

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 "Ueber den Lalita-Vistara" (Berlin Congress, 1881), little¹ 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 *Çikshāsamuccaya*. 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 "Bhagavatī," a work often cited by Çāntideva, and one which I have no hesitation in identifying with one of the recensions of the Prajñāpāramitā,² and it so closely corresponds with the text of a passage in the Mahāsatipatṭhāna-sutta as to leave no doubt that the two have a common origin. Variants like *catvāri phalakāni kṛtvā* beside *cātummahāpathe*, which was Buddhaghosa's text,³ show that the Mahāyanist did not adapt from the Pāli text as we have it. On the other hand, while he

¹ See, however, Feer, J.P.T.S., 1883, p. 81; Windisch, "Mara und Buddha," *passim*.

² Rāj. Mitra's text of the Ashtasahasikā 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. Çāntideva 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:—

Mahāsatiṭṭhāna-sutta

[Dīgha-n. 22¹], § 7, p. 27
(ed. Colombo, 1883), (tr.
by Warren, "Buddhism,"
p. 360).

Çikshāsamuccaya, ch. xii,
fol. 97a fin.

*puna c'aparam, bhikkhave,
bhikkhu imam eva kāyaṃ yathā-
thītaṃ yathāpaṇihitaṃ dhātuso
paccavekkhati. atthi imasmim
. . . vāyodhātu ti [v. infra].
seyyathāpi bhikkhave dakkho
goghātako vā goghātakantevāsī
vā gāviṃ vadhivā cātummahā-
pathe bilaso paṭivibhajivā
nisinno.*

*assa evam eva kho, bhikkhave,
bhikkhu imam eva kāyaṃ
yathāthītaṃ yathāpaṇihitaṃ
dhātuso paccavekkhati | atthi
imasmim kāye pathavīdhātu
apodh°, tevodh°, vāyodhātu ti ||
² iti ujhattaṃ vā kāye kāyā-
nupassī viharati°.*

*Bhagavatyām apy uktam |
punar aparaṃ Subhūte bodhi-
satvo mahāsatvaḥ prajñāpāra-
mitāyāṃ carann imam evaṃ
kāyaṃ yathābhūtaṃ prajānā-
ti | tadyathāpi nāma Subhūte
goghātako vā goghātakantevāsī
vā gāṃ hatvā tikṣṇena śastreṇa
catvāri phalakāni kṛtvā pratyā-
vekṣate sthito 'thavā niṣaṇṇaḥ |
evam eva Subhūte bodhisattvaḥ
prajñāpāramitāyāṃ imam eva
kāyaṃ dhātuso yathābhūtaṃ
prajānāti | asty asmin kāye
pṛthivīdhātur abdhātur api
tevodh° vāyudhātur apīti | pe.² |*

¹ It is to be regretted that the Pāli Text Society's text of this *nikāya* 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.]

puna c'aparam bhikkhave, bhikkhu . . . kāyam [here follow a list of thirty out of the thirty-two *ākāras*¹ (*atthi imasmim kaye kesa*^o), introduced with the same words as those used below]. *seyyathāpi bhikkhave ubhatomukkhā mūtoḷi purā nānāvihitassa dhaññassa . . .*

amī taṇḍulā ti | evam eva kho, bhikkhave, bhikkhu imam eva kāyam uddhvaṃ pādatalā . . .

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

punar apy āha | tadyathāpi nāma Subhūte karṣakasya mūtoḷi pūrṇā nānādhanānām . . .

amī taṇḍulā amī sarshapā iti | evam eva bodhis^o mātās^o prajñāpāramitāyām eva carann imam eva kāyam ūrdhvaṃ pādatalād.

. . . nānāprakāraṇyāsucer yathābhūtaṃ pratyavekṣate | santy asmin kāye keśā romāṇi nakhā yāvan mastakaṃ mastaluṅgam akṣigūtham karṇagūtham² iti | pe ||

[Ibid., § 8.]

puna c'aparam, bh., bhikkhu seyathāpi passeya sarīraṃ sīvathikāya chadditam ekāhamataṃ vā . . .

punar aparam Subhūte bodhisatvaḥ śmaśānagataḥ paśyati nānārūpāṇi mṛtasarīrāṇi śmaśāne 'paviddhāni śavaśayane ekāhamṛtāni vā . . .

¹ See Khuddaka-pāṭha, § 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 Bodhicaryāvatārikā (ed. Poussin, pp. 295, 324-5).

vinīlakam vipubbakajātam | vinīlakāni vipūyakāni vipaṭ-
so imam evam kāyam upasaṃ- *makāni¹ | sa imam eva kāyam*
harati ayam pi kho kāyo *tatropasaṃharati | ‘ayam api*
evaṃdhammo evam bhāvī etaṃ *kāya evaṃdharmā evaṃsvabhā-*
anatīto ti iti ajjhattam [‘re- *vah, etaṃ dharmatāṃ vyati-*
frain’ as before]. *vṛtta’ iti |*

[§ 9.]

punar c’aparam . . . sarīram punar aparāṃ . . . mṛta-
. . . kākehi . . . khajjamānāni^o. śarīrāṇi . . . vikhādītāni^o.

The same details are gone through in both, except that the Sanskrit writer runs two² *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, admonishing us of the instability of everything human, and

¹ A doubtful form: cf. Mahāvyyutp. § 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 Pāli *sivathikā*” (he adds) “is in my opinion a contraction of **sivavathikā*, which stands for *sivapathikā* with the softening of medial *pa*; cpr. *vyāvāṭa* for *vyāpṛta* and [for the contraction] Sanskrit *vānara* for *vananara*.”