8. Thirty-one large beads, pyramids, and drops.
9. Forty-seven smaller beads, etc.
10. Twenty-seven beads, leaves, etc.
11. Fifty-four pieces coral, etc.
12. Four serrated leaves, 7 amethyst, 6 cornelian, 2 green malachite, 4 inlaid stars, etc.
13. Twenty-four pieces: 1 bird cornelian, 1 in malachite, 5 tridents amethyst and crystal, 2 pieces blue stone, 1 serrated cup with stalk, 3 cornelian, 3 pronged, 1 mother of pearl, 3 stars, 1 amethyst, 3 leaves.
14. Forty stars: 7 inlaid or particoloured, 12 purple amethyst, 4 garnet, 6 yellow, 7 white, 4 dark metal.

5. THE COMMON TRADITION OF BUDDHISM.

Since Professor H. Oldenberg’s suggestive article “Über den Lalita-Vistara” (Berlin Congress, 1881), little has been written as to the common tradition preserved to us in Sanskrit and the Pali literatures of Buddhism.

The subjoined note has suggested itself to me in the course of preparing fasc. 2 of my edition of the Çikshā-samuccaya. This, it may be remembered, is a work on Mahāyāna doctrine, compiled by Çāntideva in or about the eighth century, chiefly from much older Mahāyāna texts. The Sanskrit text of which the outline is now given is a quotation from the “Bhagavati,” a work often cited by Çāntideva, and one which I have no hesitation in identifying with one of the recensions of the Prajñāpāramitā, and it so closely corresponds with the text of a passage in the Mahāsatipatthāna-sutta as to leave no doubt that the two have a common origin. Variants like catvari phalakāni kṛteṣa beside cātunnahāpathe, which was Buddhaghosa’s text, show that the Mahāyanist did not adapt from the Pāli text as we have it. On the other hand, while he

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1 See, however, Feer, J.P.T.S., 1883, p. 81; Windisch, “Mara und Buddha,” passim.
2 Rāj. Mitra’s text of the Ashtasahasākā recension badly needs an index; could not the Buddhist Text Society of India or some similar society print one?
3 Compare the translated extract in Warren, “Buddhism,” p. 360 note, which I have verified from a good commentary-MS.
inserted little pieces of sectarian 'padding' as to prajñā-
pāramitā, I believe it will be seen, when the full text, at
present in the press, appears, that the Mahāyāna version
has distinctly superior literary form in point of the absence
of these vain repetitions that disfigure the Pāli. Čāntideva
seemed at times to have a merciful sense of the value of
those 'blessed words' peyālam and pūrvarat.

In the meanwhile the following outline of the parallel
may suffice:—

Mahāsatipāṭṭhāna-sutta
[Dīgha-n. 22 1], § 7, p. 27
(ed. Colombo, 1883), (tr.
by Warren, "Buddhism,"
p. 360).

puna c'aparam, bhikkhave,
bhikkhu imam eva kāyam yathā-
thitam yathāpaniḥhitam dhātuso
paccavekkhāti. atthi imasmīm
. . . vīyodhātū ti [v. infra].
seyyathāpi bhikkhave dakkho
gohatāko vā goghatākante
vā gāvīm vadhīvā cātummaḥā-
pathe bīlāso pāṭibhājītvā
nīsīnno.

assa evam eva kho, bhikkhave,
bhikkhu imam eva kāyam
yathāthītam yathāpaniḥhitam
dhātuso paccavekkhāti | atthi
imasmīm kāye pathavīdhātū
āpodī, tejodī, vīyodhātū ti ||
2iti ajjhattam vā kāye kāya-
nupassī vīharatī?.

1 It is to be regretted that the Pāli Text Society's text of this nīcāya has
stuck fast, since 1889, at sutta 13. See, however, Majjh.-n., i, 57–9, and
Trenckner, ibid., 352.

