duplication *chaguli chagulisa* (“for each one”, see Jørgensen 1941: §217c), which is related to *dolachi dolachi thāsayā*. In this and the following verse, multiplication seems to be indicated by the locative of *thā*, “place” (from Sanskrit *sthāna*).

- 516 New.: “The person who has planted and reared a *tulasī* lives for the duration of 100 times 10,000 *kalpas* of years in Vaikuṅṭha, together with all those who were born earlier in his family and all those who will be born afterwards” (*gvamhana tulasī piyāva bādharapayakala thvamhayā kulasa pūrvapurusa jāyalapakom limola jāyalapīva juko thvapīna sakalyaṃ jidolakalpa śaracithāsa thvate danyā lyākhana thvamha manuṣya vayakuṅṭhasa vasalapīva*).
- 517 *raktapuṣpakair*—in other places, the author cites words he comments on as they are found in the text. PuCi 2.61, however, reads *raktapuṣpakam*.
- 518 New.: “‘red flowers’ is to be understood in [reference to] flowers that were not mentioned before. If one would only say ‘red flowers’, *kaneholasvāna* would be prohibited. That is why [it is applicable] except to those mentioned before” (*hyānu svāna thinā malhānāguli svānasa thuya | hyānu svāna mātrasaṃ lhālasā kaneholasvāna niṣiddha juyiva | thathena thina lhāko bāhikana*).

[sometimes] prohibited and [sometimes] prescribed. But in reality the prohibition of *ketakī* is only [applicable] to Narasiṃha.

And in the same way it has been stated in the *Puṣpamālā*:

Mandāra, arka, dhustūra, śālmālī [and the flower] growing on the *kañcanāra* [plant]

2.64 are prohibited in the *pūjā* for Viṣṇu, as well as the flower of the *vibhītaka*. In the *pūjā* of Narasiṃha both⁵¹⁹ the *ketakīs* are prohibited.⁵²⁰

In the *Kārttikamāhātmya*:

2.65 Viṣṇu is not to be honoured with those [flowers] originating from the *śirīṣa, unmatta, girija, mallikā* and *śālmālī* [plants], with those growing on the *arka* [plant] and with *karṇikāras* [nor] likewise with unbroken grains (*akṣata*).⁵²¹

Now [the flowers] for Sūrya (the sun); in the *Bhaviṣyapurāṇa*.⁵²²

2.66 If one presents⁵²³ one *karavīra* to Arka, O king, one obtains the result of [giving] ten golden *niṣka* coins [to a Brahmin].

519 *ketakīdvayam*—*Pandanus odorifer* (Forssk.) Kuntze, the common pan-Indian botanical referent for *ketakī*, produces dioecious flowers. “Both *ketakīs*” could refer to male and female flowers.

520 The Sanskrit text of PuCi 2.63–65, as well as the discussion of the prohibition of *ketakī*, is missing in hyparchetype f. In contradiction to the Sanskrit text, the Newari translation reads: “This *ketakīsvāna* should only be offered to the statue of Narasiṃha” (*amo ketakīsvānaṃ narasiṃhayā mūrtisa joko chāya teva*), and: “both kinds of *ketakīsvāna* should be offered to Narasiṃha” (*nitājāta ketakī narasiṃhayāke chāya teva*); for further discussion see pp. 151–152. *Śirīṣa* and *girija* from PuCi 2.65 are not translated.

521 *akṣata*—“unbroken [grains]”, in current ritual practice husked rice grains are taken for *akṣata*, which ideally have been handpicked. In literary sources one occasionally meets the (possibly older?) identification of *akṣata* as non-husked barley grains (see Gonda 1980: 113). In the ĀC (1983: 146₇₋₁₀) a prescription for the preparation of the guest-water (*argha*) is cited according to which twelve ingredients are needed, amongst others *tanḍula* (husked rice) and *akṣata*. The author comments: *akṣatā yavāḥ* (“unbroken [grains means] barley grains”).

522 2.67–68 do not appear to be as neatly joined as the comparable accounts of the increasing results from flowers used in the worship of Śiva (PuCi 1.45–55) and Viṣṇu (2.10–23). The text of the ĀC on which the PuCi is probably based follows the same order. Even in the version of the *Bhaviṣyapurāṇa* accessible to me the augmentation is not without breaches.

523 *vinivedayet*—read *vinivedite* with manuscript E. And yet, the same unsound verbal form is found in the ĀC (1983: 141₁₀) on which the PuCi here is probably based.

6 The Text

- 2.67 One obtains this result, just as the reverend Ravi has said, O hero.⁵²⁴
One who worships Arka with *arka* flowers, being concentrated and with devotion (*bhakti*),
- 2.68 rejoices with Arka, resembling Arka in brilliance.
A thousand *javā* flowers are surpassed by one *padma*.
- 2.69 A thousand *padmas* are surpassed by a *buka* flower, O hero.
A thousand *buka* flowers are surpassed by a *kuśa* flower.
- 2.70 A thousand *kuśa* flowers are surpassed by a *śamī* flower.
More valued than a thousand *śamī* flowers is the blue *utpala*.
- 2.71 But one who worships Ravi with a thousand blue *utpalas* and a hundred blue *utpalas* and red *karavīras*,
- 2.72 for tens of thousands of millions of aeons and for tens of hundreds of millions of aeons dwells in world of Arka as a fortunate person with power that equals Arka's.
- 2.73 One should abandon [flowers that are] stained by hair or insects and are spoilt.⁵²⁵
One should not honour Bhānu with buds, [since] one should not offer that which is unripe.
- 2.74 If there are no flower species available, one may even present leaves.
But if leaves, too, are not available, he is [properly] worshipped with devotion [alone].

Likewise:

- 2.75 *Mallikā, mālatī, durvā, aśoka, atimuktaka, pāṭalā, karavīra, jayā, pāvanti*,⁵²⁶
- 2.76 *kubjaka, tagara, karṇikāra, kuruṅṭhaka, campaka, bālaka, kunda, bāṇa, barbara, mallikā,*
- 2.77 *aśoka, tilaka, lodhra, aṭarūṣaka, śatapatras*, and still others, especially *bakula*,
- 2.78 *agastya* and *kiṃśuka* [are suitable] in the worship of Bhāskara.
Bilva leaf, *śamī* leaf, and the leaf of *bhṛṅgaraja* and the *tamāla* leaf
- 2.79 are [suitable] for Hari and are in fact always dear to Tapana.
Tulasī, as well as *kālatulasī* and *raktacandana*,

524 In Newari 2.66–67 is marked as direct speech by adding: “Thus spoke Sūrya himself” (*dhaka sūryana thama lhāla*).

525 In Newari damaged (*upahatāni*) flowers are paraphrased as: “broken, ritually polluted” (*seṅāva coṅa ithimithi juyāva coṅa*).

526 In Newari *pāvanti* is missing.

- 2.80 and the flower and leaf of *ketakī* give instant satisfaction to Ravi.
Those flowers for which there is no prohibition, and those which possess
2.81 fragrance and colour, are to be given to Bhānu, the light of the world.

In the *Puṣpamālā*:

- The flower of *jātī*, *kunda*, *śamī*, *kuśeśaya*, *kuśa*, *aśoka*, *baka*, *kiṃśuka*, *punnāga*,
karavīra, *campaka*, *javā*, *sephālikā*, *kubjaka*,
2.82 *vāsantī*, *śatapatrikā*, *vicakila*, *amlāna*,⁵²⁷ the one called *arka*, white *āmlātaka*,
nāgakeśara and *vaka* are approved [as befitting] for Ravi.
Lodhra, *kairava* and *utpala* altogether, *siṃhāsyaka*, *pāṭalā*, *yūthī*, *kuṅkuma*,
karṇikāra, *tilaka*, *bāṇa*, *kadamba*, *jayā*,
2.83 *kāśa*, *keśara*, *ketakī*, *marubaka*, *droṇa*, the one called *trisandhyā*—every
one of these is approved in performing worship of the thousand-rayed
[sun].⁵²⁸

Now the specification of the [suitable] times; in the *Bhaviṣya[puṛāṇa]*:

- The buds of *kadamba* are to be given to Bhānu at night-time,
2.84 the other flowers during the day, *mallikā* during the day and the night.⁵²⁹

Now the prohibited [flowers]; in the same place:

- [Neither] *kṛṣṇala*,⁵³⁰ [nor] *unmattaka*, [nor] *kāñcī*, and likewise neither
girikarṇikā,
2.85 nor the *kaṅṭhakārikā* flower, nor likewise any other [flower] lacking scent
[is to be used].
With flowers growing on the *amlātaka* [plant] Divākara is not to be honoured.

In the *Yāmala*:

- 2.86 One should not honour Viṣṇu with *akṣatas* [nor] Vināyaka (Gaṇeśa) with
tulasī,
one should not worship Durgā with *durvā*, nor Divākara with *bilva* leaves.

527 *vicakilaṃ mamlānam*—*metri causa* for *vicakilaṃ amlānam*.

528 *Vicakila*, *vaka* (2.82) and *ketakī* (2.83a) are not translated into Newari. At the end of the enumeration, however *dudharasvāna* is added without Sanskrit equivalent. *Vāsantī* from 2.82a is translated as “fragrant flower” (*nasāka svāna*).

529 This verse is not translated into Newari.

530 In Newari this name is understood as relating to the colour (*hāku*, black) of the thorn-apple flower.

6 The Text

In the *Śātātapyā*:

2.87 One should avoid *kunda* for Śiva, as well as *unmatta* for Hari, one should not make offering to Durgā with *durvā*, and likewise *tagara* [is prohibited] for Sūrya.

