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 "Üeber 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 Çikṣāsamuccaya. 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 Prajñāparamitā, and it so closely corresponds with the text of a passage in the Mahāsatipaṭṭhāna-sutta as to leave no doubt that the two have a common origin. Variants like catvari phalakāni kṛtā beside cātummahāpathe, 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 praṇā-
paramitā, 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 pūrvavat.

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

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


Çikṣaśāmuceyā, ch. xii,
fol. 97a fin.

punā āparēṇa, bhikkhave,
bhikkhu imaṃ eva kāyaṃ yathā-
thatam yathāpaniḥhitam dhātuso
paccavekkhati. atthi imasmīṃ
... vāyodhātu ti [v. infra].
seyathāpi bhikkhave dakkho
gohatako va gohatākevalavasi
va gavim vedhitvā cātummahā-
pathe bilaso paṭīvāhajivā
nissino.

assā eva eva kho, bhikkhave,
bhikkhu imaṃ eva kāyaṃ
yathāthatam yathāpaniḥhitam
dhātuso paccavekkhathi | atthi
imasmīṃ kāye pathavīdhātu
apodi, tegod, vāyodhātu ti ||
2 iti ajjhattām va kāye kāya-
nupassī viharati?.

¹ It is to be regretted that the Pāli Text Society’s text of this niṣcaya has
stuck fast, since 1889, at sutta 13. See, however, Majjh.-n., i, 57-9, and
Trenckner, ibid., 532.

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.
[Ibid., § 6, p. 19 = Warren, p. 359.]

\[ \text{punā c'āparam bhikkhave, bhikkhu} \ldots \kāyam \text{[here follow a list of thirty out of the thirty-two ākāras}\textsuperscript{1} (atthi imasmin kaye keśa\textsuperscript{2}), introduced with the same words as those used below]. seyyathāpi bhikkhave ubhatomukhā mūtoli purā nānāvihitassa dhaññassa \ldots \]

\[ \text{ami taṇḍulā ti | evam eva kho, bhikkhave, bhikkhu imam eva kāyam uddhvaṁ pādātalā \ldots} \]

\[ \text{. . nānappakārassa asucino pacevekkhāti | atthi imasmin kāye keśa [first thirty ākāras as before, ending] muttan ti.} \]

[Ibid., § 8.]

\[ \text{punā c'āparam, bh., bhikkhu seyyathāpi pasāya sarīram sivathikāya chaḍḍitam ekāhamaṁ vā \ldots} \]

\[ \text{punar apya āha | tadyathāpi nāma Subhūte karṣakasya mūtoqi pūṛṇā nānādhānyānām \ldots} \]

\[ \text{ami taṇḍulā amī sarṣhapā ili | evam eva bodhis\textsuperscript{2} māhās\textsuperscript{2} prajñāpāramitāyām eva carann imam eva kāyam uṛdhvaṁ pādātalād.} \]

\[ \text{. . nānāpракāranyāsucer yathābhūtaṁ pratyavekṣate | saṁty asmin kāye keśā roṣāṇi nakhā yāvan mātakaṁ māsulunγam akṣigūṭham karṇagūṭham\textsuperscript{2} iti | pe \ldots} \]

\[ \text{punā c'āparam Subhūte bodhi-satvah śmaśānagataḥ paśyati nānāryāṇi mṛtaśarirāni śmaśane paviddhāni savaśayane ekāhamṛtāni vā \ldots} \]

\[ \text{1 See Khuddaka-pātha, § 3, J.R.A.S., n.s., Vol. IV, pp. 311, 326.} \]

\[ \text{2 These last two ākāras, of which I have found mention in other Mahāyāna works, form an addition to the list of thirty-two. A similar list had been cited in the passage immediately preceding the present extract from another Mahāyāna-sūtra; and several similar citations occur in the Bodhicaryāvatārātikā (ed. Poussin, pp. 293, 324–5).} \]
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, admonishing us of the instability of everything human, and


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 śivāpathikā, 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. Bühl’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 Śiva, as ‘chief of the goblins,’ haunts burial-grounds. “The Pali śivāthikā” (he adds) “is in my opinion a contraction of śivāvathikā, which stands for śivāpathikā with the softening of medial pa; cpr. vyāpta for vyāpta . . . and [for the contraction] Sanskrit vānara for vananara.”