

HYMN OF

ASIA

Introduction

I. THE HYMN OF ASIA

Man has long dreamed of solving the riddle of his own existence and achieving personal freedom.

This has been the great hope of man through the millennia of his histories – both East and West.

Now at last, in the 1046 lines of the poem *Hymn of Asia*, is the statement that this hope has been achieved – You can be free.

This moving hymn was written for a Buddhist Convention in about 1955 or '56, coincident with the celebrations in the Buddhist world of the 2,500th year of the Buddhist era.

Later, typed copies of this magnificent work, many in altered versions, were widely circulated from hand to hand in various countries of the world.

The public demand for its publication grew enormous.

Then in late 1973 its author directed its publication and subsequently personally supervised the collaboration of a talented artist, designer and calligrapher in the final preparation of the book.

Thus here we have a beautiful edition which presents the fully correct original text of the poem, one surely destined to become a major document of Man's spiritual history.

Hymn of Asia concerns the fulfillment of a prophecy made 2,500 years ago by Siddhartha Gautama, better known as Buddha, the founder of the religion known in the West as Buddhism.

This prophecy can best be understood in context of Buddha's life and work.

II. THE LIFE AND WORK OF BUDDHA

The two key concepts of Buddhism are contained in the words *Buddha* and *Bodhi*, each derived from the root *Budh*, meaning both to wake up and to know.

Thus, a Buddha is one who is Enlightened or Awakened. Bodhi means enlightenment or, alternately, one who has attained intellectual and ethical perfection by human means.

Siddhartha Gautama was the first in recorded history to attain such a state. And because he also pointed the way to others to attain it he started a religion which changed the history of the world.

Buddha's final words before he passed from this world sum up his lifelong teaching:

Decay is inherent in all compound things, but the truth will remain forever.
Work out your salvation with diligence.

Here was the epochal statement that, *in one lifetime*, one could strive to achieve a state of spiritual freedom from the endless cycle of death and rebirth and achieve spiritual independence of the flesh.

„Supernatural agencies“ were not involved. The entire reliance was placed upon the individual’s own impulse to redeem himself.

By rousing himself, by earnestness... the wise man may make for himself an island which no flood can overwhelm. Senseless and foolish folk fall into sloth. The wise man guards earnestness as his best treasure.¹

Buddha’s own life (563-483 B.C.) provides the greatest example of his own teaching.

Siddhartha Gautama’s birthplace was at Lumbini, now a part of Nepal on the northeast border of India. A rich nobleman, surrounded by opulence and destined to become a ruler, at the age of 29 the Buddha-to-be resolved to leave his privileged life to seek The Greater Life.

First he studied the inherited knowledge of his day under the greatest available teachers. He then retired to the forest and excelled even his fellow ascetics in endurance – nearly to the point of death.

Realizing that self-deprivation was enervating and „mind-clouding“ he sat down beneath a fig tree. From that spot he resolved not to rise until he had at last pierced the veil of illusion and achieved Enlightenment.

As the earliest scriptures of Buddhism state:

Sitting under a poplar-fig tree, he began to meditate methodically, and with his spiritual eye pierced layer after layer of the nature of existence. He remembered his previous existences, saw through the law of rebirth as a consequence of deeds and realized: This is suffering, this is its origin, this is its termination and this is the way to its termination. He gained the insight: Unshakable is my liberation (from suffering); this is the last birth, there is (for me) no more re-existence.

He was 35 when he reached Bodhi. Thereafter he spent his remaining lifetime expounding his message and organizing and laying down the rules for the swelling congregation of monks who wished to devote themselves full-time to the Teaching.

III. THE INFLUENCE OF BUDDHISM

The message of Buddha reached far beyond the compass of his original followers in northeast India.

Wherever it traveled its teaching of love and hope transformed, practically overnight, the existing barbarisms based upon the morality of force and violence.

Within 1,500 years after the death of its founder, Buddhism had civilized most of Asia. For example, the golden ages of Chinese, Tibetan and Japanese history were Buddhist civilizations.

¹ From the *Dhammapada*, *The Way of Truth*, a work traditionally scribed to Buddha.

Buddhism became the dominant religion of Asia and, in terms of numbers of adherents, the most widely held religion on the planet.