According to the author of the *Ācāracintāmaṇi* the prohibition of *tagara* concerns *vanatagara* [only]. According to some [authorities, *tagara* is sometimes] prohibited and [sometimes] prescribed (*niṣiddhavihita*); because of the statement:

2.88 For Sūrya *tagara* [and] *kaṅṭhakārikā* are prohibited and prescribed.

Now [the flowers] for the planetary deities (*graha*);⁵³¹ in the *Bhaviṣya*[*purāṇa*]:
One should honour Sūrya (the sun) with *hayāri* flowers, Candra (the moon) with *kumudas*,⁵³²

2.89 but the earth-born [Mars] with *javā* flowers, and the moon-born [Mercury] with *campaka*.

Guru (Jupiter) is to be worshiped with *śatapatras*, Bhārgava (Venus) with *jāti* flowers,

2.90 Paṅgu (Saturn) with *mallikā* flowers, Vidhantuda (the ascending lunar node Rāhu) with *kunda* flowers, the Ketu⁵³³ with different flowers, always at the times for pacification [of the celestial bodies].

Now [the flowers] for ancestor worship (*śrāddha*); in the *Viṣṇupurāṇa*:

2.91 *Tulasī* and *śatapatra*, *bhṛṅgarāja*, *campaka*, *tagara* and also *māruta*⁵³⁴ are the givers of liberation to the forefathers.

531 *atha grahāṇām*—the translation of *graha* as “planetary deities” is imprecise. The sun and the moon are not planets; Rāhu and Ketu are not celestial bodies at all, but refer instead to the ascending and descending lunar nodes, the points where the lunar orbit crosses the ecliptic. Alternatively here *graha* could be translated as “seizers”, at the expense of comprehensibility.

532 The Newari text assigns both flowers mentioned for the sun and the moon to the sun, but as forbidden flowers.

533 *ketavaḥ*—within the group of the “nine seizers” (*navagraha*) *ketu* is the name for the descending lunar node. Its use in the plural here could, however, hint at the primary meaning of the term. Comets and other celestial apparitions of light are collectively called *ketus*, a classification which can be found in the *Bṛhatsaṃhitā* (see Kropf 2005: 144–145 with further literature).

534 *māruta*—not translated into Newari.

In the *Puṣpamālā*:

- 2.92 *Mādhavī, tagara, kunda, kubjaka, yūthikā*, [any flower] growing in water,⁵³⁵
campaka, utpala,
kairava, as well as *śatapatrikā*—[all these] are suitable in ancestor ritual,
 and so too is *tulasī*.

Now the prohibited [flowers]; in the same place:

- 2.93 Apart from the ones mentioned [as suitable], a red [flower] is not good,
 [nor is] the *mandāra*, the one originating from the *arka* and the *bhāntika*.
 Any other than a white one, a flower lacking scent and a strong-scented
 one, are not suitable for the forefathers.⁵³⁶

Thus the second chapter in the glorious *Puṣpacintāmaṇi*.

535 °*jalaja*°—the translation is guided by the Newari: “all flowers growing in water” (*lakhasa jāyalapako svāna sakalyam*). In a narrower sense *jalaja* refers to the lotus (*padma*).

536 In Newari *bhāntika* is missing among the flowers that are prohibited for the forefathers. All flowers except white and green ones are prohibited.

6 The Text

Now [the flowers] for Durgā; in the *Devīpurāṇa*:

- 3.1 With flowers grown in the wilderness or leaves originating in the mountains, which are not stale, without holes, sprinkled with water (*prokṣita*) [and] free from insects,
- 3.2 and also with those originating in one's own garden, one should worship Śivā with devotion.⁵³⁷
With seasonal flowers, with *mallikās*, *jātis*, *kubjakas*,
- 3.3 with white, red, blue, and also with pale *padmas*,⁵³⁸
kiṃśukas, *tagaras*, (*a*)*kuruṅtakas*, *campakas*,
- 3.4 *bakulas*, *mandāras*, *kunda* flowers, *ṭīṛṭakas*,⁵³⁹
with *karavīras* and *arka* flowers, with those of the *śiṃśipā* [tree], with *aparājītās*⁵⁴⁰
- 3.5 of [all] four kinds, [that is] with white red, yellow and dark ones,⁵⁴¹
with *dhūstūrakas*, *atimuktas*, with those originating from the *bandhūka* and *agastya* [plants],
- 3.6 with *damanas*, *sindhuvāras*, the sweet-scented⁵⁴² *marubakas*,
with creepers of the *brahmavṛkṣa*⁵⁴³, tender *durvā* blades,

537 See also the parallel in PuCi 1.17–18b and the discussion of *ātmārāma* there.

538 The Sanskrit appears to be speaking of the botanically non-existent (see Hanneder 2002, 2007) blue lotus. The Newari text, however, sticks to the botanical reality in translating: “[white] water-lily, red water-lily, blue water-lily, lotus” (*cavalasvāna hyāṇu cavalasvāna uphalasvāna palesvāna*).

539 *ṭīṛṭakaiḥ*—not translated into Newari.

540 *cāparājītaiḥ*—maybe *metri causa*, or because of its textual surrounding, the feminine *aparājītā* is declined as if it were a neuter or masculine noun.

541 In the Newari translation, the four variously coloured varieties are taken to refer to *dhūstūraka* (*toyu hyāṇu iyiva hāku petā jātā dudharasvāna*). However, it makes more sense to relate them to the *aparājītā* flower; see also ĀC (1983: 147₁₁: *sitarakta-pītakṛṣṇāṇi aparājītavīśeṣāṇi*).

542 *surabhī*^o—in the Newari, too, *surabhī*^o is taken as defining marjoram (*marubaka*, modern New.: *musvām*), which is especially favoured for its smell (*nasākagula malubakasvāna*). Another opinion is attested in the ĀC (1983: 147₁₁: *surabhī—śallakī, tiramīti prasiddhā ity anye*), where this word is understood as a name for the olibanum (*śallakī*) or the *tiramī* (for *timarī*?).

543 *latābhir brahmavṛkṣasya* (New.: *brahmavṛkṣayā gukhi*)—another possible translation would be: “with the creepers [winding around the] *brahmavṛkṣa*.” This interpretation is found in the *Pūjāpañcakabhāskara* (1996: 64): “About ‘creeper of the *brahmavṛkṣa*’—*brahmavṛkṣa* [means] *palāśa*, its creeper [means] *mādhavī* etc.” (*brahmavṛkṣalatā brahmavṛkṣaḥ palāśas tasya latā mādhavy ādi*).

- 3.7 sprigs of *kuśa* [grass], very beautiful *bilva* leaves,
and with all the leaves and flowers of the [different kinds of] rice⁵⁴⁴ one
should worship [her].
- 3.8 But when there are no flowers available, one may also present leaves.
But if not even leaves are available, one may also present fruits.
- 3.9 But if there are even no fruits available [one may also present] grass,
shrubs?⁵⁴⁵ or herbs.
But if there are no herbs [etc.] available, honouring takes place by means
of devotion (*bhakti*).

In the *Bhaviṣyapurāṇa*:

- 3.10 And all sweet-scented [flowers], growing on land or in water I will always
accept and carry on my head, if someone gives [them] to me with devotion
(*bhakti*).

Now the results of particular flowers:

- 3.11 *Mallikā, utpala, padma, śamī, punnāga, campaka,*
aśoka, karṇikāra, and especially the *droṇa* flower,
- 3.12 *karavīra, javā* flower, *kuṅkuma, nāgakeśara*—
one who gives these flowers, O Bhārata, for the sake of merit
- 3.13 to Caṇḍikā, endowed with trust (*śraddhā*) and devotion (*bhakti*),
obtains [the fulfilment of his] complete wishes and becomes an attendant
of Durgā, O best of men.

As well as:

- 3.14 *Punnāga, campaka, kunda, yūthikā, navamallikā,*
tagara, arjuna, mallī, bṛhatī, śatapatrikā,
- 3.15 *kumuda, kahlāra, bilva, pāṭala, mālatī,*
javā, vicakila, aśoka, the red and the blue *utpala,*
- 3.16 *damana* and *maru* leaf lead to a hundred[fold] increase of merit.⁵⁴⁶

544 *dhānyānām sarvapatrais*—with regard to the Newari translation (“the leaves of all kinds of rice,” *vāyā jāta dakoyā hala*) *dhānya* is here understood in its narrower sense as “rice.” My earlier translation read: “with all leaves of corn” (Krause 2005: 66).

545 *gulma*—it is a little puzzling how shrubs could be offered. According to Syed (1992: 10), the term *gulma* denotes plants in which many stems grow from a common root, such as sugarcane. Botanically, sugarcane is a perennial grass.

546 *˚vivardhaye*—*˚vivṛddhaye* would be grammatical.

