

**THE BUDDHA'S
16 PROPHECIES**

The Buddha's 16 Prophecies

Original Thai text written by

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Translator's Preface

Over 2,500 years ago, *King Pasenadi* had sixteen perplexing visions. Concerned, he went to the Buddha to ask about them. The Buddha told *King Pasenadi* that he need not worry, for the disturbing omens were signs of events that would occur in the far and distant future. Thus, the Buddha foretold the sixteen prophecies. Since that time, they have been told, retold, and translated by many people with the meaning differing slightly with each new edition. *Ācariya Thoon Khippapañño's* rendition of the sixteen prophecies is conveyed in a manner that is clear and relevant.

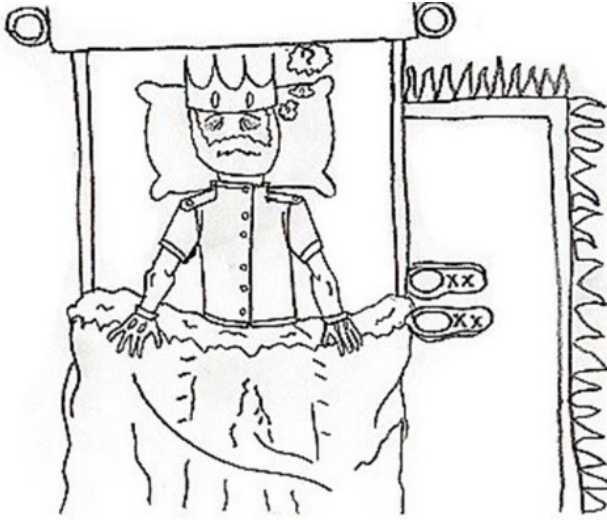
The reader will see that each and every prediction has already occurred to varying degrees. But do not be surprised. It is futile to try to resist what has already occurred or that which is inevitable. The truth is that there are both desirable and undesirable aspects of the world existing hand in hand. What we can do is learn that the world is changing and that these are characteristics of the world. For example, in the past, many parents did not allow their children to use cell phones. Only a few years later it has become a need for everyone, including children, to have a personal cell phone. Nowadays, many people do not allow their kids to play video games. Shouldn't we try to understand the world we live in and adjust accordingly, instead of trying to get the world to adapt to us?

I hope that these sixteen prophecies will provide the reader with a new understanding of the world that is aligned with the truth

of reality. Through this understanding we will be able to lead more practical lives, minimizing conflicts with others.

The Translators

Bangkok, Thailand



The 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:



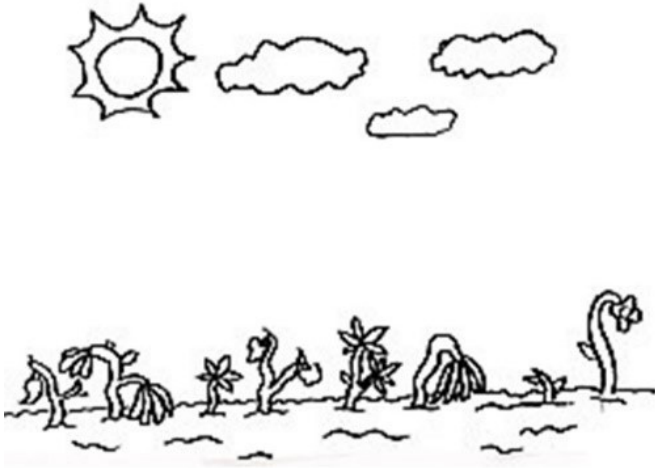
Dream 1

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 happen to be 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.

