



Prophecy Treasure of World's Future

Advice on Current Societal Crises from His Holiness Khenchen Lama Rinpoche

Humanity is facing unprecedented societal crises, including wars and climate change, and we urgently need effective solutions to these crises. Contemplative and spiritual practices can contribute to such solutions. The Tibetan Buddhist Terma tradition provides guidance specific to the time period between 2024-2034. Terma (treasure) teachings are prophecies and practice texts intended as guides during particularly challenging times. They are teachings and guidance provided by Padmasambhava to his disciples during his time in Tibet and then hidden in the disciples' pristine awareness (rigpa) for discovery in future lifetimes. The text below outlines a summary of descriptions of events between 2024-2034 and advice on preventing them based on terma texts. At the end of this document you can find a brief summary of action you can take based on the advice.



Terma text sources

The following summary is based on four terma texts. The first two are original termas and the other two are recently compiled texts summarising key points of over 100 termas. The two original texts are Rigzin Jigme Nuden Dorjee' (1802-1864) terma called the 'Treasure of Never-Ending Rain of Wish Fulfilling Blessings' (referred to in further sections as TT1) and Tertön Gargyi Wangchuk's (1524-1583) terma called 'How to Prevent Twentyfive Wars: Secret Prophecy of the Sun and Moon Seal' (TT2). The third source is a compilation of terma texts called 'Vajra Prophecy for World Change' composed by Tenpay Wangchuk in 2016 (TT3). The fourth source is an extensive analysis and synthesis prepared by scholars from Larung and Yachen Universities led by Khenchen Yeshe Dontok in 2016 after comparative analysis of relevant terma texts - it is called 'Prophecy of Treasure Masters on Removing Obstacles of the Iron Dog Year' (2030-2031) (TT4). The first two sources were selected due to their topical relevance and rich original content as original source comparisons with the compiled texts and to provide further details not available in the compilations.

With regards to historical veracity, the two original texts included identifiable descriptions of previous historical events, such as early wars in Tibet and TT2 mentioned the previous two world wars. Particularly in relation to the timing of WW2 TT2 said that there would be two years of preparation including the earth rabbit year (presumably 1938 and 1939) and then more fighting in dragon and snake years (presumably 1940 and 1941). The text mentioned that 'sky and earth will be full of suffering'. The text further said that in the sheep year (presumably 1943) more fighting would come from the East, this perhaps refers to the advances of the Soviet army during this year. The TT2 also said that wood monkey and wood rooster years would mark the end of the war (presumably 1944 and 1945) but there would be a great obstacle (event) (this might be referring to the bombing of Hiroshima and Nagasaki). The other two compiled texts went through the process of comparison and verification during their compilation. The texts refer to years in terms of the Tibetan Zodiac which repeats every 64 years. The likelihood of the events detailed below to be referring to the current time period has been ascertained based on the order of historical event presentation in the texts and mentions of recent events such as the pandemic (in TT1).



Descriptions of wars between 2024-2034 in the terma texts

The first main theme in the texts describes the events of the iron dog year (2030) and events preceding and following the iron dog year.

Events of the iron dog year (2030):

Across the terma texts, there is a clear convergence and emphasis on the iron dog year as a year of a devastating large-scale war, famine and despair. Aside from TT1, TT2 and overall conclusions of TT3 and TT4, this includes following texts mentioned in TT3: Sangye Lingpa's mind terma titled 'Secret Words of All Mind Prophecies', 'Prophecy of Silver Mirror' by the great yogi Ngakwang Drakpa from the Sakya lineage, Gozhi tertön and tertön Pema Rolwatsal's prophecy 'Mirror that Can See All', Kham Tulku Tertön Ugyen Thekchog Lingpa's treasure Kagayd Yang Nying Duspa (All Heart of Prophecies) and many others. The TT2 and TT3 texts also say that the war will involve the use of, what likely refers to, nuclear weapons - they use Tibetan term 'dultran gotson'; this includes texts from Ringdzin Nuden Dorje, Dudjom Rinpoche, Tertön Trakthung Dudjom Dorje and Themgi Khachung. Moreover, Ugyen Dognank Lingpa in his mind treasure 'Clearing All Obstacles' (referred to in TT3) says that 'there will be fighting in all four directions - in the east, west, north and south'. He adds that 'people will think this can't happen and this will be a great problem'. In addition, TT1 describes that during the iron dog year there will be soldiers everywhere from many countries: 'They will eat different kinds of meals, speak different languages, wear different uniforms...'. This text also says that the war will happen due to greed. In TT3 the authors state that they decided not to provide details about what exactly will happen in the iron dog year because this would cause a lot of people to become depressed and desperate. They say that even Padmasambhava found it hard to speak about such apocalyptic times. The authors describe the experience of human beings during this time simply as hell-like and say that all countries will suffer greatly, destroying each other. As summarised in TT3 all the prophecies mention that the war will start in the same year and describe the same events involving a great (negative) shift in the world.



