

Jamyang Khyentse Chökyi Lodrö's Prophecy of Things to Come



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While researching the widespread historical presence of the use of inner spontaneous sound as a meditation support, as presented in this text, I came across a prediction made by Jamyang Khyentse Chökyi Lodro (1896–1959) (also known as Dzongsar Khyentse Chökyi Lodrö) that was notable for its inclusion of a specific practice — using inner spontaneous sound — that would enable anyone to overcome the tragedies and difficult events that are foretold in such predictions, and in fact, benefit even those that did not do the practice, helping them to also escape or mitigate any harm. The future events recorded in Rinpoche's prediction are believed to be arriving less than a decade from now, starting in the year 2026.



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Jamyang Khyentse Chokyi Lodro was referred to as the “heart of the Rimé movement of Tibetan Buddhism” during his life, and in fact he was recognized as the reincarnation of Jamyang Khyentse Wangpo, one of the founders of that movement. He was an authority on all Tibetan traditions and a holder of all lineages, and is widely regarded as the most outstanding Tibetan master of the twentieth century.

The Rimé movement is a movement involving the Sakya, Kagyu and Nyingma schools of Tibetan Buddhism. It is not a new school of Tibetan Buddhism, but is simply an approach allowing freedom of choice, which was reputedly always the majority practice within the history of Tibetan Buddhism. This movement was to counter the encroaching presence of the Gelug institutions (the tradition that the Dalai Lama heads up) which were pushing the other traditions into the corners of Tibet’s cultural life.

In his prediction entitled, “The Light That Makes Things Clear: A Prophecy of Things to Come,” (“*ma ‘ongs lung bstan gsal byed sgron me zhes bya ba bzhugs so*”) he exhorts the reader to practice and propagate the “Great Responsiveness Meditation,” although he fails to explain what that is.

However, it is clearly being pointed out in the text that it is the practice of Avalokitasvara, who is repeatedly addressed by the Buddha in the prediction as the “Greatly Responsive One.” Thus, there is a direct link between the practice that Buddha is speaking of and Avalokitasvara.

The natural question that comes to my mind is: is it the practice that *Avalokitasvara used*, or a practice that *uses Avalokitasvara*, *i.e.*, is the Buddha speaking of the practice that Avalokitasvara used to reach enlightenment, or is it one like those today that venerate the deity Avalokitasvara¹ while the meditators envision

themselves sharing in what he epitomizes in order to become like him.

It should be noted that “responsiveness” is often replaced with the word *compassion*, which is a synonym for it, although an inadequate one:

The final attribute of emptiness to be mentioned is a quality peculiar to the Buddhist analysis: responsiveness. It is the third and final denominator in the list of categories or aspects by which emptiness can be defined: essence, nature, responsiveness. It appears anomalous, an attribute

Note that there is an important difference in the practices that *invoke* Avalokitasvara as the embodiment of great compassion when one is trying to manifest compassion (metta practices and those specifically directed to Avalokitasvara), and the meditation technique

practiced *by* Avalokitasvara to become the perfect manifestation of *great responsiveness* — in other words: our practices invoking Avalokitasvara, as opposed to that bodhisattva’s personal practice leading to enlightenment and the perfection of great responsiveness (*Mahākaruṇā*). Avalokitasvara’s practice is described in the *Śūraṅgama Sūtra*, as noted earlier, and it uses the inner spontaneous sounds as its support.

There are many who will assert that the practice mentioned in this prediction is not Avalokitasvara’s meditation practice, but is one that uses the deity as a model for emulation, such as the Chenrezig practice used in the Nyingma tradition, with which Chokyi Lodro was primarily identified.

