

NATURAL DISASTERS

The Buddha's Lineage

Life Expectancy of Mankind

Natural Disasters:

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Life Expectancy of Mankind

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First printed, 2008

ISBN: 978-1-935207-01-6

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Translator's Note

In this English translation, every effort has been made to maintain the integrity and style of the original text by Venerable *Ācariya Thoon Khippapañño*, which was written in Thai with Pali terms. *Ācariya Thoon's* writing technique is very distinctive as he makes indirect statements rather than attributing actions to a particular individual. This can be difficult to translate as the greatest discrepancy between the Thai and English languages is the prevalence of the English personal pronoun and the Thai's lack thereof.

The topic of preparing ourselves for imminent natural disasters was a topic *Ācariya Thoon* often preached on. May this book compel all of us to realize the dire state of our lives and serve as a resource for the generation of wisdom in the dhamma practice of each and every reader.

The Translator

San Francisco, USA

The Buddha's Lineage

The Earth's existence has an extensive history, as does the history of humans. Humans were brought into being whenever it was that the Earth was created. Ordinary humans are not capable of knowing this. The Buddha, as he has clear and perfect insight, is the only one capable of knowing these truths about the Earth and mankind.

Many people have conducted scientific research and calculated that the Earth and humans originated at particular points in time. Books have disseminated these theories to numerous people, who have come to believe that these calculations are true and rational. These people also understand that sustainable, tangible life on other planets and universes exists. Sophisticated scientific devices are used to investigate these conceptions. Throughout the years, the hypothesized extraterrestrial beings have not been found. People uninvolved in the investigations continue to believe in scientific theories for lack of alternate rationale. While some things are believable, some are not.

Suppose I presented to you a person with perfect, reasonable knowledge of the truth. Many people would not believe this person, and would instead question how this person could possibly possess this insight. This is because there are few people in this day and age who have a complete knowledge of the Buddha's history. I have personally discovered and researched this history. Although I may not know the Buddha's history in its entirety, I do know enough to relate it to you.

As for what I am about to explain, you should use wisdom to discern its rationality and credibility. Then you will be able to use reason to deduce how long it has been since the inception of both the Earth and mankind. You must use your own imagination to develop a cohesive understanding of how the Earth and humans came to be, rather than completely believing others. You must sort out what is credible and what is not. It is of the utmost importance that this conclusion is reached on the basis of your own reasoning and not on that of another's. Otherwise, you will condition yourself to be credulous forever.

In this world, the Buddha is the only one who has perfect insight into the origination of the Three Realms (*kāmaloka*: the world of sense desire, *rūpaloka*: form-sense sphere, *arūpaloka*: formless, immaterial sphere). No disciple is capable of possessing this insight which is called ***logavītu*, knower of the world. This is an omnipotent, all encompassing knowledge of the existence of the past, present, and future worlds.** This expansive insight of the world is particular to the Buddha. The disciples only possess insight of wisdom to eliminate defilements. Thus, the Buddha is the only one capable of educating *devas* (being in the sense sphere), *māra* (evil beings), *brahma* (formless beings), and humans.

Buddha stated that within this existence there are ten million one hundred thousand universes. The world we currently reside in is one of those universes. This is the only planet in which life composed of the four elements can survive. On Earth, there exists reproduction and ample nourishment particular to the human world. Unlike our Earth, other planets lack the provisions to

sustain four-elemental life and its reproduction. Other realms are merely spiritual and temporary existences for those with both good and bad karma. Once their karma is used up, a return to the human realm is necessitated. This is the wheel of rebirth in the Three Realms that never stops turning.

The concept of karma in Buddhism is unlike that of other religions in that bad karma cannot be forgiven in a ritual. Death does not propel you into the eternal graces of a God. Karma cannot be reconciled in Buddhism. One who sins must receive retribution for those sins. Good and bad karma dictate what one will become. The only ones exempt from definite rebirth in one of the three spheres are those who have extinguished worldly intoxicants.

Of the multitudes of Buddhas that have emerged in the history of the world, every single Buddha has been born into this human Earth. The current Buddha (*Buddha Gotama*), the future Buddha (*Buddha Metteyya*), and the many Buddhas to come must all fulfill and cultivate the ten perfections (*pāramī*) in this human realm. Whether a Buddha is prominent in wisdom, faith, or diligence he will be born into the human world in order to fulfill *pāramī* and become the Enlightened One.

Thus, the world in which humans reside is the center of the universe. Good and bad karmic acts must be performed within this world. Good karmic acts will bear fruit by sending the spirit to a temporary existence in a sphere such as *devaloka* (sense sphere) or *brahmaloka* (formless sphere). Once those fruits of merit have attained fruition, a rebirth in the human world is warranted. Alternatively, bad karmic acts will result in a rebirth in one of the *apāyabhūmi*, the four planes of loss and woe. These

four realms of misery include *niraya* (hell realm), *pittivisaya* (hungry ghost realm), *tiracchanayoni* (animal realm), and *asurakāya* (demon realm). Similarly, once the fruits of those merits have been exhausted, a rebirth in the human world is necessary. This is the never-ending cycle which spirits must traverse, as governed by the laws of karma. Those excluded from rebirth in the Three Realms are the Buddhas, *paccekabuddhas* (who can achieve enlightenment on their own and do not teach the *dhamma*), and *ariya-puggala* (one who has attained one of four levels of holiness on the path to ultimate emancipation) who have completely eliminated all mental intoxicants and defilements to attain final emancipation. This is a foundation of the Buddha's teaching that is based on ample reason and causality.

The Buddha taught that, in this world magnificent sensory adornments can be fashioned to a grandiose and royal magnitude. **He continued to preach that, only the unwise are anchored by the illusion of such grandeur. The wise are not.**

What thoughts arise in reaction to this doctrine? We should use wisdom and turn to introspection so that we may realize whether we reside among the unwise or the wise. If the answer is that we are unwise, how must we train the mind through increased concentration and wisdom to have encompassing knowledge aligned with the truth? We must train the mind to be fully knowledgeable in the prevailing truth aligned with the truths of the world. Once we find that we are actually unwise, we can search for a method to train our mind to become wise.

If you believe yourself to be among the wise, the likelihood of actually being unwise is highly conceivable. It is extremely

improbable that people are born with complete and perfect intelligence. It is more likely that people are born unwise and must cultivate wisdom. In other words it is impossible that people are born innately righteous and faultless. **Everyone stumbles and makes mistakes both in action and speech. People use past mistakes as lessons to promote righteous future behavior.**

The ultimate truths the Buddha teaches human beings is not brought or transferred from elsewhere, because it already exists inherently within us. Only, we do not recognize it as *dhamma* (truth). Instead, we become infatuated with possessions and misunderstand that they actually belong to us. We allow these misconceptions of worldly belongings to stockpile in our minds and the result is suffering. In other words, we are searching for bliss among the cause of suffering. This natural truth is ancient. It has been around as long as humans. Every single Buddha has used *sacca-dhamma*, the ultimate truth that exists within us, to teach us to accurately realize and understand the truth of being. It is therefore within the human world that the Buddhas have searched for and discovered *sacca-dhamma*. The Buddhas taught everyone to use individual mindfulness and wisdom to analyze the ultimate truth within us, in order to realize that the truth of everything exists in this manner.

The Life Expectancy of Mankind

Many people may wonder how it is possible that many Buddhas have arisen in our world. Before I can explain the Buddha's history, I must first explain to you the way in which the world we live in exists. **During each Buddha's emergence in this world, the life expectancy of mankind in each era has been different.** In some eras humans have long life expectancies, whereas in others it is short. The Buddha will have the identical life expectancy as others in the same era. The reason humans have different life expectancies is attributed to the laws of nature. People in the current era might be unaware of this or simply believe it is unfathomable. Nevertheless, I encourage you to consider this with wisdom, discernment, and sound reasoning. Do not dismiss this concept outright. It has already occurred in the past. Anyone who has studied any of the Buddhas' lives and lineages will understand the history of each Buddha and how it relates to life expectancy.

Human beings of different eras have different life expectancies. In some eras, the life expectancy is on the rise, while in other eras it is on the decline. From this book, you will understand this phenomenon. Allow me to explain to you how life expectancy is related to a Buddha's existence.

Human life expectancies on the rise and on the decline are subject to ceilings and floors, respectively. **The ceiling for life expectancy is at one million years, and the floor is at ten years.** The rise and decline of life expectancy are subject to the laws of nature. All human life expectancies follow these natural conventions.

Nothing can change the laws governing the life expectancy of mankind. Humans and animals will be subject to the different cycles of life expectancy as dictated by the laws of nature. As life expectancy rises, humans will increase in size and stature accordingly. As it declines, humans will also correspondingly decline in size and stature.

The calculation of human life expectancies is as follows: if the current life expectancy is at ten years, every subsequent century it will increase by one year. That means, after one hundred years the new life expectancy will be eleven years. After another hundred years, life expectancy will increase to twelve years. This will continue until twenty years, one hundred years, one thousand years, ten thousand years, one hundred thousand years, and finally one million years are reached.

From then on, natural disasters will occur and there will be arrogance in life, causing a reverse in direction of the human life expectancy. After one hundred years the life expectancy of mankind will decline by one year. It will continue to decline by one year for each century that passes until it reaches one hundred thousand years, ten thousand years, one thousand years, one hundred years, and finally ten years. The increase and decline of life expectancy as such is known as the cycle of human life expectancy.

Only Buddha can acquire the knowledge of this natural cycle, which he obtains by his own insight and wisdom. Thus, Buddha is one who knows the world comprehensively by his own insight. This is another ultimate truth we should examine and understand. **We should use it as a lesson for contemplation that, this is how**

the cycle of human life expectancy exists. Nothing is permanent, definite and everlasting. Everything is subject to *anicca*, the law of impermanence.

