

The Anāgatavaṃsa Revisited

INTRODUCTION

It had been my intention, in collaboration with Dr W. Pruitt, to make an edition and translation of the commentary on the Anāgatavaṃsa, manuscripts of which are available in France¹ and elsewhere. We have for some years been collecting material towards that end.

In preparation for the edition I began by examining and revising the existing editions of the Anāgatavaṃsa itself. Recent ill health, however, has made it impossible for me to continue with the edition of the commentary, and I have decided to publish the revised edition of the Anāgatavaṃsa, in the hope that it will inspire someone to take up the task of editing the commentary.

The edition is based upon Minayeff (1886). Leumann (1919) adopted M.'s edition, accepting some readings from M.'s vv.ll. and conjecturing others. I have made one or two further changes. Obvious misprints in M. have been tacitly corrected. M.'s verse division has been followed, to conform with *CPD* references, although L.'s division is superior in places. I have followed L.'s punctuation and division of words.

The edition is accompanied by a translation, which is a revised version of Pruitt (1988), and I am very grateful to Dr Pruitt for allowing me to make use of his work in this way. In both the text and the translation I have taken account of Collins' translation and notes (1998, pp. 361–73).

¹See Filliozat 1993.

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

1. Sāriputto mahā-pañño Upatisso vināyako
dhamma-seṇāpati dhīro upetvā¹ loka-nāyakaṃ
(1) B. upagantvā
2. anāgataṃ jin'¹ ārabha āpucchi kaṅkham attano :
tuyh' ānatariko dhīro² Buddho kīdisako bhava ?
(1) B. anāgataja°; (2) B. thumākantariko viro, C. viro
3. vitthāren' eva taṃ¹ sotum icchāṃ', ācikkha cakkhumā !
therassa vacanaṃ sutvā bhagavā etad abravi :
(1) B. (and L.) so, M. eva 'haṃ
4. anappakaṃ puñña-rāsiṃ Ajitassa mahā-yasaṃ
na sakkā sabbaso vattum¹ vitthāren' eva kassa-ci ;
eka-desena vakkhāmi, Sāriputta, suṇohi me !
(1) B. kātum, C. sotum
5. imasmiṃ bhaddake kappe ajāte¹ vassa-koṭṭiye
Metteyyo nāma nāmena sambuddho dvipad'-uttamo
(1) C. (and L.) so, M. asaṃjāte
6. mahā-puñño mahā-pañño mahā-ñāṇī¹ mahā-yaso
mahabbalo mahā-thāmo uppajjissati cakkhumā ;
(1) M. (and L.) -ñāṇī

²Abbreviations: M. = Minayeff 1886; L. = Leumann 1919; A. = M.'s A.; B. = M.'s B.; C. = M.'s C; Coll. = Collins 1998; Skt = Sanskrit; m.c. = *metri causa*; v.l. (vv.ll.) = variant reading(s). The abbreviations of the titles of Pāli texts are those of *A Critical Pāli Dictionary*.

7. mahā-gati sati c' eva dhītimā bāhu-saccavā
saṃkhāto sabba-dhammānaṃ ñāto diṭṭho suphassito¹
pariyogāḷho parāmaṭṭho uppajjissati so jino.
(1) A.C. suphussito
8. tadā Ketumatī nāma rāja-dhānī bhavissati
dvādasa-yojan'āyāmā satta-yojana-vitthatā,¹
(1) C. vitṭha°
9. ākiṇṇā nara-nārihi, pāsādehi¹ vicittitā,
sevitā suddha-sattehi, ajeyyā dhamma-rakkhitā.
(1) C. omits
10. Saṅkho nām' āsi so rājā ananta-bala-vāhano,
satta-ratana-sampanno,¹ cakka-vattī mahabbalo,
(1) L. so, M. sampanno
11. iddhimā yasavā¹ c' eva sabba-kāma-samappito;
hata-paccatthikaṃ² khemaṃ anusāsissati dhammato.
(1) B. rāsasā; (2) B. °ttikaṃ
12. pāsādo sukato¹ tattha dibba-vimāna-sādiso
puñña-kammābhiniḅbato² nānā-ratana-cittito³
(1) B. sugato; (2) L. so, M. °nibbato; (3) B. vicittā, C. vicitto
13. vedikāhi parikkhitto suvibhatto manoramo¹
pabhassar' accuggato seṭṭho duddikkho cakkhu-musano²
(1) B. °mmo; (2) A. °mussano, B.C. °muyhano
14. rañño Mahā-Panādassa pavatto¹ ratanā-mayo²
taṃ yūpaṃ³ ussapetvāna⁴ Saṅkho rājā vasissati.
(1) A. vutto, B.C. pavattaṃ; (2) L. so, M. ratanamayo, B.C.
ratanāmayam; (3) B. thūpaṃ, C. rūpaṃ; (4) L. so (m.c. ?), M.
ussāpetvāna

15. athāpi¹ tasmim nagare nānā-vīthi tahim-tahim
sumāpitā² pokkharāṇi ramaṇiyā sūpatitthā³
(1) B. atho pi, C. athāpi; (2) A.B.C. sudhāpitā; (3) L. *so*, M.
supatitthā
16. acchodakā vipasannā sādu-sītā¹ sugandhikā
sama-titthikā kāka-peyyā atho² vāluka-saṃthatā³
(1) B. sādudakā, C. sādhusitā; (2) C. atho; (3) L. *so*, M. °saṃthatā,
B. °saṃhitā, C. °sandhatā
17. padum'-uppala-saṃchannā sabbotuka-m-anāvaṭā.¹
satt' eva tāla-pantiyo satta-vaṇṇika-pākārā²
(1) B. sabbotupanāyattā, C. °navatā; (2) B. °kaṇṇika°, C. °paṇika°
18. ratana-mayā parikkhattā nagarasmim samantato.
Kusāvati rāja-dhāni tadā Ketumatī bhavē.
19. catukke¹ nagara-dvāre kappa-rukkhā² bhavissare³
nilaṃ pītaṃ lohitaṃ⁴ odātaṃ ca pabhassarā.⁵
(1) B. catutthe; (2) B. °kkho; (3) B. °ti; (4) B.C. nilapitalohitaṃ;
(5) B.C. °raṃ
20. nibbattā dibba-dussāni dibbā c' eva pasādhanā
upabhoga-paribhogā ca¹ sabbe tatthūpalambare.²
(1) B. *omits*; (2) B. °bhare
21. tato nagara-majjhamhi catu-sālaṃ¹ catummukhaṃ²
puñña-kammābhiniḃbatto kappa-rukkho bhavissati.
(1) C. catussa; (2) L. *so* (*m.c.*), M. catummukhaṃ
22. kappāsikaṃ ca koseyyaṃ khoma-kodumbarāni¹ ca
puñña-kammābhiniḃbattā kappa-rukkhesu lambare.
(1) A. °ṭṭam°, B. °parāni, C. °kodumparāni
23. paṇissarā mutiṅgā ca muraj'-ālambarāni¹ ca
puñña-kammābhiniḃbattā kappa-rukkhesu lambare.