Westward its influence was just as important. Spreading along the heavily trafficked trade routes between the East and West, its ideas moved into the Near East in the first century B.C. The Christian message of love, its statement „The truth shall set you free“, represented the words of Buddha filtered through some 500 years and across thousands of miles.

Siddhartha Gautama’s work even set the precedent for an applied religious philosophy which finally re-blossomed in the West some 2,000 years later.

IV. THE PROPHECY OF METTEYA

But Siddhartha Gautama did not regard himself as an end point. He looked upon his work as incomplete and prophesized that at a later time a successor would arise to complete his work.

The most specific wording of this prediction in Buddhist literature states that 2,500 years after Buddha a red-haired or golden-haired man would arise in the West to complete the job Buddha began.

In Buddhist literature his name is known as Metteya (or Metteyya with two y’s) in Pali², or Maitreya in Sanskrit.³

Metta is the Pali word for love. Thus the name could mean „One whose name is kindness“. A more fluent translation of Metteya in English would be „friend“.

The legend of Metteya forms an important part of the Buddhist Mature.

There are two descriptions of Metteya in the Pali Canon, the earliest Buddhist scriptures. These references are found in a portion of the Canon known as the Digha Nikaya which represent the memorized sermons of Buddha, faithfully passed down orally from generation to generation and finally transcribed in the first century B.C.

When new Buddhist writings began to be composed just before and after the Christian era once again we hear of Maitreya (or Metteya). These mainly consisted of legendary accounts of the birthplace and history of the new Buddha-to-be.

Some 600 to 700 years later, at a time when Buddhism was decaying internally through rampant ritualism and superstition, a reformer from Southern India wrote a Pali poem entitled „Anagata Vamsa“. In this poem the author describes in detail the coming of Metteya who will revitalize the Truth Buddha promulgated and usher in a new golden age for the entire known world.

Various other descriptions of Metteya frequently recur in Buddhist literature.

Statues of Metteya can be found throughout Buddhist lands where he often goes by local names. Buddhists universally believe in his advent and that, according to the legend, he shall appear in the West.

It would be instructive to look at some examples of this great prophecy which has at one time or another inspired the greater portion of Mankind.

² Pali - the language of Buddha and Pali Canon (the earliest written scriptures of Buddhism).

³ Sanskrit - the classical language of Indian literature.

In one passage in the Digha Nikaya wherein Buddha has been describing a world decline he states:

At that period, brethren, there will arise in the World an Exalted one named Metteya, Arahant,⁴ Fully Awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals, willing to be led, a teacher for gods and men, an Exalted One, a Buddha, even as I am now. He, by himself, will thoroughly know and see, as it were face to face, this universe, with its worlds of the spirits, its Brahmas,⁵ and its Maras,⁶ and its worlds of recluses and Brahmins,⁷ of princes and peoples, even as I now, by myself, thoroughly know and see them. The truth (the Norm) lovely in its origin, lovely in its progress, lovely in its consummation, will he proclaim, both in spirit and in the letter, the higher life will he make known, in all its fullness and in all its purity, even as I do now. He will be accompanied by a congregation of some thousands of brethren, even as I am now accompanied by a congregation of some hundreds of brethren.

Later, as Buddha prepared for his death, the following prophecy was among his last words:

And Ananda,⁸ suppressing his tears, said to the Blessed One: 'Who shall teach us when thou art gone?'

And the Blessed One replied: 'I am not the first Buddha who came upon earth, nor shall I be the last. I came to teach you the truth, and I have founded on earth the kingdom of truth. Gautama Siddhartha will die, but Buddha will live, for Buddha is the truth, and the truth cannot die. He who believes in the truth and lives it, is my disciple, and I shall teach him. The truth will be propagated, and the kingdom of truth will increase for about five hundred years. Then for a while the clouds of error will darken the light, and in due time another Buddha will arise, and he will reveal to you the self-same eternal truth which I have taught you.'

Ananda said: 'How shall we know him?'

The Blessed One said: 'The Buddha that will come after me will be known as Maitreya, which means 'he whose name is kindness.' (From the Book of the Great Decease)

The idea that Metteya will arrive when Man's fortunes are at a low ebb is prevalent in the legend. For example, here is a description of his advent from Chinese Buddhist sources:

⁴ Arahant - variation of Arhat, one who has attained spiritual perfection.