There is another important piece of information involved the increase and decline of the human life expectancy. Within the foundations of Buddhism, the lives of past Buddhas are detailed. In studying the lives of these Buddhas, we may assemble an impression of all of the life expectancies of humans in the past. There are many Buddhas who have arisen in this world. Each Buddha must be born into our world in order to become enlightened. Within each *Buddha-kappa*, or Buddha aeon, the interval of time between each Buddha's coming into our world is significantly lengthy. Even if the Buddha aeons are the same, there may possibly emerge only one Buddha. After the dispensation, the Buddha reaches *nibbāna* (ultimate enlightenment). Following that, there will be a period known as *suñña-kappa*, an era void of Buddhism. In other Buddha aeons, there are up to three Buddhas that arise in our world. Consequently, the resulting time of the *suñña-kappa* will be significantly less.

Let us use our current Buddha aeon as an example. There are a total of five Buddhas that will become enlightened in this era. Each Buddha will be born into this world during dissimilar periods of life expectancies. The first Buddha of this Buddha aeon, *Buddha Kakusandha*, emerged in our world when the life expectancy was forty thousand years. After he completed his Buddha duties, he reached final, ultimate enlightenment. The subsequent period was a one void of Buddhism. In this period, the life expectancy was forty thousand years and every century thereafter the life

expectancy declined by one year. It continued to decline until the life expectancy was thirty thousand years. In this era, the second Buddha, Buddha *Koṇāgamana*, arose our world. After fulfilling his Buddha duties, he reached ultimate enlightenment.

The following period was a *suñña-kappa*. For every century, the life expectancy decreased by one year until it reached twenty thousand years. In that era, the third Buddha, *Buddha Kassapa*, came into our world. Following the completion of his Buddha duties, he reached final enlightenment.

The life expectancy continued to decrease by one year for each century that passed until the life expectancy was one hundred years. In this era, the fourth Buddha, *Buddha Gotama* (our current Buddha) emerged in our world. After he completed his Buddha duties, he reached final enlightenment.

Our current Buddha laid the foundation for Buddhism to last five thousand years. The current form of Buddhism has existed for 2,550 years. In another 2,450 years Buddhism will disappear from our world. Subsequently, there will be a long period devoid of Buddhism. **“Devoid” in this sense means that no one will understand or even know of the Buddha’s teachings. Even if Buddhism disappears from our world, the ultimate truth will continue to exist but people will be unaware of it.** Just like the era before our Buddha came into our world, the ultimate truth existed but no one was aware of it. After the Buddha became enlightened, he exposed and proclaimed the undisputable truth to the people. In this Buddha-aeon, four Buddhas have already reached enlightenment. (The fifth Buddha of our Buddha-aeon, *Buddha Metteyya*, has yet to emerge).

For a Buddha to arise in our world, the cycle of human life expectancy must only be on the decline. In addition, the life expectancy must neither be higher than one hundred thousand years, nor lower than one hundred years.

From now on life expectancy will continue to decrease by one year per century. Once we reach a life expectancy of fifty years, Buddhism will cease to exist. Six thousand years from now humans will have a life expectancy of ten years. In that era, men and women will get married at the age of three. Pregnancies will only take three months. A tremendously long time exists between today and that future. Buddhist tradition states that all humans in the world are subject to the same life expectancy. Those who have studied Buddhism will understand this well. There are those who believe there exists a way to extend human life expectancy. In the case that scientific theory and Buddhism are incongruent, which should we believe? I encourage you to use concentration and wisdom to scrutinize the facts and reach an independent conclusion based on your own judgment.

Once the human life expectancy reaches ten years, there will be an era of *kalīyuga* (75% of the human population will be comprised of morally defective and spiritually detrimental individuals. The remaining 25% will consist of *sappurisa*, supremely ethical people). *Kalīyuga* will occur in order to bring about a change in society, and then the human life expectancy will be on the rise. In the era before *kalīyuga*, humans will behave according to the conventions of other people in that era. People will not want to continue living and will use various weapons to kill one another. The instant people come into contact, they will kill each other. No

one will submit to another. Husbands and wives along with all others will share the view that life is not worth living.

About ten years before *kalīyuga*, there will be a large group of heavenly beings that will preserve society during that era. These heavenly beings will be born into world during an era with a life expectancy of ten years. Then, *kalīyuga* will occur. The heavenly beings will then isolate themselves and hide in safe havens, leaving people to kill each other off. Then, there will be a massive rain that washes away all the blood, stench, and corpses into the ocean. After that, there will be a colossal wind that disseminates aromatic scents from the heavens until the world is covered in a pure, unadulterated atmosphere. Furthermore, plants and vegetables relative to that era will grow in abundance.

After that, all the young people hiding in the forests and mountains will emerge and return to their previous hometowns. They will take residence in groups of large numbers, and each and every group will be virtuous and righteous. A leader from these people will then be chosen, and he will arrange marriages for the young men and women according to the customs of that era. These people will hold fast to the tenfold way of good action, or *kusala-kamma* [*kusala-kamma* is split into three groups: 1. *kāya-kamma* 3 (three physical deeds); 2. *vacī-kamma* 4 (four acts of speech); 3. *mano-kamma* 3 (three acts of thought)].

Their children and their offspring all stand fast and abide by the tenfold way of good action. After one hundred years of continuous moral and virtuous actions, the human life expectancy will increase to eleven years. Following another one hundred years, the human life expectancy will increase to twelve years. Each

passing century will steadily add another year to the life expectancy. This continues until the life expectancy is twenty years, fifty years, one hundred years, one thousand years, ten thousand years, one hundred thousand years, up to one million years. **While life expectancy is on the rise, a Buddha will not arise in this world.** Take a second to calculate how considerably long it takes for life expectancy to start from ten years, increase by one year each century, to finally reach one million years. This period will be a *suñña-kappa*, an extensive period of time devoid of Buddhism. In this age, the human population grows and people live together in bliss and harmony.

When the human life expectancy is one million years, there will once again be unusually severe happenings. Humans will become bored with their long lives and will share this perception across the board. Consequently, life expectancy will begin to decline by one year each century. It will continue to decrease at this rate until life expectancy is nine hundred thousand years, eight hundred thousand years, and down to one hundred thousand years. At the point of a life expectancy of one hundred thousand years, a Buddha will be able to arise in the human world. **If life expectancy exceeds one hundred thousand years, a Buddha will not come into this world at all. This is because in that age people still live in bliss. They are happy and comfortable with their possessions, status, and accolades and are delighted by sensual pleasures. They do not experience suffering. For this reason, a Buddha will not emerge into our world.**

The Era of *Buddha Metteyya*

At that point, the life expectancy will decrease constantly until it reaches eighty thousand years. It is in this period that *Buddha Metteyya* will come into the world. Those who have cultivated merit, virtue, and perfections will all be reborn in this era. Those who have cultivated merit and perfections during the age of other Buddhas, with the aspiration of being reborn in the age of *Buddha Metteyya*, will all be reborn in this period as well. They will all listen to the *dhamma* of *Buddha Metteyya* until they develop insight into knowledge of ultimate truths.

Those who have not cultivated enough perfections will realize *dhamma* and become an *ariyapuggala* (one who has attained one of four levels of holiness on the path to *nibbāna*) as a *sotāpanna* (one who has attained the first stage of holiness or stream-entry) or *sakadāgāmī* (one who has attained the second stage of the path to emancipation and will be reborn only once before obtaining the final emancipation). Those who have cultivated a great deal of perfections will become *anāgāmī* (one who has attained the third stage of holiness, non-returner). Upon life's end, there will be a rebirth as a *brahma* in one of the five pure abodes in the form sphere where the non-returners are reborn. Once the time is ripe, *nibbāna* will be attained in the *brahma* world (the fine-material and immaterial worlds). For those who have cultivated complete virtue and perfections, they will succeed in the achievement of *arahant* (those who have attained final emancipation) and will reach *nibbāna* in the style of *Buddha Metteyya* in the time.

In that age, *Buddha Metteyya* will not delineate religious teachings as did the current Buddha. This is because those who have cultivated enough virtue and perfections to become would all have already done so in the same fashion of *Buddha Metteyya*. It is possible that we will be one of those who will obtain a stage of emancipation in the manner of *Buddha Metteyya*.

In this era, there are many people who aspire to be reborn during the age of *Buddha Metteyya*. May the aspirations of the faithful attain fruition. However, aspirations alone without cultivating virtue and perfections will not fulfill these ambitions. Thus cultivate giving and abide by five or eight precepts. Cultivate your mind and practice correctly, according to the teachings of our current Buddha, in order to generate *sammā-diṭṭhi* (the correct perception of the truth). The teachings of every single Buddha from the past to present, *Buddha Metteyya*, and all other Buddhas to come, are all based on *sammā-diṭṭhi*. Therefore, this is the proper commencement for *dhamma* practice.

In this era, there are many people who have written books on various methods by which to practice. Every book claims to be based on the teachings of the Buddha. This creates confusion for many people about which method to follow and leads to uncertainty and hesitancy. Most *dhamma* practitioners in this era subscribe to the belief that they must start with mediation. Many people teach and encourage this. They teach that once tranquility is reached in mediation, wisdom or insight will spontaneously occur. This is a teaching that lacks all sensibility. Those who teach this method have not read Buddha's history at all. Or if they have read it, they have erroneously misinterpreted Buddha's teachings.

This is not the true path of the teachings that Buddha proclaimed.

The implication of the teaching that, tranquil meditation will spontaneously generate wisdom, lacks any example whatsoever in the Buddha's history. The Buddha never taught this to anyone, anywhere, in any fashion. Then why are people continuously teaching this method? Perhaps it is because they read the historical account of when *Bhikkhu Siddhattha* studied meditation under the two ascetics, and consequently inferred that his practice was founded on meditation. It is true that *Bhikkhu Siddhattha* practiced meditation. But, once his mind reached ultimate equanimity, wisdom did not arise at all. Then why would our method of serene mediation be so great that it achieves higher equanimity than that of *Bhikkhu Siddhattha*, such that wisdom spontaneously arises? This interpretation of the teachings of Buddha is confusing and misplaced. It generates problems for practitioners in our era.