- (1) L. *so*, M. -ālambarāni
24. parihāraḥkañ¹ ca kāyūraṃ² gīveyyaṃ ratanā-mayaṃ³
puñña-kammābhiniḥbattā kappa-rukkhesu lambare.
(1) B. (*and* L.) *so*, M. parihārañ; (2) B. °rī; (3) L. *so* (*m.c.*), M.
ratanamayaṃ
25. uṇṇataṃ¹ mukha-phullañ ca aṅgadā maṇi-mekhalā²
puñña-kammābhiniḥbattā kappa-rukkhesu lambare.
(1) B. ukkallam; (2) M. aṅgadāmaṇī mekhalā
26. aññe ca nānā-vividhā¹ sabb'-ābharaṇa-bhūsanā²
puñña-kammābhiniḥbattā kappa-rukkhesu lambare.
(1) A.B. -vidhā; (2) B. sayāraṇavibhūsitā
27. āropitaṃ sayam-jātaṃ puñña-kammena jantunaṃ¹
akaṇaṃ² aṭṭhaṃ suddhaṃ sugandhaṃ taṇḍula-phalaṃ
akataṭṭha-pākimaṃ sāliṃ paribhuñjanti³ mānusa.⁴
(1) L. *so* (*m.c.*), M. °ūnaṃ; (2) C. akalaṃ; (3) C. akatahi kimāsāli
paribhuñjissanti; (4) L. *so*, M. manusā, B.C. °ssā
28. dve sakaṭa-sahassāni dve sakaṭa-satāni¹ ca
sakaṭā² sattati c' eva ambaṇaṃ soḷasaṃ³ bhavē.
(1) C. sakasaṭāni; (2) L. *so*, M. sakaṭe, B.C. °ṭaṃ dve; (3) C. *adds* pi
29. atho pi dve ca tumbāni¹ taṇḍulāni pavuccare
eka-bīje samuppannā puñña-kammena jantunaṃ.²
(1) B. tumpāni, C. tumappāna; 2 L. *so* (*m.c.*): M. °ūnaṃ
30. ye Ketumatiyā viharanti Saṅkhassa vijite narā
tadā pi te bhavissanti guṇi-kāyūra-dhārino¹
(1) L. *so*, M. guṇi (*as separate word*)
31. sampuṇṇa-mana-saṃkappā¹ sumukhā² thūla-kuṇḍalā
hari-candana-litt'-aṅgā kāsik'-uttama-dhārino³

- (1) L. *so*, B. *sampanna*^o, M. *saṃpunnā*^o; (2) B. *sumudā mala*^o; (3) B. *kāsiyuttā padhārino*, C. *°tu tṭhama*^o
32. *bahūta-vittā*¹ *dhanino*² *viṇā-tāla-ppabodhanā*³
*accanta-sukhitā niccaṃ kāya-cetasikena ca*⁴
- (1) A. (*and L.*) *so*, M. *bahuta*^o, B. *bahavā*, C. *bahupavi*^o; (2) B. *°yo*, C. *°ro*; (3) L. *so*, B. *viṇā*^o, B. *viṇātāsabbabodhano*; (4) B.C. *te*
33. *dasa yojana-sahassāni Jambūdīpo bhavissati*
*akaṇṭhako agahano*¹ *samo harita-saddalo*¹
- (1-1) L. *so*, M. *one word*
34. *tayo rogā bhavissanti*¹ *icchā anasanaṃ*¹ *jarā,*
*pañca-vassa-sat'-itthinaṃ*² *vivāhā ca bhavissanti,*
- (1-1) L. *so*, M. *one word*, B. *icchā ca asanaṃ*, C. *icchā dānasana*; (2) B. *°tthihi*, C. *°satti tthinaṃ āvāho vā*
35. *samaggā sakhilā*¹ *niccaṃ avivādā bhavissare*²
*sampannā phala-pupphehi latā gumba-vanā*³ *dumā,*
- (1) L. *so*, M. *sakhiḷā*, B. *sukhitā*; (2) B. *°ti*; (3) B. *gumpā vanā*
36. *catur-aṅgulā tiṇa-jāti*¹ *mudukā tūla-sannibhā.*
*nāṭisītā nāccuṇhā*² *ca sama-vassā manda-mālutā*³
- (1) C. *ninajāti*; (2) B.C. *nāti-uṇhā*; (3) C. *mannavālukā*
37. *sabbadā utu-sampannā, anūnā taḷākā nadī.*
tahiṃ-tahiṃ bhūmi-bhāge akharā suddha-vālukā
kalāya-mugga-mattiyo vikiṇṇā mutta-sādisā.
38. *alaṃkat'-uyyānam iva ramaṇiyā*¹ *bhavissati*²
gāma-nigamā ākiṇṇā accāsanne tahiṃ-tahiṃ
- (1) B. (*and L.*) *so*, M. *ramaṇīyo*; (2) Coll. *assumes -anti*
39. *naḷa-veḷu-vanam*¹ *iva*² *brahā kukkuṭa-sampati*³
*avīci*⁴ *maññe va phuṭṭhā*⁵ *manusschi bhavissare,*
- (1) B. *nilānaḷavanaṃ*; (2) B. *viya*, C. *yeva*; (3) B. *°tā*; (4) L. *so*, M. *avīci*; (5) C. *puṭṭhā*

40. pagāḷham¹ nara-nārihi sampuṇṇā phuṭa-bhedanā
iddhā phitā² ca khemā ca³ anīti anupaddavā.³
(1) L. *so*, M. pagāḷhā; (2) L. *so*, M. phitā; (3-3) M. *one word*, B.
anītima^o
41. ¹sadā-rati sadā-khiḍḍā¹ ekanta-sukha-samappitā²
nakkhatte vicarissanti tuṭṭha-haṭṭhā pamoditā.
(1-1) L. *so*, M. *four separate words*, C. saddā (*twice*); (2) B.
^osukhamappi^o
42. bahn-anna-pānā¹ bahu-bhakkhā bahu-maṃsa-surodakā
Ālakamandā va² devānaṃ visālā rāja-dhāni va³
Kurūnaṃ⁴ ramaṇiyo va Jambūḍīpo bhavissati.
(1) B. annapānā khādaniyā; (2) C. *omits*; (3) L. *so*, M. ^odhāni, B.
visālarājāṭṭhāni ca, A.C. visānā; (4) B. gurunam
43. Ajito nāma nāmena Metteyyo dvipad’-uttamo
anubyañjana-sampanno dvattiṃsa-vara-lakkaṇo
44. suvaṇṇa-vaṇṇo¹ vigata-rajo supabhāso jutimḍharo
yas’-agga-ppatto sirimā abhirūpo sudassano
(1) B. suvaṇṇo
45. mahānubhāvo asamo jāyissati brahmaṇa-kule.¹
mahaddhano mahā-bhogo mahā ca kula-m-uttamo
akkhitto jāti-vādena jāyissati² brahmaṇa-kule.³
(1) A.B.C. brahmaṇe kule; (2) B. bhavissati; (3) A. ^oṇe
46. Sirivaḍḍho Vaḍḍhamāno ca Siddhattho c’ eva Candako
Ajit’-atthāya uppannā pāsādā ratanā-mayā.¹
(1) L. *so* (*m.c.*), M. ratanamayā
47. nāriyo¹ sabb’-aṅga-sampannā sabb’-ābharaṇa-bhūsitā²
mahā-majjhimakā³ cūḷā Ajitassa paricārikā,
(1) B. nārī; (2) B. ^ovibhūsitā; (3) B. mahantā majjhimā