6 The Text

As well as:

- One who worships Caṇḍikā with sweet-scented flowers—
3.17 either with loose ones or with a garland—receives the result of an *aśva-medha* sacrifice.⁵⁴⁷

The characteristics of flower garlands are stated in the *Mahākālasaṃhitā*:

- Be the garland made of flowers of one species or different species,
3.18 be it of a single colour or many colours, O love—
it is further known, depending on circumference, to be of three sorts.
3.19 A garland full of fragrance that reaches down to the heart should be recognized as the *raiḥṣikā* (for *vaikakṣikā*).⁵⁴⁸ It stands as the least of all.
3.20 A garland that hangs down to below the navel and is called *kausumī*⁵⁴⁹ should be recognized as the common one (*sādhāraṇī*), it is the intermediate one, better than the preceding.
3.21 The one which hangs down to the ankles just above the [deity's] lotus-like feet is termed the *vanamālā*.⁵⁵⁰ It is the best among all garlands.
3.22 There is also a peculiarity in this, of which I will tell you.⁵⁵¹
Garlands fashioned from *karavīras*, *javā* flowers, *bakas*, *damanakas*,
3.23 blue *utpalas*, *sarasijas*, *lavaṅgas*, *nāgakeśaras*,
jātis, *mālatīs*, *mallikās*, *campakas* etc.

547 All flowers mentioned in 3.14–17b are put into a continuous enumeration in the Newari translation, ending with *śatapūṣpasvāna* (for Sanskrit *śatapunya*^o). Next, it is said: “By offering Caṇḍikā garlands wound of all these flowers [and] of any sweet-scented flowers, one obtains the result of a completed *aśvamedha* sacrifice” (*thvate svāna sakalenam mālā hañāva nasāka svāna dhākonam caṇḍikāyāke chāyāna aśvamedha yāñāyā phala lāka*).

548 *raiḥṣikā*—corrupted from *vaikakṣikā* (see MKS 6.362c). According to Apte (1998: s.v.) this is a garland worn in the *upavīta* fashion, that is, above the left shoulder and beneath the right arm. In Newari the name is given as *vaikṣikā*, but, rather unexpectedly, it is defined as reaching from the neck to the knee (*galapotam nisyaṃ purto theñayātam vaikṣikā dhāya*).

549 *kausumī*—the interpretation as a name (“the flowery”) is backed by the Newari translation (*mālāyā nāma kausumikā dhāya*). But if one conceives the verses PuCi 3.19–21 to be constructed in a parallel manner, one should take *sādhāraṇī* to be the name of this type of garland.

550 *vanamālā*—the length of the *vanamālā*—according to Banerjea (1956: 290) it is more specifically called *vaijayantī*—is defined in iconographic accounts as reaching down to the knee (Rao 1999: I, 242). The *vanamālā* is commonly associated with Viṣṇu and is more often translated as “garland of forest flowers.” The *Śabdakalpadruma* (1967: s.v.) refers to both meanings.

551 *kaścid viśeṣo 'trāpi*—for the sake of metre, the variant of MKS (6.365a: *kaścid viśeṣo 'trāpy asti*) is to be preferred. The variant of BI^{et al.} (*kaścid viśeṣam atrāpi*) is metrically, but not grammatically, correct.

- 3.24 are indeed the most beautiful ones.
They grant more joy to the goddess than other garlands.
- 3.25 Therefore, [even] if other flowers are at hand, O lady with the beautiful complexion, one should make an effort to string them together with these flowers.⁵⁵²

Now the results of garlands of particular flowers; in the *Bhaviṣyapurāṇa*:

- 3.26 As to the man who worships Caṇḍikā with garlands⁵⁵³ of *baka* flowers, he acquires the result of a *vājapeya* sacrifice.

About the *droṇa* flower [it is stated] in the same place:

- 3.27 One who worships Caṇḍikā with garlands of *droṇa* flowers obtains the result of a *rājasūya* sacrifice and prospers in Indra's world.

About the *śamī* flower:

- 3.28 But having worshipped Āryā with garlands of *śamī* flowers and with trust (*śraddhā*), one obtains the result of [a gift] of a thousand cows and prospers in Viṣṇu's world.

“Āryā” is Durgā.

Likewise about the *kuśa* flower:

- 3.29 But having worshipped [her] with garlands of *kuśa* flowers and with trust (*śraddhā*) and in accordance with the rules, O Indra among the rulers, O king, [one] prospers in the world of the forefathers.

About two garlands of *bilva* leaves:

- 3.30 Having worshipped the goddess Durgā with two garlands of leaves of *bilvapatra*, O king, one receives the result of a *rājasūya* sacrifice.

As well as:

- 3.31 One who worships Caṇḍikā with garlands of blue *utpalas* obtains the result of a *vājapeya* sacrifice and prospers in Rudra's world.

552 New.: “Only a garland wound of these flowers is the very best” (*thvate svānana hañā mālā joko phācina prasasta juva*).

553 °*srajobhiḥ*—one expects the more regular °*sragbhiḥ*. The use of °*srajas* in *fine composition* might be common in epic and Puranic Sanskrit, as it is recorded by Monier-Williams (1998: s.v.).

6 The Text

Likewise:

- 3.32 Listen to the result in merit for one who presents Caṇḍikā a garland of a thousand blue *utpalas*, O best of men:
- 3.33 For tens of thousands of millions of years and tens of hundreds of million-years he becomes an attendant of Durgā and delights in Rudra's world. In the *Kālikāpurāṇa*:
- 3.34 He who worships the goddess [just] once with unbroken⁵⁵⁴ *bilva* leaves obtains the result [of a gift] of a hundred thousand cows and becomes an attendant of Durgā.

Elsewhere too [it is stated]:

- 3.35 More than anything [the offering] of a *bilva* leaf is highly pleasing for the goddess.⁵⁵⁵

Now the instructions for offering flowers in each month; in the *Devīpurāṇa*:

- In the month Vaiśākha *pūjā* is always to be performed with *pāṭalā*.⁵⁵⁶
- 3.36 One obtains all desires by constantly offering *padmas* in Jyeṣṭha. In Āṣāḍha *bilva* and *kahlāra* are prescribed, one receives [a good] result.⁵⁵⁷
- 3.37 A *pūjā* with *navamālikā* in the rainy month (Śrāvaṇa) has a great result. Likewise [a *pūjā*] with *kadambas* and *campakas* in Nabhasya (Bhādrapada) grants all desires.⁵⁵⁸
- 3.38 A *pūjā* with *pañkaja* and *mālatī* in Īśa (Āśvina) grants profit.⁵⁵⁹ A *pūjā* with *śatapatrikā* in Kārttika fulfils all desires.
- 3.39 A *pūjā* in Mārگا[śīrṣa should be performed] with blue *utpalas*, in Pauṣa always with *kubjakas*, in Māgha with *kunda* flowers and in Phālguna with *marubaka*.

554 New.: “a *bilva* leaf, which is a trident [in shape] and is not damaged” (*triśūla juyāva coṇa peta magula thathiṇa byālapāta*).

555 This half verse is not translated into Newari.

556 In the Newari text the result given in 3.36ab is taken to refer to this statement as well (*sampūrṇa kāmanā lāyiva*).

557 New.: “... one obtains a suitable result” (*jogyatina phala lāya du*).

558 *nabhomāsi, nabhasya*—in the Newari translation, this is the only occasion throughout the text where the proper Newari names of the months are used, *guṇalā* for Śrāvaṇa and *enalā* (Jørgensen 1936: s.v. *yamlā*) for Bhādrapada. *Kadamba* is not translated.

559 New.: “By offering two garlands of *palesvāna* in the month Āśvina there is profit” (*āśvinalāsa palesvāna svānamāla nimāla chāyāna udaya juyiva*). This translation is based on Sanskrit *pañkajamālābhyāṃ* instead of *pañkajamālatyā* (see also the variant *pañkajamālabhyā* BE).

- 3.40 One who, in the same way, [performs *pūjā*] in Caitra with *śatapatras*, O best of the gods, receives the understanding of everything [and] receives the result of all [imaginable] gifts.

Now the [suitable] times; in the *Bhaviṣyapurāṇa*:

- 3.41 One should do honour with *kadambas* at night. One should give *mallikā* at both [times of the day] and the other flowers by daytime, as they are available.⁵⁶⁰

Now the prohibited [flowers]; in the *Matsyasūkta*:

- 3.42 And for Mahālakṣmī *tulasī*, *jhiṅṭikā*, and likewise *kāñcana* [are prohibited]. One should not worship Durgā with *durvā*, nor indeed Kamalā with *kamalas*.

In the *Śātātapyā*:

- 3.43 One should avoid *kunda* in the case of Śiva, and likewise *unmatta* is [prohibited] for Hari, *arka* and *mandāra* for goddesses, and also *tagara* for Sūrya.

“The prohibition of *mandāra* and *arka* [only] concerns goddesses other than Durgā,”⁵⁶¹ thus it is stated in the *Ācārācintāmaṇi*. In this case the “goddesses other than Durgā” are [understood as] Satī, Sāvitrī etc. †In dealing with the worship of Asitā (Kālī), which will be stated subsequently, it is said: “[one should honour the goddess] with *bakulas* and also with *mandāras*” [PuCi 4.17cd]†⁵⁶²; because we

560 *prapūjayet*—in accordance with the verb, the flowers should be in the instrumental case. Instead, they are in the accusative, and so the verb is here translated as “give” instead of “worship.” Newari explicates: “*Kadambasvāna* is to be offered to Durgā at night. *Malisvāna* is to be offered in the morning and is to be offered at nightfall. All flowers that bloom at dusk are to be offered at night” (*kadambasvāna durgāyāke cānhasa chāya* | *malisvāna sutha chāya saṃdhyākālasaṃ chāya* | *saṃdhyākālasa hoko svāna cānhasa chāya*).

561 *mandārārkau niṣedhau durgetaradevīparam ity*—maybe in order to maintain the form *mandārārkau* as it occurs in the text, the author resorts to a chaotic grammar. Despite this, the content of his statement is clear. My translation is based on the reading: *mandārārkaniṣedho durgetaradevīpara ity*, which was suggested by A. Sanderson as being close to the transmitted one.

