

Anagatavam Mula Kyansar The Sermon of the Chronicle to be

By

“Buddhist Texts Through the Ages” – Translation by Edward Conze.

Burmese Version of Anagatava,sa Desana Mula Kyan Sar

<http://www.ubakhin.com/uchittin/arimet/ARIMET05.html>

<http://www.ubakhin.com/uchittin/arimet/ARIMET9A.html>

(‘Anagatavamsa’) ¹

“The Sermon of the Chronicle to be”



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Thus have I heard: At one time the Lord was staying near *Kapilvatthu* in the Banyan monastery on the bank of the river Rohani . Then the *Venerable Sariputta* questioned the Lord about the future :
Perfect Buddha, Conqueror:

*The Hero that shall follow you,
The Buddha-of what sort will he be?
I want to hear of him in full.
Let the Visioned One describe him.'*
*When he had heard the Elder's speech
The Lord spoke thus:
'I will tell you, Sariputta,
Listen to my speech.
In this auspicious aeon
Three leaders have there been:
Kakusandha, Konagamana
And the leader **Kassapa** too.
'I am now the perfect Buddha,
And there will be **Metteyya** [i.e., **Maitreya**] too*

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*Before this same auspicious aeon
Runs to the end of its years.
'The perfect Buddha, Metteyya
By name, supreme of men.'*

(Then follows a history of the previous existence of Metteyya . . . and then the description of the gradual decline of the religion:)

'How will it occur? After my decease, there will first be five disappearances. What five? The disappearance of attainment (in the Dispensation), the disappearance of proper conduct, the disappearance of learning, the disappearance of the outward form, the disappearance of the relics. There will be these five disappearances.

'Here attainment means that for a thousand years only after the lord's complete Nirvana will monks be able to practice analytical insights. As time goes on and on these disciples of mine are nonreturners and once-returners and stream-winners. There will be no disappearance of attainment for these. But with the extinction of the last stream-winner's life, attainment will have disappeared.

'This, *Sariputta*, is the disappearance of attainment.

'The disappearance of proper conduct means that, being unable to Practice jhana, insight, the Ways and the fruits, they will guard no lore the four entire purities of moral habit. As time goes on and on they will only guard the four offences entailing defeat. While there are even a hundred or a thousand monks who guard and bear in mind the four offences entailing defeat, there will be no disappearance of proper conduct. With the breaking of moral habit by the last monk- or on the extinction of his life, proper conduct will have disappeared.

'This, *Sariputta*, is the disappearance of proper conduct.

'The disappearance of learning means that as long as there stand firm the texts with the commentaries pertaining to the word of the Buddha in the three Pitakas, for so long there will be no disappearance of learning. As time goes on and on there will be base-born kings, not Dhamma-men; (dharma) their ministers and so on will not be Dhamma-men, and consequently the

inhabitants of the kingdom and so on will not be Dhamma-men. Because they are not Dhamma-men it will not rain properly. Therefore the crops will not flourish well, and in consequence the donors of requisites to the community of monks will not be able to give them the requisites. Not receiving the requisites the monks will not receive pupils. As time goes on and on learning will decay. In this decay the Great Patthana itself will decay first. In this decay also (there will be) Yamaka, Kathavatthu, Puggalapannati, Dhatukatha, Vibhanga and Dhammasangani. When the Abhidhamma Pitaka decays the Suttanta Pitaka will decay. When the Suttantas decay the Anguttara will decay first. When it decays the Samyutta Nikaya, the Majjhima Nikaya, the Digha Nikaya and the Khuddaka-Nikaya will decay. They will simply remember the jataka together with the Vinaya Pitaka. But only the conscientious (monks) will remember the Vinaya Pitaka. As time goes on and on, being unable to remember even the jataka, the Vessantara-jataka will decay first. When that decays the Apannaka-jataka will decay. When the jatakas decay they will remember only the Vinaya-Pitaka. As time goes on and on the Vinaya-Pitaka will decay. While a four-line stanza still continues to exist among men, there will not be a disappearance of learning. When a king who has faith has had a purse containing a thousand (coins) placed in a golden' casket on an elephant's back, and has had the drum (of proclamation) sounded in the city up to the second or third time, to the effect that: "Whoever knows a stanza uttered by the Buddha, let him take these thousand coins together with the royal elephant"-but yet finding no one knowing a four-line stanza, the purse containing the thousand (coins) must be taken back into the palace again-then will be the disappearance of learning.