Everyone claims that their method of mind cultivation is modeled after the Buddha's doctrine. Once they actually practice mind cultivation, the results do not follow that which the Buddha taught, but are more closely modeled after the teachings of seers and sages. And which ascetics and sages mediated to a level of equanimity in which wisdom arose? Even though *Bhikkhu Siddhattha* had practiced meditation during that period, he did not in any way become the Enlightened One. He merely remained *Bhikkhu Siddhattha*. Even though he had fully cultivated the perfection of wisdom over his many existences, when he mediated and reached ultimate equanimity, the wisdom he had cultivated did not emerge in any manner.

Let us research the history of the Buddha once more, and interpret the Buddha's teaching so that we understand it in terms of the right and true view of the doctrine. We should practice according to this view of the doctrine so that we are engaged in the right method of practice. This will be the way to enter the stream of the path to *nibbāna*.

The Era of Violent Natural Disasters

The world that we live in contains many dangers that severely affect our lives, and consequently magnify the suffering that results from natural disasters. In many previous lives, we have already encountered natural disasters. In this rebirth, we do not feel stress because we have not been face-to-face with one. However, if we continue to be frequently reborn in this world, we will imminently encounter these unavoidable natural disasters. **Natural disasters will occur more frequently and severely. In the upcoming era they will be extremely severe and no one will be able govern them.**

These disasters will occur naturally as they have been part of the Earth since its inception. As the Earth is many millions and millions of years old, we have reached an era of the deterioration of the outer layer of the Earth. Natural disasters occur in domains that are both inhabited and uninhabited by people. The quantity and severity of these disasters are subject to the laws of nature.

The natural disasters that will be addressed hereafter will commence when the life expectancy of humans is less than one hundred years. This will cause the deaths of a significant number of human beings. When there are approximately twenty billion people in the world, **many natural disasters will occur. Many people will drop dead from these unavoidable and inescapable natural disasters. The surviving thirty percent of the human population will attempt to rebuild their lives without the amenities and conveniences that we currently possess.**

These natural disasters will occur in succession for a long period. You may dodge a disaster in one location only to encounter one in another.

Natural disasters have eight major classifications:

1. *Watabhaya*: the peril of wind
2. *Udakabhaya*: the peril of water
3. *Dhoranībhaya*: the peril of land
4. *Aggibhaya*: the peril of fire

Other natural perils will ensue:

5. *Malavisbhaya*: the peril of pollution
6. *Rogabhaya*: the peril of disease
7. *Āhārabhaya*: the peril of starvation
8. *Corabhaya*: the peril of crime

All of these natural disasters will create tremendous suffering and torment for people of that era. Every corner of the Earth will be subject to natural perils. Each and every country will be devoid of assistance from any other because the widespread impact of natural disasters.

Natural disasters will occur during every single season. The perils will arise continuously, leaving behind a trail of loss at each incidence. This is especially true of *watabhaya* the peril of wind. Out of all the natural disasters, it generates the greatest magnitude of destruction. Even if there is no rainfall, wind will

still blow, generating waves so gigantic that both small and large watercrafts are prevented from navigating through the tumultuous waters. Cargo ships carrying oil and food from one country to another will find themselves under sudden arrest. Houses situated right near the shore will be most definitely impacted. People will experience a pronounced degree of suffering.

This is a part of how *watabhaya* causes chaos in the ocean. This will occur continuously, for a prolonged period of time, throughout both day and night. The winds that fashion colossal waves in the ocean will create suffering for people living by the shore. In past decades, people have already endured damages from the winds that carried those fierce waves. In the forthcoming future, the community by the shore will be undeniably affected. Possessions will be destroyed and there will be countless fatalities. This is how wind serves as the cause of flooding.

Even absent the ocean's water and rainfall, organically occurring dangerous winds will blow wind to and from various directions. Nothing will stand in its way. In the forest, winds will snap the trunks off of trees of all sizes, destroying a wealth of natural resources. Winds carried into human inhabited communities will demolish homes. People will become homeless or die as their houses collapse on one another.

The names that humans establish for these winds are of no importance. Rather, the intensity of the winds and the widespread damages they cause are. Tumultuous winds will occur frequently in every corner of the world. Humans will experience tremendous suffering and distress from these winds. Money from the

government to rebuild demolished homes will be spread thin, unable to aid each impacted family. The effects of wind will be severe in the distant future. Dangerous winds with an extra boost from rainfall will have powerful effects. Forceful winds and heavy rainfall will cause pervasive and rampant flooding. Homes at low elevations will face unavoidable flooding. Not only will gusty winds demolish homes, but widespread flooding will also destroy all possessions. There will be nothing left but the shirts on our backs. No possessions will be salvageable. Scores of people will die, making it impossible to rely on anyone for any form of assistance. The government and aid agencies will also be brutally affected, thus making it impossible to procure sufficient food, water, clothes, and medicine.

The suffering from the destruction itself will already be intense. If a family member is lost or dies from the obliteration, that agony will multiply exponentially. During that time, no one will be able to lend a hand because everyone will encounter similar destruction from natural disasters. In these conditions the devastation will only increase. As we have seen in Thailand and other countries, natural disasters have begun to run their course. They will only become more frequent and atrocious than they are now.

Natural disasters will intensify in the looming future. They have arisen many times within the many millions of years in our past. Natural disasters will only occur when the life expectancy of mankind is on the decline, starting from 100 years. They will arise gradually, with a range of frequencies and intensities, all creating an enormous impact. Both wind and rain occurring successively

for an extended period and changing weather conditions all over the world will propel natural disasters to every corner, country, and community of the world. Aircrafts accustomed to traversing the skies will be unable to do so. **Airplanes are devices used to facilitate convenience in life. Travel to and from different countries will terminate in that era.** Automobiles and watercrafts that once made travel convenient will be parked indefinitely, unable to budge. Humans will live in isolated clusters, some small and some large. Each group will remain in its original location. People will be unable to use any means to send news or communications to and from one another.

Natural Disasters of Wind, Water and Land

Watabhaya, perilous and tumultuous winds, will be generated in two areas:

1. Dangerous winds will result from the suppression of changing atmospheric layers. Wind will group in small and large clusters and the remaining empty spaces will incite swirling winds. Many people have been aboard airplanes that have bumped into whirling winds. These turbulent winds cause an airplane to dip as if falling down a level. Or sometimes, the aircraft will shake when it encounters irregular, shifting winds.

Small airplanes will traverse these winds dangerously, unable to be manipulated. The balance of the aircraft will be disrupted and it will either be swallowed up in the wind current or plummet to the ground, resulting in the deaths we see in the news these days.

Large aircrafts will be able to navigate through small wind clusters. If the swirling wind is sizeable and its current is strong, even a large airplane will not be able to pass through. Takeoffs and landings will be dangerous as well. Every airport experiencing treacherous winds will prohibit aircrafts from taking off and landing. We will be at the mercy of the powerful wind currents until the intensity dies down. Subsequently, a new wind cluster will arise that will reach every part of the world. Every single airline will cease travel and will remain out of service indefinitely as these winds endure.

In present times, satellites are important communication devices. Humans have created the Internet, computers and many

communications devices to facilitate work efficiency. These devices are reliant on satellites and will be rendered inoperable without a coherent signal.

One should prepare oneself for the inevitable future of malfunctioning satellites. Humans will be unable to travel to the apparatus to repair it because dangerous winds will be in the process of churning violently. Aircrafts of all kinds will be unable to traverse the chaotic skies. Satellites will encounter difficulties sending data and signals. This will serve as the root of the problem as electronic devices, the Internet, computers, and other contraptions reliant on satellite communications malfunction. Even though humans have created these devices to facilitate convenience, it will all come to an end in that era.

Meteorology agencies, which are proficient in instituting systems that detect and warn of natural disasters, will cease operations. No one will know when or how natural disasters will arise. **Once natural disasters occur, humans will be impacted instantly. Both *watabhaya* (the peril of wind) and *udakabhaya* (the peril of water) will have arisen successively with tremendous force for prolonged periods. Humans will live, eat, and sleep with difficulty.**

In the subsequent era the Earth's outer layers will deteriorate immensely, inciting even more natural disasters. As the decay cycle of the Earth's outer layers is complete the following will occur: protection against or a method to end these natural disasters will be impossible to find. Every human born in the era of natural perils will be affected. Presently, many countries have seen countless natural catastrophes and have each suffered as a

result. **So take heed and focus your mind. Whatever is going to happen in this world, let it happen. When we cannot amend the situation we must accept whatever transpires.**

2. Tumultuous winds will transpire in yet another area that will similarly affect humans. The Earth's inner layers will experience intense pressure. The deteriorating areas of the outer layers will be subject to this pressure. The Earth's crust will separate as air pressures the rocks within the inner layers of the Earth to shatter and scatter far and wide. If this occurs above ground it is called an earthquake. The magnitude of the quake is dependent upon the force of the air pressure. Thus humans have created the Richter scale to quantify the intensity of the quake. Communities in which strong earthquakes occur will experience a great deal of destruction of housing and buildings. The wreckage of buildings will accumulate. Humans will die, unable to help one another.

Earthquakes with these characteristics will be coupled with simultaneous and increasingly frequent occurrences of both *watabhaya* (perilous winds) and *dhoranībhaya* (dangerous earthquakes and landslides). These earthquakes will register at least eight on the Richter scale. Those of greater magnitudes of ten or twelve will occur in the future. Buildings and homes will be demolished and countless humans will die. As a result, it will be difficult to protect against or prevent earthquakes. These types of happenings can be attributed to the long existence of the Earth's elements. Everything must change as a result of the specific catalysts and causes within itself. The elements of earth, water, wind, fire, and air both in the sky and the inner layers must change accordingly.

Another manner in which natural disasters will occur simultaneously consists of *watabhaya*, *udakabhaya*, and *dhoranībhaya*. If the Earth's inner layers deteriorate in the middle of the ocean, air pressure will force the weakened sections of the Earth's crust to separate from each other. This is what a powerful earthquake in the middle of the ocean is. As the air pressure collides into the hard, rocky layers there will be an expansive explosion. There will be numerous deaths in many countries as a result. Once the rocky layers separate from one another there will be huge gaps in many locations. The ocean's water will rush into the chasm beneath the Earth's inner layers in absorbent amounts, causing the water level to decrease noticeably. When the water fills the expansive chasm, tumultuous air pressure in the Earth's inner layers will pressure the ocean water in reaction. Air pressure will force the water to flood various locations. Homes and structures will be destroyed. People and animals will collapse and die in large numbers as well. This is commonly referred to as a tsunami.

