

MISCELLANEOUS.

PARAYANASUTTA.

DONE INTO ENGLISH VERSE BY EDWARD P. BUFFET.

[According to the Sutta-Nipāta, Pingiya was an old feeble man, but he had embraced the doctrine of the Buddha with unshaken faith and is called the great Isi, that is, seer. The lines here translated he addressed to the Brahman Bavari, his former master.—The present version is based chiefly on Fausböll's prose translation in Vol. X of the *Sacred books of the East*.]

Pingiya :

I will now proclaim the channel
To that fair and further isle.
As he saw it, so he told it—
Sapient, without defile,
Passionless, desireless Master—
Wherefore would he speak with guile?

I will praise the voice of Buddha.
No imposture mars his worth;
He has left behind him folly,
Arrogance, and stain of earth;
He has burst the bars of being,
Risen free from every birth.

Doubt-dispelling, deep discerning,
Everywhere his eye can see.
World-revealing, all-prevailing,
Pure and painless, calm and free.
He, the true, the glorious Buddha,
Came, O Brahmana, to me.

As the wood-bird finds the forest
From his bush-entangled nide,
As the wild-fowl quits the marshes
For the ocean, deep and wide,
I have left my trifling comrades
And have reached the boundless tide.

When in other worlds I wandered,
Many reasoned, long ago,
Reasoned of the Buddha's doctrine.

"So it was, it shall be so."
Theirs the hollow voice of hearsay,
And they made my doubting grow.

There is one alone unchanging,
From whose face the darkness flies,
High-born, luminously beaming,
Uncompared, beyond comprise—
Gotama, the far-perceiving,
Gotama, the very wise.

He has taught the saving Dhamma,
Instant, adequate, and clear,
Where our craving is extinguished,
Where we part with pain and fear.
Not a moment I forsake him—
Gotama, the perfect seer.

Vigilant, with eye of spirit,
I behold him night and day—
Clear, O Brahmana, behold him—
So I do not think I stray.
All the night I spend adoring;
Can he then be far away?

Faith and joy, within me swelling,
Argument of thought and mind,
Turn me to the wondrous Dhamma
Gotama himself divined.
Which the way the wise man goeth,
Thither is my heart inclined.

Though my flesh be worn and wasted,	In the mire of old I struggled,
Though my carnal eye be dim,	None to save or to redeem,
Though my body cannot follow,	Frantic leapt from isle to island—
For I totter, weak of limb,	Then I saw Sambuddha's gleam.
Forth in mind and thought I travel	Who has broken loose from passion
And my heart is joined to him.	And has crossed beyond the stream.

The Blessed One:*

Faith, Pingiya, saved Vakkali,	So shall faith deliver thee.
Gotama-from-Alavi	Where the further shore is waiting.
And Bhadravudha the Brahman.	From the Death-land thou shalt flee.

Pingiya:

I have heard the voice of Buddha;	Has not pierced the origin.
Happily his word I hail.	He will end the doubters' questions
He, the Perfectly Enlightened,	If they will but let him in.
Has removed the darkening veil.	To the Matchless, to the Changeless.
Never yet he spake unkindly	Straight my voyage lies before;
And his wisdom cannot fail.	I will surely reach the Refuge
There is nowhere in the gods' world	Where my doubting will be o'er
That his reason has not been,	And relinquish all returnings
Not a fact whereof the Master	On that formless <i>Further Shore</i> .

WILLIAM M. BEAUCHAMP AND THE CORNPLANTER MEDAL

Prof. Frederick Starr has gone to Africa in the interest of his chosen science, anthropology. The expedition on which he has embarked is rather risky, as it leads him into parts of the dark continent hitherto untrodden by white man, and which are inhabited by cannibals. He intends to visit the pigmy tribe, specimens of which he had imported directly from their native home, and exhibited in the anthropological department at the St. Louis World's Fair.

The last communication we have from Professor Starr is dated Antwerp, Belgium, October 3, 1905, and his friends begin to be alarmed because they have had no word from him since he entered upon the more dangerous part of his journey.

Professor Starr is a congenial man who knows how to deal with savages, and so we have good reason to think that he will encounter no difficulties

* The commentator of the Sutta-Nipāta reports that at this moment Buddha Bhagavat (the Blessed One) who at the time was living at a great distance, made his miraculous appearance. The marginal note, as translated by Fausböll, reads as follows: "At the conclusion of this (i. e., the preceding) gāthā, Bhagavat, who stayed at Sāvattī, when seeing the maturity of the minds of Pingiya and Bāvārī, shed a golden light. Pingiya, who sat picturing Buddha's virtues to Bāvārī, having seen the light, looked round, saying, 'What is this?' And when he saw Bhagavat standing, as it were, before him, he said to the Brāhmana Bāvārī: 'Buddha has come.' The Brāhmana rose from his seat and stood with folded hands. Bhagavat, shedding a light, showed himself to the Brāhmana, and knowing what was beneficial for both, he said this stanza while addressing Pingiya."