In answer to this, I point out that the stated result of the great responsiveness meditation in this prophecy is Mahākaruṇā — great responsiveness — and that can only come about when one’s

ego and self-centered focus are completely removed through the evolving process of enlightenment. For Avalokitasvara, Mahākaruṇā is not an idea, nor a “view” that he adopted, but rather, an emergent rather than a category. The third logical category is function, or manifest function, and the attribute found in its stead is responsiveness and its qualifier is all-pervasive. Viewed as a functional attribute of inner space, total presence, and light, the implication is that the dynamic, the intentionality, the purpose of being is compassion, which is a synonym of responsiveness and demonstrable as the responsive aspect of love. It is this compassion that is coextensive with space, the buddha-heart pervading all beings. Viewed as the potential form or manifestation of emptiness, the implication appears to be that every vibration of body, speech, and mind is a form of compassionate energy, nothing excluded. Consider the distinction between responsiveness and compassion. In Dzogchen, compassion is much more than the virtue of loving-kindness. Nor does the word compassion in the Dzogchen context denote its English etymological meaning, “suffering together” or “empathy,” although both these meanings may be inferred. Essentially, compassion indicates an open and receptive mind responding spontaneously to the exigencies of an ever-changing field of vibration to sustain the optimal awareness that serves self-and-others’ ultimate desire for liberation and well-being. The conventional meaning of compassion denotes the latter, active part of this definition, and, due to the accretions of Christian connotation in the West, response is limited to specifically virtuous activity. Responsiveness defines the origin and cause of selfless activity that can encompass all manner of response. On this nondual Dzogchen path, virtue is the effect, not the cause; the ultimate compassionate response is whatever action optimizes presence — loving-kindness is the automatic function of primal awareness.²

aspect of his being that comes to the fore as ignorant ideas and views are let go, while meditating upon inner spontaneous sounds.

There is nothing volitional about great responsiveness — it is not a practice of compassion at all, and no sadhana directed towards developing compassion will ever result in great responsiveness because of the *intention* that one must set firmly in one's mind to work towards the *ability to be* compassionate at all times — the intention that *you* set in *your* heart *to do something for others* assures a continuation of ego-centric concerns.

The harder we try with the conscious will to do something, the less we shall succeed. We cannot make ourselves understand; the most we can do is to foster a state of mind, in which understanding may come to us.³

A further piece of evidence to support these assertions can be found in the final event described in Jamyang Khyentse Chokyi Lodro's prediction:

This is not just the ordinary sky or space around us — how, in a Buddhist sense, would a sound in normal space be set off as “spiritual?”

Rather, it is the “space” in which the visions and sounds being natured display themselves and which we call our phenomenal experience, and as the Dowman quote above pointed out: “compassion... is coextensive with space.” Although I would correct that statement to point out that it is not just compassion, but *great responsiveness* that is coextensive with space.

Thus, one can infer from the prediction's final prognostication that this “sound with spiritual qualities” will become available to all, and the practice mentioned in the prediction should be understood to be the practice *used by* Avalokitasvara.

Great Responsiveness is Mahākaruṇā, not “metta,” and the objective of this effort is not to deliver another path to enlightenment, but to open the possibilities in the world today for the widespread manifestation of great responsiveness.

“Mahākaruṇā” is self-less loving responsiveness — not selfless in the sense of forsaking personal considerations while caring for some other, but self-less in the sense of a direct recognition that reality is a nondual whole and therefore there are truly no self concerns, as there is no “self” anywhere, and thus compassion becomes an open-ended responsiveness that spontaneously responds without intention and without limit.

*Then the Victorious One said to the Greatly Responsive One:
“During the year of the Mouse (2032), a sound with spiritual qualities will be heard coming out of the depths of space.*

When “self” and “other” are no longer distinguished, respect becomes effortless, concern is natural, and compassion flows spontaneously, thus *responsively*.

I find Jamyang Khyentse Chokyi Lodro’s prophecy to be a serendipitous affirmation of the effort that I have undertaken to share what I have benefited from all these years — whether or not the prophecy itself comes to fruition. Just the fact that Jamyang Khyentse Chokyi Lodro saw a similar solution to the troubles he spoke of, reinforces my own belief that the use of inner spontaneous sound, and its alchemical effect upon us leading to the spontaneous manifestation of choiceless, self-less, great responsiveness in our lives, is the best way for we humans to liberate ourselves from our continued unhappiness with the state of the human community, and its effect upon our home —

this *Earth*.