Events preceding and following the iron dog year:

The TT1 text also says that the fighting will escalate in all directions in the year of the water rat (presumably 2032). There will be so many soldiers as 'grass in the summertime', with 'fighting day and night'. The terma describes apocalyptic scenes, with 'lakes turning red from blood' and world-wide famine. It says that 'many cities will be bombed, smoke rising in the air everywhere to the extent that it will not be possible to see the sun'. The text also describes human bodies decaying everywhere. It adds that : 'there will be no joy, peace or happiness, only suffering and anger, almost all the world will be destroyed'. Similarly, Chogteng Dotul Ringzing Ngey Sang Ningpo in this terma Treasure Song of Radiant Dakini Speech mentioned in TT3 says that the period between iron dog (2030) and water ox (2034) years will be a time of large-scale detrimental change and will result in 'everybody going insane, not knowing what to do'. This source mentions that there will be four years of war. In addition, TT2 also mentions years of wood dragon (2024) and wood snake (2025) as years of destruction in the west and northwest with more fighting in the fire horse (2026) and fire sheep years (2027). This wasn't mentioned in other terma texts. The TT2 and TT4 texts also mention that the wars will be preceded by environmental decline, TT2 specifically refers to landslides, floods, earthquakes and unusual animal behaviour.



Advice on preventing the 2024-2034 societal crises

The second main theme provides general advice and advice specific for Buddhist practitioners on preventing the 2024-2034 societal crises. However, there is first contextual information regarding how the advice was provided by Padmasambhava to his students.

Context:

The TT1 source provides specific information on how the advice on countering the events of the iron dog year was solicited. The terma text says that after Guru Rinpoche described the events of the iron dog year, one of his female students, Shakra Wangmo Dorje Tso fainted for one hour from the distress and when she recovered she did prostrations and appealed to Padmasambhava's compassion. She asked him what can be done to prevent these events from happening. To that Padmasambhava replied: 'There are things that can be done to change this but nobody will do them because they will not believe the advice. Why? Many people are ... greedy. My student, a treasure master, will say what is coming but nobody will listen to him. And leaders will be keen to engage in war. People will be preoccupied with eating, drinking, their jobs and will not have time to follow the advice. Nobody will be doing genuine practice and some people will think the advice is not true. There is no point in providing advice because nobody will listen, Dorje Tso.' Padmasambhava then hid his face in his clothes and remained silent. However, after he saw in his mind that Shakra Wagmo Dorje Tso was doubting herself and therefore was about to ask another student (Yeshe Tsogyal) to request advice from him, Padmasambhava nevertheless provided further guidance. He first explained that just like it is not possible to stop the flood while it is happening and therefore one needs to build flood defences early, similarly, one needs to take action to prevent the events of iron dog year from happening early on, particularly during the wood dragon year.

Indeed, TT3 provides reassurance that the predicted course of events for the iron dog year can be changed if the advice provided by Padmasambhava is followed. Specifically, Terchen Dudjom Linga says that if this advice is followed, then there will be 100 years of peace (TT4).



General advice:

According to TT3 all the reviewed terma texts recommend that during the wood dragon year people should make utmost effort to come together 'everyone, lay people, monks, nuns, lamas, rinpoches in all monasteries and also those who are Buddhist and non-Buddhist to practise compassion, love and engage in positive activities to prevent war'. It adds that 'first of all people should try to engage in good virtue, kindness, compassion, and avoid negative actions.' Similarly, TT1 says that people should 'be kind to each other and not be selfish'. In addition, TT2 highlights the importance of 'cultivating wisdom and compassion'. Summary of recommendations across terma texts from TT4 emphasises the importance of 'leaders of governments respecting people and taking care of the world,... and all people of good will across religions who wish peace praying together for world peace'. Finally, general recommendations across the terma text sources urge 'taking care of the environment' (TT2 and TT4), tidying up lakes and rivers (TT1), and respecting the non-human beings inhabiting the natural environment (including gods and spirits) (TT4).

Advice for Tibetan Buddhist practitioners:

The main recommendation across the different termas is for practitioners to intensify their practice of Guru Yoga (practice of Guru Rinpoche). The TT2 specifically recommends the practice of 'Nature of mind Guru Yoga'¹. The TT4 quotes Tragthang Dudjom Lingpa's prophecy as saying that 'everybody should pray to Guru Rinpoche, all Dharma groups and individuals should pray to Guru Rinpoche persistently and without forgetfulness'. The TT1 says that practitioners should 'do Guru Rinpoche mantra day and night'. In addition, the terma texts recommend that practitioners do the practice of a Wish-fulfilling Guru Rinpoche Prayer every day (TT1). This is a prayer composed by the author of the TT1 Rigzin Jigme Nungden Dorje. The same recommendation regarding this prayer was emphasised by Tertön Khangsar Tenpay Wangshuk in TT4. The TT3 also encourages practitioners to do this prayer and mentions that there are long, medium-length and short versions of the prayer. Another key recommendation mentioned across the terma texts is building of stupas with Guru Rinpoche statues in four element colours in them and also putting up prayer flags with the Guru Rinpoche mantra on high mountains in all directions (for world peace and balancing of elements).