48. anūnā sata-sahassā¹ nāriyo samalaṃkatā.
Candamukhī nāma nārī, putto so Brahmavaddhano.
(1) B. °ssāni
49. ramissati rati-sampanno modamāno mahā-sukhe,¹
anubhutvā² yasaṃ sabbam Nandane Vāsavo yathā
(1) B. °kho; (2) B. abhi bhavitvā taṃ sabbam
50. aṭṭha vassa-sahassāni agāramhi vasissati.
kadā-ci rati-m-atthāya¹ gacchaṃ² uyyāne kīḷitum
(1) B. °ttāya; (2) B. gaccha
51. kāmesv ādīnavaṃ dhīro¹ bodhi-sattāna² dhammatā
nimitte caturo disvā kāma-rati-vināsane³
(1) B. viro; (2) L. *so* (*m.c.*), M. °sattānaṃ, B. °ttānudha°; (3) B.
°sano, C. nāsane
52. jīṇṇaṃ vyādhitakaṅ¹ c' eva matañ ca gata-m-āyukaṃ²
sukhitaṃ pabbajitaṃ³ disvā sabba-bhūtānukampako
(1) L. *so*, M. jīṇṇaṃ ca vyādhitakaṅ, B. jīṇṇabyādhitakaṅ; (2) B.
katayuttakaṃ; (3) B. (*and* L.) *so*, M. pabbajjaṃ, C. ojjitaṃ
53. nibbiṇṇo¹ kāma-ratiyā anapekkho mahā-sukhe²
anuttaraṃ³ santa-padaṃ⁴ esamāno⁵ 'bhinikkhami.
(1) L. *so*, M. nibbindo, C. °nno; (2) B. °kho; (3) B. anattāya; (4) B.
santi°, C. sandhi°; (5) B. esamānā
54. sattāham padhāna-cāraṃ caritvā puris'-uttamo
pāsāden' eva laṅghitvā nikkhamissati so jino.
55. mittāmacca-sahāyehi nāti-sālohitehi ca
catur-aṅgini-senāya¹ parisāhi catu-vaṇṇihi²
(1) L. *so* (*m.c.*), M. -aṅgini°; (2) L. *so*, M. °vaṇṇihi, B. parisāca°

56. catur-āsīti-sahasseehi rāja-kaññāhi pure-kkhatō¹
mahatā jana-kāyena Ajito pabbajissati.²
(1) B. purakkhito, C. parikkhito; (2) B.C. °jji°
57. catur-āsīti-sahassāni brahmaṇā veda-pāragū
Metteyyasmim pabbajite¹ pabbajissanti² te tadā.
(1) B.C. °jji°; (2) B.C. °jji°
58. Isidatto Purāṇo ca ubhayo te pi bhātaro
catur-āsīti-sahassāni pabbajissanti te tadā.
59. Jātimitto Vijayo ca yugā¹ amita-buddhino²
paccupessanti sambuddhaṃ catur-āsīti-sahassato.
(1) C. sūyuggā; (2) B. amitta°
60. Suddhiko¹ nāma gahapati Sudhanā² ca upāsikā
paccupessanti sambuddhaṃ catur-āsīti-sahassato.
(1) B. siddhattho; (2) B. (*and L.*) *so*, M. suddhanā
61. Saṅkho¹ nāma upāsako Saṅkhā² nāma upāsikā
paccupessanti sambuddhaṃ catur-āsīti-sahassato.
(1) B. (*and L.*) *so*, M. saṃgho; (2) L. *so*, M. saṃgha, B. saṅkha
62. Sudhano¹ nāma gahapati Sudatto iti vissuto
paccupessanti sambuddhaṃ catur-āsīti-sahassato.
(1) B. (*and L.*) *so*, M. saddharo
63. itthī Yasavatī nāma Visākhā¹ iti vissutā
catur-āsīti-sahasseehi nara-nārīhi² pure-kkhitā³
(1) B. visāra; (2) B. nānānārīhi; (3) B. purakkhito, C. pūrakkhito
64. nikkhamissanti nekkhammaṃ¹ Metteyyassānusāsane.
aññe nāgarikā c' eva tato jāna-padā bahū²
khattiyā brahmaṇā vessā suddā c' eva anappakā
(1) B. ni°, C. nikkhama; (2) B. mahā

65. nekkhammābhimukhā¹ hutvā nānā-jaccā mahā-janā
Metteyyassānupabbajjāṃ pabbajissanti² te tadā.
(1) B. nikkhamā°; (2) B. °jji°
66. yasmiṃ ca divase dhīro¹ nekkhammaṃ abhinikkhami²
nikkhanta-divase yeva bodhi-mañḍam upehiti.
(1) B. viro; (2) B. nikkhama abhinikkhamanaṃ
67. aparājita-nisabha-ṭṭhāne¹ bodhi-pallaṅka-m-uttame
pallaṅkena nisīditva bujjhissati mahā-yaso.
(1) L. *so*, M. aparājite nisabhaṇḍāne, B. aparājite mahāṭṭhāne, Coll.
adopts reading aparājita-ṭṭhānamhi from Bv XXV.20
68. upetvā¹ uyyāna-varaṃ phullaṃ Nāgavanaṃ jino
anuttaraṃ dhamma-cakkaṃ evaṃ so vattayissati:
(1) A.B.C. upeto
69. dukkhaṃ dukkha-samuppādaṃ dukkhassa ca atikkamaṃ
ariyaṃ aṭṭh'-aṅgikaṃ¹ maggaṃ dukkhūpasama-gāminaṃ.
(1) B. (*and* L.) *so*, M. ariy'-aṭṭh'-aṅgikaṃ
70. tadā manussā hessanti¹ samantā sata-yojane
parisā loka-nāthassa dhamma-cakka-pavattane.
(1) B. °ss' upessanti
71. tato bhiyyo bahū devā upessanti tahiṃ jinaṃ,¹
nesaṃ mocessati² tadā bandhanā sahassa-koṭīnaṃ.³
(1) B. janaṃ; (2) B. mocissati, C. moha°; (3) L. *so* (*m.c.*), M. sata-
sahassakoṭīnaṃ, B. sahassakoṭīnaṃ
72. tadā so Saṅkha-rājā ca¹ pāsādaṃ ratanāmayam²
jīna-pāmokkha-saṃghassa³ niyyādetvā, punāparaṃ
(1) A. °jāno; (2) L. *so* (*m.c.*), M. ratanamayaṃ; (3) L. °saṅghassa, B.
°pamukha°

73. mahā-dānaṃ daditvāna¹ kapaṇ' -iddhika-vaṇibbake,²
taramāna-rūpo³ sambuddhaṃ⁴ deviyā saha-m-ekato⁵
(1) B. datvāna; (2) L. *so*, M. °vanibbake, B kapaṇa° °vanibbake;
(3) B. *omits*; (4) B. *adds* samānarūpaṃ; (5) B. āgato
74. mahā-rājānubhāvena ananta-bala-vāhano
navuti-koṭi-sahasseehi saddhiṃ jinaṃ upehiti.
75. tadā hanissati sambuddho dhamma-bheriṃ var'-uttamaṃ
amata-dudrabhi-nigghosaṃ¹ catu-sacca-pakāsaṃ.
(1) L. *so*, M. amataṃ
76. rañño anucarā janatā navuti-sahassa-koṭiyō,¹
sabbe va te niravasesā bhavissant' ehi-bhikkhukā.²
(1) L. *so*, M. navati°; (2) M. °ante hi bhikkhukā
77. tato devā¹ manussā ca upetvā loka-nāyakaṃ
arahatta-varam ārabha pañham pucchissare jinaṃ.
(1) C. devatā
78. tesam jino byākareyya, arahatta-vara-pattiyā
asīti-koṭi-sahasseehi tatiyābhisamayo bhavē.
79. khīṇ'-āsavānaṃ vimalānaṃ santa-cittāna¹ tādinaṃ²
koṭi-sata-sahassānaṃ paṭhamo hessati samāgamo.
(1) L. *so* (*m.c.*), M. -cittānaṃ; (2) L. *so* (*m.c.*), M. tādinaṃ
80. vassaṃ vuṭṭhassa bhagavato abhiguṭṭhe pavāraṇe
navuti-koṭi-sahasseehi pavāressati¹ so jino.
(1) C. (*and* L.) *so*, M. pariv°
81. yadā ca Himavantamhi pabbate Gandhamādane
hema-rajata-pabbhāre paviveka-gato muni
82. asīti-koṭi-sahasseehi santa-cittehi tādīhi¹
khīṇ'-āsavehi vimalehi kīḷissati jhāna-kīḷitaṃ.
(1) L. *so* (*m.c.*), M. tādīhi