⁵ Brahmas - plural of Brahma, from Hindu terminology, a term signifying the personified creative aspect of a spiritual absolute.

⁶ Maras - plural of Mara, literally death; the personification of evil.

⁷ Brahmins - members of the Indian priest caste.

⁸ Ananda - Buddha's cousin and his chief aide.

The first period began with Sakyamuni⁹ Buddha and ended five hundred years after his death. It is called 'Cheng-fa', here translated as the first model period. The second period lasts from the end of Cheng-fa for another five hundred years and is called 'Hsiang-fa', the period in which pictures must be used. In this period men must work their way to the truth through pictures and books. From the end of the second period and lasting for a further two thousand years comes 'Mo-fa', the final period. Then sin and need are increased to such a degree that Buddhism itself goes to pieces. At this point, Maitreya appears with his Millennial kingdom. A new cycle of life begins, with hope and redemption for all living things. Thus one cycle follows another until all living things are redeemed.

In 'Mi-lo-Hsia-sheng Ching', the Chinese scripture describing Metteya's descent into the world, we find how he is solemnly appointed by Gautama Buddha to come as the great renewer at the time when the power of evil is at its height and all living things seem to be going to ruin under sin and punishment.

And in Tibetan Buddhist materials, echoing earlier Buddhist Indian sources, this startling prophecy is made:

When he shall be seen in the West, seated in the Western fashion, his hair like flames about his noble head, discoursing, then shall the inhabitants of the Three Worlds¹⁰ rejoice, knowing that the emancipation of all sentient beings is imminent. Then it shall be called the age of the blessed because it will become commonplace to achieve Emancipation in one life-time.

Professor Nicholas Roerich (1874-1947), Russian painter and archaeologist, spent five years exploring in the Himalayas. In his *Altai-Himalaya*, a five year record of his expedition (now out of print) he related widespread prophecies throughout the East concerning Metteya.

Professor Roerich states in *Altai-Himalaya*, „It is told in the prophecies how the new era shall manifest itself.“

He relates some of these prophecies as follows:

1. First will begin an unprecedented war of all nations.
2. Then shall the Teachers appear and in all corners of the world shall be heard the true teaching.
3. To this word of truth shall the people be drawn but those who are filled with darkness and ignorance shall set obstacles... even those who by accident help the Teachings of (this spiritual king of the world) will receive in return a hundred fold.

⁹ Sakyamuni - Buddha's full name was originally Siddhartha Gautama of the Sakyas. Siddhartha was his given name; Gautama his surname and Sakya the name of the clan to which his family belonged. After he attained Buddha-hood his disciples sometimes called him Sakyamuni, "silent sage (muni) of the Sakya clan."

¹⁰ Three Worlds - three worlds of Tibetan Scriptures: Body: The physical world pertaining to the body and its operations and life. Speech: The 'world' of Communication between entities and things. Mind: One's own world, the world of one's own Creation.

4. And one can already perceive unusual people. Already they (the teachers) open the gates of knowledge, and ripened fruits are falling from the trees.

And finally:

5. Those who accept Him (the Messiah) shall rejoice. And those who deny Him shall tremble... And the warriors (teachers) shall march under the banner of Maitreya.

V. SUMMARY OF THE METTEYA LEGEND

Thus, we find these are the most salient details of the Metteya legend.

1. He shall appear in the West.
2. He shall appear at a time when religion shall be waning, when the world is imperiled and convulsed in turmoil.
3. He will have golden hair or red hair.
4. He will complete the work of Gautama Buddha and bring in a new golden age of man by making possible the attainment of spiritual freedom by all beings.
5. Although the date of his advent is variously forecast, the nearest date places it 2,500 years after Gautama Buddha – or roughly 1950 (the date of Gautama's own life being somewhat of an estimate itself).

In one form or another the prophecy of Metteya has been the principal hope that the East has preserved and bequeathed to the world.