562 The prohibition of *arka* and *mandāra* is justified on the basis of citations occurring in the fourth chapter of the text. The reference to PuCi 4.17cd is made twice. I consider the second below (*bakulaś caiva mandārair iti mahākālasaṃhitāyām asitāpūjāyām darśanā ca*) as meant to replace this first (*bakulaś caiva mandārair iti vakṣyamāṇāsītāpūjanaprakaraṇe pi*), which has the disadvantage of not containing an ablative like **darśanāt* or *śravaṇāt*. Finally, perhaps the author missed marking this “correction” properly.

6 The Text

see the act of honouring [taught] in the *Nilatantra* in the *nakṣatravidyā*:⁵⁶³ “and one should give *candana*, the *arka* flower [and] white *aparājītā*⁵⁶⁴” [PuCi 4.63cd]; and because we see in the [account of the] *pūjā* for Asitā in the *Mahākālasaṃhitā* [PuCi 4.17cd] the statement: “[one should honour the goddess] with *bakulas* and also with *mandāras*” [PuCi 4.17cd].⁵⁶⁵

In the *Devīpurāṇa*:

- 3.44 One should not honour the goddess with buds, [since] one should not present what is immature.
And one should abandon a fruit perforated by insects and also one that is unripe at [the relevant] time.
- 3.45 And one should abandon a fruit overripe?⁵⁶⁶ and split, and the one artificially ripened⁵⁶⁷.
One should abandon [things] that are infested by insects, hair, and the like, that are wilted or have stood overnight,
- 3.46 flowers that have fallen by themselves, and [also ones otherwise] spoilt.
“Unripe at the [relevant] time” means: an unseasonable fruit that is ripe at a different time [than normal].⁵⁶⁸

563 *nakṣatravidyāyām*—it is not clear what this term denotes. Could it refer to a part of the *Nilatantra* which concerns astronomy? I could, however, detect no hint of that in the edition of the *Nilatantra* itself.

564 *śvetāparājītā*—a feminine accusative (see also PuCi 4.46d, 4.63b, d; Edgerton 1970: I, §9.20)?

565 The entire commentary passage is not translated into Newari. In the translation of 3.43c it is simply stated that: “*alakapāta* and *mandāra* are not allowed to be offered to Bhavānī” (*alakapāta mandārasvāna bhavānīyāke chāya mateva*).

566 *kvathita*°—lit. “cooked, decocted” (Böhtlingk 1998: s.v.). In *Pūjāprakāśa* (1913: 317,) and DBhT (2001: 13) a gloss on the same verse reads: *kvathitaṃ svinnam* (“*kvathitaṃ* [means] sweating”). Meanings possibly implied could be a fruit that is overripe so that pulp oozes through its skin, or a fruit that is already shrivelled.

567 *yatnāt pakvam*—fire is given as an example of a means of artificial ripening in the ĀC (1983: 154₂₁; *yatnāt pakvam agnyādinā pakvam*).

568 In Newari the text starting from 3.44 is given with slight redundancies and some omissions: “flowers that are buds [that is] all flowers that have not bloomed completely, fruits having insects, fruits ripened at the wrong time—all these one should not offer to the goddess, one must keep them at a distance. Flowers having insects [or which are] ritually polluted, flowers fallen on the ground, stale ones, those having hair (i.e. stained by hair), flowers blooming at the wrong time, fruits ripened at the wrong time—all these one should not offer to Durgā” (*mukhuli svāna ho mabyāka svāna kīla du si avelasa sava se thvate sakalya devīyāke chāya mateva | tāpālenam tolare māla | kela du ithimithi svāna basa kuṭīna osi juva saṃgu du svāna asamayasa ho svāna avelasa sava se thvate sakalyam durgāyāke chāya mateva*).

In the *Puṣpādhyāya*:

- 3.47 *Pūjā* may always be performed for all deities with any flowers—be they prescribed or not prescribed. The crucial factor therein is rootedness in devotion (*bhaktiyoga*).

Further:

- Pūjā* for the goddess is always to be performed with [flowers] growing in water or growing on land—
- 3.48 be they prohibited or prescribed. The crucial factor therein is rootedness in devotion.
- Thus Rāghavabhaṭṭa.

Thus the third chapter in the glorious *Puṣpacintāmaṇi*.

Next, the flower injunctions are written down as taught in the Tantras [for the worship] of Bhagavatī [in her forms] as the *vidyā*[s] of the lion thrones [of the directional *āmnāyas*].⁵⁶⁹ There, at the beginning, [the flowers are listed for use] in the western tradition (*paścimāmnāya*). And thus it has been said in the *Manthānabhairava[tantra]* in [the section named] *medinīkūrmaprastāra*:⁵⁷⁰

The glorious Bhairava said:

- 4.1 From this point I will comprehensively proclaim a clear judgement about the ritual materials (*dravya*) and a definition of the flowers serving as implements for [the worship of] the *krama* [deities],⁵⁷¹ O mistress of the gods.
- 4.2 *Jātī, pāṭalī, yūthī*, along with *campakas* and white *utpalas*, *ketakī* and *hemajātī*, along with *mudgaras* and *śatapatrakas*,
- 4.3 with blue *utpalas*, *bālī, karavīras, kadambakas*, with the ones called *bandhūka, padma* and *kunda*, with *śālī* flowers, *pāṭalas*,
- 4.4 with *kusumbha* and *kiṃśuka* flowers, with *punnāgas, nāgakeśaras, bakulas, tagaras* and others, such as those originating from [the plant] named *vacakunda*,
- 4.5 with those coming from *kāśa* and *sarja*, O goddess, with *trisanthyas, karṇikāarakas*, with red *utpalas* and *mahāpuṣpas*—these and others that are agreeably scented [are to be used].⁵⁷²

569 *bhagavatyāḥ siṃhāsanavidyāyāḥ*—the characterization of the goddess as *vidyā* (sound form, comparable to the form of a male deity as a mantra) seated on a lion throne seems to be a general term for all goddesses treated in the fourth chapter of the PuCi. M. Dyczkowski commented: “... in general, Kaula traditions (*amnāya*) are called *siṃhadarśanas*. It [i.e. the term *siṃhāsanavidyā*, A.Z.] is a way of saying that the main goddess of each one sits on a *siṃhāsana* that is a throne” (email 16 March 2007). In *Kubjikopaniṣad* 11.4 Kubjikā is said to rest on six lion thrones (*ṣaṭsiṃhāsanagā kubjā*) consisting of the six *āmnāyas*; see also the usage in *Jñānārṇavatāntra* 16.210 (*pañca-siṃhāsanagatā vidyā*) and the colophon of its chapter 9 (*siṃhāsanavidyāvidhāna*).

570 *medinīkūrmaprastāre*—according to its syntactical position, it is presumed that this term denotes a certain section of the text of the *Manthānabhairavatantra*.

571 *kramasambhāralakṣaṇaṃ*—the term *krama* has different possible meanings (Dyczkowski 1989: 77). The whole Kubjikā School is called *Krama* or *Śrikrama*. *Krama* can refer to the sequence of acts in the Kaula ritual, or can denote the whole liturgy or the ritual itself. In the present case “the sense of *kramasambhāra* is the ‘offering to the *krama*’. The *krama* consists of the core *vidyā* of the Kubjikā School. These are projected into the *kramamaṇḍala* where the *krama* is worshipped. In the centre of the *maṇḍala* (and hence the *krama*) is the goddess on her throne (which is literally a lion—*siṃhāsana*). There she is worshipped with the appropriate flowers and other ‘substances’ (*dravya*)” (M. Dyczkowski, email 21 August 2007).

572 *ye cānye cārugandhavān*—here, if not an instrumental, a neuter, rather than a masculine form, is to be expected. Moreover, the combination of plural (*ye cānye*) and singular (*cārugandhavān*) is odd. In Newari the verses 4.2–5 are fashioned into a long

- 4.6 *Jātī* grants worldly enjoyment (*bhukti*) and liberation (*mukti*),⁵⁷³ *campaka* is good for immobilization (*stambhana*).
Ketakī [and] *yūthī*⁵⁷⁴ [are effective] for expulsion (*uccāṭa*), white *utpala* grants vital force.
- 4.7 *Hemajātī* [is declared] for the sake of gain, *bālī* increases strength (*bala*).⁵⁷⁵
 And white⁵⁷⁶ *pāṭalikās*, O goddess, bestow great fame.
- 4.8 *Padma* effects pacification and prosperity, *śatapatra* grants [the birth of] a good son.⁵⁷⁷
Bandhūka is declared to grant subjugation, as well as is *aśvamāraka*.⁵⁷⁸
- 4.9 And by *śālī* flowers [one obtains] conjugal felicity (*saubhāgya*), *mudgara* grants happiness,
kadamba, *bakula*, *kunda* and *vacakunda* eliminate fault.⁵⁷⁹
- 4.10 *Kusumbha* and *kiṃśuka*, O goddess, effect subjugation and attraction.⁵⁸⁰
 The flowers of *punnāga* and *nāgakeśara* bestow great wealth.
- 4.11 Red *utpala* is [effective] for subjugation, the blue and dark [varieties] for killing.

enumeration, in which there are no glosses for *yūthī* and *campaka* (4.2), *vacakunda* (4.4) and *sarja* (4.5). Of the flowers in 4.3, only *śālī* and *pāṭala* are translated.