83. koṭi-sata-sahassāni chaḷ-abhiññā mah'-iddhikā
Metteyyaṃ loka-nāthaṃ taṃ parivāressanti sabbadā,
84. paṭisambhidāsu kusalā nirutti-pada-kovidā
bahu-ssutā dhamma-dharā viyattā saṃgha-sobhanā
85. sudantā soratā dhīrā¹ parivāressanti² taṃ jinaṃ.
pure-kkhatō³ tehi bhikkhūhi nāgo nāgehi tādihi⁴
tiṇṇo tiṇṇehi santehi⁵ saddhiṃ⁶ santi-samāgato
(1) C. virā; (2) C. pavār°; (3) C. para°; (4) L. *so (m.c.)*, M. tādihi;
(5) C. dantehi; (6) C. santo
86. saddhiṃ sāvaka-saṃghehi pavāretvā¹ mahā-muni²
anukampako kāruṇiko Metteyyo dvipad'-uttamo
(1) A.C. °ressati; (2) A.C. °niṃ
87. uddharanto bahu-satte nibbāpento sa-devake
gāma-nigama-rāja-dhāniṃ carissati cārikaṃ jino.
88. āhanitvā¹ dhamma-bheriṃ dhamma-saṅkha-palāpanaṃ²
dhamma-yāgaṃ pakittento dhamma-dhajaṃ samussayaṃ
(1) C. āharitvā; (2) C. °lāsanam
89. nadanto sīha-nādaṃ va vattento cakkam uttamaṃ
ras'-uttamaṃ sacca-pānaṃ pāyanto nara-nāriṇaṃ¹
(1) L. *so (m.c.)*, M. °nārīnaṃ
90. hitāya sabba-sattānaṃ nāthānāthaṃ¹ mahā-janaṃ
bodhento bodhaneyyānaṃ carissati cārikaṃ jino.
(1) C. °thanā°
91. kassa-ci saraṇ'-āgamane nivesessati cakkhumā
kassa-ci pañca-sīlesu kassa-ci kusale dasa,
92. kassa-ci dassati sāmāññaṃ caturo phala-m-uttame,
kassa-ci asame dhamme dassati paṭisambhidā,

93. kassa-ci vara-sampattī aṭṭha dassati cakkhumā,
kassa-ci tisso vijjāyo chaḷ-abhiññā pavacchati.
94. tena yogena jana-kāyaṃ ovaḍissati so jino,
tadā vitthārikam hessaṃ¹ Metteyya-jina-sāsanam.
(1) A.C. (*and L.*) *so*, M. hessā
95. bodhaneyya-janam disvā sata-sahassee pi yojane
khaṇena upagantvāna bodhayissati so muni.
96. mātā Brahmavati nāma Subrahmā nāma so pitā
purohito Saṅkha-rañño Metteyyassa tadā bhava.
97. Asoko Brahmadevo ca aggā hessanti sāvakā,
Sīho nāma upaṭṭhāko upaṭṭhissati taṃ jinaṃ.
98. Padumā c' eva¹ Sumanā ca aggā² hessanti sāvikā,
Sumano c' eva Saṅkho³ ca bhavissant' agg'-upaṭṭhakā,
(1) B. *omits*; (2) B. *c' eva*; (3) B. (*and L.*) *so*, M. saṃgho
99. Yasavati ca Saṅkhā¹ ca bhavissant' agg'-upaṭṭhikā.
²bodhi tassa² bhagavato Nāgarukkho bhavissati
(1) B. (*and L.*) *so*, M. Saṅghā; (2) M. *one word*
100. vīsa-hattha-sata-kkhandho,¹ sākhā vīsa-satāni ca
saṃvellit'-aggā² luḷitā,³ mora-hattho⁴ va sobhati.
(1) C. *visa hassassa°*; (2) B.C. *pave°*; (3) B. (*and L.*) *so*, M. *lalitā*;
(4) B.C. *°piṅcho*
101. supupphit'-aggā satataṃ surabhi-deva-gandhikā
nālī-pūrā¹ bhava reṇu suphullā cakka-mattakā
(1) B. *°ra*
102. anuvāta-paṭivātamhi¹ vāyati dasa yojane²
ajjhokirissati³ pupphāni bodhi-maṇḍe⁴ samantato.
(1) B. *°taṃ*; (2) B.C. *°janam*; (3) L. *so*, M. *°issanti*, B. *°kiranti*;
(4) B. *°maṇḍa*

103. samāgantvā¹ jānapadā ghāyitvā gandham uttamaṃ
vākyam nicchārayissanti² tena gandhena moditā:
(1) B.C. °tā; (2) B.C. (and L.) so, M. °ressanti
104. sukho vipāko puññānaṃ Buddha-seṭṭhassa tādino
yassa¹ tejena pupphānaṃ acinteyyo² pavāyati.
(1) C. (and L.) so, M. tassa; (2) L. (and Coll.) *understands* <gandho>
105. aṭṭhāsīti¹ bhava hattho āyāmen' eva so jino,
uraṃ bhava paṇṇa-vīsaṃ vikkhambhe tassa satthuno.
(1) L. so, M. aṭṭha°
106. visāla-netto aḷār'-akkhi¹ visuddha-nayano isi,
animisaṃ² divā-rattiṃ aṇu³ thūlaṃ maṃsa-cakkhunā
(1) L. so, M. āḷār°; (2) L. so, M. animm°; (3) L. so (m.c.), M. aṇuṃ
107. anāvarenaṃ passeyya samantā dvādasa-yojanaṃ;
pabhā niddhāvati tassa yāvatā paṇṇa-vīsati.
108. sobhati vijju-laṭṭhi va dipa-rukkho va¹ so jino,
ratan'-agghika-saṃkāso² bhānumā³ viya bhāhiti.
(1) C. ve; (2) C. °ggi°; (3) C. bhāsumā
109. lakkhaṇānubyañjanā raṃsī dissanti sabba-kālikā,
patanti¹ vividhā raṃsī aneka-sata-sahassīyo.
(1) C. bhavanti
110. pād'-uddhāre pād'-uddhāre suphullā¹ paduma-ruhā,¹
tiṃsa-hatthā² samā pattā², anupattā paṇṇa-vīsati,
(1-1) M. so, L. *two words, but suggests* padumā ruhe; (2-2) L. so,
M. *one word*
111. kesarā vīsati-hatthā, kaṇṇikā soḷasaṃ bhava,
suratta-reṇu-bharitā padumā kokāsa-m-antare.¹
(1) L. so, M. kokasa°