The Editors

HYMN OF ASIA

| | | |
|---------------------------|---------------------------|----------------------------|
| Am I Mettayya? | With interest and | And are oppressed |
| If you see me dead I will | love | By Peoples |
| then | You will all | Or the governments |
| live forever. | In very few years | Of other lands. |
| I come to you in Peace | Some in months | And rule no more |
| I come to you as a | Become Bodhi. | But flee |
| Teacher | | For this is but |
| I do not come as an | | The chance of rulers |
| officer of Church or | What I say has to do | All. Give Sanctuary so. |
| Sect | With Self | |
| I come to you as a | It has no concourse | Give Sanctuary too |
| Man. | With the political. | To those |
| I do not come as a | He who would rule | Who have been ruled |
| God. | Support him. | Unjustly and |
| I come to bring you | He who would govern | Oppressed |
| wisdom | Assist him | Judge not their crime |
| | Those who would have | But if they reach |
| I come to bring you | Political Philosophy, | The confines of your place |
| all that Lord Buddha | Applaud them, for they | Of Even touch your rove |
| would have you know | are at least | Secure for them |
| of live, Earth and | Not Beasts | A peace. |
| Man. | | |
| | If a ruler rules | Deliver them |
| I come to you with | Well assist him | Not |
| Freedom | If he rules with violence | But by the wisdom |
| I come to you with | Do not assist him | Which I give |
| science | And let that be | Bring to them then |
| I come to teach you | his penalty. | An honesty |
| I come to help you. | | They have not known. |
| | Give Sanctuary | In such a way |
| | To those | Handle then |
| With complete attention | Who having ruled | The problems of |
| With arduous study | Now fail | Politics |

And go no further
In.

Today a piece of Asia
Swings

With a Troubled Mind
To Politics

Now let that be the
Asian Mind, not yours.

It is to minds
I speak.

We are not Communist
We are not warlords
We are not a democratic

We are not political

You are Buddhists

Am I Metteyya?

I am of the self
And your own heart
And eyes.

If you did not
Create me
You would not see me.
If you create me dead
Behold I live forever
If you create me live
Behold I live.

If you see me here
Not at all
If you cannot hear
the sound made
By my voice
And only feel

My words
You do not want me
You do not want Freedom
You cannot be Bodhi

Then I say then
Let this be the first test
Do you see me here?
Is this platform
Occupied?
Do you hear my voice?
Do I stop the sunlight?
Am I white?
Do I have Golden Hair?
Is this what you agree?

Then see me
Hear me
Study the wisdom
That I have to
say and you will
Be Bodhi
Agree amongst you now
How I look
Agree I am here
Agree I am solid
And can be heard.

Can I be seen?
Can I be heard?
Then see and hear.
Am I Metteyya?

Upon the walls
There will be
Placed

In many tongues
The wisdom that
Lord Buddha then
And I
would have
You know.

See me dead
Then I will live forever
But you will
See
An Earth in flames
So deadly that
Not one will live

Fail once to stem
A hand that smites
Against me and
I die.

Answer!
Is it safe for me to live?
Then I live
And am a Man
Amongst you
And can die
And also
Live
And as a Man
Then I can have
Good appetite
For food
for Woman
And for Sleep
Do you then see me so?
Do you accord me this?

Do you as well
 Accord me past
 So that the
 Blind can account me
 here?
 Do you give me a past in
 The Western World?
 Do you create for me
 In yesterday
 My books and wisdom
 So that you can read?
 Am I real?

Am I alive?
 Do I stand here?
 Will you study what
 I have to tell?
 Am I before you?
 Am I Metteyya?

See how like
 A Man
 I go
 To me amongst you now
 A Mortal span
 And you,
 You now remember
 That I walked here
 And you remember too
 I spoke

And you recall as well
 I have a past
 And you can find it.
 And you can
 Speak with me

And I with you.

Soon there will appear
 The Great Lessons
 For all Man in East
 And West
 Upon the walls
 For you to write
 And you will feel
 And see them as
 Real

If you doubt, ask
 The brother at
 Your side
 if he can see as well.
 And if he can
 The Great Lessons
 Are Real.

I give you
 Certainty
 Of such a kind
 That you can doubt.
 I ask no faith.
 For such I give
 is Real enough
 To suffer every doubt.
 Am I Metteyya?

Everywhere you are
 I can be addressed
 But in out temples best
 Address me and you address
 Lord Buddha.
 Address Lord Buddha

And you then address
 Metteyya.

A name, Maitreya
 Metteyya
 A magic name
 For which all
 Faithful waiting
 Then was done.
 I am the beginning
 I am the end
 I am real enough
 To be doubted
 And you can doubt.