- 573 In Newari shorter: “If one desires liberation *jīlasvāna* is to be offered” (*mukti kāmanāsa jīlasvāna chāya*).
- 574 *yūthī*—not translated into Newari.
- 575 *balavivardhanī*—the feminine suffix *-anī* is often used in the same sense as *-inī* (Goudriaan and Schoterman 1988: 67).
- 576 *śveta*^o—New.: “red” (*hyāṇu*).
- 577 Or: liberation through enjoyment. In Newari condensed: “In [rites of] pacification and prosperity, if one has the wish for a son, a *palesvāna* having a hundred leaves is to be offered” (*śānti pustikasa putra kāmanāsa śalachi hala du palesvāna chāya*).
- 578 New.: “In [rites of] killing all red flowers are to be offered” (*māraṇasa hyāṇu svāna dhāko chāya*). This is based on the variant *raktās ca mārakam*, which is an obvious misreading of *raktāśvamārakam*. The latter reading is supported by the text of the MBhT (*vaśye karavīrabandhūkaiḥ*). Moreover *karavīra*, a common synonym of which is *aśvamāraka*, is listed in the enumeration of suitable flowers (4.3b), which precedes the rules for their special applications.
- 579 *vacakundo* *ghanāśanaḥ*—in terms of proper grammar *aghanāśanaḥ* can only refer to *vacakundaḥ*, but not to the other three flower names in the neuter. The translation into Newari diverges: “*Kadambasvāna* is to be offered if one has the wish to eradicate evil. In the case of attraction *bahulasvāna*, *bhoyusvāna* and *vasantasvāna* are to be offered” (*pāpa kṣaya kāmanāsa kadambasvāna chāya | ākarṣanasa bahulasvāna bhoyusvāna vasantasvāna chāya*).
- 580 *vaśya-m-ākṣṭikārake*—possibly in order to obtain the necessary number of syllables the *-m-* was used in this compound to bridge the hiatus (suggested by A. Sanderson). Newari diverges: “In the case of [rites of] subjugation *kusumasvāna* is to be offered. In the case of [rites of] killing *lāhābu* is to be offered” (*vaśīkaraṇasa kusumasvāna chāya | māraṇasa lāhābu chāya*).

6 The Text

- With flowers originating from *trisanthyā* [one can] produce fear in one's enemies.
- 4.12 *Damana* and *tulasī*, O good lady, expunge all evil.
Sindūrī is declared to always bring about subjugation (*vaśya*), attraction (*ākarṣaṇa*) and killing.
- 4.13 No obstacles arise for one who always honours the *krama* [deities] with flowers originating from *trisanthyā*; this, without doubt, is the truth.⁵⁸¹

Now the prohibited [flowers]; likewise:

- 4.14 By *bilva* leaves immense loss [is effected,] grief for a son, and ruin of the family.
Māruta produces death, and causes sorrow and pain, O good lady.
- 4.15 By *unmatta* eradication of the family [is effected], *sarbarī*⁵⁸² destroys wealth.
A dirty [flower] is declared to bring about misery, the one having insects [effects] great fear.
- 4.16 One with worms?⁵⁸³ [or] one to which hair is attached causes the loss of relatives.
That is why, O goddess, one should take great care to worship with good flowers.

Now [the flowers] for the northern tradition (*uttarāmnāya*); thus [it has been said] in the *Mahākālasaṃhitā*:

- 4.17 With *śirīṣas*, *karṇikāras*, *campakas*, *kovidārakas*,
bakulas, *mandāras*, *kunda* flowers, *kurunṭhakas*,
- 4.18 with creepers of the *brahmavṛkṣa*⁵⁸⁴ and tender *durvā* blades,
with *kāñcanāras*, *aśokas*, *punnāgas*, *ketakī* leaves,
- 4.19 *sephālikās*, *yūthīs*, *jātīs*, *damanas*,
śatavargas, *mallikās*, *amlānas*, *bandhujīvakas*,
- 4.20 *jhiṅṭhīs*, *javā* flowers, *karavīras*, *kiṃśukas*,
pārijātas, *pāṭalas*, *padmas*, blue *utpalas*,

581 This verse is not translated into Newari.

582 *sarvarī*—corrupted from *barbarī* (see parallel in MBhT, *Yogakhaṇḍa* 22.6b).

583 *saṅkitā*—read *sakīṭam*? At other places in the PuCi (1.131d *krimikeśādidūṣitam*, 2.73a *keśakīṭavipannāni*, 3.45c *kīṭakeśādividdhāni*), too, insects, worms, and hair are collectively stated to have the effect of polluting flowers. But in contrast to the present case, elsewhere only one of either *krimi* or *kīṭa* is mentioned. The Newari reads: “By offering flowers, where one has doubts as to whether they are polluted etc. ...” (*yīthimīthi ādīpana saṃkhā duguli svāna chāyāna*). There *saṅkitā* is taken as *saṅkita*°. The translation of the Sanskrit text would read then: “A flower which one suspects has hairs causes...”

584 *latābhir brahmavṛkṣasya*—see note on PuCi 3.6 above.

- 4.21 *mādhavīs, marubakas, aparājītā,*
aśanas, kadambas, droṇa flowers, together with *keśaras*—
 4.22 with these flowers the best of the [initiated] practitioners (*sādhaka*) should
 honour the goddess.⁵⁸⁵

As well as:

- Among flowers there is no other one that delights the goddess as much as the
 4.23 *bilva* leaf, O lovely-faced lady.
 Therefore one must make any attempt to offer a three-leaved *bilvapatra*.

Now [the flowers] for [special] occasions (*naimittika*); thus:

- 4.24 One should prepare a mass of *bakulas* in the month Vaiśākha.
 One should use a superabundance of *nāgakeśara* flowers in Jyeṣṭha.
 4.25 As for Āṣāḍha, a large quantity of *karavīra* is to be prepared.
 An abundance of *campaka* and *padma*⁵⁸⁶ is prescribed in Śrāvaṇa (*nabhas*).
 4.26 One should use a large number of *lodhra* flowers⁵⁸⁷ in the month Bhādrapada.
 Likewise an immense number of *bandhūkas* is to be supplied in Āśvina.
 4.27 One should use a multitude of *agastya* flowers in Kārttika.
 One should employ a superabundance of *bilva* leaves in Mārgaśīrṣa.
 4.28 An abundance of *durvā* blades [offered] in Pauṣa bestows much result.
 A heap of *kundas* [offered] in the month of Māgha produces all good fortune.
 4.29 The *mādhavī* flower [offered] in Phālguna brings about success in everything.
 The bud (*kalikā*) of the *aśoka* [offered] in Caitra destroys [the effects of]
 the *kali* age (*kalikāla*).⁵⁸⁸
 4.30 *Mālatī, yūthikā, damana, karṇikāraka,*
kurunṭhaka, kurabaka, amlāna, pāṭalā,
 4.31 *navamālikā, arka* flower, as well as *atimuktaka*—
 these eleven flowers, O lovely-faced lady,
 4.32 may always be given by men to the mother of the world in *naimittika* worship.

585 In Newari rederings for *kovidāraka* (4.17b), *amlāna* (4.19d) and *aśana* (4.21c) are missing in this enumeration.

586 In Newari additionally: *uphalasvāna*.

587 *lodhrapuṣpasya*—via *odhra*^o (var. AE) *lodhra*^o goes back to *oḍrapuṣpasya* (MKS 12.204c), which is another name for *javā*. The variant accepted here is transmitted by manuscripts I^{et al.} and is glossed in Newari as *gulālasvāna*.

588 New.: “By offering buds of *asvayasvāna* in Caitra all evil of the *kaliyuga* is made to disappear” (*caitrassa asvayasvānayā mukhula chāyāna kaliyugayā pāpa sakalyaṃ phutakiva*).

Now in the *kāmya*[*pūjā*]; thus it has been said in the *Hāhārāvatantra*:

- Through [worship with] *mālātī* flowers, O goddess, mastery over speech is granted.⁵⁸⁹
- 4.33 Through *jātī* flowers rulers are subjugated, there is no doubt [about that]. And through *yūthikā* intelligences arise,⁵⁹⁰ through *nāgakeśaras* rule over people [is effected],
- 4.34 through *mādhavīs* acquisition of the [whole] earth and acquisition of gold through *campakas*, through *atimuktas* the expansion of the intellect, through *mallikās* the acquisition of wealth.
- 4.35 Through *kundas* one obtains fame, through *bandhūkas* one [becomes] dear to one's kinsmen. Through a *javā* flower enemies instantly face complete destruction.
- 4.36 One gains vigour through *padmas*, by [offering] *kumudas* one will become a poet. Through *kadambas* ailments are removed, through *amlānas* one partakes of intellect.
- 4.37 Through *marubakas* one obtains victory, through *kurunṭhakas* one gains elephants.⁵⁹¹ Likewise, through *aparājītā* flowers one becomes beautiful in every limb.⁵⁹²
- 4.38 Through a *sephālikā* flower one sees the gain of a son. Through an *asōka* [flower] sorrow (*śoka*) ceases, through *bakulas* [one obtains] honour within the family.⁵⁹³

589 In this line there are two grammatical constructions in conflict. The gift of flowers is given in the instrumental plural, according to which one expects a verbal construction for the result. According to the result, on the other hand, one expects the female flower name in the nominative singular (see e.g. PuCi 4.6a). For the present case, reading *devī* instead of *devi* would help to smooth things, but there is another equally conflicting construction in PuCi 4.41ab. New.: “By offering *mālātīsvāna* one becomes a great speaker” (*mālātīsvāna chāyāna tavadhāna vakatā juiva*).