May all beings be comforted — no longer suffering in fear, resentment and anger.

And may each one of us become the perfect vehicle of great responsiveness in service to the liberation of all sentient beings.

ཨེམ་ཏཾ་ཡན་ལྷོ་ཡན་ལྷོ་།

Please note that I have verified that the original Tibetan text of this “*terma*” does indeed exist in the “sungbum” (collected

works) of Jamyang Khyentse Chökyi Lodrö in the Buddhist

Digital Resource Center (tbrc.org), and it was also listed in the Endangered Archives Programme at the British Library, but the link has since been broken.

The British Library did not itself have a copy, but rather, had a link to a collection of Buddhist texts that was held in a family-run library in China. Their documents had been scanned and made accessible to the Internet. The copy there, which I viewed online, was written on traditional Tibetan paper. The texts appeared to agree in both locations, although they were not exact copies.

However, I cannot attest to the veracity of the following translation myself. I did validate the mantra which is presented in

this text with a Tibetan translator with whom I have worked. The source of the specific text below is a site called the “Tibetan Buddhist Altar” which is the property of a Western (American) Tulku.⁴ But, as I said, the underlying document does exist, and is a document included in the collected works of Jamyang Khyentse Chökyi Lodrö.

That caution noted, an American translator of Tibetan Buddhist texts, Malcolm Smith, who is a long-term student of Chogyal Namkhai Norbu, a well-known teacher of Dzogchen practices, attested to the accuracy of the translation below on the Tibetan Buddhist Altar Facebook page,⁵ saying: “There is no problem with the translation, it is fine as it is.”

The translator of this text is Stephen B. Aldridge. (Ka-rma gSung-rab rgya-mtsho, March 18, 1948— March 1, 2018). Starting in 1986, Stephen traveled on pilgrimage or for retreat in Tibet, Amdo and Kham. He visited monasteries and private homes looking for Tibetan texts. He later focused on pilgrimage (lam-yig) literature and high-altitude retreat texts (ri-chos) as a subset of research on high-altitude running meditation (rlung-sgom) and ru-shan practices. His main teachers were Chime Rinpoche, Hiroshi Sonami, HH the 16th Karmapa, and Lama Pema Dorje. His published works include *Pilgrims’ Guide to Minyag Sacred Sites* and *The Incarnation from White Glacier Mountain*.

As with all prophecies, there is always a question of when the prophecy will come to pass, and although years are given in parenthesis in the translation below for the Tibetan Calendar *Drukchu kor* element-animal year names, these repeat every sixty years, so there is some possibility that the exact years are incorrect. However, since Jamyang Khyentse Chökyi Lodrö died in 1959, I feel comfortable with the dates shown.

For my purposes here, though, it is not the unfolding events that are of interest, but rather, the inclusion of the prescription of the “great responsiveness meditation” as an antidote for some of what will come to pass, along with the mention of a spiritual sound arising from space that will become evident. As I said in the Postscript of this text, “spiritual sound” is another name for inner spontaneous sound.

The Light That Makes Things Clear: A Prophecy of Things to Come⁶

“The singular work entitled *The Light That Makes Things Clear: A Prophecy of Things to Come*,⁷ was revealed by the late ‘Jambyangs mKhyen-brtse Chos-kyi bLo-gros (1896–1959), widely known and celebrated as the “Master of Masters.” It was first translated into English in 1988, by Karma gSungrab rGya-mtsho, with the admonition that it be freely reproduced. We (Tibetan Alter) have elected to publish this work as received, with only slight editorial revision, as the translator prepared his version with the assistance of the late Khyentse Rinpoche’s learned students, and other qualified commentators. Our revisions cover matters of English expression; not content, which is unchanged, and basic meaning is left intact.