These are characteristics of *watabhaya*, *udakabhaya*, and *dhoranībhaya* in the Earth's inner layers. If *watabhaya* affects human inhabited areas, the intensity of natural disasters will multiply considerably. Add incessant, heavy rainfall to the heavy flooding, and add all that rainfall and winds above ground to the tumultuous air pressure of the Earth's inner layers. The ocean waters are turbulent as it is. Once the winds and rains add insult to injury, how will humans live? Devices used to warn of catastrophes will not be able to communicate with satellites. Who will tell people where to weather the storm? There will be a fear of death for humans living amongst natural disasters. People will

see their friends drop dead before their very eyes. There will be rampant chaos and safety will not exist within any hiding place. Different perils will arise subsequently such as *rogabhaya* (disease), *malavisbhaya* (pollution), and *āhārabhaya* (starvation). Starvation and hunger, various diseases stemming from *malavisbhaya* will be incurable by doctors or medicine. You will have nothing left but bare bones. Just reflect on what it would be like to be one immersed in this situation.

Natural Disasters of Fire, Pollution, Disease, Hunger and Crime

Aggibhaya refers to the intense warming of the Earth as a lack of seasonal rainfall. In the past, natural disasters have arisen, as previously described. These include perils of: wind, water, land, disease, hunger, crime, and pollution. These natural disasters arise in succession and bring with them misery and suffering for humankind. If *aggibhaya* occurs in addition to the aforementioned disasters, the quality of life will worsen even further. People will live in poverty, struggling as severe drought dries up any hope of cultivating crops. The transformation of the land and the skies will take place all over the world.

In some areas there will be no rainfall. The heat from the sun's rays will scorch the fields. Famine and death from prolonged starvation will occur rampantly as a result of widespread drought and barren fields. *Corabhaya* (crime) will arise as a consequence of people's resorting to thievery to sustain any chance of human survival. Animals will also die from the lack of food available and starvation.

The *aggibhaya* that will occur in the distant future will be unavoidable for people who are born in that era. Safe havens tucked away in any corner of the world will not exist. **In the era of a worldwide human population of approximately twenty billion, every form of natural disaster will transpire in all corners of the Earth. A staggering number of humans will die as a result of *aggibhaya*.** The heat from the sun will increase in multitude. Survival will be progressively more difficult in light of this. From

here on out, this intense heat will multiply exponentially. The searing combination of heat from the sun and from within the Earth itself will span the globe, causing the death of both humans and animals. It will be impossibly difficult to find a secure place to hide from these perils.

If we find ourselves in this type of situation, we will be impacted by suffering just like everyone else. *Āhārabhaya* (the shortage of food and other human necessities subsequently followed by starvation) will occur and *rogabhaya* (the peril from different diseases) will follow. In current times the cause of many diseases is unknown and their cures have not been discovered. Epidemics such as AIDS, bird flu, and SARS have arisen in and impacted both humans and animals. In the advent of severe *rogabhaya*, finding doctors and medication will be a challenge.

Once the complications of *āhārabhaya* and *rogabhaya* are experienced, theft for the purpose of acquiring food will occur. Humans will terrorize one another. People will be anxious and fearful for their lives and belongings. The lives of mankind will be ridden with extraordinary suffering. Each family will suffer the loss of loved ones and will be displaced from mothers, fathers, and grandchildren. It will seem as though we are stuck in darkness. We will not know any news of our loved ones, who have fled death in separate directions. Travel will not be convenient like it is in present times. There will be no electricity available for night usage. Finding firewood to ameliorate freezing conditions will pose a formidable task. Likewise, there will be a shortage of clothing. **We will have nothing left but our bare bones.**

These things will happen in the future with absolute certainty. If these natural disasters do not hit home, we tend to feel nothing. Despite the natural disasters currently arising in our era we are not distressed. **Thus the Thai saying, you will not start crying until you actually see the coffin.** Because these perils are not considered to bear a personal impact nor require any personal involvement, there is no apparent grief or suffering. Instead, there is an underlying understanding that these disasters are problems that belong to someone else. Only when things actually happen to us, will we become alert.

In this current era, global warming has already begun to produce an impact. In the times that follow, the effects will worsen considerably and humans will live with tremendous adversities. The heat will be difficult to protect against because it is a peril that is organic in nature. Although humans are partially responsible for global warming, the truth is that it will occur because of the deterioration of the Earth's outer layers.

The intense heat on the Earth's surface will cause increasingly frequent volcanic eruptions. The addition of the peril of wind will pressure volcanoes to erupt violently. Lava ash will scatter and disperse up into the air and shower back down. Humans will consequently feel the immense impact of the widespread pollution. Various types of diseases will occur thereafter.

People will be fatally afflicted with pollution. Homes will be blanketed in volcanic ash. Places that have already been destroyed by other natural disasters will be further impacted by volcanic eruptions. Humans will continue to live in hardship, with more suffering in tow. It will be nearly impossible to find a place to

withstand the disasters, as they will arise in all parts of the world during that time. The intense heat from *aggibhaya* will cause volcanic eruptions in many successive locations. Each day humans will constantly attempt to escape from the poisonous fumes. Procuring assistance from rescue operations will be complicated. It will be difficult for people to eat and sleep due to the aggregation of natural disasters. Places that are not directly affected by volcanic eruptions will still be affected by other natural disasters.

Aggibhaya will affect the storage of weapons of mass destruction that humans have built. These include lethal nuclear weapons. Many countries house these weapons of mass destruction, which will explode once affected by the intensifying heat. Chemical poisons will scatter up into the air and the wind will propagate the toxins throughout the world. Numerous humans will be fatally affected by the poisons. The people who created these weapons did not consider the adverse effects that would follow. Perhaps *aggibhaya* was not even a speck on the horizon when people were building weapons with such destructive repercussions.

Humans are responsible, in part, for the problem of global warming in current times. But the primary cause of global warming is the natural peril of heat and fire. Just as humans are currently experiencing the intense heat, it will only escalate year after year. The environment will continue to change for the worse. Humans will continue to survive with difficulty. There will be no way to protect against natural disasters. Flashing back to fifty years in the past, it can be clearly seen that from then until now, the intensity of the heat has increased tremendously. It will continue to rise with each year such that people in the future will be severely impacted.

The peril of pollution will subsequently arise by way of water. Clean, usable water will be contaminated by poisons, chemicals, as well as dirty and rotting articles. These spoiled items derive from the chemical contamination from factories of weapons of mass destruction, which themselves experienced complications from prolonged flooding. Pollution by way of air involves the contaminated poisons from the smoke and dust in the air. Once they are inhaled, many people will become afflicted with disease and drop dead. Additionally, disease from trash and sewage, which are things that humans themselves have created, will be swept out by water to further rot, spoil, and become infectious pathogens.

These diseases will have an enormous impact on the surroundings that humans have exceedingly depended on. The effect on the human body will be aches, fevers, and a multitude of severe diseases. Humans have created scientific and chemical inventions to be used advantageously. But what they did not foresee was how these very concoctions would generate detrimental repercussions. Even land and water animals will be affected, as already evident in the present day. Humans have also been impacted, although unaware of it. This is what is called a slowly deteriorating death.

The natural peril of pollution has an effect on the human body. It also affects the human psyche, producing a sense of irritation stemming from the effects pollution. **As society is increasingly impacted by pollution from natural disasters, the attitudes people have towards one another are also essentially polluted.** We have reached the era of worldly changes. The term “worldly” in this sense has three particular denotations:

1. Something that is possessed by a spirit
2. Something that is not possessed by a spirit
3. The atmosphere

These three combined are called “worldly.” One of the three cannot be absent to be called worldly. Natural disasters will occur in the future because of nature’s own life expectancy. The Earth’s outer layers are deteriorating. This is why we have experienced natural disasters in current times and why they will persist in the future. Those who are born in the future will continue to be impacted by these natural disasters.

The End of the Scientific and Technological Age

In the present era there are many educated people who are highly knowledgeable in the sciences. This includes intelligence concerning the Internet, computers, and technology, as well as the ability to put a satellite in orbit as a communications device. Satellites are used to facilitate rapid communications for the Internet and other technology in daily operations. We have taken great advantage of these technological advances in our society. This is an era of prominent, educated people. There are some things which these people have not foreseen, and they consequently tend to view the world through rose-colored glasses. Plans to cope with imminent natural disasters of our future have not been formulated.

Following the destruction from the natural disasters, instead of living in peace and harmony, living conditions will be quite the opposite. The environment will deteriorate and transform as the toxic residue from the natural disasters permeates through everything. Humans will live in suffering and extreme difficulty. People will struggle to survive in an altered world surrounded by unavoidable perils of pollution. It will be every man for himself.

The government will automatically be rendered powerless, as they have also been adversely affected by the natural disasters. Important documents will be lost. Transactions of information via previous modes of communication will be unfeasible. Satellites themselves will encounter difficulties sending signals through the Internet and computers. Those with technological knowledge will

be essentially useless when technology shuts down. People will not be able to apply this knowledge no matter how advanced in technological expertise they are. This will mark the end of technology, and life will have to restart from square one.

People in this age are commendable for their ability to create technological resources to enhance daily life. Knowledge is tucked away in innovative devices as a proxy for the human memory. It is thus of concern that humans believe they are clever for placing this knowledge in the electronic memories of insecure devices. If satellites function correctly, the workday runs without kinks. Once satellites malfunction, problems arise instantly, making it very difficult to complete tasks, if at all. If the methods are not aligned with the results, they cannot be used with knowledge and individual ability. Completion of work is highly dependent on the incalculable knowledge we have stored in computers and the Internet. Once computers malfunction it will become impossible to extract the human knowledge and abilities which we have irrevocably stored in them. At that point, the cleverness will be perceived as quite the opposite.