590 *medhāḥ syur yūthikābhiś*—the use of *medhā* in the plural is strange. Newari diverges: “By offering *jithīsvāna* the outward appearance prospers” (*jithīsvāna chāyāna rūpa bādharapiva*).

591 In Newari circumlocutory: “If one offers *kolatasvāna* one is able to tie an elephant at one's door” (*kolotasvāna chāyāna kisi dvālasa ciya pha'iva*).

592 New.: “... one becomes omniscient and beautiful” (*sarvajña sundara juyu*); *sarvāṅga°* misread as *sarvajña°*.

593 *kulamānyata*—New.: “... he himself becomes worthy of worship” (*thava pūjyamāna juiva*).

- 4.39 Through *durvā* [one obtains] wealth and grain, through *sālmali* one's enemies perish.⁵⁹⁴
Through a *drona* flower food [is gained], through *baka* flowers wealth is acquired.
- 4.40 Through *punnāgas* kingship is gained, through *karṇikāras* great prosperity. Through *paṭola* [one obtains] longevity, through *tagaras* everyone's respect.
- 4.41 Through *palāśa* flowers, O goddess, many cows, goats and sheep are effected.⁵⁹⁵
Through *sirīṣa* flowers [one obtains] a woman⁵⁹⁶, through *jayantī* victory and fortune.
- 4.42 Through *karavīras* mastery over a mantra (*mantrasiddhi*) [is effected], through *bilva* leaves [one obtains] the highest goal.
If one has a wish of the *sāttvika*⁵⁹⁷ type a white flower is the most suitable.⁵⁹⁸
- 4.43 For expelling, subjugating, for bringing about joy and conquering [one's] adversaries, a particular scented flower, which is red, is always to be employed.
- 4.44 In causing confusion, gaining a female lover, driving away fear, it is a yellow [flower] that is right,
for malevolent injury by means of a *kṛtyā*,⁵⁹⁹ for causing dissension, and killing, the two dark ones.⁶⁰⁰

594 *śatravaḥ kṣayāḥ*—A. Sanderson suggested to correct this reading to *śatrusamkṣayaḥ*.

595 The grammatical construction is equally conflicting as that in 4.32cd. The result promised obviously refers to the *palāśa* in the nominative singular, even though the name of this tree forms the first of a compound, which itself is put into the instrumental plural.

596 New.: “By offering *samilase* a woman becomes subjugated” (*samilase chāyāna strī vasarapīva*).

597 For a discussion of the typology of *kāmyapūjās* according to the three *guṇas*, see pp. 129–130.

598 In Newari divergingly: “If *māturūṅgasvāna* is to be offered in the case of a special wish, the white one is suited best” (*māturūṅgasvāna kāmānāsa chāya julānāva toivagula prasasta juva*). Instead of a flower name, one expects something like *sāttvikagulisa*. *Mātulūṅga* is a name for *Citrus medica* L. (AVS 2: 103–107), a citrus fruit frequently used in Newar rituals. Other uses are reported by P. P. Regmi (1983: 143), for example in the worship of brothers (*kijāpūjā*) on the second of the bright fortnight of Kārttika or of the eight long-living beings (*aṣṭacirañjivipūjā*). In modern Newari this fruit is called *taḥsi*.

599 *kṛtyābhicāre*—a *kṛtyā*, frequently associated with *abhicāra* rites, is usually understood to be a female figure created and employed by a ritual specialist to harm another person (Goudriaan 1978: 222).

600 *cāsitaṃ dvayaṃ*—two dark colours, blue and black (?), seem to be distinguished here; see also PuCi 4.11b *nīlaṃ kṛṣṇaṃ ca*, 4.55b *kṛṣṇāsītāni*. New.: “In cases of malevolent injury, anger, [or] killing, a dark flower is to be offered” (*abhicārasa tamasa māraṇasa hāku una svāna chāya*).

6 The Text

In the *Bhāvacūdāmaṇi*:

- 4.45 And if one gives a *javā* flower, one receives the result [of a gift] of a silk garment [and] instantly evil-doing such as that of the murder of a Brahmin⁶⁰¹ will truly disappear.
- 4.46 But I am unable to express [with words] the greatness of *aparā*.
If one gives a dark *apārājita*⁶⁰² it yields twice the merit of a white one.

As well as:

- 4.47 Inside the *aparā* flower⁶⁰³ is the beautiful site of the *kula*.⁶⁰⁴
In the *hayāri* flower, O god, Sadāśiva himself resides.
- 4.48 If one places *laghu*⁶⁰⁵ in its middle (i.e. in the middle of the *aparā* flower?), and *candana* in the middle of the [*hayāri*?] flower, or one puts in there (i.e. into both flowers?) the red *kuṅkuma*'s redness, which partakes of Śivā's nature,
- 4.49 one should join [the two flowers] while meditating on the union of Śiva and Śakti, pausing for a moment to meditate, deeply concentrating on the Highest Mistress.
- 4.50 By repeatedly reciting [the proper mantra, this turns into] the extremely rare substance that arises from *kuṅḍa*⁶⁰⁶.
This substance is considered by *sādhakas* to be superior to the nectar of immortality (*amṛta*).⁶⁰⁷

601 *brahmahatyādi*^o—this probably refers to the “five great heinous crimes” (*pañcamahāpātaka*), by which one loses one's caste status. In addition to the murder of a Brahmin, these are usually the drinking of alcohol, theft, sex with the wife of one's teacher or elder, and interaction with persons guilty of these crimes (MDh 11.257).

602 *kṛṣṇāparājita*—a feminine accusative (vgl. PuCi +3.43, 4.63b, d)? Edgerton 1970: I, §9.20.

603 *aparākundamadhye*—^o*kunda* makes little sense. All parallel texts (TBhS 1940: 121₁₂, 178₁, *Bhāvacūdāmaṇi* [see A. Zotter 2013: 388], *Kaulāvalinirṇaya* 5.123c) read *aparāpuṣpagarbhe* in that section.

604 *kulasthānaṃ*—*kula*, in this case Śakti (see Brunner-Lachaux et al. 2000-*: s.v. ³*kula*).

605 *laghuṃ*—can designate a scented resin produced from agarwood (*Aquilaria malaccensis* Lam.), better known as *aguru* (AVS 1: 171–175), which is frequently used as a scented ointment (*gandha*, or *anulepana*) in *pūjā*. However, in the TBhS (1940: 178₉) the term is interpreted as denoting menstrual blood.

606 *kuṅḍoṭthaṃ dravyaṃ*—here denotes a mixture of male and female sexual fluids.

607 4.47–50—New.: “Having put into the middle of the *apalhāti* flower, in which [Śakti's] *kunda* is located, *raktacandana*, and having filled with *keśari* the *kanehola* flower, in which Śiva's *liṅga* is located, one meditates on the fact that *apalhātisvāna* and *kaneholasvāna* possess the nature of *śiva* and *śakti*. One should offer to [them], meditating on [their] union [taking place and] thinking of Parameśvarī” (*apalhātisvānyā dathusa kunda dase coṇa amaki raktacandana tayāva | kaneholasvānasa śivaliṅga dase coṇa*

Now the prohibited [flowers]; in the *Mahākālasaṃhitā*:

4.51 One should never worship the goddess with *tulasī*, *apāmārgas*, *dhustūras*, *sindhuvāra*kas, *arka* leaves and *vāsakas*.

About “goddess”: the meaning is Asitā (Kālī), because she has been spoken of as subject.

Now [the flowers] for Dakṣiṇakālī; in the *Kālītantra*:

4.52 [The goddess] is always to be worshipped in devotion (*bhakti*) with various presents (*upahāra*) and offerings (*bali*), with various attractive flowers, with *apāmārga* leaves and auspicious flowers, except for *tulasī*,⁶⁰⁸

4.53 in order to obtain fruits for men quickly.

As well as:

One should honour [the goddess] with sweet-scented white and red flowers, along with *kulas*,⁶⁰⁹

4.54 with *bilvas* and *marubakas* etc., with auspicious [flowers], except for *tulasī*, especially with *droṇa* flowers mixed with *vajrapuṣpa*.⁶¹⁰

In the *Muṇḍamālātantra*:

4.55 Likewise one should give red, blue, and dark flowers.

A white flower, the *javā* flower, *karavīra*, O love,

4.56 *tagara*, *mālatī*, *jātī*, *sevantī*, *yūthikā*, *dhustūra*, *aśoka*, *bakula*, white and blue *aparājītā*,⁶¹¹

4.57 *baka* flower, *bilva* leaf, *campaka*, *nāgakeśara*, *mallikā*, *jhiṅhikā*, *kāñcī*, [any] red [flower], which has been prescribed,⁶¹²

4.58 *arka* flower, *kokanada* and *barbara*, O love—[these are] always [suitable]. And especially on the eighth [lunar day of each fortnight] Kālīkā is satisfied [with the aforementioned flowers].

amaki keśarī nhyachi thañāva | apalhātisvānaṃ kaneholasvānaṃ śivaśaktyātmaka dhaka bhālaṇe a'ikya dhaka bhālapāva paramesvarīyā cintanā yāñāva chāya). For a discussion of this passage, see pp. 133–136.

608 *tulasīvarjitaḥ*—not translated into Newari.

609 *kulaḥ*—see also PuCi 4.68, where it is stated that the explanation of the meaning of this term rests with the preceptor.