112. Kāmāvacarikā devā nimminissanti agghike,¹
Nāga-rājā ca Supaṇṇā ca tadā te 'laṃkarissare;
(1) C. aggike
113. aṭṭha sovaṇṇayā agghī aṭṭha rūpi-mayāni¹ ca
aṭṭha maṇi-mayā agghī aṭṭha pavāḷa-mayāni ca.
(1) C. piyamahāni
114. aneka-ratana-saṃcitā¹ dhaja-mālā-vibhūsitā
lambamānā kīḷissanti dhajā neka-satā bahū.
(1) C. (and L.) so, M. °cittā
115. maṇi-mutta-dāma-bhūsitā vitānā soma-sannibhā¹
parikkhittā kiṅkaṇika-jālā vataṃsaka-ratanā² bahū.
(1) C. momasaṅṭhitā; (2) L. so, M. vaṭaṃsaka°
116. nānā-pupphā vikirissanti surabhi-gandha-sugandhikā
vividhā nānā-cuṇṇāni dibba-mānussakāni ca.
117. vicittā nānā-dussāni pañca-vaṇṇika-sobhanā
abhipasannā¹ Buddhasmiṃ kīḷissanti samantato.
(1) L. suggests abhipp° m.c.
118. tattha sahassa-m-ubbedhā dassaneyyā manoramā
ratan'-agghika-toraṇā asambādhā susaṅṭhitā
119. sobhamānā padissanti visālā sabbato-pabhā.
tesaṃ majjha-gato Buddho bhikkhu-saṅgha-purekkhato¹
(1) C. purakkhitto
120. Brahmā va pārisajjānaṃ Indo va vimān'-antare.
gacchanti Buddhē gacchante, tiṭṭhamānamhi thassare,
121. nisinne sayite cāpi¹ satthari saha-pārise²
catu-iriyāpathe niccaṃ dhārayissanti sabbadā.
(1) C. vāpi; (2) C. saha pāramise, A. saṭa°

122. etā c' aññā ca pūjāyo dibba-mānussakā pi ca
vividhāni pāṭihīrāni¹ hessanti sabba-kālikā
(1) C. pāṭihāriyāni
123. ananta-puñña-tejena Metteyyam abhipūjituṃ.
disvāna taṃ pāṭihīraṃ¹ nānā-jaccā mahā-janā
(1) C. pāṭihāriyaṃ
124. ¹sa-putta-dārā pāṇchi¹ saraṇaṃ hessanti satthuno.
ye brahma-cariyaṃ carissanti sutvāna munino vacaṃ
te tarissanti saṃsāraṃ maccu-dheyyaṃ su-duttaraṃ.
(1-1) L. *so*, M. *one word*, C. °pi kehi
125. ¹bahu ggihi¹ dhamma-cakkhuṃ visodhessanti te tadā
dasahi puñña-kiriyāhi tīhi su-caritehi ca
(1-1) L. *so*, M. *one word*
126. āgamādhigamen' eva sodhayitvāna s'-ādaraṃ
anudhamma-cārino hutvā bahū saggūpagā bhavē.
127. na sakkā sabbaso vattuṃ ettakaṃ iti vā yasaṃ.¹
accanta-sukhitā niccaṃ tasmim̃ gate kāla-sampade
(1) C. sāsahaṃ
128. mahā-yasā sukhenāpi āyu-vaṇṇa-balena ca
dibba-sampatti vā tesam̃ mānussānaṃ bhavissati.
129. anubhutvā kāma-sukhaṃ addhānaṃ yāvat' -icchakaṃ
te pacchā sukhitā yeva nibbissant' āyu-saṃkhayā;
130. asīti-vassa-sahassāni tadā āyu bhavissare,
tāvataṃ tiṭṭhamāno so tāressati jane bahū.
131. paripakka-mānase satte bodhayitvāna sabbaso
avasesādiṭṭha-saccānaṃ¹ maggāmaggaṃ anusāsiyā
(1) C. °diṭṭhi°
132. dhammokkaṃ dhamma-nāvañ ca dhamm' -ādāsañ ca osadhaṃ¹
sakkaccena hi sattānaṃ² ṭhapetvā āyatim̃-jane³

(1) C. osatṭhaṃ; (2) L. *so*, M. *sattā*, C. *so satthā*; (3) L. *so*, M. *āyatim*
jino

133. saddhiṃ sāvaka-saṃghena kata-kiccena tādinaṃ
jalitvā aggi-kkhandho va nibbāyissati so jino.
134. parinibbutamhi sambuddhe sāsanaṃ tassa ṭhāhiti
vassa-sata-sahassāni asīti c' eva sahasato;¹
tato paraṃ antara-dhānaṃ loke hessati dāruṇaṃ.
(1) L. *so*, M. *sahassako*
135. evaṃ aniccā saṃkhārā addhuvā¹ tāva-kālikā,
ittarā² bhedaṇā c' eva jajjarā rittakā bhavā,
(1) L. *so*, M. *adhuvā*; (2) C. *itarā*
136. ¹tuccha-muṭṭhi-samā¹ suññā saṃkhārā bāla-lāpanā,²
na kassa-ci vaso tattha vattati³ iddhimassa pi;
(1-1) M. *two words*; (2) C. *bala°*; (3) C. *pava°*
137. evaṃ ñātvā ¹yathā-bhūtaṃ¹ nibbinde sabba-saṃkhate.
dullabho puris'-ājañño, na so sabbattha jāyati;
yattha so jāyati dhīro taṃ kulaṃ sukham edhati.
(1-1) L. *so*, M. *two words*
138. tasmā¹ Metteyya-buddhassa² dassan'-atthāya vo idha
ubbigga-mānasā suṭṭhuṃ³ karotha viriyaṃ daḥhaṃ!
(1) B. *tassa*; (2) B. *°ddhaṃ*; (3) B. *°ṭṭhu*
139. ye keci¹ kata-kalyāṇā appamāda-vihārino
bhikkhū bhikkhuniyo c' eva upāsakā upāsikā
(1) B. (*and L.*) *so*, M. *kecīdha*

140. mahantaṃ Buddha-sakkāraṃ¹ uḷāraṃ abhipūjayuṃ²
dakkhinti³ bhadra-samitiṃ⁴ tasmim̐ kāle sa-devakā.
(1) B. °thāraṃ; (2) L. *so*, M. -ayaṃ; (3) B. dakkhanti; (4) B.
°pamitiṃ
141. caratha brahma-cariyaṃ! detha dānaṃ yathārahaṃ¹!
uposathaṃ upavasatha²! mettaṃ bhāvettha sādhukaṃ!
(1) B. mahā°; (2) B. °vasa
142. appamāda-ratā hotha puñña-kiriyaṃ¹ sabbadā!
idh' eva katvā kusalaṃ dukkhass' antaṃ karissathā ti.
(1) B.C. (*and* L.) *so*, M. -kriyaṃ

Anāgatavaṃso niṭṭhito

TRANSLATION

The Chronicle of the Future [Buddha]

*Praise to That One, the Blessed One, the Noble One,
the Fully Self-Awakened One*

1. Sāriputta of great wisdom, the leader Upatissa, the firm general of the Doctrine, approached the leader of the world
2. and asked about his own doubts with reference to the future Conqueror: “What will the wise Buddha immediately after you be like?”
3. I wish to hear this in detail. Please tell me, O Seeing One.” Hearing the Thera’s words, the Blessed One said this:
4. “It is not possible for anyone to describe completely at length Ajita’s great accumulation of merit which is not small, which is of great fame. I will tell [you about] it in part. Listen to me, O Sāriputta.
5. In this auspicious world cycle, in the future, in a crore of years, there will be an Awakened One named Metteyya, the best of two-footed beings,
6. of great merit, great wisdom, great knowledge, great fame, great power, great steadfastness; he will be born, one who sees.
7. That Conqueror will be born, having a great [state of] rebirth, [great] mindfulness, full of wisdom, of great learning, he will be a preacher, a knower of all things, one who sees well, who touches, plunges into, and grasps.
8. At that time, there will be a royal city named Ketumatī, twelve leagues long and seven leagues wide,
9. full of men and women, adorned with palaces, frequented by pure beings, unconquerable, protected by dhamma.

