

3.

[The following letter about a picture of the Wheel of Life presented to the Society by Dr. Anesaki has been received from the donor.]

Kiel.

February 3, 1901.

HIGHLY ESTEEMED PROFESSOR,—To-day I have received your letter in the name of the Royal Asiatic Society. I should have long before written to you about my Sino-Japanese picture of the Wheel of Life and Death. The picture was drawn in 1850 under the direction of a priest, and was published by my grandfather. As I know, there is another edition of the same picture, which was a little earlier published in Tôkyô (my copy in Kyôto). The Chinese seem to have had the picture, because a miraculous anecdote is told, that a man was rescued from the pains of purgatory by his vision of the Wheel of the Five Resorts (五道); but the copy is unknown to us. Whether some older copy of the picture existed in Japan, and whether our copy was taken from some original Chinese picture, is not clear. As regards these points I have asked a friend in Japan to make research. As to the Vinaya text, which gave direction to the present picture, you may see it in the original Chinese under the picture, and the English translation of it by Mr. Watters in *Man*. As to some points in the English translation, from which my view deviates, I have written to Mr. Thomas; but they are not essential. There is no parallel passage in other Vinaya texts, because the Vinaya text of the Sarvâsti-vâdins differs throughout from other traditions. A parallel passage I have found in a passage of the Chinese Eka-uttara-âgama, which treats of five Skandhas and mentions the same verses as our Vinaya text. I have not yet referred to the Pâli Ânguttara. As to my conjecture about the relation of the texts and further history of the picture, I will write to you later.—With sincere wishes, yours,

DR. ANESAKI.