2 It is this short refrain occurring at the end of each section of the Pāli
(Warren, 356, 16, 360, 5, etc.) that is probably omitted here and below by the
'pe[yālam]' of the Sanskrit.
puna c'aparam bhikkhave, bhikkhu... kāyam [here follow a list of thirty out of the thirty-two ākāras1 (atthi imasmim kāye kesa2), introduced with the same words as those used below]. seyyathāpi bhikkhave ubhatomukhā mūtoli purā nānāvihitassa dhaññassa... amī taṃḍulā ti | evam eva kho, bhikkhave, bhikkhu imam eva kāyam uddhvaṃ pādalaṭā... amī taṃḍulā amī sarṣhapā ili | evam eva bodhis mahās pra-jñāpāramitāyām eva carann imam eva kāyam urdhvaṃ pādalaṭād.

. . . nānappakārassa asucino paceavakkhati | atthi imasmim kāye kesā [first thirty ākāras as before, ending] muttan ti.

. . . nānāprakāranyāsucer yathā-bhūtaṃ pratyavekṣate | santy asmin kāye kesā roṇāpi nakā yāvan mastakaṃ mastulungam aṣṭigūthaṃ karpagūtham2 iti | pe ||

[Ibid., § 8.]

puna c'aparam, bh., bhikkhu seyyathāpi passeya sarivāṃ sivathikāya chaḍḍitam ekāhamatam vā... punar aparam Subhūte bodhisatvaḥ śmaśānagataḥ paśyati nānāripāṇi mṛṭaśarīrāni śmaśāne parivādhāni kavaśayane ekāhamṛtāni vā... . . .

1 See Khuddaka-pātha, § 3, J.R.A.S., n.s., Vol. IV, pp. 311, 326.
2 These last two ākāras, of which I have found mention in other Mahāyāna works, form an addition to the list of thirty-two. A similar list had been cited in the passage immediately preceding the present extract from another Mahāyāna-sūtra; and several similar citations occur in the Bodhicaryāvatāraitkā (ed. Poussin, pp. 293, 324–5).
vinilakam vipubbakajatam | vinilakani vipayakani vipat-
sanmakani | sa imam evam kaya
harati ayan pi kho kayo
evam dharmo evam bhavi etam
anaito ti iti ajjhattam [‘refrain’ as before].

| [§ 9.]
| punar c’aparam . . . sariram | punar aparam . . . mṛta-
| . . . kākehi . . khajjamānani2 | . sarirāni . . vikhādiāni2.

The same details are gone through in both, except that
the Sanskrit writer runs two \(^2\) sivathikas \(^3\) (‘cemeteries’) into one and otherwise abridges. The extract from the
“Bhagavati” ends with the passage corresponding to
the conclusion of the ninth sivathika.

C. BENDALL.

6. “THE BUDDHIST PRAYING WHEEL.”

In a book which lately appeared under the above title,
and where the wheel and its symbolism is dealt with in
other systems as well as in the Buddhist, I referred to the
existence of wheels in the temples of Egypt. One authority
for them is Plutarch, who in his “Life of Numa” touches
upon the custom of turning round in adoration, and suggests
the following explanation: “Perhaps this change of posture
may have an enigmatical meaning, like the Egyptian wheels,
adorning us of the instability of everything human, and

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1 A doubtful form: cf. Mahāvyutp. § 52.
2 Nos. 7 and 8 (§ 14, 15 of the Pāli edition).
3 The Sanskrit equivalent of this is sivapathikā, a word not previously known
to lexicons. The exact meaning seems to be the corner of a cemetery, where
(as we still find in countries as far west as Brittany and the Canary Isles) old
bones are thrown and left exposed. It may be of interest to record that
Dr. Bühler’s last communications to me were two postcards, written 29th and
31st March last (only a few days before his death). He shows by passages like
Ep. Ind., i, 108, verse 3a, that S’iva, as ‘chief of the goblins,’ haunts burial-
grounds. “The Pali sivatikā” (he adds) “is in my opinion a contraction of
*sivavatikā, which stands for sivapathikā with the softening of medial pa; cpr.
vadāta for vyāpṛta . . . and [for the contraction] Sanskrit vānara for
vananara.”