10. There will be a king named Saṅkha, of limitless army and vehicles, possessing the seven jewels, a Wheel-Turning Monarch of great power,
11. having psychic powers, fame, enjoying all sensual pleasures ; and he will preach the doctrine of quiescence that destroys all its opponents.
12. [There will be] a well-made palace there, like a divine palace, produced by the action of his merit, resplendent with many jewels,
13. surrounded by balustrades, well designed, delightful, resplendent, very tall, the best, hard to look at, captivating the eye,
14. the jewelled palace that came into existence for King Mahā-Panāda. Having raised up that palace King Saṅkha will live in it.
15. And then, in that city, there will be various streets here and there, delightful lotus ponds, well built, with beautiful banks,
16. with clear water, settled, sweet and cool, fragrant, full to the brim, drinkable by crows, [with banks] strewn with sand,
17. covered with red and blue lotuses, accessible to all people at all seasons. There will be seven rows of palm trees and walls of seven colours
18. made of jewels, encircling the city all around. The royal city of Kusāvati at that time will be Ketumatī.
19. At the four gates of the city there will be shining wishing trees, [one] blue, [one] yellow, [one] red, and [one] white.
20. Divine clothes and divine ornaments will come into existence and all sorts of wealth and possessions will hang there.
21. Then, in the middle of the city, there will be four halls, facing the four directions, and there will be a wishing tree produced by the action of his merit.

22. Cotton cloth and silk and flaxen Kodumbara cloth produced by the action of his merit will hang on those wishing trees.
23. Tambourines, tambours, and small drums produced by the action of his merit will hang on those wishing trees.
24. Encircling bracelets and necklaces made of jewels produced by the action of his merit will hang on those wishing trees.
25. Tiaras, jewels for the brow, bracelets, and jewelled girdles produced by the action of his merit will hang on those wishing trees.
26. And many other ornaments and decorations of different sorts produced by the action of his merit will hang on those wishing trees.
27. Through the action of beings' merits, men will enjoy self-generated rice that has no "dust", no chaff, that is pure, sweet-smelling, with grains ready husked, ripened without cultivation.
28. A sixteenth of [today's] ambaṇa [measure] will be 2,270 cartloads.
29. And at that time what is called two tumbas of rice grains will grow from one grain produced by the action of beings' merits.
30. Then the men who live in Ketumatī in the kingdom of Saṅkha will wear armour and bracelets.
31. Whatever they want will be fulfilled. They will have happy faces. They will wear large earrings. Their bodies will be covered with yellow sandalwood paste. They will wear the best Kāsi cloth.
32. They will be of great wealth, rich; they will be awakened by drums and lutes. They will constantly be exceedingly happy in body and mind.
33. Jambūdīpa will be ten thousand leagues [long], without thorns and thickets, level, with green grass.

34. There will be [only] three diseases: desire, hunger, and old age. And the women will marry at the age of five hundred.
35. They will always be in unity, congenial, without disputes. The vines, trees, woods, and bushes will be covered with fruit and flowers.
36. There will be a kind of grass four-inches high that will be soft, like cotton. There will be even rains and gentle winds, neither too hot nor too cold.
37. There will always be good weather. The rivers and ponds will not lack [in water]. Here and there in various parts of the earth, the pure sand will not be rough. It will be scattered around like pearls the size of peas and beans.
38. It will be delightful like an adorned garden. Here and there, there will be villages and towns very close together and crowded,
39. like a great forest of reeds and bamboo, at a cockflight's [distance apart], they will be full of people, I think, like the Avīci hell.
40. Trading cities will be densely filled with men and women, prosperous, rich and tranquil, free from danger, and without trouble.
41. [People] will wander about at festival-time, always joyful, always playing, extremely happy, delighted and pleased, rejoicing.
42. There will be much food and drink, much to eat, much meat, drink, and water. Jambūdīpa will be delightful, like Ālakamandā [the city] of the Devas or the broad capital of the Kurus.
43. The one named Ajita [will be born] as Metteyya, the best of two-footed beings, with the thirty-two excellent marks and the minor characteristics,

44. of golden complexion, without stain, very splendid, resplendent, of the highest fame, glorious, of perfect form, of good appearance,
45. of great power, incomparable. He will be born in a Brahman family, with great wealth, with great possessions, and of the best of great families. He will be born in a Brahman family, not criticized with talk concerning his birth.
46. [Four] palaces made of jewels will have come into being for Ajita: Sirivaḍḍha, Vaḍḍhamāna, Siddhattha, and Candaka.
47. Ajita's female attendants will be women perfect in all their limbs, adorned with [all kinds of] ornaments, small, medium, and large.
48. There will be not less than one hundred thousand women fully adorned. Candamukhī will be his wife. Brahmavaddhana will be his son.
49. He will delight in great happiness, endowed with pleasure, joyful. Having enjoyed all fame like Vāsava [= Sakka] in the Nandana grove,
50. he will live in a house for eight thousand years. At some time, going for pleasure to a park to amuse himself,
51. seeing the danger in sensual pleasures and being wise in accordance with the nature of Bodhisattas, having seen the four signs which destroy sensual pleasures and joy:
52. having seen an old man and a sick man and a dead man with life departed and a happy wanderer; [and] having sympathy for all beings,
53. becoming averse to sensual pleasures, not looking for great happiness, seeking the unsurpassed state of peace, he will go forth.

54. Having undertaken the practice of exertion for seven days, the best of men, that Conqueror will go forth, leaping up [into the air] from his palace.
- 55–56. Ajita will become a wanderer, honoured by a great group of people, friends, ministers and companions, blood relatives, the fourfold army, assemblies of the four castes, and 84,000 princesses.
57. When Metteyya has gone forth, at that time, 84,000 Brahmans who are skilled in the Vedas will go forth.
58. At that time, both of the brothers Isidatta and Purāṇa [and] 84,000 [other people] will go forth.
59. The twins, Jātimitta and Vijaya, of infinite wisdom, will approach that Perfect Buddha from the 84,000.
60. The householder named Suddhika and the lay woman Sudhanā will approach the Perfect Buddha from that 84,000.
61. The lay disciple named Saṅkha and the lay woman named Saṅkhā will approach that Perfect Buddha from the 84,000.
62. The householder named Sudhana and the renowned Sudatta will approach that Perfect Buddha from the 84,000.
63. The woman named Yasavatī and the renowned Visākhā will be honoured by 84,000 men and women.
64. They will go forth in renunciation in Metteyya's dispensation. Other citizens and many people from the country, and no few nobles, Brahmans, merchants, and workers,
65. being inclined to renunciation, a great crowd of all sorts of birth, will then go forth, following the going forth of Metteyya.
66. On the day that Wise One goes forth in renunciation, on that very day of going forth, he will approach the dais of the tree of awakening.