No blasphemy
 Can mar my name
 So blaspheme if you will
 So pure it is that
 Name that no
 Speakingness can soil it.

Appoint Amongst you
 Some small few
 To tell about me lies
 And invent wicked Things
 And spread out infamy
 Abroad and Within
 And to stand before
 Our altars
 And insult and
 Lie and tell
 Evil rumors about us all.

For all is Life
 To Buddha.

All is Life.

No blasphemy
Now can mar
The name of
Buddha, Lord.
Each revilement
Is a prayer
For just the mention
Of the name
Then Cleanses all.

Mention the Name
And do not worry
If you think
Some stray
Condemning thought
Or doubt.

Mention the name
Its holiness is
Such it can
Withstand all bludgeoning
Consult with prayer
Be calm
And you will know.

You could know
Of yourselves
All that
Of which I speak
And so
Don't argue or dispute
When some come up to
you
And say another thing
For if they knew all truly
They would then

Say what I say
And what
Lord Buddha said.

Be attentive now.
You have preserved
Only a bit
Of what
Lord Buddha
Said.

He said much more
But then there came
Men who said
Other things
And changed
A piece of this
A bit of that
And so we strayed.

Censor not free speech
And censor not free thought
But recall
In all these
Twenty-five centuries
None came
And spoke
The Great Lessons Again
Nor added to them
Then to make
You free.
I speak then
So you can agree.

So speak and think
Whatever you will
But come again to these Les-
sons

If you stray
And become lost
and slaves as you have been.
With these
And your agreement to
We now can build
The Eastern
And the Western worlds
Into one great
Brotherhood of Man.

We can civilize
the Barbarian
We can make lawful
the criminal
We can make sane
the insane
We can ourselves
be free.

We can make just
The ruler
We can make
Merciful the strong
We can make well
The sick
We can make intelligent
The dull person.
We can make social
The unsocial.

We can make kind
The cruel.
We can reach
Men's minds
And change them.

By single persons
Or large throngs
We can do this.
You can do this
Swiftly
Of slowly
And the time
You take
Will depend
Entirely upon
Your skill
And understanding of
The Great Lessons.

These you will discuss
About these you can ar-
gue
But the wisest man
And the one
Who will do things best
For others
And reach most quickly
Buddha for himself
Will come at last
To the Lessons them-
selves
And their exact meaning
And processes.

This is a road
This is a broad highway
This is an easily seen
Route
And only those
Obsesses to be different
Will stray.
The easy path

Is the best path here.

There is assistance for you.
I will undertake
To give you Golden placques
That do attest
Not your status (for that can
be done only by your
society) but
Your skill
And these you then can show
And reach more
Quickly to your goals
For even if you do
Attain Bodhi

And yet wish to help the rest
There are still so
Many who are blind
To all else but
A placque.
There are ways
To do things right
And ways to do them wrong
And I will help you
As I can.

Two months of study
For the bright
Will place one's
Foot upon the way
To help the rest.
A week of help
From such a student
Can make a Bodhi
Of the best.
Gone are your

decades
of study
To attain
A Light.

Preserve amongst you
And follow them
Your leaders and
Your holy men
Revere their word
Their order and
Their skill already won.
I will not bless your studies
If you do not have
Peace and permission
From your leaders.

I confirm their authority
Their customs and their laws
And change them not
unless they with themselves
To change.

Your leaders are your
staffs and guides.
All titles that they have
And all their holdings
These are theirs
And the possession of
Their orders.

For this is no revolt
No revolution for the malcon-
tent
We follow newly taught
I a path so old

It starts with Time
Which has no end or start
And on which Buddha
Shone to give us light.
I confirm all honors won
And heights obtained
And confirm them
even more firmly
Than they were.

For your leaders
Are your leaders
Your orders (societies)
Are your orders.
Your positions (ranks)
Are your positions
Here on Earth.
And in the sky
From which I speak
Well behind the
Body that you see
And in another world
There are orders (ranks)
As well.

I am but a teacher
I bring you word
Of Lessons you have lost
And here will win again
And Lessons new
That were reserved
For time until
You were organized
As you are
And spread your
Priests across
The width of the world
As you now do.