'This, Sariputta, is the disappearance of learning.'

'As time goes on and on each of the last monks, carrying his robe, bowl, and tooth-pick like Jain recluses, having taken a bottle-gourd and turned it into a bowl for alms food, will wander about with it in his forearms or hands or hanging from a piece of string. As time goes on and on, thinking: 'What's the good of this yellow robe?' and cutting off a small piece of one and sticking it on his nose or ear or ill his hair, he will wander about supporting wife and children by agriculture, trade and the like. Then he will give a gift to the Southern community for those (of bad moral habit). I say that he will then acquire an incalculable fruit of the gift. As time goes on and on, thinking: "What's the good of this to us?", having thrown away the piece Of yellow

robe, he will harry beasts and birds in the forest. At this time the outward form will have disappeared.

'This, *Sariputta*, is called the disappearance of the outward form.

'Then when the Dispensation of the Perfect Buddha is 5,000 years old, the relics, not receiving reverence and honour, will go to places where they can receive them. As time goes on and on there will not be reverence and honor for them in every place. At the time when the Dispensation is falling into (oblivion), all the relics, coming from every place: from the abode of serpents and the deva-world and the Brahma-world, having gathered together in the space round the great Bo-tree, having made a Buddha-image, and having performed a "miracle" like the Twin-miracle, will teach Dhamma. *No human being will be found at that place. All the devas of the ten-thousand world system, gathered together, will hear Dhamma and many thousands of them will attain to Dhamma. And these will cry aloud, saying: "Behold, devatas, a week from today our One of the Ten Powers will attain complete Nirvana."* They will weep, saying: "Henceforth there will be darkness for us." Then the relics, producing the condition of heat, will burn up that image leaving no remainder.

'This, *Sariputta*, is called the disappearance of the relics.'

The Coming Buddha, Ariya Metteyya

Research Papers by Sayagyi U Chit Tin

<http://www.ubakhin.com/uchittin/arimet/ARIMET9A.html>

Appendix A: The Chronicle of the Future Buddha (Anagatavamsa) *Namo Tassa Bhagavato Arahatto Sammasambuddhassa*

- 1 Sariputto maha-panno Upatisso vinayako
dhamma-senapati dhiro upetva loka-nayakam
- 2 anagatam jin' arabbha apucchi kankham attano:
tuyh' anantariko dhiro Buddho kidisako bhava?
- 3 vittharen' eva tam sotum iccham', acikkha
cakkhuma.
therassa vacanam sutva bhagava etad abravi:

- 4 anappakam punna-rasim Ajitassa maha-yasam
na sakka sabbaso vattum vittharen' eva kassa-ci;
eka-desena vakkhami, Sariputta, sunohi me.
- 5 imasmim Bhaddake kappe ajate vassa-kotiye
Metteyyo nama namena sambuddho dvipad' uttamo
- 6 maha-punno maha-panno maha-nani maha-yaso
mahabbalo maha-thamo uppajjissati cakkhuma;
- 7 maha-gati sati c' eva dhitima bahusaccava
samkhato sabba-dhammanam nato dittho
suphassito
pariyogaho paramattho uppajjissati so jino.
- 8 tada Ketumati nama rajadhani bhavissati
dvadasa-yojan'-ayama satta-yojana-vitthata,
- 9 akinna nara-narihi, pasadehi vicittita,
sevita suddha-sattehi, ajeyya dhamma-
rakkhita.
- 10 Sankho nam' asi so raja ananta-bala-vahano,
satta-ratana-sampanno, cakkavatti mahabbalo,
- 11 iddhima yasava c' eva sabba-kama-samappito;
hata-paccatthikam khemam anusasissati
dhammato.
- 12 pasado sukato tattha dibba-vimana-sadiso
punnakammabhinihbato nana-ratana-cittito
- 13 vedikahi parikkhitto suvibhatto manoramo
pabhassar' accuggato settho duddikkho cakkhu-
musano
- 14 ranno Maha-Panadassa pavatto ratanamayo
tam yupam ussapetvana Sankho raja vasissati.
- 15 athapi tasmim nagare nana-vithi tahim-tahim
sumapita pokkharani ramaniya supatittha
- 16 acchodaka vippasanna sadu-sita sugandhika
sama-titthika kaka-peyya atho valuka-samthata
- 17 padum' uppala-samchanna sabbotuka-m-anavata.
satt' eva tala-pantiyo sattavannika-pakara
- 18 ratanamaya parikkhitta nagarasmim samantato.
Kusavati rajadhani tada Ketumati bhave.
- 19 catukke nagare-dvare kappa-rukkha bhavissare
nilam pitam lohita-kam odatan ca pabhassara.
- 20 nibbatta dibba-dussani dibba c' eva pasadhana
upabhoga-paribhoga ca sabbe tatthupalambare.
- 21 tato nagara-majjhamhi catu-salam catummukham
punnakammabhinihbato kappa-rukkho
bhavissati.
- 22 kappasikan ca koseyyam khoma-kodumbarani ca
punnakammabhinihbatta kappa-rukkhesu lambare.
- 23 panissara mutinga ca muraj' alambarani ca