“This work takes the form of a dialogue involving Shakyamuni Buddha, Ananda, Avalokitesvara, and Maitreya concerning events commencing 2026, and lasting through 2032.”

Homage to the Three Jewels. The Victorious One (Shakyamuni Buddha) once related this teaching applicable to a time when the evil period would arise. It is like a path because all sentient beings are connected to it.

When the Victorious One was sitting under the bodhi tree and thinking of all sentient beings of the world, he saw that at the end

of five hundred years, an evil age would begin. As to the deeds and thoughts of all these beings, those with great merit would come into contact with this teaching while those with little merit would not. The pain from conflicting emotions would be great indeed.

Because it seemed that humans living on the surface of the earth would be as if cut to pieces with swords due to this, the venerable Ananda pleaded with the Victorious One:

“Victorious One, because you consider things with great compassion, spare humankind this torment.”

And the Victorious One replied to the venerable Ananda:

“I have this to say about it. While I was residing in the great expanse of space, I was thinking of and gazing on the beings of the world. So, listen! There is a teaching useful during the time when the dark age arises. If one writes of it, propagates it, and practices the “Great Responsiveness Meditation” and recitation, impurities and obscurations will be quickly purified. If one sincerely makes offerings to this spiritual text with flowers and incense, all sentient beings will benefit. By propagating this text and writing about it, one will obtain a good existence throughout all of one’s lives.”

Then, near the base of a tree, there was a great lake. On its shores sat the Greatly Responsive One (Avalokitesvara) (in the form) he appears with and for others. While considering all beings in his responsiveness and compassion, he began to shed copious tears. Then the Victorious One said:

“Listen carefully, oh Greatly Responsive One! It is not necessary to shed tears, so heed my words well. During the month of the Tiger in the new year, I intend to go to many places. At that time during the evil age all sentient beings will be freed from the

ocean of existence's miseries. All evil conduct will be abandoned and I will lead sentient beings away from evil states (they have fallen into). At that time, this spiritual text will be well known. Because of this text and by making it known, all sickness will end. If written about by one person, it will benefit one city. If proclaimed by one city, it will benefit all states. The merit of humankind will be increased and secondary evil influences averted. One will be free of hellish torments, and it will be of benefit for both this life and the next one. This path is desirable for all sentient beings of the six classes. For example, it is like taking a boat across a river or the ocean. This is truly a most beneficial text until Maitreya arrives in the world of humans. By writing of this teaching and spreading it to other areas, in one lifetime, in one embodiment, one's merit will increase limitlessly. The bloody ocean of life as a (vicious) circle will dry up.

First, because of the ten impure practices, sentient beings will come under the power of conflicting emotions. Oh, pity on these sentient beings! After this, an area (valley) in the human realm will be (as if) filled with blood. Three, when it comes to reaping your own merits you will be powerless to do so. Four, human suffering will become very great. Five, people won't be able to perceive the "path." Six, cities will become filled with carnivorous animals. Seven, the residences of politicians will become deserted. Eight, individuals will be unable to cope with one another. Nine, hungry ghosts will be seen wandering about the cities.

Things will be like this as a result of ten impure practices. One will not compliment or praise another person; there will only be praise of oneself and putting down others. There will basically be four social groups: the politicians, the rich, common people, and the well-educated. If all of these peoples have confidence in this text and devotion toward it, a good time period will result.

“But,” the Victorious One said, “If people have an irrational trust in it, they will follow one another and fall straight into the most intolerable of hells. The earth and heavens will be filled with the cries of those who have not heard this teaching. A time of epidemics will result. But as soon as one hears this spiritual message and then writes it down and distributes it, these epidemics will be brought under control. All famine that might exist will be pacified and people will achieve a good existence.