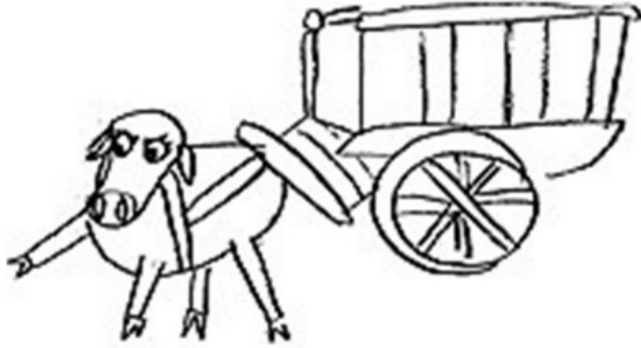


Dream 3

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 whipped 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.

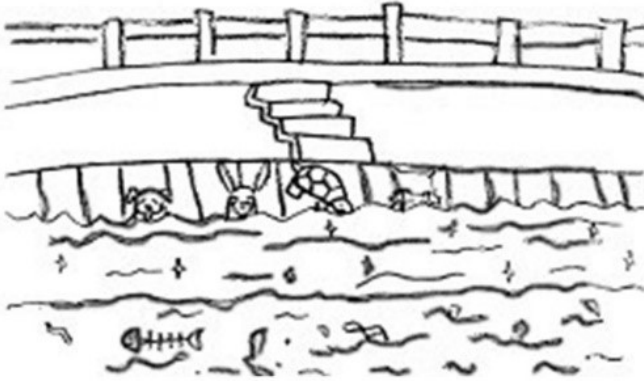


Dream 8

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.



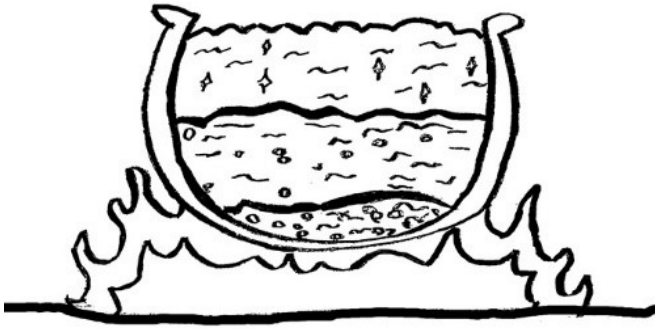
Dream 9

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 a slower accumulation 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 his 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-diṭṭhi*, incorrect perceptions of the truth.

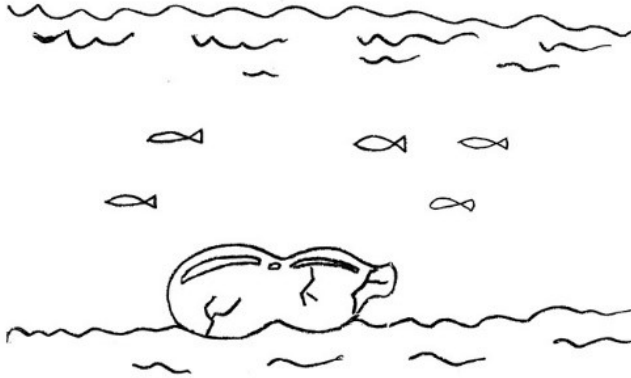


Dream 11

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, or *nibbāna*) 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.



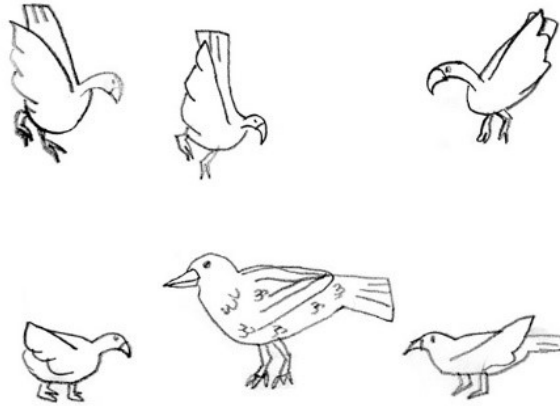
Dream 14

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.