- punnakammabhinibbatta kappa-rukkhesu lambare.
 24 pariharakan ca kayuram giveyyam ratanamayam
 punnakammabhinibbatta kappa-rukkhesu lambare.
 25 unnatam mukhaphullan ca angada mani-mekhala
 punnakammabhinibbatta kapparukkhesu lambare.
 26 anne ca nana-vividha sabb' abharanabhusana
 punnakammabhinibbatta kappa-rukkhesu lambare.
 27 aropitam sayam-jatam punnakammena jantunam
 akanam athusam suddham sugandham tandula-
 phalam
 akattha-pakimam salim paribhunjanti manusa.
 28 dve sakata-sahassani dve sakata-satani ca
 sakata sattati c' eva ambanam solasam bhava.
 29 atho pi dve ca tumbani tandulani pavuccare
 eka-bije samuppanna punnakammena jantunam.
 30 ye Ketumatiya viharanti Sankhassa vijite nara
 tada pi te bhavissanti guni-kayuradharino
 31 sampunna-mana-sankappa sumukha thula-kundala
 hari-candana-litt'-anga kasik' uttama-dharino
 32 bahuta-vitta dhanino vina-tala-ppabodhana
 accanta-sukhita niccama kaya-cetasikena ca.
 33 dasa yojanasahassani Jambudipo bhavissati
 akantako agahano samo harita-saddalo.
 34 tayo roga bhavissanti iccha anasanam jara,
 pancavassasat' itthinam vivaha ca
 bhavissanti;
 35 samagga sakhila niccama avivada bhavissare.
 sampanna phala-pupphehi lata gumba-vana duma,
 36 catur-angula tina-jati muduka tula-sannibha.
 natisita naccunha ca sama-vassa manda-maluta
 37 sabbada utusampanna, anuna talaka nadi.
 tahim-tahim bhumi-bhage akhara suddha-valuka
 kalaya-mugga-mattiyo vikinna mutta-sadisa.
 38 alamkatuyyanam iva ramaniya bhavissati.
 gamanigama akinna accasanne tahim-tahim
 39 nalavelu-vanam iva braha kukkuta-sampati
 avici manne va phuttha manussehi bhavissare,
 40 pagalham nara-narihi sampunna phuttabhedana
 iddha phita ca khema ca aniti anupaddava.
 41 sada-rati sada-khidda ekanta-sukha-samappita
 nakkhatte vicarissanti tuttha-hattha
 pamodita.
 42 bahv-anna-pana bahu-bhakkha bahu-mamsa-
 surodaka
 Alakamanda va devanam visala rajadhani va
 Kurunam ramaniyo va Jambudipo bhavissati.