Knowledge of the sciences, math, or other fields will not be able to be productively engaged. Even mathematical tasks of addition, subtraction, multiplication, or division by mode of paper and pen with our own personal knowledge and wisdom will be hopeless tasks. This will be attributed to how this information was previously facilitated by the use of calculators and other sources of technology. Similarly, phone numbers are all stored in cell phones and similar devices. When cell phones encounter satellite problems these phone numbers will be lost to us.

In the same vein, work in both the private and government sectors is reliant on technology, computers, the Internet, electronics, and satellites. Once natural disasters destroy these things beyond repair, the pending projects and work force will encounter a multitude of complications. How will humans survive in an era like this? Expansion and advancements for all types of businesses will seem to be permanently shut down. From then on, technology will be absent from any type of communication. The saying “the only one you can depend on is yourself” will lose its meaning and you will be rendered helpless. People will be oblivious as their individual knowledge, abilities, and intelligence become obsolete. This will pose enormous effects on the work environment and administration of government.

In this era, humans have enriched our lives through the creation of many professions. Humans have crafted these occupations out of technological advancements that facilitate convenience for individuals as well as for society. People are able to quickly accomplish tasks in any field or profession. This includes designing satellites that communicate through the use of signals, as well as creating cars, boats, and airplanes as vehicles that increase convenience in traveling. Desire to travel to and from a destination can be instantly gratified. These modes of transportation will continue to be suitable up until the advent of the catastrophic natural disasters. Once the perils become reality, these modes of convenience will become futile.

It will not be a question of whether humans possess knowledge sufficient to sustain and repair these creations. The natural disasters will be the ultimate deciding factor for humans. The

technology humans have created will only be relevant in particular eras of existence. If you have researched and studied how the world exists, it will be evident that advanced technology did not exist in other eras as it does in ours. **Thus, humans should not take for granted that these creations will be permanently sustainable. Everything in this world created through nature or through human innovations must change along with the impermanence of that particular era.**

Once the perils of wind, water, fire and other perils have obliterated the modes of convenience humans have created, the few remaining humans will exist in the form of the loose ends of society. They will subsist day by day without a thought to creating any advancement for society as a whole. Convenient means of transportation to and from each destination will be nonexistent, unlike what we have come to know. Communication through mail will be impossible and humans will have no way of knowing where and how their loved ones are. Thus each group of people will live in scattered isolation, not knowing how people are related or the whereabouts of their relatives.

People will be illiterate without formal establishments for education. Each makeshift tribe will make a living within its own structure. If history is needed as evidence, take a look at the history of each country. Why are the language structures of each country distinct? Each country cannot use its language to communicate with a different country because natural disasters have similarly separated these people in the past. Those who survived stuck together and with time, formed tribes, and eventually countries. This explains the discrepancies in language.

I have highlighted natural perils because historical evidence exists that explains the variations and similarities in language, alphabets, culture, and lifestyle. A long time after the passing of natural disasters in that era, humans were able to regroup. They developed a language system to facilitate communication and eventually matured into the countries we know today. Some countries are large, while others are small according to their human population. Each country has its own central language used for communication and is essentially a collection of numerous tribes. Each tribe has its own distinct language used to specifically communicate within itself, but it must also study the central language in order to communicate with others effectively. The smaller tribes may not be able to recall their tribal language because the central language has overshadowed it. Central languages of each country differ. Although the intended meaning may be identical, the verbal communication is different. The main language used throughout the world we live in is English.

Conclusion

The history of the Buddha which I have already explained concerns the lineage of the Buddha, natural disasters and the history of human life expectancy, both on the rise and decline. For those readers who are well-educated, are not well-educated, or who have not had any education on this particular history, you must all be doing some considerable thinking about whether any of this is credible. It is conceivable that you do not believe it at all.

Some might not believe in the coming of natural disasters. Some might believe in it somewhat but still think that it will not affect them because they will die before the disasters come around. Let us consider whether or not you believe in karma and reincarnation. When the mind is still filled with defilements and desire it will serve as the seed that sprouts in the form of new rebirth. Your mind, or state of consciousness, will return you to rebirth. Once reborn in this world, won't you still have to face these natural disasters? Not believing in good and bad karma or reincarnation is an individual viewpoint. But the natural truth is still the truth. It is not contingent on a thought or perspective.

In the past, human perception has varied. In the present or future, people will continue to differ in perception and thought. Discord in opinion is normal for humans. Take dissenting faiths and gods, for example. These variances result from the beliefs in each interpretation and dispensation of a god's teaching. People will act according to whichever religion they choose to believe in. They can choose to believe in any religion. People do not concern

themselves with the effects of karma and reincarnation, or where they will be reborn.

It is perfectly fine if you do not believe in what I have said. What is of the utmost importance is that you continue to commit good deeds in this lifetime. Good acts, speech, and perception that are the undisputable truth, all point to resulting positive repercussions for your mind, or state of consciousness. If you think in terms of autocracy for every occurrence you will end siding with yourself. This will cause problems for yourself as well as others in your social environment. You can ask for the materialization of unity, love, and cooperation but without curbing aggression, gossip, and defamatory speech, how can it ever take form? This is an example of autocracy in action. Unity in both small and large groups is impossible.

Knowledge is not contingent on a diploma, nor is credibility tied to the level of education completed. The diploma is merely a certification of completion for specific grade levels. Or it can serve to dictate who has vast or little knowledge in a particular field. **As for wrong or right, good or bad, these cannot be decided by a certificate of studies. In fact, it is one's perception that decides what is wrong, right, good, or bad.**

Regardless of the level of education completed, there is no way to eliminate incorrect perception. Even worse, it is this very knowledge that further exacerbates the mistaken perception. If one has correct perception, possession of little or significant knowledge will still allow one to be a benefit to oneself and others. Even someone who lacks formal education, but possesses

sympathy, selflessness, empathy, and love for others will witness the blossoming of unity and cooperation. When we improperly lay the foundations for the generation of unity and instead side with ourselves, the creation of love and unity is difficult. This is because we use our individual knowledge, schooling, and self-perception as grounds to demand balance and justice in society. So long as we continue to be biased, unity will never materialize.

Many categories of the Buddha's teachings are easily understood because they are rich with reason. I have expounded in brief three topics consisting of the Buddha's lineage, the history of human life expectancies, and natural disasters, all for your understanding. You should continue to observe the eight natural disasters and their patterns. From the past to the present, how have natural disasters come about? And from the present to the future, how will natural disasters transpire?

As for the natural disasters in Thailand, heed meteorologist reports and warnings. In the many countries which have already experienced natural disasters, these catastrophes will continue to worsen and affect humans more profoundly.

Humans do play a role in the cause of natural disasters. For example, the natural peril of starvation or nourishment derives from chemicals used in fertilization and food enhancement. Mostly, natural disasters are the consequence of their very basis. There will be physical and emotional repercussions. If we are physically affected by the natural disasters, we will subsequently experience emotional suffering. Humans are born amid natural disasters, anyway. **Thus the saying, everything takes form in the beginning, remains that way temporarily, and eventually**

dissolves. This is called continuous birth and death in the Three Realms.

Those who do not commit karma, or deeds, do not exist in this world. It is only a matter of who commits relatively greater or fewer measures of good or bad karma. The human world is the central location for the development of karma. Upon death, karma will be the guide to rebirth in another realm in this endless cycle. Once karma is used up, rebirth in the human realm will be warranted in order to create more karma. This is when you will meet natural disasters once again. This will always be the norm.

You must pay careful attention after reading this book. Use your all-encompassing wisdom to keep up with the ways of the world. Six thousand years in the future, natural disasters of catastrophic proportions will take place. The best mode of action is to avoid rebirth during that period. At the end of the era in which human life expectancy is ten years, there will be a change in human society. Natural disasters will cease in that period. The living environment will be pleasant and the life expectancy of humans will increment as was previously detailed. Consider a rebirth in that era, because those with virtue will be reborn during that time. Life will be pleasant and everything will fall into its proper place.

Whatever you choose to believe depends on your own karma. I have studied and observed natural disasters of our past, and there is a very high likelihood of their occurrence in the future. I am cautioning you so that you have a chance to prepare yourself. This way you will not have to wait for the natural disaster to be at your front door to become alert. There will not be enough time to get

ready. Other problems will ensue and in the face of all that is occurring, you will not be able to find a safe haven. Do not think that natural disasters are not relevant to your life. In many countries, natural disasters have occurred and have had profound negative effects on humans. We will also be affected by natural disasters in the future. It will be one or many of the eight natural disasters that will unavoidably affect us. How will we find a way to lessen their impact? For our survival, do not take natural disasters for granted but instead be heedful.

Global warming is a frequently discussed issue that is of concern to many people around the world. Glaciers in the North Pole will melt, increasing water levels, and as a result will flood communities near the shore. Buildings and homes will be destroyed and humans will die in large numbers. This is one reason we need to stay current with the news.

I have also listened to news reports of global warming and the melting North Pole glaciers. In 2007, I traveled to the United States of America and had the opportunity to see one of these melting glaciers. It took many hours by boat to arrive at the glacier in Alaska. Once there, I contemplated whether or not this glacier was really going to melt. A huge mass of snow as immense as several white mountains existed in the middle of the ocean, as a literal mountain of snow. Snow fall accumulated over thousands of years of freezing cold weather conditions. As the world heated up, the mountain of snow was destroyed with a loud resonance in the middle of the ocean. The blinding white glaciers float in that very location.

I have heard that, as an impact of heat glaciers will melt and cause the world to flood. Considering the situation at hand, I figure that it will not be as extreme as worldwide flooding. Instead, it will occur in certain locations. Glaciers will be under intense heat radiation and some of the resulting ice vapors will dry out from that heat. The melting glaciers will increase the ocean's water level, as opposed to causing worldwide flooding as commonly predicted. I have seen this with my own two eyes and have only related this to you for your consideration.