67. In the place of the unconquered bull [among men], on that supreme seat of awakening, seated in a cross-legged position, the one of great fame will be awakened.
68. Going to the excellent garden Nāgavana in full flower, thus the Conqueror will set in motion the incomparable Wheel of the Doctrine:
69. misery, the arising of misery, the overcoming of misery, and the noble eightfold path leading to the cessation of misery.
70. Then, there will be a gathering of men for one hundred leagues all around at the setting in motion of the Wheel of the Doctrine by the protector of the world.
71. Then, many more Devas will approach the Conqueror there. At that time he will loose the bonds of 1,000 crores of them.
- 72–73. Then, that king Saṅkha, having given his jewel palace to the Saṅgha with the Conqueror at its head, having given another great gift to the poor, to the needy, and to beggars, hurrying along together with his queen, will approach the Perfect Buddha.
74. Through the power of the great king, of limitless army and vehicles, he will approach the Conqueror with 90,000 crores [of people].
75. Then the Perfect Buddha will beat the excellent and best drum of the Doctrine, the sound of the kettle drum of the death-free, making known the Four Truths.
76. The company of people accompanying the king, all 90,000 crores without exception, will become “Come, Bhikkhu” monks.
77. Then Devas and men approaching the Leader of the World will ask the Conqueror a question concerning the excellent [state of] Arahātship.

78. That Conqueror will answer them. By the attainment of the excellent [state of] Arahatsip by 80,000 crores there will be the third penetration.
79. The first assembly will be of 100,000 crores of those whose āsavas are destroyed, who are spotless, with peaceful minds, venerable ones.
80. At the Invitation [to declare purity] proclaimed by the Blessed One when he had spent the rainy season, that Conqueror will utter the Invitation with 90,000 crores.
81. And when the Sage has gone in seclusion to the golden and silver Gandhamādana slope in the Himavanta mountain range,
82. he will enjoy the sport of meditation with 80,000 crores, with peaceful minds, venerable ones, whose āsavas are destroyed, spotless,
83. 100,000 crores, possessing the six higher knowledges, having great psychic power, will constantly surround that lord of the World, Metteyya.
84. Skilled in discriminating knowledges, knowing the words and the explanation [of the Doctrine], very learned, expert in the Doctrine, knowledgeable, adorning the Saṅgha,
85. well tamed, gentle, firm, they will surround that Conqueror. That Nāga [the Buddha] will be honoured by those monks, Nāgas, venerable ones. He who will have crossed over, together with those who have crossed over, arrived at peace with those who are at peace.
86. Together with the orders of disciples, that Great Sage, the Compassionate One, the Sympathetic One, Metteyya, the best of two-footed beings, having uttered the Invitation,

87. raising up many individuals and Devas, bringing them to Nibbāna, the Conqueror will wander around the towns and villages and royal capitals.
88. Having beaten the drum of the Doctrine, sounding the conch shell of the Doctrine, proclaiming the spiritual sacrifice, raising up the banner of the Doctrine,
89. roaring the lion's roar, setting in motion the excellent wheel [of the Doctrine], causing men and women to drink the drink of truth with its excellent taste,
90. for the sake of all beings, causing a great crowd, both rich and poor, of those who are capable of being awakened to be awakened, the Conqueror will wander.
91. One the Seeing One will cause to take refuge [in the Triple Gem], one to take the five moral precepts, and one to undertake the ten skilful [actions].
92. To one he will give the state of being a recluse and the four excellent Fruition States. To one he will give discriminating knowledges into the incomparable Doctrine.
93. To one the Seeing One will give the eight excellent attainments. To one he will give the three knowledges and the six higher knowledges.
94. By this means that Conqueror will admonish [a large] group of people. Then the Teaching of the Conqueror Metteyya will be widespread
95. Seeing people capable of being awakened, that Sage having gone 100,000 leagues in a moment will cause them to be awakened.
96. At that time, Metteyya's mother will be named Brahmavati, his father will be named Subrahmā and will be the priest of King Saṅkha.

97. His foremost lay followers will be Asoka and Brahmadeva. The [lay] attendant Siha will attend on that Conqueror.
98. Padumā and Sumanā will be his foremost female lay followers. Sumana and Saṅkha will be his foremost [lay] attendants.
99. Yasavatī and Saṅkhā will be his foremost female [lay] attendants. The Nāga tree will be the awakening [place] for that Blessed One.
100. Its trunk will be two thousand cubits. It will have two thousand branches with curved tips [always] moving. It will shine like the outspread tail of a peacock.
101. The tips [of the branches] will be continually in flower and fragrant with a heavenly smell. The pollen will fill a nāḷi measure; the blossoms will be the size of wheels.
102. [The tree] will send its perfume for ten leagues [in all directions], both with and against the wind. It will scatter its flowers all around the throne of awakening.
103. People from the country, coming together there, smelling the excellent perfume, will pour forth words [of admiration], delighted by that perfume.
104. There will be a happy fruition of meritorious deeds for that venerable one, the Best of Buddhas, by whose radiance an unimaginable [perfume of] flowers will spread out.
105. That Conqueror will be eighty-eight cubits in height. That Teacher's chest will be twenty-five cubits in diameter.
- 106–107. The Scer will have wide eyes, thick eyelashes, clear eyes. Not blinking day or night, with his physical eye he will see things, small or large, in all directions for twelve leagues without obstruction. His radiance will stream forth as far as twenty-five [leagues].

108. That Conqueror will shine like a streak of lightning or a candlestick. He will shine like the sun, resembling jewelled columns of honour.
109. His [thirty-two major] marks and [eighty] secondary marks will be seen as rays all the time. Many hundreds of thousands of different sorts of rays will fall [from him].
110. At every footstep [he takes] a flowering lotus will grow up. The petals will be thirty cubits [across], even; the minor petals will be twenty-five [cubits].
111. The stamens will be twenty cubits long and the pericaps will be sixteen cubits long. Inside the red lotuses [the flowers] will be filled with very red pollen.
112. The Kāmāvacarika Devas will make columns of honour, and Nāga kings and Supaṇṇa [Devas] will decorate them.
113. There will be eight columns of honour made of gold, eight made of silver, eight columns of honour made of jewels, and eight made of coral.
114. There will be many flags, many hundreds of them, hanging there disporting themselves, ornamented with many jewels, adorned with garlands and flags.
115. There will be awnings adorned with strings of jewels and pearls, resembling the moon. There will be many jewelled head ornaments with nets of small bells surrounding them.
116. Various flowers will be scattered, fragrant, sweet-smelling, perfumed, and different sorts of powder, both human and divine,
117. and a variety of cloths of diverse colours, beautiful, of the five colours. They will sport all around, having faith in the Buddha.
118. There will be gateways there with jewelled columns of honour, a thousand [cubits] high, delightful, beautiful, unobstructed, and well-formed.

119. They will be seen to be shining, wide, with their radiance all around. The Buddha, at the head of the Order of Monks, in their midst,
120. [will shine] like Brahmā among the members of his assembly or Inda in his palace. When the Buddha walks, they will walk; when he stands, they will stand;
121. when the Teacher sits or lies down together with his assembly, they will always practise the [same] four postures.
122. There will be these honours and others, both human and divine. There will be many sorts of marvels all the time,
123. to honour Metteyya by the power of his endless merit. Having seen that marvel, many people of various births,
124. with their wives and children, will go to the Teacher as a refuge because of their lives. Those who practice the holy life having heard the word of the Sage, will go beyond journeying-on, which is subject to death and difficult to cross.
125. At that time many householders will purify the eye of the Doctrine by means of the ten meritorious acts and the three types of right action.
126. Many having purified [themselves] respectfully by the attainment of traditional learning, becoming followers of the Doctrine, will be destined for heaven.
127. It would not be possible to describe in every detail their fame, [saying] “It is so much.” They will be continually extremely happy. When that span of time has passed away,
128. there will be heavenly bliss indeed for those men, with great fame, with happiness, and with life, beauty, and strength.
129. Having experienced the happiness of sensual pleasures for as long as they wish, afterwards, at the end of their lives, truly happy they will gain Nibbāna.

