

Buddha Sasana



Dear Dhamma Friends:

Know the life span of our Buddha sasana.

The commentaries on the *Vinaya Pitaka* and the *Anguttara-nikaya* say that the Buddha's Teachings would last for five thousand years. The 5,000 years is spread out in five periods:

(1) The age of deliverance (*vimutti-yuga*), - one thousand years for Arahats who attain analytical insight, at the end of 1,000 years, comes the disappearance of analytical insight (*patisambhida*).

*At the end of the first 1,000 years (1,000 BE) herald the disappearance of attainment (*adhigama*). In this period to attain arahatship seems so easy, even listening to a stanza of Dhamma one could attain arahatship. Note here, all*

those who had attained arahatship were Bhikkhu or Bhikkhuni with the exception of King Sudhodana and Minister Santati.

(2) The age of concentration (*samadhi-yuga*) - one thousand years for Arahats without those attainments. At the end of the second 1,000 years (2,000 BE) the disappearance of the Paths and Fruition States.

The second disappearance is of the practice (*patipatti*), which corresponds to **the ages of concentration and morality**. In this period Bhikkhu's have to work so hard to attain arahatship.

(3) The age of morality (*sila-yuga*), - one thousand years for **Non-returners**, and at the end of third 1,000 years (3,000 BE) comes **the disappearance of the practice (*patipatti*)**, the disappearance of accomplishment in the texts (*pariyatti*) is third and corresponds to the age of learning.

We are now in this period, the best we could hope for is a non-returner. **Bhikkhu's and Bhikkhuni have a better chance to attain the non-returner stage**. For the laity (householder) Sotapanna is the best we could strive to gain). Looking at Anathapindaka and Visakha as examples, (they the house holders both attained Sotapanna at the time of Buddha,) we house holders should down grade towards a more practical aspiration. In this period, it would be a miracle to find a Bhikkhu attains arahatship. The text said, Anagami is the highest one could hope for.

4) The age of learning [the texts] (*suta-yuga*), one thousand years for **Once-returners**, at the end of 4th 1,000 years comes the disappearance of the texts (*pariyatti*), the fourth disappearance is of the signs (*linga*).

During this period, the only good action left is making gifts to those who wear a yellow strip of cloth around their necks, so this would correspond to the age of generosity. The only thing left over for people to practice would be generosity.

(5) The age of generosity (*dana-yuga*). One thousand years for Stream-winners. At the end of fifth 1,000 years comes the disappearance of the *Sangha*.

With the disappearance of generosity comes in parallel is the disappearance of the relics (*dhatu*). By this time, the Buddha relics will no longer receive honor. All the relics will assemble at the seat where the Buddha attained Awakening under the Great Bodhi tree. There, they will make an effigy of the Buddha and perform a marvel similar to the Twin Marvel and will teach the Doctrine. No human being will be present, only Devas from the ten thousand world systems will listen, and many of them will attain release. After that, the relics will be burned up without remainder.

With this comes the total destruction of the earth to begin the new world cycle. In

10 million years from now, Mettreyya Buddha will arise in this world in Jambudhipa in India in the city of Ketumati. Mettreyya Buddha would be born in a Brahmin family. Everyone would be living under a wishing tree, jewels every where and their life span would be 84,000 years as long as those in the Deva world.

One could wish to be a Brahmin when Mettreyya Buddha arise in this world; or

One could wish to take the next rebirth in the Deva world to wait for the formation of effigy of the Buddha Image at the end of 5,000 BE to listen to the dhamma and attain Nibbana there as Deva.

This is the story of Buddha's dispensation that **Gotama Buddha** prophesied of his dispensation.

Ref: <http://www.ubakhin.com/uchittin/arimet/ARIMET03.html>

This is the writing on the wall.
Set your own itinerary

Ananta metta

Maung Paw

A Gift of Dhamma