

or written prayer, may perhaps also have a vague, allusive link with the miracle of Śravāsti. The faces express placid contentment, and the hair is grey or blue.

The general colour scheme is subdued and agreeable.

Bez. vii. A-C

This is from the south-east corner of the shrine. Three Bodhisattvas are seated cross-legged, on *padmāsanas*, and are members of a gathering of which there are indications of others above. Their costumes are similar to those of *devatas* already described, but here the lower garments have broad ornamental borders. There are slight variations in details of dress and colour, and while the central figure has his hands together in *añjali mudrā*, each of the two side ones holds between his hands a large pink flower, probably a lotus, he on the right delicately guarding the blossom with his right hand as it rests on the levelled palm of his left. Their finger-nails are pointed and the toes of the figure on the left are long and more like fingers.

The plump faces, of Mongolian type, have well-arched eyebrows, patrician noses, and mincing lips adorned with little shadowy moustaches and 'imperials'. Flowing wigs of black or dark-grey hair distinguish the two outer figures, that on the left studded with jewels. Although the ear-lobes are rather elongated, they have no ornaments. Presumably these persons are attending a sermon being delivered by the Buddha, who would be on the right. Presenting a general air of conscious superiority, conceding approval mingled with a slight sense of condescension, they are aware of their own ultimate exalted destiny.

The general condition shows less wanton damage than has been suffered by most of the pictures. The colours have darkened and seem to have an excess of medium, which has caused surface cracking in places. The green is nearly all abraded to white.