130. At that time a lifetime there will be 80,000 years. Remaining so long, [the Buddha] will bring many people to the other shore.
131. Having caused beings whose minds are ripe to be completely awakened, having instructed the rest, who have not perceived the [four] truths, about the right path and the wrong path,
132. having carefully established the torch of the Doctrine, the boat of the Doctrine, the mirror of the Doctrine, the medicine [of the Doctrine] for beings in the future, among the people,
133. together with the venerable order of lay followers who will have done what should be done, having blazed out like a mass of fire, that Conqueror will attain Nibbāna.
134. When the Perfect Buddha has attained Nibbāna, his Teaching will remain for 180,000 years. After that, there will be a terrible disappearance in the world.
135. Thus, the constituent elements are impermanent, not firm, temporary; existences are transitory, liable to destruction and old age, and empty.
136. The constituent elements are like an empty fist, they are empty, they are the talk of fools. There is no power for anyone there, not even for one with psychic powers.
137. Thus, knowing this as it really is, one should be disillusioned with all compounded things. A Thoroughbred Among Men is hard to find. He is not born everywhere. Wherever that Hero is born, that family prospers in happiness.
138. Therefore, in order to see the Buddha Metteyya here, act rightly, energetically, firmly, with agitated mind.
139. Those who do good things here and dwell vigilant, monks and nuns, male and female lay followers,

140. who have performed great auspicious honour to the Buddha[s], they together with the Devas will see the auspicious assembly at that time.
141. Practise the holy life. Give suitable gifts. Keep the observance day. Practise loving kindness carefully.
142. Be those who delight always in being vigilant in meritorious actions. Having done good here, you will make an end of misery.”

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NOTES

Some of these notes are taken over from Leumann. The comments about the number of syllables in pādas and the suggestions about resolution which follow the notes are intended to help with the scansion and sometimes, therefore, the choice of reading.

7a. Presumably *mahā-* should be understood with *sati*.

7cde. I take the past participles as active, because they do not make sense as passives.

13d. Pruitt has “harming” for *cakkhu-musano*; Collins has “dazzling”. It is = Skt *netra-muṣ* “stealing, captivating the eye”. A.’s reading °ss° could be accepted m.c.

14b. The word *ratanā-mayo* shows rhythmic lengthening to avoid the succession of short syllables. Cf. 24b, 46d.

18a. The second and third syllables are short. This can be avoided by reading *ratanā-* (cf. 14b).

19a. *catukke nagara-dvāre* is a split compound for *nagara-dvāra-catukke* “at the quartet of city gates”.

24b. For *ratanā-mayaṃ* see the note on 14b.

25a. Like Collins, I follow Cone & Gombrich (1977, p. 93) for the translations of *uṇṇata* and *mukhaphulla*.

33d. Collins takes *samoharita-* as one word “in abundance”. I take *samo* as a separate word “level”.

44a. There are ten syllables, which probably accounts for the v.l. *suvanṇo*.

45bf. There are nine syllables, but we could assume resolution of the third syllable. The cadence $\check{\ } \check{\ } \check{\ } -$ is, however, unusual and v.l. *brahmaṇe* is presumably intended to rectify this. The spelling *brahmaṇa-* instead of the usual *brāhmaṇa-* may be intended to show

that the word is to be scanned as $\acute{v} -$, with resolution of the sixth syllable.

45d. *mahā ca kula-m-uttamo* is probably a split compound for *mahā-kula-m-uttamo* “possessing, i.e. belonging to, the best of great families”.

46d. For *ratanā-mayā* see the note on 14b.

47a. There are nine syllables, which probably explains the existence of the v.l. *nārī*. It would be possible to scan *nārīyo* as *nārīyo*.

54c. Although *pāsāden(a)* is an instrumental, it must be translated as an ablative.

62a. Collins’ “Suddhika” is presumably a mistake, carried on from 60 by error.

67a. Collins reads *aparājita-tthānamhi*, following Bv XXV.20, perhaps to avoid a ten-syllable pāda. Such pādas, however, are not uncommon, and in this case can be regarded as showing resolution of the first and fourth syllables.

71. Collins translates *bhiyyo bahū* as “in even greater numbers”.

73ab. This seems to be the root *dā* with an accusative of the thing “the gift” and a locative of the persons to whom it is given. *kapaṇ’-iddhika-vaṇibbake* is therefore the locative of a singular dvandva compound.

75c. I translate *amata* as “death-free”, i.e. the place where there is no death, i.e. nibbāna. “The drum of the death-free” is the town-crier’s drum which he beats to attract an audience to whom he tells the news about nibbāna.

79 & 82. I leave *āsava* untranslated. For a discussion of possible translations of this word, see Norman 1969 (pp. 133–34 ad Th 47).

94c. *hessaṃ* is a future participle, which is yet another way of signifying the future in this text, beside aorist, optative, present and future indicative.

105a. *aṭṭhāsīti bhavē hattho* is a split compound for *aṭṭhāsīti-hattho bhavē*.

110b. In the translation I follow L.'s suggestion of *padumā ruhe* for *paduma-ruhā* "a lotus will grow up".

110c. *patta* is usually translated "leaf", but it can also be "petal". Either might be thought to be appropriate here.

112c. There are nine syllables. We could dispense with the first *ca*, which seems redundant.

115c. There are ten syllables. It would be possible to read *parikhittā* and assume resolution of the first and sixth syllables.

116a. There seems to be no subject for *vikirissanti* as an active verb, so it is probably to be taken as a passive.

117c. The short second and third syllables are unusual, which is why L. suggests reading *abhipp*^o.

120ab. There is no verb. L. suggests reading *sobhati* or *virocati*.

124a. Collins (p. 371 note) points out that we should not expect *pāṇehi hessanti* to mean "abandon at the cost of their lives". I suggest dividing *hessanti* as *h' essanti*, where *hi* is an emphatic particle, and *essanti* means "they will go". We could then translate *pāṇehi* "because of their lives".

124c. There are ten syllables. Although we might assume resolution of the third or fourth syllable, or scan *-cariyaṃ* as *-carⁱyaṃ*, the pāda would still be hypermetric.

125c. There are nine syllables. We could assume resolution of the sixth syllable or scan ^o*kiriyaḥi* as ^o*k^riyaḥi*.

128a. ^o*yasā* must be an instrumental, parallel to *sukhena*, etc.

130a. There are nine syllables. If we assume resolution of the fifth syllable we have the cadence ^o----, which is unusual.

HYPERMETRIC PĀDAS

(1) Pādas where the syllable count can be corrected by assuming resolution:

(a) of the first syllable:

7c, 16c, 18a, 36a, 46a, 56a, 57a, 58c, 59d, 60d, 61d, 62d, 63c, 67a, 73c, 74c, 75c, 76b, 77c, 80c, 83d, 84a, 85b, 86c, 98a, 102a, 106d, 111d, 115ac(?), 116b, 121c, 122c, 126c, 131ac, 134a

(b) of the second syllable:

42c, 91a, 92a

(c) of the third syllable:

45bf

(d) of the fourth syllable:

30a, 67a, 87c, 109d, 114a, 115d, 131d

(e) of the fifth syllable:

102c, 130a (?), 141c

(f) of the sixth syllable:

30a, 42a, 44a, 45bf, 76c, 79a, 80a, 82c, 94a, 115c, 125c (?)

(g) of the seventh syllable:

44a, 76a

(2) Pādas where there seems to be no obvious way of correcting the syllable count:

(a) with nine syllables:

13c, 49a, 56b, 60a, 62a, 75a, 78c, 82a, 85a, 106a, 109a, 113d, 116a, 124c, 130a, 134de

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