elements [viz., earth, water, fire, and air]; the honey-drops are the five sensual desires [rising from visible form, sound, smell, taste, and touch]; the bee is sin; the fire is disease and old age; and the dragon is death.

"The parable teaches men to be afraid of the causes of misery of birth, old age, disease, and death."

When the Emperor Shoko had heard the Buddha's sermon, he was full of awe over the causes of misery. And then the Emperor Shoko worshipped the Buddha and said to him : "Now I received your merciful instruction, and I will in the future practise the law."

"Good and great Emperor," replied the Buddha, "you practise the law according to my words, and persevere in unshaken endurance on the path of salvation."

When the Buddha had concluded the words of instruction concerning salvation, Emperor Shoko and the multitude of Buddha's disciples were full of exceeding joy.

## THE MIGRATION OF A FABLE.

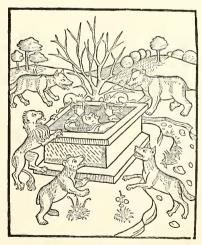
## EDITORIAL COMMENT.

The Reverend D. Hayashi of Toyotsu Mura, Japan, informs us that the Chinese original from which he translated the parable of "The Man in the Well," is a translation from the Sanskrit which was imported into China by the Buddhist pilgrim Gi-jô about twelve hundred years ago. When Buddhism was introduced into Japan, this Sutra also found its way to the Flowery Kingdom and is there well known. The special interest of this parable consists of the fact that it is known also in Europe where it was imported in the famous collection of Bidpai's Fables. We here reproduce a reduced fac-simile of an old German print, published in the year 1483 in Ulm by L. Halle.

In follicher mensch würdt recht gegleichet aim man der floch einen lewen der yn iagt/vnd tam zu ainem dieffen brunnen vn ließ sich dar ein vnd hub sich mit seinen henden an zway claine reissen. So bei ende deß galbrun nen gewachsen warend/vnd sein süß sast er auff ain walgen/ den stain/vnd sach vor ym her gan vier tiere die mit geductten haubten vnd yn begertn zůuerschlinden/vnd da er sein gesicht von ynen zů tal totte da sach er ainen greusselichen trachen mit auff getanem můnd vnder ym im grånde des brånnen/berait yn in seinen giel zů enpsachen/vnd nam war das bei den zwai en reisen daran er sich hůb ain schwarze vnd ain weisse mans waren die ab zenagen nach irem vermiigen. Dieser mensch da er in sograffen engsten stünde vnd nit west wann sein end was da ersach er neben ym zwüschen zwaien stainen ein wenig hö/ nigsams/dauon lectt er mit seiner zůngen/vnd durch entpsin/ dung der clainen suffigtait vergas er ym selber sir zů sehen wy er von seiner angst geledigt werden mocht bis das er viele vnd verdarb. Ich geleich den brånnen diser welt/die vier tiere die vier element von den alle menschen zům tod gesordert werden/ die stwai reis das leben des menschen/die weis maus den tag/ die stwai reis das leben des menschen/die weis maus den tag/ die stwai reis das leben des menschen/die weis maus den tag/ die stwai reis das leben des menschen/die weis maus den tag/ die stwai reis das leben des menschen/die weis maus den tag/ die stwart maüs die nacht die ster das leben des menschen des menschen des menschen nagend/durch den trachen das grab des menschen das sein alle stund warter das wenig hönigsam der zergengelich wolluss dieser welt durch den sich manig mensch in ewige vnrůw ver/ senett.

A picture illustrating the story accompanies the German text, which reads in English as follows :

"Such a man (viz., a worldly man living for pleasure) should be compared to a man who has fled before a lion that is chasing him, and has come to a deep well and laid himself down and clung with his hands to two little twigs on the edge of the well. Here, resting his feet upon a round stone, he saw before him four animals with lowered heads, eager to devour him. And when he turned his face away from them and looked down he saw a horrible dragon with gaping mouth under him at the bottom of the well, ready to receive him in his jaws, and he perceived that at the twigs to



which he clung there were two mice one black and one white who gnawed at them with all their might. As he stood in such great fear not knowing when his end would come, he saw near him between two stones a little honey which he licked with his tongue, and in the sensation of that little sweetness he forgot to give heed as to how he might be released before he should fall and perish. I liken the well to this world : the four animals to the four elements who have a claim on all men until death. The two twigs are the life of man. The white mouse is day and the black mouse is night, who are constantly gnawing at man's life. The dragon is the grave of man that all the while is awaiting him. The little honey is the lust of this world through which many a man sinks into eternal unrest."

The points in which the two forms of the parable differ are very trivial in comparison with their similarities.<sup>1</sup>

<sup>1</sup>For the history of Bidpai's Fables, the migration of which has been closely traced, see Dr. Ernst Kuhn's essay in the *Abhandlungen der Bayerschen Akademie der Wissenschaften* (1893); also Joseph Jacob's *Bidpai's Fables* and *Barlaam and Josaphat*,