- 43 Ajito nama namena Metteyyo dvipaduttamo
anubyanjana-sampanno dvattimsavara-lakkhano
- 44 suvanna-vanno vigata-rajo supabhaso
jutimdharo
yasaggappatto sirima abhirupo sudassano
- 45 mahanubhavo asamo jayissati brahmana-kule.
mahaddhano maha-bhogo maha ca kula-m-uttamo
akkhitto jati-vadena jayissati brahmana-kule.
- 46 Sirivaddho Vaddhamano ca Siddhattho c' eva
Candako
Ajitatthaya uppanna pasada ratanamaya.
- 47 nariyo sabbangasampanna sabbabharana-bhusita
mahamajjhimaka cula Ajitassa paricarika,
- 48 anuna satasahassa nariyo samalamkata.
Candamukhi nama nari, putto so
Brahmavaddhano.
- 49 ramissati ratisampanno modamano maha-sukhe,
anubhutta yasam sabbam Nandane Vasavo yatha
- 50 attha vassa-sahassani agaramhi vasissati.
kada-ca rati-m-atthaya gaccham uyyane kilitum
- 51 kamesv adinavam dhiro bodhisattana dhammata
nimitte caturo disva kama-rati-vinasane
- 52 jinnam vyadhitan c' eva matan ca gata-m-
ayukam
sukhitam pabbajitam disva sabbabhutanukampako
- 53 nibbinno kama-ratiya anapekkho maha-sukhe
anuttaram santa-padam esamano 'bhinikkhami.
- 54 sattaham padhana-caram caritva purisuttamo
pasaden' eva langhitva nikkhamissati so jino.
- 55 mittamacca-sahayehi nati-salohitehi ca
caturangini-senaya parisahi catuvannihi
- 56 caturasiti sahassehi raja-kannahi purekkhato
mahata jana-kayena Ajito pabbajissati.
- 57 caturasiti sahasani brahmana veda-paragu
Metteyyasmim pabbajite pabbajissanti te tada.
- 58 Isidatto Purano ca ubhayo te pi bhataro
caturasiti sahasani pabbajissanti te tada.
- 59 Jatimitto Vijayo ca yuga amita-buddhino
paccupessanti sambuddham caturasiti-
sahassato.
- 60 Suddhiko nama gahapati Sudhana ce upasika
paccupessanti sambuddham caturasiti-
sahassato.
- 61 Sankho nama upasako Sankha nama upasika
paccupessanti sambuddham caturasiti-
sahassato.

- 62 Sudhano nama gahapati Sudatto iti vissuto
paccupessanti sambuddham caturasiti-
sahassato.
- 63 itthi Yasavati nama Visakha iti vissuta
caturasiti-sahassehi nara-narihi purekkhita
- 64 nikkhamissanti nekkhammam
Metteyyassanusasane.
anne nagarika c' eva tato janapada bahu
khattiya brahmana vessa sudda c' eva anappaka
- 65 nekkhammabhimukha hutva nana-jacca maha-jana
Metteyyassanupabbajjam pabbajissanti te tada.
- 66 yasmim ca divase dhiro nekkhammam
abhinikkhami
nikkhanta-divase yeva bhodi-mandam upehiti.
- 67 aparajita-nisabha-tthane bodhipallanka-m-
uttame
palla_kena nisiditva bujjhissati maha-yaso.
- 68 upetva uyyana-varam phullam Nagavanam jino
anuttaram dhamma-cakkam evam so vattayissati:
- 69 dukkham dukkha-samuppadam dukkhassa ca
atikkamam
ariyam atthangikam maggam dukkhupasama-
gaminam.
- 70 tada manussa hessanti samanta sata-yojane
parisa loka-nathassa dhammaccaka-pavattane.
- 71 tato bhiiyo bahu deva upessanti tahim jinam,
nesam mocessati tada bandhana sahassa-
kotinam.
- 72 tada so Sankha-raja ca pasadam ratanamayam
jinapamokkha-sanghassa niyyadetva, punaparam
- 73 maha-danam daditvana kapaniddhika-vanibbake,
taramana-rupo sambuddham deviya saha-m-ekato
- 74 maharajanubhavana ananta-bala-vahano
navuti-koti-sahassehi saddhim jinam upehiti.
- 75 tada hanissati sambuddho dhamma-bherim
varuttamam
amatadudrabhi-nigghosam catusacca-pakasanam.
- 76 ranno anucara janata navuti-sahassa-kotiyo,
sabbe va te nivavasesa bhavissant' ehi-
bhikkhuka.
- 77 tato deva manussa ca upetva loka-nayakam
arahatta-varam arabbha panham pucchissare
jinam.
- 78 tesam jino byakareyya, arahatta-vara-pattiya
asiti-koti-sahassehi tatiyabhibasmayo bhave.
- 79 khinasavanam vimalanam santa-cittana tadinam