If in this situation, *watabhaya* (the peril of wind) causes severe and unpredictable changing winds while *udakabhaya* (the peril of water) generates heavy rainfall and flooding, then the melting glaciers, which have been severely impacted by intense heat, will elevate the water levels and transform into a natural disaster. If the rain and winds occur over a widespread area, there will be extreme adverse effects on humans.

Alaska was originally Russia's territory. The vast and mountainous land was inhabited by the Eskimos, who were fisherman. Alaska is a large island abundant in trees and mountains. Some mountains consist of green, pink, or red jade. There are also raw gold deposits, crude oil, and other raw minerals. Alaska is thus one location in the world comprised of many natural riches. It is three times the size of Thailand. The weather is both hot and cold, with four months of hot followed by eight months of cold. Vegetables cannot grow in abundance here and must be purchased and imported from the United States of America, Canada, and other countries. This is why the cost of living in Alaska is so high. The duration of the flight from Seattle to Alaska is three hours. The

Alaskan heritage is presented on airplanes adorned with images of Eskimos.

In the age of Alexander the Second, Russia encountered problems with development and sold its territory of Alaska to the United States of America. At the time of 1867, the US was governed by President Andrew Johnson. William H. Seward was an American in charge of foreign policy who coordinated the transaction between Russia and the US. The price of Alaska was 7.2 million US dollars. The weather in Alaska is extreme, whether it is hot or cold. Sunrise and sunset in Alaska is unique and unlike that of other places around the world. In the period from May to July, there is no darkness and electricity is not needed. From November to February, there is prevalent darkness and electricity is employed in the morning and night. The only indicator of time, day, or night is the clock showing "AM" or "PM." There was one day when a group of people took me to a mountain at 2 AM. The brightness was like that of a partially clouded sun. The headlights of the car we were in did not need to be illuminated. It took us two hours to reach the mountain, which was at a high altitude. We observed the sun rising, followed by the sun setting only two hours afterwards. The aurora is a reflection of the sun as it rises and sets. The person who accompanied me to this location said that this was the highest point of the northern hemisphere. I think this place would be of interest to others because of its magnificence.

In July 2007, I traveled to Fairbanks, Alaska where Laongdao and her family had opened a restaurant called Thai House Restaurant. This restaurant was packed with customers because of its

excellent cuisine. This was the first place I stayed in Alaska. There, I was met with many loyal followers who took the time to bring me sightseeing.

From there, I went to Anchorage and traveled to a snow capped mountain. In that time, a glacier was making its melting decent into the waters of the ocean. We boarded a large ship with three hundred people and traveled five hours. What we witnessed was one fraction of the impact of the melting glaciers. Another source was the larger glacier from the North Pole, which is widely predicted to melt and flood the world. These glaciers used to comprise a single gigantic mass of ice which was larger than a mountain when combined.

I wanted to see whether or not these glaciers were capable of melting and flooding the world. The Americans told me the ship we were in was too small to traverse the ocean, which was littered with the perils of cracked glaciers. The glaciers were melting and with the changing winds, it was too dangerous to get a closer look. It would take a total of sixteen hours to get closer to the North Pole and return. The video footage of the North Pole glaciers was profoundly daunting. After using reason to consider whether or not the worldwide flooding would actually occur, I have concluded that it will not take place as has been forecast. This is because the glaciers will be impacted by heat waves and separate from one another. One part will melt while the other part will vaporize. This is not capable of flooding the world over.

The first time I visited America was 1987. I researched the natural disasters of wind that transpired in the past, such as tornadoes. The number of tornadoes that occurred that year was not

significant, although its damage to the communities was. In the subsequent years that I visited the US, the tornadoes increased both in frequency and magnitude.

Many countries that were affected by natural wind disasters experienced maybe three to four tornadoes a year. Soon after, the frequency leapt to twenty to thirty per year. In some years, the occurrence was up to one hundred times per year. This is evidence of the world's changing conditions. Thus, I have explained to you the natural disasters that will arise in the future. I have purposely written this text more as a summary than a comprehensive study so that the reader may understand these concepts more easily. **These natural disasters will definitely arise in this world. Many nations have tried to construct modes of defense against the natural disasters of wind, flooding, and global warming. Reliance on science and technology to guard and protect against these perils is impossible. Natural disasters cannot be stopped by any means.**

I have described these natural perils to you in order to motivate you to take heed. Be aware and alert that you will unquestionably experience natural disasters in the future. We are born in era in which the world is changing and the Earth's crust is defective. **Natural disasters are not to blame. We must instead blame ourselves for being born in this period in time. We must accept all things that occur.** Because the world is as such, do not rely on science and technology one hundred percent. Science and technology are human creations used to facilitate ease for humans on a temporary basis. Once the world changes, we cannot further depend on these things as they will no longer have relevance.

Conclusion

I must apologize if something I have said is strikingly different from what you have previously learned. I hope you will not take this personally. I am someone with little schooling and can only hope that you will forgive me.

Appendix:

Buddha's 16 Prophecies

During Buddha's era, *King Pasenadi* experienced odd and perplexing omens through dreams. He was uncertain as to what was to transpire in the future and whether or not it would be auspicious. So, he related them to Buddha. There were sixteen in total:

Dream 1

King Pasenadi dreamt of four strong oxen storming in from four different directions. They seemed to be livid, as if they were going to angrily and forcefully smash into one another. Once the four oxen rushed in and were close in proximity, they retreated and withdrew far away from one another without colliding.

Buddha's Prophecy

In the far and distant future, natural disasters will occur. Namely, rain will not fall seasonally. Large clusters of clouds will float in from four directions and it will appear that heavy rainfall will drench the land. Once the four groups of looming clouds drift in towards each other, they will disperse and retreat in opposite directions. No rain will fall. Rice fields and various crops will be dry and desolate. Humans and animals will starve to death in large numbers. These events will occur in the far and distant future.

Dream 2

King Pasenadi dreamt of various types of trees that were not large enough to bear flowers and fruit. Yet, the juvenile trees' branches were overwhelmed and unable to support the immense weight of its fruits and flowers.

Buddha's Prophecy

In the far and distant future, young females, too young to have husbands, will want to marry and have a family. These pre-teens will be filled with lust and sexual desire. They will find sensual pleasures in the form of the body, sound, scent, flavor, and touch extremely pleasing. These girls will be so taken with their craving for love and lust that they will wed at an adolescent age. This will become customary and accepted by society. Some will be promiscuous and unashamed of their animal-like behavior. When pregnant, these young girls will seek out ways to kill the baby and, as a result, will cultivate horrendously bad karma that will take shape in the future. Some adolescent parents will still be cared for by their own parents. Those whose unconcerned parents are unable to support them will be thrown to the wind, abandoned and left to beg their own. These children will turn into truants, lacking parents, heritage, education, and a home to depend on. They will sleep wherever they are when night falls. Sometimes they will be hungry and other times they will be satiated. This miserable situation will be a sight to pity. These events will occur in the far and distant future. Those who will be born in that period will unquestionably face these circumstances.

Dream 3

King Pasenadi dreamt of a herd of oxen sucking milk from the nipples of their offspring.

Buddha's Prophecy

In the far and distant future, parents will live off of the sweat and toil of their children. They will rely on their offspring for money, food and other necessities. In those times, parents will have to be nice and please their children in order to remain in their good graces at all times. If they say agreeable things, the children will

share a portion of their earned wages. If the parents' speech is unflattering, they will not receive any distributions at all. These events will occur in the far and distant future.

Dream 4

King Pasenadi dreamt of a large crowd of people forcing small, young oxen to bear a tremendous weight on their shoulders in order to pull a cart. Once the oxen could not drag the cart any further, the people would whip and beat them.

Buddha's Prophecy

In the far and distant future, people will commonly let recent graduates assume the heavy administrative duties of the country. Even though they are knowledgeable, these young adults lack experience, capacity, comprehensive knowledge, and thoroughness in managing economic, social, and political problems. Consequently, errors will occur. These young graduates will be slow to adapt to events, and their lack of responsibility and balance will result in the country's loss. The development and prosperity of the country will be hampered and the young administrators will be criticized and condemned. These events will occur in the far and distant future.

Dream 5

King Pasenadi dreamt of a horse with one head and two mouths. It was eating grass with both mouths, but no matter how much it ate, it was never full or satiated.

Buddha's Prophecy

In the far and distant future, those whose duty it was to decide various cases will use cunning ways to take bribes from both

parties in a dispute. They will demand kickbacks for contemplating the case or lessening the punishment. If the parties do not gratify the requests, they will not receive assistance in any issues. The judges will ask for as much as they desire, less for arbitrary cases and more for serious cases. Only after the requests are gratified will the judge decide the case. These events will occur pervasively in the world, in the far and distant future.

Dream 6

King Pasenadi dreamt of a group of people carrying a golden tray of extraordinary value. The tray was placed so that a fox could urinate and defecate on it.

Buddha's Prophecy

In the far and distant future, foolish imbeciles will take dhamma, the teachings of the Buddha, to various cults where they will be adapted and used for the cult's own dispensation. The cult's teachings, filthy with desire and greed, will claim that the Buddha's teachings are a part of their own. People will misunderstand that the Buddha's teachings are well tuned to the cult's doctrine, and even consider them one and the same. These cults will not recognize the value of the Buddha's wisdom in any way. These people will emerge once the Buddha has reached final enlightenment. There will be many cults claiming to be religions.

Dream 7

King Pasenadi dreamt of a man sitting on a bench, weaving a tiger's hide into rope. A fox was waiting to devour the rope, and gobbled it up as it was woven.

Buddha's Prophecy

In the far and distant future, immoral and idiotic people will be promoted to dignified authoritative positions of high rank. They will rely on the power and virtues of the king and act in his name. Due to their foolishness and talkativeness royal secrets will be leaked to public. Once those with malicious intentions towards the king catch wind of it, they will spread the word and the royal family will lose the loyalty, respect, and faith of the people. These events will occur in the far and distant future. People with evil intentions towards the king will become moles.