610 *vajrapuṣpa*—TBhS gives two options for interpretation, as menstrual blood or the hibiscus flower (*vajrapuṣpaṃ ārtavaṃ javākusumaṃ vā*, TBhS 1940: 127₂₃). The Newari text opts for the latter: “*Pātakābu* is to be offered mixed with *jitapholasvāna*” (*pātakābu jitapholasvānao nāpa chyāñāva chāya*); for a discussion see p. 137.

611 °*śvetākṣṇāparājītā*—the feminine form irregularly kept in the compound.

612 In Newari the indication of colour is only taken to refer to the flower just mentioned (“*kudalabu* and red *kudalabu*”, *kudalabu hyāñu kudalabu*).

6 The Text

- 4.59 Every deity is delighted with a red *padma* flower.
Whether dark or bright,⁶¹³ Kalikā becomes boon-conferring.
- 4.60 It is with the *dhustūraka* from a cremation ground that Dhūmāvātī is supremely satisfied.
And she is always satisfied with different sorts of wild flowers.⁶¹⁴
- 4.61 With a leaf of *āmalakī*, however, Pārvatī is satisfied.

In the *Śaktiyāmala*:

- Every wish of one who honours Sāvitṛī and Bhāvānī, Durgādevī [and]
4.62 Sarasvatī with *tulasī* leaves turns out well.

Now [the flowers] for Nīlasarasvatī; thus it has been said in the *Nīlatantra*:

- One should worship on the eighth and fourteenth [lunar day of every fortnight] as prescribed.
- 4.63 If one offers *javā* flower, *barbarī*, *candana*, *arka* flower, and white *aparājītā*⁶¹⁵, one attains the supernatural ability of having absolute authority (*ājñāsiddhi*).⁶¹⁶
- 4.64 [The goddess] is similarly appeased by a garland of *bandhūka* [flowers] as she is by the offering of a he-goat.
One should always attempt to offer *argha*⁶¹⁷ in *nityapūjās*.

613 In terms of grammar, the colours mentioned here refer to the goddess Kalikā. Nonetheless, the Newari text takes them as relating to the colour of the lotus flower (*padma*) mentioned previously.

614 From the Sanskrit one cannot be sure whether this statement should be interpreted to refer to the aforementioned goddess Dhūmāvātī or the goddess Pārvatī found in the next line. The Newari translator relates it to Dhūmāvātī. In contrast, the edition of the *Muṇḍamālātantra* reads: *santuṣṭā pārvatī parā* in the place of PuCi's *tuṣṭā bhavati sarvadā*.

615 *barbarī*, *aparājītā*—feminine accusatives (Edgerton 1970: I, §9.20; see also PuCi +3.43, 4.46d)?

616 In Newari the first *pāda* of the verse is connected with 4.62cd: “By performing a *pūjā* on the eighth lunar day [and] on the fourteenth lunar day [of any month] in accord with the rule, the fulfilment of [the orders] one pronounces arises” (*aṣṭamītitithisa caturdaśītithisa vidhānathē pūjā yāñāna thava vacanayā siddhi juyuva*).

617 *argha*—also *arghya*: originally water for washing a guest's hands, one of the standard *upacāras* in *pūjā*. To the water other ingredients are added, varying in the different ritual traditions. In TBhS a list for preparation of the *arghyapātra* from the *Nīlatantra* is cited: *kuṣītam oḍrapuṣpaṃ ca kulapuṣpaṃ kuśājalam | akṣatāmś ca tathā tāmre kṛtvā cārghyaṃ nivedayet || [...] kuṣītaṃ raktacandanam | kulapuṣpaṃ ārtavam*, TBhS 1940: 137^{10-12, 15}.

In the *Matsyasūkta*:

- 4.65 The best flowers are the *raktakoka*, *bandhūka*, *śatapatraka*,
the two *barbaras*, as well as both *karnīkāras*.
- 4.66 *Bakas*, *mandāras*, *cūtas* [and] *karavīras* are approved,
[as well as] the threefold *sandhikā*,⁶¹⁸ *jātī*, *kṣauma* flower, *jayantikā*,
4.67 *bilva* leaf, *kurabaka*, *muniṣṣpa*, *keśāra*,
the two *vāsantīs*, *kāśa* flower, *marubaka*,⁶¹⁹
4.68 *damana*, *lavaṅga*, *yūthi* and *sephālikā*.
One should worship with sweet-scented white and red flowers and with
kulas.
About “with *kulas*”: [the meaning] is to be learned from the preceptor.⁶²⁰

Now the prohibited [flowers]; in the *Trīśaktiratna*:

- 4.69 [Every] flower may be given with a pure mind, with the exception of *tulasī*
and *mālatī*.

In the *Kulacūdāmaṇi*, too:

One should avoid the *mālatī* flower, one should avoid the *tulasī* leaf.

Now [the flowers] in the tradition facing upwards (*ūrdhvāmnāya*);⁶²¹ in the
Vāmakeśvaratantra:

- 4.70 *Mandāra* and *parijāta* grant subjugation and conjugal felicity.⁶²²
Pitajātī [grants] every desire, and is good in special [cases of?] immobiliza-
tion (*stambhana*).
- 4.71 *Kharjūra* flower, *jātī*, and *kunda* grant increase of fortune.
Bandhūka [grants] liberation and conjugal felicity,⁶²³ and *javā* is dear to
Tripurā.
- 4.72 *Utpala* [grants] the increase of wealth, as *padma* [grants] prosperity.
Punnāga [grants] all riches, *babhrūka* [causes] loss of wealth.

618 *sandhikā tritaya*—probably another expression for *trisandhyā*. New.: “three kinds of *saṃtisvalasvāna*” (*saṃtisvalasvāna svatājātaṃ*).

619 *marūbaka*—*metri causa* for *marubaka*.

620 *kulaiḥ*—in Newari this comment is conflated with the translation of 4.68cd: “All these flowers are to be offered to the deity in the way explained by the preceptor” (*thvate svāna sakalyaṃ gurubodhita mārgana devatāyāke chāya*).

621 In Newari these rules are taken to concern the *kāmyapūjā* (*kāmanāparasa svāna chāya teko*).

622 In Newari subjugation is not mentioned.

623 In Newari only liberation is mentioned.

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- 4.73 *Kahlāra* increases joy,⁶²⁴ and one should avoid *ketakī*.
Muhu? should be recognized as valueless,⁶²⁵ *mallikā* yields misery.
- 4.74 And *campaka* [fulfils] the wish for a son, *trisandhyā* liberates from misery.
[With regard to] *drona* one obtains [from it] liberation, *sevanti* grants all success.
- 4.75 *Sephālikā* effects victory, *karnikā* grants growth.
Likewise *kumuda* grants joy, *sudarśana?* grants wealth.⁶²⁶
- 4.76 *Kuruṅṭha* [grants] success and welfare, but any blue substance⁶²⁷ is injurious.
Damana [grants] all riches, the *bilva* leaf is dear to Parā.
- 4.77 In the *cakrapūjā*⁶²⁸, however, one should avoid the non-scented and the strong-scented [flower].
Dark *aparājītā* [brings about] death, as does *pūtamālī*.
- 4.78 The one known by the name of *mallikā* always leads to misery and leads to death.⁶²⁹
And likewise *jhaḍī*⁶³⁰ brings about ailments, and the one sullied with hair is injurious.

624 *kahlārollāsavṛddhiṃ*—this correction, adopted from Mīśra’s edition (PuCi 1966), is supported by the Newari translation, which still interprets the result differently: “By offering *kahlālasvāna*, joyful growth arises” (*kahlālasvāna chāyāna ānandapūrvakana vṛddhi juiva*).

625 *muhuś ca nisphalaṃ jñeyaṃ*—lack of grammatical agreement. Moreover, *muhu* is not identifiable as a flower name. Textual corruption is very likely. *Muhu* is translated as *malisvāna* into Newari.

626 *sudarśanadhanapradam*—problematic. In accordance with the textual surrounding, one would expect a flower name together with a result, but *sudarśana* is not recorded as a plant name, and *sudarśanam* would go against the metre. The Newari does not bother with it and translates: “By offering *cavalasvāna* one is pleased [and] it brings wealth (*cavalasvāna chāyāna prasanna juyiva dhana dayiva*).

627 New.: “blue, scented flower” (*ocu nadhāo svāna*). In a conversation on 4 March 2007, Binod Raj Sharma interpreted *nīladravya* as black money. In modern *pūjāpaddhatis*, *dravya* regularly denotes money used for ritual purposes.

628 *cakrapūjane*—worship of a *cakra* or *maṇḍala*. For the various meanings this term possesses in different tantric traditions, see Brunner-Lachaux et al. (2000–*: s.v.). Of those listed, I think two may be applicable to the present case: according to the *Yoginī-hṛdaya* the worship of the 64 Yoginīs in and around the *śrīcakra* is called *cakrapūjā*. As stated by the *Kubjikāmatatantra*, the term is used in different *āmnāyas* to denote the worship of deities, *gurus*, and *pīṭhas* in *maṇḍalas* in general.

629 4.77d–78b not translated into Newari.

630 *jhaḍī vyādhipradās*—or *ṛḍi vyādhi*^o (var. BE^{et al.})? Lack of grammatical agreement, meaning uncertain, textual corruption is probable. In Newari *jhaḍi/ṛḍi* is translated as *jhintisvāna* (probably to relate it with Sanskrit *jhīṅṭi*).

- 4.79 One that has insects [brings about] great fear, great danger of punishment by the king.
Knowing the greatness of flowers to be thus, one should offer [them] to the glorious Tripurā.