- koti-sata-sahassanam pathamo hessati
samagamo.
- 80 vassam vutthassa bhagavato abhighutthe
pavarane
navuti-koti-sahassehi pavaressati so jino.
- 81 yada ca Himavantamhi pabbate Gandhamadane
hema-rajata-pabbhare paviveka-gato muni
- 82 asiti-koti-sahassehi santa-cittehi tadihi
khinasavehi vimalehi kilissati jhana-kilitam.
- 83 koti-sata-sahassani chalabhinna mahiddhika
Metteyyam loka-natham tam parivaressanti
sabbada,
- 84 patisambhidasu kusala nirutti-pada-kovida
bahu-ssuta dhamma-dhara viyatta sangha-
sobhana
- 85 sudanta sorata dhira parivaressanti tam
jinam.
purekkhato tehi bhikkhuhi nago nagehi tadihi
tinno tinnehi santehi saddhim santi-samagato
- 86 saddhim savaka-sanghehi pavaretva maha-muni
anukampako karuniko Metteyyo divpaduttamo
- 87 uddharanto bahu-satte nibbapento sa-devake
gama-nigama-rajadhanim carissati carikam
jino.
- 88 ahantiva dhamma-bherim dhamma-sankha-
palapanam
dhamma-yagam pakittento dhamma-dhajam
samussayam
- 89 nadanto siha-nadam va vattento cakkam uttamam
rasuttamam sacca-panam payanto nara-narinam
- 90 hitaya sabba-sattanam nathanatham maha-janam
bodhento bodhaneyyanam carissati carikam
jino.
- 91 kassa-ci saranagamane nivesessati cakkhuma
kassa-ci panca-silesu kassa-ci kusale dasa,
- 92 kassa-ci dassati samannam caturo phala-m-
uttame,
kassa-ci asame dhamme dassati patisambhida,
- 93 kassa-ci vara-sampatti attha dassati
cakkhuma,
kassa-ci tisso vijjayo chal abhinna
pavacchati.
- 94 tena yogena jana-kayam ovadissati so jino,
tada vittharikam hessam Metteyya-jina-
sasanam.
- 95 bodhaneyya-janam disva sata-sahasse pi yojane

- khanena upagantvana bodhayissati so muni.
96 mata Brahmavati nama Subrahma nama so pita
purohito Sankha-ranno Metteyyassa tada bhava.
97 Asoko Brahmadevo ca agga hessanti savaka,
Siho nama upatthako upatthissati tam jinam.
98 Paduma c' eva Sumana ca agga hessanti savika,
Sumano c' eva Sa_kho ca bhavissant'
aggupatthaka,
99 Yasavati ca Sankha ca bhavissant'
aggupatthika.
bodhi tassa bhagavato Nagarukkho bhavissati
100 visa-hattha-sata-kkhandho, sakha visa-satani
ca
samvellitagga lulita, mora-hattho va sobhati.
101 supupphitagga satatam surabhi-deva-gandhika
nali-pura bhava renu suphulla cakka-mattaka
102 anuvata-pativatamhi vayati dasa yojane
ajjhokirissati pupphani bodhi-mande
samantato.
103 samagantva janapada ghayitva gandham uttamam
vakyam niccharayissanti tena gandhena modita:
104 sukho vipako punnanam Buddha-setthassa
tadino
yassa tejena pupphanam acinteyyo pavayati.
105 atthasiti bhava hattho ayamen' eva so jino,
uram bhava pannavisam vikkhambhe tassa
satthuno.
106 visala-netto alarakkhi visuddha-nayano isi,
animisam diva-rattim anu thulam mamsa-
cakkhuna
107 anavaranam passeyya samanta dvadasa-yojanam;
pabha niddhavati tassa yavata pannavisati.
108 sobhati vijju-latthi va dipa-rukkho va so
jino,
ratanagghika-sankaso bhanuma viya bhahiti.
109 lakkhananubyanjana ramsi dissanti
sabbakalika,
patanti vividha ramsi aneka-sata-sahassiyō.
110 paduddhare paduddhare suphulla paduma ruha,
timsa-hattha sama patta, anupatta
pannavisati,
111 kesara visati-hattha, kannika soasam bhava,
suratta-renu-bharita paduma kokasa-m-antare.
112 Kamavacarika deva nimminissanti agghike,
Naga-rajā ca Supanna ca tada te
'lankarissare;