Dream 8

King Pasenadi dreamt of small and large water pots situated in the same area. People fought to pour water into the large pots until they overflowed, while no one poured water into the smaller pots.

Buddha's Prophecy

In the far and distant future, people will make donations by selecting monks who are older, higher ranking, or hold authoritative positions. People will pay prolific attention to these monks and bestow unto them excessive and valuable food and gifts. Meanwhile, the lower-ranking monks and novices beside them will not receive any alms. They will only watch with hungry eyes, unfulfilled. These events will occur in the far and distant future.

Dream 9

King Pasenadi dreamt of a large pond with clear, clean, and cool water in the inner perimeter of the pond and muddy water in the center. Animals, both small and large, fought over the murky

water while the clear, clean, and cool water was completely undesired.

Buddha's Prophecy

In the far and distant future, people will possess tremendous greed and desire and will hunger for more wealth. Honest and pure occupations will be undesired because they cannot satiate this greed, as smaller paychecks equate to slower aggregation of riches. People will consequently seek to serve in parliament in order to have full and comprehensive control over management of the country's finances. These people will employ cunning and dishonest schemes involving the country's wealth and those with greater opportunities for corruption will selfishly and underhandedly seize them. They will be pleased so long as the prize is a hefty sum, and will lack reservations or guilt in regards to the dishonest means involved. This will be ubiquitous throughout the world, in every country, and will only worsen. Chaos will be rampant within each country's national assembly, as people will fight to hold positions that command greater compensation. Quarrels will break out within the dishonest over who will receive more, less, or nothing at all. These events will occur in the far and distant future.

Dream 10

King Pasenadi dreamt of a rice pot that simultaneously presented three distinct parts: one was fully cooked, another was half-cooked, and one was not cooked at all.

Buddha's Prophecy

In the far and distant future, the Earth's citizens will possess diverging beliefs. One group will believe that the Buddha is a refuge to be respected and that when my teachings are practiced

and applied to the fullest, it will be possible to be liberated from suffering. These people will believe in the existence of the path to *nibbāna*, heaven, and hell, and that there exist consequences for good and bad karma. They will trust that if one dies while still possessing defilements and greed, one will be reborn once again.

Due to the deterioration of Buddhism, another group of people will be undecided about the existence of the path to *nibbāna* during that era. They will possess qualms about whether or not Buddha's teachings are still perfect, and about the existence of monks in that era who had attained *nibbāna*. They will be full of doubt, hesitations, and uncertainty.

Yet another group will reject the existence of the path to *nibbāna*, heaven, and hell altogether. They will possess the conviction that repercussions do not exist for either good or bad deeds, and that there is no rebirth.

Towards the conclusion of Buddhism, more and more people will possess *micchā-ditṭhi*, incorrect paradigms of the truth.

Dream 11

King Pasenadi dreamt that a group of people made a disparate trade of expensive and valuable sandalwood for a single pot of fermented milk.

Buddha's Prophecy

In the far and distant future, a group of people will exchange the Buddha's teachings for currency. They will write manuals and sell them for a living. Dhamma, the teachings of the Buddha, will be adapted into performances and poems. People will preach priceless dhamma in exchange for wages or rewards much less comparable in value. These events will occur in the end of Buddhism, in the far and distant future.

Dream 12

King Pasenadi dreamt of a dry and hollow gourd sinking in the water, instead of floating as it normally would.

Buddha's Prophecy

In the far and distant future, both monks and laypeople who are honorable, well-educated, mindful, wise, comprehensively intelligent, sharp, and able will not be respected in society. These people will be constantly thwarted by foolish, sinful people. As laypeople, the honorable will not have a hand in managing and developing the country. Knowledgeable, proficient, honest people will be passed over for positions in the parliament, or if elected, will not be able to serve the country to their fullest competency. They will be pushed out by people with malicious intentions seeking personal gain. In the eyes of the wicked, the honorable people are enemies and are shielded from knowledge of any malevolent schemes. Consequently, moral people will not exist in that society.

Similarly, ordained individuals with hearts pure in the establishment of the monastic codes and who practice dhamma aligned with the path to *nibbāna* will not be paid any attention. No one will want to be in their presence or listen to their dhamma sermons. People will think that these moral, ordained individuals are old-fashioned and unrespectable. People will not find faith in these ordained individuals anywhere within their hearts, and they will consequently be unwilling to donate any fraction of their abundant possessions. Any donations made are half-heartedly and only in the name of tradition. Thus, these ordained individuals will survive with difficulty and no one will want to enter monkhood under these conditions. Eventually, honorable monks in the Buddhist tradition will gradually become extinct. These events will transpire in the far and distant future.

Dream 13

King Pasenadi dreamt of a large, solid rock, as large as a house, floating on the water's surface like an empty sailboat. Normally, a rock would sink beneath the water's surface, but this one floated.

Buddha's Prophecy

In the far and distant future, troublemakers, poorly behaved, immoral, flighty, dishonest, brown-nosing, corrupt, shameless people will be admired and given powerful roles in society. They will achieve tremendous fame and will consequently have power as well a large number of fans and followers. As laypeople, these individuals will be treated with celebrity status and immense deference. People will welcome and work hard to please them. These individuals will serve as the reflection of the country's status. Whether a nation is flourishing or deteriorating can be seen in the human reflections sitting in its national assembly. Each country's elected leader accurately represents the qualities and character of those who voted him into office.

The same will follow in the case of ordained individuals in religious or cult followings. The development or deterioration of society will be reflected in the monks, nuns, and their respective lay followers. Monks will not achieve fame solely on their own. Their celebrity will be established and bolstered through the work of their followers. Their supernatural, sacred, or magical status comes to exist as is advertised by their supporters. The followers will predict and self-confirm which ordained individuals have achieved holiness as an *ariya-puggala*, one who has achieved one of four levels of holiness on the path to *nibbāna*. In that era, the status of *arahant*, one who has attained final emancipation, will be established and delegated by lay followers. Each supporter and each faction will design and craft their leaders into *arahants*. The strict discipline of their leaders will be discussed and advertised to the greatest degree. This is the large, solid rock floating on the water's surface. The yellow

robes will only be a cover for a business operation. People will make a living off of the religious façade in the conclusion of Buddhism and others will lose faith in the religion. Those with slight faith in Buddhism will lose all faith due to the horrendous behavior of monks in that era. As for those with ample reason and good judgment, these people will seek out moral and just monks. These events will occur with certainty, in the far and distant future.

Dream 14

King Pasenadi dreamt of a tiny female frog chasing after a gigantic cobra. Once the frog caught up, it pounced on the snake and devoured it immediately.

Buddha's Prophecy

In the far and distant future, famous ordained individuals with artful speech techniques will have displayed their craft as cobras spread their hoods. They will hold significant roles in society and will garner the respect and admiration of others. They will lose themselves as they gain more riches, status, and accolades. They will lack the mindfulness, wisdom, and intelligence to care for themselves. Thus, they will lose control of their eyes, ears, noses, tongues, body, and mind and allow them to perceive the form, sound, scent, flavor, and delicate sensations. Consequently, the mind will be filled with pleasing feelings and lustful, sexual desires. As a result, the tiny female frog (women) will take advantage of the opportunity and craft a plan to tempt and surround the cobra with a multitude of tricky techniques. Honeyed, sugary-sweet words are poured into the cobra's mind until the snake faints and cannot breathe. Once the timing is right, the tiny female frog pounces on the cobra and devours it immediately.

Dream 15

King Pasenadi dreamt of a flock of golden swans surrounding a crow. Wherever the crow went, the golden swans followed.

Buddha's Prophecy

In the far and distant future, freshly ordained monks and novices with minds pure in dhamma and the precepts will surround immoral monks. They will respect and bolster these depraved monks as masters to be revered and paid homage to. As the crow is cunning in finding its meals, these corrupt monks will employ craftiness in seeking out wealth and respect. They will bestow upon the honest monks and novices a share of this wealth and respect. In return, the golden swans will believe in the importance of the crow. Towards the conclusion of Buddhism, in the distant future, this will be the condition of the society of the ordained. The number of immoral monks will increase and uneducated monks and novices will lack knowledge of the monastic code. They will not recognize right from wrong or what their true duties are. They will only ordain as is customary. These events will occur in the far and distant future.

Dream 16

King Pasenadi dreamt of a herd of goats chasing after, capturing, and crunchily devouring a tiger.

Buddha's Prophecy

In the far and distant future, people will be unsatisfied with monarchy rule. They will come together and protest in order to lessen the monarch's role and authority and move towards democracy. The monarch that does not accept this new governance will be overthrown in a revolution. If a king refuses the bidding of the people, the entire royal family will be wiped out. In nations in which the monarch willingly abides by the people's wishes and

relinquishes his crown and power, the people will respect and honor him as a living god. The king will be regarded as the beloved heart and soul of that country, respected and admired forever. These events will occur in the far and distant future.

Short Essay on Natural Disasters

By Mae Yo and Neecha Thian-Ngern

First off, it must be said that “Natural Disasters” by *Venerable Ācariya Thoon Khippapañño* is already complete in and of itself. However, as some people have expressed skepticism about the topics in the text while many others have requested further information on how to prepare themselves for the future (*Ācariya Thoon* has already authored many books on this topic), this short essay merely elaborates on some of *Ācariya Thoon*’s statements and brings to light some details that support what he has already stated.

Ācariya Thoon asked that we translate *Natural Disasters* into English, emphasizing that he wanted us to include “The Buddha’s 16 Prophecies” in the appendix. From what we have seen, the sixteen prophecies have already occurred. Some prophecies are quite obvious, while others can be discovered with a little research. One of the sixteen prophecies is the occurrence of natural disasters, which *Ācariya Thoon* has listed first. It is impossible to determine which natural disaster is the precursor for or caused another, as all sixteen are closely interrelated.