Specifically, TT1 mentions the importance of building such stupas in each country and advises that they can be of any size. The stupas need to contain concentrations of blessed items of enlightened body, speech, mind, knowledge and activity. This advice is also included in TT2 and across terma texts reviewed in TT4, including termas by Terton Ringzen Ugyen Sherab, Terchen Dudjom Lingpa and Terton Khangsar Tenpay Wangshuk. The TT1 quotes Padmasamhava as saying that doing Guru Rinpoche prayers, stupas and putting up prayer flags can: 'stop war, famine and enable world peace... I am telling you this from the depth of heart... have no doubts about this'. Further recommendations in the terma texts encourage practitioners, particularly during the wood dragon year, to engage in the practice of Vajrakilaya which represents the most powerful wrathful form of wisdom and compassion in Tibetan Buddhism (Rinpoche and Rinpoche 2009). Specifically, TT3 mentions Dudjom Lingpa's terma which strongly encourages all Dharma centres and monasteries and every practitioner to do Vajrakilaya practice, including in the form of drupchen retreats (meditation retreat lasting for about 10 days), at the same time to prevent the iron dog events from happening. The importance of the practice of Vajrakilaya is also emphasised in TT4 by Terton Khangsar Tenpay Wangshuk who included this practice among the three key activities (also including Guru Rinpoche practice, stupas and prayer flags). And the practice of Vajrakilaya is highlighted by Ringzin Jime Nuden Dorje in TT3. In addition, some of the terma texts recommend the practices of Dorje Gotrab (TT2) which is a wrathful form of Guru Rinpoche and Vajrasattva (TT3) which is a practice of karma purification. Finally, the advice recommends religious activities to reverse negative effects of human activity on the environment. The TT4 emphasises the importance of taking care of the environment and the various beings impacted by human activity such as mountain gods. The recommended activities involve 'offerings for mountain gods' (TT1) and preparing environment mandalas to balance the elements (TT4). Some of the writings also mention the importance of blessing earth, mountains, streams and lakes and seas (TT4). The summary of terma texts includes a recommendation to prepare laws that prohibit activities with negative impacts on the environment (TT4).

1. It is not clear exactly which practise this recommendation refers to, but there is the Rigpa Guru Yoga practice which was revealed as a terma text by His Holiness Khenchen Lama Rinpoche's previous incarnation Padma Dragngag Lingpa who was an incarnation of one of the Padmasambhava's five main disciples Sangye Yeshe.



Action recommendations:

While most of us are acutely aware of the existential uncertainty and dangers of current societal developments outlined in the terms, these texts highlight urgency of acting right now and what such action might involve. Based on the advice in the texts we are suggesting the following:

General suggestions:

1. Encouraging practitioners in your community to practise daily or as often as possible loving kindness, compassion and mindfulness meditations, even if in brief (5-10 minutes) sessions.
2. Organising weekly meditation practice events with the widest possible reach in your community, whether in person or online and ideally on Sundays, focusing on loving kindness, compassion and mindfulness meditation. We are suggesting Sundays to everyone with the hope of coordinated larger-scale contemplative practice on those days.
3. Encouraging practitioners in your community to increase their focus on cultivation of kindness and compassion in their everyday life, through everyday interactions, social media engagement etc.
4. Engaging in positive social action for the environment, such as local clean up events and encouraging respect for nature, also engaging in and encouraging pro-environmental action in daily life.
5. Organising peace gatherings across religious and non-religious communities with focus on fostering kindness and compassion.
6. Encouraging leaders at any level to prioritise genuine care and positive action for people and environment in their decisions.



Suggestions for Tibetan Buddhist practitioners:

1. Encouraging practitioners in your community to practise daily or as often as possible the following practices (if they have relevant empowerments): 1) Guru Rinpoche practice, 2) Vajrakilaya practice, and if the first two are not possible 3) Vajrasattva practice.
2. Organising weekly meditation practice events with the widest possible reach in your community, whether in person or online and ideally on Sundays, focusing on Guru Rinpoche or Vajrakilaya practices (Vajrasattva if the first two are not possible). We are suggesting Sundays to everyone with the hope of cumulative larger-scale contemplative practice on those days.
3. Putting up Guru Rinpoche prayer flags on mountains or other suitable places in your area if possible.
4. Placing Guru Rinpoche stupa (any size) with quality concentrations of blessed objects in your Dharma community practice space or in a peaceful place in nature (on a high mountain or in earth/ground in a forest where it will not be disturbed, check relevant permissions in your area before such action).
5. Encouraging practitioners in your community to increase their focus on cultivation of kindness and compassion in their everyday life, through everyday interactions, social media engagement etc.
6. Reminding your contemplative community of the importance of respecting nature and all the different beings inhabiting it. Conducting blessing ceremonies (for example preparing environmental mandalas for balancing elements and tsok feasts). Engaging in positive social action for the environment, such as local clean up events and also engaging in and encouraging pro-environmental action in daily life.

Please consider which of these suggestions might be relevant and actionable in your community. If you need help arranging empowerment for Guru Rinpoche or Vajrakilaya please contact khenchenlama@icloud.com .

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