

This form of Mañjuśrī, standing and displaying the *varadamudrā* with the right hand while holding the *utpala* in the left hand, is thus well represented at Nālandā in the 7th and 8th century since besides the Linden-Museum stele, one can collect two larger stone images from the site, one of unknown provenance but very probably from Nālandā as shown by Frederick M. Asher,⁶⁶ one from the Gayā district which shares many elements with one of the two Nālandā stelae,⁶⁷ five bronzes and two stuccos.⁶⁸ In the case of the stuccos, the Bodhisattva is seen as attendant of the Buddha: he appears at the proper left of Śākyamuni who sits in *pralambāsana* and displays the *dharmacakramudrā* whether in the same panel or in a separate one (fig. 4 and 5).⁶⁹



Fig. 9
Mañjuśrī, Badgaon



Fig. 10
Mañjuśrī, British Museum

The monument of site 3 has other stucco images representing Mañjuśrī; they differ from the two above-mentioned ones since they generally show the Bodhisattva seated in *padmāsana*. Gesture and attribute are the same as observed before. One panel, the largest one,⁷⁰ is situated in the lower row of images, next to the panel where Mañjuśrī stands by the side of the Buddha. In a smaller panel, located in the second row, just above the panel where Mañjuśrī stands alone (fig. 6), the Bodhisattva wears the same ear-ornaments as the Linden-Museum image, and in a niche of a small *stūpa* located on site 3 (fig. 7), he wears the waist-band worn by one of the stone image of Nālandā.⁷¹ He presents also here the two different ear-ornaments and, very interestingly, does not sit in the *padmāsana* since the two legs are folded but not crossed.⁷²