In regards to natural disasters, some may be skeptical that they will occur as *Ācariya Thoon* has stated in his book. Or others may believe in the eventuality of the perils, but believe that they will occur in the distant future. However, looking back only on the past century, just at horrendous disasters that were prominent in the news, natural disasters have already ravaged our planet:

The natural disaster of fire (*aggibhaya*)

2006 Drought in Australia

Drought in Sichuan, China

2009 Victorian brushfires in Australia

2010 Wildfires in Southern California, USA

Summer heat waves in the northern hemisphere

The natural disaster of water (*udakabhaya*)

2004 Tsunami in Indian Ocean

2010 Floods in Pakistan

Tsunami in Sumatra, Indonesia

2011 Floods in Rio de Janeiro, Brazil

Tsunami in Japan

The natural disaster of wind (*watabhaya*)

2005 Hurricane Katrina, USA

2008 Blizzard in Afghanistan

Cyclone in Myanmar

2011 Cyclone in Australia

The natural disaster of land (*dhoranībhaya*)

2004 Earthquake in the Indian Ocean

2008 Earthquake in Sichuan, China

2010 Earthquake in Haiti

Earthquake in Chile

Earthquake in Japan

Mudslides in Brazil

Without exception, there are natural disasters specific to each continent, each country, and each region. As an example, we can see that as this is being written in the San Francisco Bay Area, California, USA, there are a host of natural disasters specific to this particular region. Earthquakes of various magnitudes occur here frequently throughout the year. We have experienced droughts, annual wildfires, and most recently a gas pipeline explosion. There has been heavy flooding, disastrous mudslides, and gas spills in the bay that have affected the economy and severely elevated the already high pollution levels. And this is only a small sample set. Upon turning on the news, you can see new disasters occurring somewhere in the world, every single day.

If you believe that you have not been directly impacted by natural disasters in your area, you cannot deny that you have at least been indirectly affected by those occurring elsewhere in the world. This is because economically and socially speaking the world we live in is flat. Economies are interrelated and heavily codependent on one another. Many countries rely on outsourcing and when a part of their production chain is disrupted from natural disasters, consumers are all affected. After the September 11 attack on New York, the way the whole world travels changed. Each time there is a natural disaster, our loved ones are hurt, killed, raped, starving, sick, or commit suicide. How much of this can we tolerate? Isn't it time to take action?

Some people contend that technology will be our savior. It is true that the technological world is progressing by leaps and bounds, and more and more advances have made parts of our lives increasingly convenient. In our lifetime, cathode ray televisions are no longer being sold. Bulky computer processing terminals have been replaced by all-in-one self-contained flat screen personal computers with only one power cord. Spiral cord telephones seem to only be found in second hand stores. Land line telephones were replaced by simple feature cell phones, which are now being replaced by smartphones. Nowadays, we combine the functions of paper address books, maps, alarm clocks,

dictionaries, flashlights, calendars, calculators, and much more into a single smartphone. But what will happen when there is no electricity or satellites fail? Will we know how to calculate anything? Who among us still knows how to build a fire? Even if we could remember a phone number to call for help, who could we call that still owns a land line telephone?

People have lost their jobs to technological automation and their independence and intelligence to technological conveniences. After inventors create the technology, the users who take advantage of it do not concern themselves with the design process. The majority of people in the world are users, not creators. We do not know how to recreate the conveniences that we take for granted. Not only that, but the paperless revolution has been sweeping through the USA, with more and more companies requiring their customers to go online for service or billing. Without electricity, we won't have any documents, any proof, or any paper trail. What's more, identity theft has evolved as a result of our storing sensitive information electronically. There is no fail safe security when it comes to being online, yet we continue to risk it. Shouldn't we stop relying so heavily on technology, and develop a backup plan?

The USA is a forerunner when it comes to technology, and many countries are leaving behind their traditional trade and developing themselves to catch up to rapidly growing technology. However, technology can become obsolete faster than it can grow. All our knowledge exists in electronic form or at least depends on technology. When electricity ceases to exist, what will people be knowledgeable about? Without satellites and electricity, what will there be for the USA to lead? What will the underdeveloped countries have left to follow? Their newly cultivated skills will no longer be relevant, while the skills they have forsaken for technology will be priceless, but obsolete.

So what should we do? As we undeniably are and will continue to be affected by natural disasters, we must figure out how to prepare ourselves for perilous times. There are two aspects to

preparing ourselves: long term and short term. In the long term, we must learn to rely on ourselves. We must depart from autocratic and democratic thinking and develop an understanding of *dhammādhigateyya* (undisputable truth). As the Buddha and *Ācariya Thoon* taught, right perception will lead to right thought which will lead to right action and speech. Through understanding ourselves and others, we can behave, speak, and think in a manner that is considered acceptable and fair to all parties involved. This training, which is detailed in *Ācariya Thoon's* many books and sermons, is considered long term because it requires time to develop and the results will remain with us for the long run. We will be able to deal with both current problems and problems that occur when we are faced with natural disasters. And according to the Buddha and *Ācariya Thoon*, if we practice well enough, we can earn entry to a heavenly abode where we can wait for calmer times. We may be able to choose to be reborn in the era of the *Buddha Metteyya*, or when the natural disasters have subsided.

The short term refers to the present life, to the present moment. In the short term, we must also learn how to rely on ourselves. When we look around us it is plain to see that we are affected by natural disasters. Although technology is quite evolved, it probably hasn't reached its peak. Our dependence on technology is heavy at this point, and will likely become more so during the peak of technological advances. While society and technology force us to learn new trends and adapt to current models of living, we must also force ourselves to learn methods of living that have become nearly obsolete. We must at least know how to procure the four requisites for living: shelter, medicine, food, and clothing. It is important to know how to build a fire and how to find appropriate materials to construct a sturdy shelter. We must learn how to identify which natural plants and herbs are poisonous or can be used for various ailments. It is also imperative that we know how to cook food without gas or electricity, how to make flour without technology, and how to find and grow edible food around us. We must learn to be able to find clean

potable water. As for clothes, we must know what materials can be used for clothing and we must know how to assemble them without machinery. It is also important that we pass on this information to future generations, so that this information doesn't disappear from the world. In this way, whether or not we are significantly affected by natural disasters, we will be able to live without much stress.

Thus, after reading *Ācariya Thoon's* "Natural Disasters" and "The Buddha's 16 Prophecies," it is important that we be honest with ourselves about how self-reliant we currently are. With natural disasters arising and prophecies taking shape, we must take action to protect ourselves and those we love. While we cannot prevent natural disasters from occurring or the prophecies from being realized, we can find ways to reduce our suffering.



Venerable Ācariya Thoon Khippapañño

(May 20, 1935 – Nov 11, 2008)

Venerable *Ācariya Thoon Khippapañño* (Phra Banyapisantaera) was born in 1935, and ordained as a monk in 1961. He was a pupil of renowned *Venerable Ācariya Khao Anālayo* of Wat Tam Klong Paen in the Nong Bua Lam Phu province of Thailand. In his early years, *Ācariya Thoon* set out to various forest destinations and practiced dhamma until he profoundly realized and understood according to the truth that Buddha had laid forth.

Venerable *Ācariya Thoon Khippapañño* dedicated his life to the proliferation of Buddha's original teachings. Having achieved ultimate emancipation as an *arahant* in 1969, *Ācariya Thoon* spent the remainder of his life teaching the truth (*dhamma*) to practitioners both in Thailand and abroad.

Ācariya Thoon's style of *dhamma* practice is distinctive in that he emphasized the ability for laypeople to effectively practice in everyday settings. He stressed the importance of developing a comprehensive understanding of the suffering, harmful consequences, and perils associated with each issue.

Wat Pa Ban Koh at Udon Thani (in the northeastern region of Thailand), the temple *Ācariya Thoon* founded in 1975, serves as a Buddhist landmark for generations of Buddhists to honor and venerate Buddha's teachings and His relics housed in the great pagoda.

The temples founded in *Ācariya Thoon's* name in the metropolitan cities San Francisco, New York, and Hong Kong, as well as the

countless dhamma retreat centers in America and throughout Thailand that train in *Ācariya Thoon's* style of cultivating wisdom (*paññā*) continue to grow exponentially, to this day.

Ācariya Thoon authored over twenty books, including his own autobiography, and produced various forms of media (mp3, VCD, DVD, etc.) so that *dhamma* practitioners from any walk of life could easily access *dhamma*. *Ācariya Thoon* also gave countless, memorable and life-changing sermons and blessed his followers with his infinite compassion, for which we will forever be indebted.

On November 11, 2008, *Venerable Ācariya Thoon* passed away at the age of seventy-three due to pneumonia and lung tumor complications. Unique to only the greatest *arahants*, *Venerable Ācariya Thoon's* relics formed the day of his cremation ceremony.

About the Translator

San Francisco native Neecha Thian-Ngern holds a Bachelors of Science in Electrical Engineering from UC San Diego and a Masters in Business Administration. Neecha has been a devout follower of Venerable *Ācariya Thoon Khippapañño* since the age of 16.

For many years, Neecha's mother was on an unfruitful quest to encounter a master to illuminate the path to cessation of suffering. Skeptical by nature, Neecha was never convinced nor moved by their many dhamma sermons that lacked rationality. Everything changed when Neecha's mother began following *Ācariya Thoon* in 1998. Through a single, brief encounter with *Ācariya Thoon* in the summer of 1999, Neecha was able to see that she must first catch the snake instead of attacking the person who threw it at her. She also came to realize the most crucial and indisputable truth – that she was the sole cause of all of her stress and suffering.

From that point on, armed with *Ācariya Thoon's* concentrated and insightful models of dhamma practice, she applied simple parallels from her daily surroundings to scrub away at her personal anguish and attachments. She extracted and confronted her feelings, and worked to realize and understand the truth behind them. Under the tutelage of Mae Yo, and through the constant application of rational internalized reflection, Neecha has been able to dramatically limit the frequency of her emotional volcanic eruptions as well as conflicts with friends, family, and coworkers.

Deeply grateful for *Ācariya Thoon's* unique and practical approach to dhamma practice, she is inspired to communicate his message to the English speaking public. Neecha has been entrusted with translating all of *Ācariya Thoon's* books. Neecha produces video content for KPY Productions and is one of the organizers and instructors at the annual KPY USA Retreats.