Furthermore, there are seven miseries that humans might suffer. First there is the misery like that of a denizen in hell. Second, the misery of hunger and thirst for a hungry ghost. Third, the misery of disputes and warfare as an anti-god might experience. Fourth, the frustration resulting from having no leisure, and constant hunger and want. Fifth, the misery of having erroneous views. Sixth, the misery of having a long life like a god, and seventh, the misery in potential existence when in the after-death state. This text is of benefit for these (situations), for if one trusts in it, one will achieve success in all that one may strive for. All diseases will be destroyed, and there will be a return to good times. If one is to ask how these will come about [it is like this]:

Out of deep space, in the Fire-Male-Horse year (2026), a large meteor will strike down on the shores of a large body of water. This spiritual text will appear when the meteor cracks open. Having appeared, it is very important, when teaching this document, that there are no secret or hidden meanings. There is but one, no secondary meaning. It has been put together for the benefit of all sentient beings. May all the torments of existence end!

After 500 years will be a time when the teachings of the Spiritually Awakened One will be on the decline and monks’ ethics and general conduct will become corrupted. When evil thoughts will occupy the mind, and food supplies will be

contaminated. A time when the ten unwholesome deeds will be practiced and practitioners of advanced spiritual techniques will recite only evil mantras, and the five poisons will overwhelm one's perceptions. It will be a time when body and speech acts will be perverted; teaching of spiritual values will deteriorate. A time when feathers will grow on mountains (sic!), and a person will travel about in wooden and metal vehicles. All of one's actions will merely contribute to evil happenings, a time of fearfulness when evil will manifest most definitely. This text will reverse the contributory evil causes of this time. By so much as seeing it, writing of it, proclaiming it, there is no doubt that these evil times will end. It is sufficient to see what is true and what is not true. And to say what one knows to be the truth. In those people who say it is untrue, from the tops of their heads to the bottom of their feet, signs that they will be seized by sickness will appear."

After the Victorious One had spoken these words, Avalokitesvara, Maitreya, Ananda, gods, anti-gods, humans, and spirits who live on odors, all rejoiced and offered great praise of his words. The Victorious One touched his right hand, marked with certain signs and characteristics, to the earth, and (by this act) conquered the dark forces of spiritual death, along with their retinue. I experienced an unbelievable happiness and joy and decided to (always) engage myself with this discriminative appreciation that goes beyond itself, that tames (beings) by pacifying all sickness and evil. Then the Spiritually Awakened One, the Victorious One, after remaining in meditative enstasis, uttered this summary of his discourses, as part of the teachings (as a whole). Again, Ananda asked of the Victorious One:

"Victorious One, since you have delivered this teaching, turn around the obstacles and evil conditions within existence. In the

Earth-Male-Monkey year (2028) an epidemic will occur and its impact will be very profound. If all sentient beings do not think that this is true and have no confidence in this letter and are not able to propagate it, then the dark evil forces of spiritual death will be satisfied. If there is confidence and they do publish this, then great well-being will arise. Great benefit will come from this spiritual text. That's it! Great! That's for sure! May you always teach it! May most excellent good and wholesomeness arise! May capabilities and merits always increase! This has been taught by all of the Spiritually Awakened Ones. You yourself are energetic to this truth, of benefit to beings. At the end of a future time, the qualities of this will be beyond imagination. For the person who is confident in this, all desires will be fulfilled. Evil conditions and obstacles will be diverted. The person who is confident in the teachings of a spiritually awakened person should make offerings of flowers and incense.”

Then Maitreya looked back from the expanse of space. He saw blood coming from the eyes of humans so he went to the Victorious One and asked:

“Victorious One, I pray that you give a teaching of great sustaining power as to what is to come, gathering the meaning in (only) a few words.”