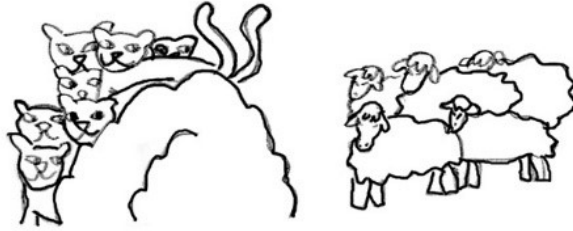
Dream 15

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.



Venerable Ācariya Thoon Khippapañño

(May 20, 1935 – Nov 11, 2008)

Venerable Ācariya Thoon Khippapañño 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 the Buddha had lain forth.

Venerable Ācariya Thoon Khippapañño's remarkable life achievements truly exemplify his dedication to sustaining Buddhism for posterity. In 1985, *Ācariya Thoon* built and established Wat Pa Ban Koh in Udon Thani as a site for practitioners to train in the Buddha's *dhamma*. *Ācariya Thoon* also built and supported many temples in Thailand, as well as abroad in the principal cities of Hong Kong, San Francisco, and New York. In 2001, he designed a majestic pagoda that was erected in just 15 months, due to the incredible faith of his followers both in Thailand and overseas. A grand museum at Wat Pa Ban Kon was built for *Ācariya Thoon* to live in, as well as to honor his remarkable life story and house his relics. For his priceless contributions to Buddhism, *Ācariya Thoon* received the royal distinction of Phra Banyapisantaera in 2005.

Not only was *Ācariya Thoon* exceptional in terms of wisdom, but he was also talented in a number of other ways. Herbal medicines sold at Wat Pa Ban Koh are produced from organically grown herbs according to *Ācariya Thoon's* original recipes. And in 2008,

Ācariya Thoon designed and hand-carved four large wooden Buddha statues, for a tribute to the four great milestones in the Buddha's history. He also organized leadership conventions for children in order to familiarize them with their Buddhist supports and to provide them with the wisdom to survive in our increasingly wayward world.

Venerable Ācariya Thoon Khippapañño used a variety of media to connect people to the Buddha's *dhamma*. He authored over 100 poems, wrote and produced didactic plays, and gave countless *dhamma* sermons around the globe. *Ācariya Thoon* also authored over twenty highly acclaimed books on *dhamma* practice, both in Thai and translated into English. For his eloquence in writing Buddhist books, *Ācariya Thoon* received the honorable *Saemadhammajakka* award in 1990. His most popular books include *The Cause of Suffering*, *Panna to Train the Mind*, *Sammaditthi*, and *Sappurisadhamma*. *Paradigm Shift* was *Ācariya Thoon's* penultimate book authored before his passing in November 2008, and the book he was most proud of because of its comprehensive nature.

Ācariya Thoon was famous for his unique, straightforward approach to *dhamma* practice that emphasized the need to identify the suffering, harmful consequences, and dangers inherent in all things, as well as the necessary cultivation of individual mindfulness, alert and focused concentration, and insight-wisdom. He successfully developed a distinctive and practical method for people to eliminate the suffering that emerged in their daily lives.

About the Autor

Venerable Ācariya Thoon Khippapañño entered final *nibbāna* on November 11, 2008 at Wat Pa Ban Koh in Udon Thani, Thailand. He was 73 years of age and had been ordained for 48 years.

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* since the age of 16.

For many years, Neecha's mother Saranya was on an unfruitful quest to encounter a master to illuminate the path to cessation of suffering. Skeptical by nature, Neecha never felt moved by any inconclusive sermons or the shaky logic inherent in many *dhamma* discussions. Through a single, brief, and pivotal encounter with *Ācariya Thoon*, she was able to see that she must first circumvent and catch the snake instead of focusing on the person who threw it at her. Neecha also came to realize the most crucial and undisputable truth - that she was the sole cause for 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.

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 and family. Deeply grateful for *Ācariya Thoon's* unique and viable approach to *dhamma* practice, she is inspired to communicate his message to the English speaking public.