- 113 attha sovannaya agghi attha rupimayani ca
attha manimaya agghi attha pavalamayani ca.
- 114 aneka-ratana-samcita dhajamala-vibhusita
lambamana kilissanti dhaja neka-sata bahu.
- 115 mani-mutta-dama-bhusita vitana soma-sannibha
parikkhitta kinkanika-jala vatamsaka-ratana
bahu.
- 116 nana-puppha vikirissanti surabhighandha-
sugandhika
vividha nana-cunnani dibba-manussakani ca.
- 117 vicitta nana-dussani pancavannika-sobhana
abhipasanna Buddhasmim kilissanti samantato.
- 118 tattha sahassa-m-ubbedha dossaneyya manorama
ratanagghika-torana asambadha susamthita
- 119 sobhamana padissanti visala sabbato-pabha.
tesam majjha-gato Buddho
bhikkhusanghapurekkhato
- 120 Brahma va parisajjanam Indo va vimanantare.
gacchanti Buddhe gacchante, tittamanamhi
thassare,
- 121 nisinne sayite capi sathari saha-parise
catu-iriyapathe niccama dharayissanti sabbada.
- 122 eta c' anna ca pujayo dibba-manussaka pi ca
vividhani patihirani hessanti sabbakalika
- 123 anantapunna-tejena Metteyyam abhipujitum.
disvana tam patihiram nana-jacca maha-jana
- 124 sa-putta-dara panehi saranam hessanti
sathuno.
ye brahmacariyam carissanti sutvana munino
vacam
te tarissanti samsaram maccudheyam
suduttaram.
- 125 bahu ggihi dhamma-cakkhum visodhessanti te
tada
dasahi punna-kiriyahi tihi sucaritehi ca
- 126 agamadhigamen' eva sodhayitvana s' adaram
anudhamma-carino hutva bahu saggupaga bhava.
- 127 na sakka sabasso vattum ettakam iti va
yasam.
accanta-sukhita niccama tasmim gate kala-
sampade
- 128 maha-yasa sukhenapi ayu-vanna-balena ca
dibba-sampatti va tesam manussanam
bhavissati.
- 129 anubhutva kama-sukham addhanam yavaticchakam
te paccha sukhita yeva nibbissant' ayu-

- sankhaya;
- 130 asiti-vassa-sahassani tada ayu bhavissare,
tavata titthamano so taressati jane bahu.
- 131 paripakka-manase satte bodhayitvana sabbaso
avasesaditthasaccanam maggamaggam anusasiya
- 132 dhammokkam dhamma-navan ca dhammadasan ca
osadham
sakkaccena hi sattanam thapetva ayatim-jane
- 133 saddhim savakasanghena kata-kiccena tadina
jalitva aggikkhandho va nibbayissati so jino.
- 134 parinibbutamhi sambuddhe sasanam tassa
thahiti
vassasata-sahassani asiti c' eva sahassato;
tato param antaradhanam loke hessati darunam.
- 135 evam anicca sankhara addhuva tavakalika,
ittara bhedana c' eva jajjara rittaka bhava,
- 136 tucchamutthi-sama sunna sankhara bala-
lapana,
na kassa-ci vaso tattho vattati iddhimassa
pi;
- 137 evam natva yatha-bhutam nibbinde sabba-
sankhate.
dullabho purisajanno, na so sabbattha jayati;
yattha so jayati dhiro tam kulam sukham
edhati.
- 138 tasma Metteyya-buddhassa dassanathaya vo
idha
ubbiggamanasa sutthum karotha viriyam daham.
- 139 ye keci kata-kalyana appamadaviharino
bhikkhu bhikkhuniyo c' eva upasaka upasika
- 140 mahantam Buddha-sakkaram ularam abhipujayum
dakkhinti bhadra-samitim tasmim kale sa-
devaka.
- 141 caratha brahmacariyam. Detha danam yatha
'raham.
uposatham upavasatha. mettam bhavetha
sadhukam.
- 142 appamada-rata hotha punnakiriyasu sabbada.
idh' eva katva kusalam dukkhass' antam
karissatha ti.
Anagatavamso nitthito.

Many Buddhist in Myanmar aspired to meet Metreyya Buddha, if they are not lucky enough to meet the Miracle Buddha Image at the assembly of Devas

for their liberation. This Miracle Buddha Image is in Burmese is known –
“*Yaung Daw Pyan Paya Pwe*”.

When we were young, we heard about the Buddha Sermon of the future of his Dispensation, but we never read about it in Books. Here is a Chance for all of us to read what Buddha Predicted of his Dispensation.

Some have deep aspiration of meeting Buddha Metreyya that they wish to meet Metreyya Buddha at the future city known as **Ketumati**. Some named “Ketumatic” in their Businesses’ name. The City of Ketumati would appear when Buddha Metreyya rises on earth, in India.

With this said, readers can determine what their aspiration should be to target for their liberation –

- a. Meet Buddha Metreyya, or
- b. Take rebirth in Deva world and wait for = **Miracle Buddha Image** to appear



With Ananta Metta

Maung Paw