The Victorious One replied:

“Very well, Maitreya. Listen to what I say. I choose this for the benefit of all sentient beings as well as Brahma, Indra, and so on. I will convey my words and their meaning for the sake of beings. It is certainly very positive to be energetically devoted to this. In the autumn of the Fire-Female- Horse year (2026), and in the year of the Earth-Male-Monkey (2028), all of those evil persons who have no confidence in this teaching will die. But, if one

writes of it and propagates it, then one will live for a long time, without sickness, and merit will become very great. All the harmful forces of this evil time will quickly gather in the cities. They will run and hide themselves so that humans will not be able to see where they are. At that time, the power of this spiritual text will scatter those noxious demons and they will run away. So it is important to spread this text to all areas. One should not entertain any doubts and think that it is not true. The Spiritually Awakened One, incomparable teacher of gods and men, is the tamer of beings, sensitive to the world, gone into well-being, head of the spiritually aware 'family.'

“Those persons who do not have any confidence in this teaching will experience a great earthquake in the year of the Fire-Horse (2026). When the evil times come in the Fire-Female- Sheep year (2027), there will be death due to overcrowding. Some will die on the road; some from heart (disease). In the year of the Earth-Male-Monkey (2028), there will be terrible floods. In the summer, death will come from famine-induced epidemics. At that time, demons will be all over the place. If one writes of and propagates this text, there will be no harm from obstructions or demons.

“In the Earth-Female-Bird year (2029), there will be no harm. Nonetheless, it will be very important to guard one’s discipline and not eat red meat. In the Iron-Male-Dog year (2030), all cities and surrounding areas will be filled with carnivorous animals such as tigers, bears, wild dogs, wolves, and the like. At that time it will be very important to write of and propagate this text as a method for liberating humans. In the Iron-Female-Pig year (2031), all sentient beings will lose self- control, and will be like paper blown about in the wind, or as if carried off in a flood. Then, those who lack belief in this text will die.”

Then the Victorious One said to the Greatly Responsive One:

subdivisions as well. People will be defiled by quarrels and restlessness. This spiritual text will liberate one from these omens of the evil time merely if one has confidence in it, sees, writes about it, propagates it. Agitation will thereby be pacified. If one does this, limitless good will come about. May beings be free of all terror and fear! This spiritual work which has one, no secondary meaning, has been composed for the benefit of all sentient beings. This spiritual text will spread fully to all realms and all humans will be happy. May virtuous sentient beings be free of misery! If one is not energetic in making the text an object of sustained attention for five or six months, then a period of sickness and diseases will come. Some will die from fever; some from chills; some from stomach ailments; some from madness; some from skin diseases. Some from heart disease, others from liver disease. There is a remedy for these harms. When impermanence (begins to show its mark) in the body, if men and women tie this [mantra], which will protect them, to their bodies, this protecting mantra will free them from all plagues and the harms of demons, water spirits, and gods. [It is:] e-ma-ho pen-no pen-no so-ha!8

“It should be worn on the right side of the body for a man and on the left for a woman.

“If one does this, one will be freed from these diseases and plagues, and will have a good life. If one writes about, propagates and is confident in it, there is no doubt that one will be liberated from the bloody ocean of life’s miseries. Oh, pity for all humans, everywhere! May all torments that come with an untimely death be completely pacified. May there be good-times, as before! May one obtain limitless merit! For all those beings who have no confidence in the spiritual text, as before, there will be no chance for them to believe, and so diseases will spring up

everywhere in the cities. Even if there is nutritious food, one will not, at that time, be able to eat it.”

Then the Greatly Responsive One, the Noble Avalokitesvara, in order to produce compassion in the hearts of sentient beings, spoke this portion of the teaching:

“I pray, Victorious One, that you empower this text. I pray that you empower it with your consecration.”

Again, the Victorious One said:

“If one performs religious service to this text with devotion and confidence, then the whole evil time will stop. It would be beneficial for all disease and illness. May all humans who dwell on the surface of the earth obtain limitless merit. When they are liberated from all the unhappiness, epidemics, sickness, and unrest which are signs of the evil age, may they come to experience good times as before. On account of the positive nature in making a wish such as this, the qualities of the benefit if a person should do this, especially during the month of the Rabbit and of the Horse, is beyond imagining. If people come to write of and propagate this, they will come to possess a long life, free of illness, and will find happiness and well-being. Even if they write of one part of this, all noxious influences of the evil age will be pacified in their own time. What has occurred before will increase once again in the year of the Dragon. It will show itself, but will be unable to expand out into the realms of the world because of the evil time’s arising. After that, in the Fire-Male Horse year (2026), this text will increase.