In the *Jñānārṇava*[*tantra*]:

- 4.80 One who worships Śivā with *javā* flowers as [was described]⁶³¹ before, O great mistress, within only one month destroys all crime (*pātaka*) that occurred in hundred births.
- 4.81 Knowing the [proper] mantra, he becomes endowed with conjugal felicity through Tripurā's grace.
A person who worships [Śivā] with big white flowers, O great mistress,
- 4.82 makes crime (*pātaka*) committed in thirty births disappear, O love.
Within one month he holds complete liberation in his hand.
- 4.83 A wise person who worships the goddess for just one month with *bandhūka* flowers burns all evil [and] the three worlds are subject to him.
- 4.84 And if one worships [the goddess] with *bilva* leaves and those flowers that grow in water, as [described] before, for only one month with a pure mind,
- 4.85 he who knows the [proper] mantra is endowed with abundance.⁶³² All evil is eliminated forever.
And one who worships [the goddess] with *mallikās*, *mālatīs*, *jātīs*, *kundas*,
- 4.86 *śatapatrakas* and the pleasingly white *utpalas* for only one month, following the method of the *kulācāra*, eliminates crime (*pātaka*) such as that of killing a Brahmin that occurred in hundred births.
- 4.87 There is no doubt [about this]. Liberation is in his hand, O goddess. In speech he becomes equal to Br̥haspati.⁶³³
- 4.88 One who, with a pure mind and knowing the [proper] mantra, worships [the goddess] for only one month with *agastyas*, *prāṇas*,⁶³⁴ *bandhūkas*, *javās* and red *utpalas*, according to the afore[mentioned] method, O love,
- 4.89 eliminates [his] crime [and] becomes in appearance equal to Kāma.⁶³⁵ For one who worships [the goddess] with *campakas*, *pāṭalas*, *bakulas*, *nāgakeśaras*,

631 The 17th chapter of the *Jñānārṇavatāntra* treats of the worship of the *śrīcakra*.

632 *saṃṛddhivān*—*saṃṛddhivān* incorrect for *saṃṛddhimant* (Böhrtlingk 1998: s.v.).

633 *vācā jīvasamo bhavet*—Newari shorter: “becomes equal to Br̥haspati” (*br̥haspatio uti juyiva*). Dattātreyānandanātha (2004: 49) translates into Hindi: “his diction becomes equal to Br̥haspati” (*uskī bāñī br̥haspati ke samān ho jāti hai*).

634 °*prāṇa*°—no flower name, corrupted from °*bāṇa*° (see JT 17.115), not translated into Newari.

635 New.: “in terms of bodily appearance one becomes equal to god Kāma” (*rūpana kāmadevao uti juyiva*). According to Dattātreyānandanātha (2004: 50), one “becomes

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- 4.90 *bakulas* and *sinduvāras*, O goddess, according to the afore[mentioned] method, unequalled conjugal felicity is generated within just one month.
4.91 He destroys [his] evil-doing, O goddess, [even] if it stems from a thousand births.⁶³⁶

Now the prohibited [flowers]; in the same place (the *Jñānārṇavatāntra*):

- One should not worship with flowers that have stood overnight, O goddess, even if they are of gold,
4.92 [nor] with flowers that have become *nirmālya*, that are left over (*ucchiṣṭa*), O highest mistress.⁶³⁷

In the *Vārāhitantra*:

- One should not offer flowers of *palāśa* and *kāśa*, one should keep them at a distance.
4.93 And by worship with leaves growing on *dhātrī* and *tamāla*, and likewise with both *tulasī*s, one becomes someone who has committed a crime (*pātakī*). This would annul even Indra's fortune.⁶³⁸
4.94 When worshipping Tripurā, *tulasī* is to be avoided at all times. Just by smelling *tulasī* Sundarī becomes angry.

In the *Kaulāvalīya*:

- 4.95 A *pūjā* for Bhairavī, Sundarī, Tārā, Brahma, Viṣṇu and Vivasvān (the sun) that is without *tulasī* is not in vain.

The meaning is that worship of Brahmā, Viṣṇu and the Sun (Vivasvān) in the circumstance of [the worship of] Bhairavī, Sundarī and Tārā is not fruitless⁶³⁹ (this is to say, it has [a good] result) without *tulasī*. But [the prohibition does] not [apply] when Brahmā, Viṣṇu etc. are worshipped independently. The preference [of interpretation] of the author of the *Tantrasāra* is also like that. In the

someone who has a personality equally attractive as that of the god Kāma" (*kāndeḥ ke sadṛśa ākarṣak vyaktittva vālā ho jātā haiṃ*).

636 New.: "... after evil produced in thousand births has been destroyed great fortune arises" (*dolachi janmana yāñā pāpa phūñānali taodhañā bhāgya juyiva*).

637 In Newari shorter: "All faded flowers, flowers that have already been offered, all ritually polluted flowers" (*osi juyāo coña svāna dhāko chāya dhuña svāna ithimithi svāna dhāko*).

638 New.: "If one offers [these flowers] he becomes someone who has committed a crime, his riches would be annulled like those of Indra" (*chālasā pātaki juyiva indrayā thim sampattiṃ phuyū*).

639 *aviphālā*—only because of this comment, which fixes the *sandhi* in *pūjāviphālā*, does the meaning of 4.95 become unequivocal. Otherwise there would be the possibility of reading *pūjā viphālā*, which would give the statement the opposite meaning.

Tārābhaktisudhārṇava it is said: “But the prohibition for *tulasī* only concerns [sādhakas of the] *divya*- and *vīra*[*bhāva*].”⁶⁴⁰ This is suspect. Because there is no [authoritative] statement establishing a prohibition⁶⁴¹ for the *divya* and *vīra*[*bhāva*].⁶⁴²

- 4.96 At a place of great happiness⁶⁴³ located in the field (*kṣetra*) sacred to Paśupati, in the region of the Himālaya, near Guhyeśvarī, which is under the rule of King Pratāpa who appears like the blazing sun, Māyāsiṃha, son of Kṛṣṇācārya, composed this pleasing [and] glorious *Puṣpacintāmaṇi*, in order that the good people [living] here might obtain their desires without difficulty.⁶⁴⁴
- 4.97 Does a true poet not value a book with slight mistakes, just like a righteous man on earth [values] the spotted moon?

Thus the fourth chapter in the *Puṣpacintāmaṇi*.

640 The TBhS (1940: 181₁₈) on this occasion relates back to a discussion reported earlier in the same text concerning the question of whether Viṣṇu should be honoured in tantric worship. As a comment on the quotation from the *Ekavīrākālpa*, “one should avoid ritual practice related to Viṣṇu, one should avoid the *tulasī* leaf” (*varjayet vaiṣṇavaṃ kālpaṃ varjayet tulasīdalām*, TBhS 1940: 152₂₃), it is suggested that this prohibition is to be adhered to, depending on the mental dispositions (*bhāva*) of the practitioners: “sādhakas are threefold according to the division of *divya*, *vīra* and *paśu*. Among these the statements in the *Tantracūḍāmaṇi* etc., which establish that worship of Hari forms part [of the *sādhana*], are understood in reference to the *paśu* [division]. And by one devoted to the *vīra* [status] statements of the *Ekavīrākālpa* etc. are to be applied, which prohibit the worship of Hari’—thus the *Siddhāntarahasya*” (...*sādhakās trividhā divyavirapaśubhedāt | tatra paśuparatayā tantracūḍāmaṇyādivākyāni haripūjāngatāpratipādakāni || vīraparatayā caikavīrākālpādivākyāni haripūjāniṣedhakāni niyojyānti siddhāntarahasyam*, TBhS 1940: 153₂₁₋₂₃).

641 *niśiddha*°—here understood as *niśedha*°.

642 Newari 4.95 and its commentary read: “Bhairavī, Sundarī, Tārā, Brahmā, Viṣṇu, Sūrya—in the *pūjā* for these deities, *tulasī* should never be offered. If one has to perform a *pūjā* for these six deities together in a circle? (*gvara muñāva*), *tulasī* should never be offered. In a *pūjā* for only Brahmā, Viṣṇu etc., *tulasī* may be offered. [The rule] that *tulasī* should not be offered is only [followed] by a great Śākta, thus it has been said” (*bhairavī sundarī tārā brahmā viṣṇu sūrya thvate devatāpanisa pūjāsa tulasī gvalanhuṃ chāya mateva || thva khumha devatāpanisa gvara muñāva tantrayā mathana pūjā yāya mālañāo tulasī gvalanhuṃ chāya mateo | kevala brahmā viṣṇu ādipana pūjāsa tulasī chāya teo | tulasī chāya mateoguli tavadhaṇa śaktamhāna dhaka lhāla*).

643 M.R. Pant (2007b: 101) pointed out a mistake in my earlier translation. Instead of the obvious elision of the initial *a-* after final *-e*, which is additionally marked by an *avagraha* sign in some of the manuscripts, I assumed a double *sandhi*, which I related back to *rājye + iti saukhyāspade*.

644 The other version of this verse (transmitted in mss. A^{ac}, G₁₋₃) reads: “Māyāsiṃha, son of Kṛṣṇācārya, whose thought is devoted to Śiva/ā [and who is a] follower of the venerable Pratāpa finished this glorious *Puṣpacintāmaṇi*” (*kṛṣṇācāryasutaḥ śivāhitamatīḥ śrīmatpratāpānugo māyāsiṃha imaṇi samāptam akaroc chrīpuṣpacintāmaṇiṇi*).