But to all I give these Lessons

And all may have them
But the exact Teaching
Without dispute
Must then be kept
Inviolable in Each place
And under charge of your
leaders,

Open to inspection always
Open to violation never.

Study then
Be worked with then
Become Bodhi
As little as you know
Of these Lessons
Use them.
As much as you know
Use them.
But use them
For good
Not evil

Use them for love
Not hate
Conquer all with
Knowledge and with skill
Use no war.

These Lessons are
For Woman as for Man
Unless your customs
cry out otherwise.
But we admonished

That without women
Knowing too
You are but half.

Place woman at your side
And let her study
Let her speak
But do not do this
If it disturbs your orders or
Your quiet.
In this you be the judge
Except for this
Let woman read here too.

Obey your leaders
For these are reasonable men
Obey your district's
Political chief
For he has force.
You are organized
And poised
For the spiritual
Conquest of Man
Do not let disorder
Amongst yourselves
Or petty pride
Impede your progress.

Your empire is
The Empire of
The Spirit
You own all lands
If you own this.
Your strength on Earth
Is your understanding
Your good order
And your tolerant behavior.

Your have power and dig-
nity
Gained in these
Past Centuries.
All that has become Great
Can be greater.
All that has been beauti-
ful
Can become more beauti-
ful.

Bid political leaders
To come and speak
Before they strike
For we can assist them

Bid the people
to continue to work
And to produce more
And to come to our
Temples for we can
Bring them calmness
And Peace and health.

We enter in to a
Golden Age.
We are Golden Men.
We are the New Men
The new spiritual
Leaders of Earth.

We will prosper
To that degree
That we work

We will become
Rich in peace
And palaces to
That degree that
We maintain good order
And reasonable conduct
And preserve or
even create
The Sanity of Man.

You have waited
For Centuries Past
For the Lessons
Your freedom
And Man's freedom
Awaits
Your study
And your
Skill.

And for your dues
And tax
I bid you please
No longer beg.
For begging days
Are past and the
Lord Buddha
Has such
Power now
Throughout the lands,
Achieved by
His Wisdom
And your efforts
That you can

And must demand
Your tax

From all the countryside
And rulers too
Sufficient to sustain
Your societies and selves
For good you do
And by our
Great Lessons
Service you
will render all
And so from each
As he can pay
Obtain your dues

But I forewarn
Do not with greed collect
And take no more
Than you do need.
And hoard not
But spend as freely
As you take and
Build not idle
ornaments but
Places for the use
Of man
Demanding only
That they bow
To Buddha.

And too I warn you
Do not take
That which is given grudg-
ingly.
Your tax must come to you
With love
Or it brings hate
Into the land.
So do good works
And cultivate

The love of giving you
For good of all.

Persuasion is the best
demand
Good purpose is the finest
argument.
But beg no more
And fill the coffers full
And buy with this
Such hospitals
And Palaces for rest
Such Buddhas
As the world has
Never seen.

To profit then
Add Industry to Ideas
Work well and
Eschew sloth
Never interrupt
Commerce or
The enterprise
Of Men
For all that on
Which you trade
Is willingness to do.
When that is gone
Why then you have killed
the race.

And in your places
And monasteries and
shrines
Be clean, be bright
And polish everything

And let no filth accumulate.

Let none be idle
Within your gates
But work them all
In vineyards, orchards
pastures and fields
For idleness on excuse of
study
Begets sloth and poverty
And these beget
Disease of doctrine
And of mind.

Let each support the rest
And none be parasite.
Thus we shall prosper.

In the wilderness
Clear out the deadly things
In the bare mountain
And where no crop is grown
Plant trees and punish those
who
Waste them.

On the plain
Study to plow
To save the Land
Not scar it.
In every possible fertile
place
Plant crops to make
Land more fertile still
And waste no land
For vanity of death

But plant and reap it all.

Restore to Asia now
Her beauty and her skill
For you as priests
Are leaders of all men
Not skulkers in the dark
Persuade into a
Paradise your country
And tax it as your
Due.

Your are the Creators
Of new country
And new wealth
New people and
New Life
Begin!