This work is a technique for diverting the evil time. If one is not able to spread (its ideas) to all countries, ripening crops will be destroyed by three frosts, or hail. Secondly, the specter of famine will arise. And when disease with no apparent etiology occurs,

there will be much suffering and unhappiness. But, if one writes of and propagates this, there is no doubt that one will be liberated from all this misery. Until Lord Maitreya arrives in this world, this text is the refuge for sentient beings. If one is confident and devoted to it, all obstacles and obscurations will be cleansed, and one will be purified. May there be most excellent good! May the jewels of necessity and wishing come into being! May all countries have good fortune! May the whole earth be made pleasing! When unrest, sickness, famine in all countries is pacified, may there be a most excellent rain for the crops, and may one spontaneously obtain one's wishes! May the glorious wealth of nations increase widely. May the turning of the wheel of spiritual teachings be steadfast, always!"

After the Victorious One had spoken, all the gods, Avalokitesvara, Maitreya, Ananda, anti-gods, humans, and the world including those who live on scents, rejoiced and praised the speech very much.

Original scans of the Tibetan text of the Prophecy can be found online at the Buddhist Digital Resource Center⁹ in Volume 10 of Khyentse Lodro's sungbum, and also on the Digital Tibetan Buddhist Altar page¹⁰ associated with Tulku Urgyan Tenpa Rinpoche on Facebook. It was formerly hosted at the British Library¹¹ in its Endangered Archives Programme area, but seems to have been moved.

1 Avalokitasvara is known as *Chenrezig* in Tibet, *Guanyin* in China, and *Kannon* in Japan.

2 Excerpt From: "The Flight of the Garuda," by Keith Dowman, Wisdom Publications, 2003, pgs 37– 38

3 This is what Aldous Huxley referred to as "The Law of Reversed Effort."

4 A “tulku” is a reincarnated “custodian” of a lineage of teachings.

5 <https://www.facebook.com/138153849555599/photos/pcb.871621882875455/871616539542656/?type=3&theater>

6 By Jamyang Khyentse Chokyi Lodro, Translated by Karma Sungrab Gyatso (retrieved from: <http://tibetanaltar.blogspot.fr/2015/07/tibetan-prophecy-one-decade-left.html>)

7 The full title in Tibetan is: “ma ‘ongs lung bstan gsal byed sgron me zhes bya ba bzhugs so” Another variant of the title that was presented as being more accurate is: “Lamp That Clarifies the Future.”

8 The mantra means:

Emaho = How Marvelous! (it is an exclamation of wonder or amazement). *Phan-no* = may it be beneficial!

Phan-no = may it be beneficial!

Soha (svā-hā) = so be it (lit. “well said”).

In “Phan-no”, the section “phan” is short for “phan-pa” which means : benefit, help, service, welfare, etc., with adjectival meanings such as useful, and so on. The section “no” is a grammatical ending case, in which one repeats the last letter of the preceding word, adding the vowel “o” which is a mark of an ending case.

9 http://www.tbrc.org/#library_work_ViewByOutline-O1KG12986C2Oo836%7CW1KG12986 10 [https://www.facebook.com/permalink.php?](https://www.facebook.com/permalink.php?story_fbid=871621882875455&id=138153849555599)

[story_fbid=871621882875455&id=138153849555599](http://eap.bl.uk/database/overview_item.a4d?catId=239883;r=8526)

11 http://eap.bl.uk/database/overview_item.a4d?catId=239883;r=8526

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<https://medium.com/tranquillitys-secret/part-3-3-jamyang-khyentse-chökyi-lodrös-prophecy-of-things-to-come-c9e6e2c54f23>

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