I bring
Great Lessons.
I have written them
In an orderly way.
I have written them first
In a tongue of science
Which was stolen
Long ago from the
East.
From this tongue
You can translate
Into your many
Tongues
For each of you
Have among you
Scholars who can
Speak this tongue.

| | | |
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| <p>There is no other tongue spoken in Common by your Scholars. These lessons Were composed In the Western World. This hat to be so Because of the Disorders in the East since Vaishakha 2453. Even your own prophesies Centuries Old Said I would appear In the Western World. I appeared.</p> <p>You will forgive And understand. It is the West Which Threatens Earth. There I have been to learn of it and Study it and Save us all. Let me come home. Let me come away From the barbarians To live in your hearts. I walked amongst You as a mortal boy. I sat at your feet And you did not know, Except some few amongst you And these kept</p> | <p>The Secret well. I am ready now. I am ready to come home To my people. Please accept me so. Forgive the body That I bear I need it now To Speak. Forgive the tongue With which I Speak. I would rather it were Pali But you comprehend it not.</p> <p>And if I come Be sure that while I myself, In contact with Mortal flesh, Can err, These Lessons Do not. If you reject me And bid me not Then do not fear. For I, bereft From you, Will only weep. Such is my love.</p> <p>I give you now (Before I go And leave a Vacuum here) The lesson first of all</p> | <p>There can be love for self</p> <p>There can be love for woman or man There can be love for children and the family</p> <p>There can be love for groups and sects</p> <p>There can be love for Mankind</p> <p>There can be love for animals trees and grass And Insects too</p> <p>There can be love for earth and Sun and Moon and All the Stars</p> <p>There can be love for spirits, demons and the soul</p> |
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There can be
love for Gods

And I see how
You've carried out
the Lessons

You have
created me again
who was created before.

And these Eight parts
Are love
And love is all.

For know that
These must be
Achieved
And first and that
They do so many
Things you will be
Amazed for years
Just viewing them.

I have an amnesty
To Evil deeds and doers all
I give to all a
Freedom now
From demons
And the Dark.

But there be more
And this
You soon will see
And seeing then
And understanding too
You will be Buddhas
All
This I promise you.

Let me see how you do
And how you behave

I forgive your
many failures to
Lord Buddha
I thank you for
Your deeds and
Hope.

When you have studied
the
Great Lessons
And years from now
Grown expert
In this Wisdom and
This skill,
If you have still
A distance yet to go
And you are ready then
And if all things
Have gone well

And then
Lord Buddha
willing too
And me alive
And mortal still
I'll tell quite all.
Behave Obey
Be Courteous
To gods
Lord Buddha

I compliment you
for your steadiness
And worship.

And I live still
As mortal man
Why then I'll
Give you more
To carry you afar.
But let this be my secret
Until time comes

And myself
And to your leaders
And your priests
And even to your
Governments
And study hard
And practice well
And prosper all.

In 25 Centuries
You have
Brought Civilization
To the World
Both East and West.
Before
Lord Buddha came
All was wilderness
And men were
Beasts of prey.

I go

And with your
Working and your
Faith
Has come

Hope for man
And civilization
Everywhere.

I compliment
You all
For him
Whom I have
Met

And who I am.

Today mighty
Weapons exist
And if we work
Poorly now
Or disbelieve
Or quarrel
Amongst ourselves
The whole wide
World of Mankind
When will die.
But behold it is
Not dead.

So answer here
This call.
If it is your will
That I be exiled
Then I will stay away.
Shadows shall fall.
If you desire me,
 speak and I
 will come.
It is your choice.
And if I come

Then all things
Written here will
Then be true.

And if I come to you
You must set a place aside
For Wisdom
To be taught
And put upon the
Walls the scrolls
Of the Great Lessons
I was taught
In another place
And time.

We have a
Mission to perform.
We must work
to save ourselves
And save all Men.
Thank you for being here.
Thank you for
Having kept alive
The flame of Life
On Earth.

And know
That if you do
Not labor yet
And even more
That Earth will
Die within
A few years' time.
Hence I am here.
Hence we must waste no time
In argument
Or petty fights.

We can win.

We can win
Because our work
Will hold in Check
The Forces That Destroy.
You cannot lose
By following here.
Your Destiny Awaits.

I go
I am amongst you
As a mortal Man
I can appear
To you in
Day or sleep.
I love you.

Am I Metteyya?
I have spoken to you.
You will study soon.
Meanwhile
Good-bye.