

Taylor Reed - drawing from timeless prophecies of
East and West



THE LAST BELLS

A TEAR OF COMPASSION FOR ALL
LOST SOULS

 THE EPOCH
MEDIA®

THE LAST BELLS

A Tear of Compassion for All Lost Souls

*Written by **Taylor Reed**, based on ancient prophecies from East and West.*

Copyright © 2025 THE EPOCH MEDIA. All rights reserved. No reproduction allowed.

EDITOR'S FOREWORD

Are there sorrows of our time that can only be measured by the tears of the Divine? Amidst the world's upheavals, are there warnings not uttered in sound, but through a silent, sorrowful compassion?

It is from these haunting questions that the book

The Last Bells, by author Taylor Reed, was born. With the foundation of a journalist, the incisiveness of a sharp researcher, and the depth of a spiritual practitioner, Taylor Reed leads us on a unique journey: an inner investigation sparked by a sacred moment, when a believer witnesses the tear of the Holy Mother and asks, "Why must She weep?"

This is not a work of distant analysis, nor is it meant to offer firm assertions about what is to come. Instead, the author invites us on a journey of empathy: to find the cause of that tear through the "medical records" of modern society, to listen for its echo in the prophecies of East and West, and finally, to realize that every warning, every omen, originates from an infinite Compassion.

This journey, illuminated by the author's own perspective and insights, will guide us from the bewilderment of reason to the tranquility of faith. It does not aim to sow fear about the future, but to kindle hope in the choices of the present.

We believe that

The Last Bells is not just a book to be read, but an experience to be felt. It is the echo of a compassionate tear, and also the bell that awakens the conscience, awaiting the response from each of us.

Sincerely,

The Editors



PROLOGUE

(By Taylor Reed)

I never intended to write a book about prophecy.

With over twenty years in journalism, I had grown accustomed to seeking truth based on verifiable facts and logical connections. My world was one of "Who?", "What?", "When?", "Where?", and most importantly, "Why?"—all based on tangible evidence. As a journalist, my professional habits drove me to view events as objectively as possible. Therefore, I always started with what could be seen, heard, or touched—things that could be verified.

But then, an image arrived—and I understood that, with such an image, to truly comprehend it, we must expand our perspective beyond the surface of what can be grasped by sight and sound...

It was not a prophecy carved in stone, nor a magnificent vision in the night sky. It was simply a photograph sent via a phone, a quiet image yet more shattering than any

sensational story I had ever pursued. It was a picture of a white porcelain statue of the Virgin Mary. And from the corner of Her eye, a dark streak of a tear had run down Her cheek. In a world screaming in chaos, that silent tear became the loudest sound I had ever heard. It was a wordless question, an indescribable pain.

Why must She weep?

That question haunted me. It was no longer the question of a journalist seeking a story, but the cry of a child seeing their Mother in sorrow. It compelled me to use everything I had—the mind of a journalist, the caution of a researcher, and the restless heart of a believer—to begin a journey I never thought I would take: the journey to find the cause of a sacred tear.

This book, ladies and gentlemen, is the journal of that journey.

It will take us from searing observations of modern society to a systematic study of thousand-year-old prophecies from East and West, and ultimately, to a confrontation with our own conscience and the choices of our time.

This is not a dry academic work meant only to prove or disprove prophecy. Instead, it is my attempt to

understand the sorrows of the Divine in a world that has lost its way.

In the struggle to piece together seemingly disparate fragments, I realized that the principles of Truthfulness-Compassion-Forbearance, which I came to understand through my avid reading of the teachings of Falun Dafa, became the illuminating compass that brought greater clarity to this "journey" of mine.

I invite you, the reader, to join me in this exploration, not as outside observers, but as fellow travelers listening together. For I believe that tear did not fall for me alone. It fell for all of us. And the "bell" that it sounds is perhaps not to foretell a day of doom, but to awaken us, to call us to return, before it is too late.

Perhaps, within these pages, you too will hear the bell meant just for you.

* * *

CHAPTER 1: WHY MUST GOD WEEP?

I stood in the advantageous press area at a spectacular "Rock Concert" held in a football stadium...

To be honest, I shouldn't have been there.

John's email, from my superior at a newspaper where I freelanced, arrived late the previous afternoon. It was brief and left me no choice: "Taylor, there's a huge

concert at the city stadium tomorrow night. One of those loud rock bands that's blowing up. I need you there. Get me an 'explosive' take, the 'voice of a generation.' You know what to do."

And so, here I was.

The air was thick with human breath, the smell of burning plastic from lighting equipment, cigarette smoke, lingering marijuana, pungent perfume, and sweat heated by the radiating metal blocks from the stage floor. Laser lights sliced back and forth like swords, cutting through the sky thick with artificial smoke. The wind was no longer strong enough to blow away anything but the shouts.

The stadium was no longer a stadium. It was the gaping maw of a colossal creature, swallowing every drumbeat, every stomp, every frantic headbang. On the giant LED screen behind the stage, blasphemous symbols and jarring images flashed intermittently: fiery red eyes, skulls drawn with yin-yang symbols, war scenes edited like video games. No one looked closely. No one cared. Everyone just screamed and sank into their own worlds.

A girl with purple-dyed hair, wearing a mesh dress, was filming her friend with her phone. She adjusted filters while her friend feigned fainting, still muttering about calculating the video's cut angle. They weren't joking.

This was part of a ritual. "Posting while hyperventilating goes viral fastest," I heard her say in a very serious tone.

In another corner, two young men started arguing – the cause simply because one stood blocking the other's view. It didn't take long: a punch swung out, an energy drink can flew straight into a third person's face. No one intervened. People around immediately raised their phones, as if someone had signaled for action. A girl exclaimed:

"This scene is cool! I'm captioning it: 'Hell through the eyes of a survivor!'"

I wasn't filming. Wasn't taking photos. My voice recorder was still on in my jacket pocket. But I no longer paid attention. What I was witnessing... was no longer something that could be described in a news report.

On stage, the technical crew began to dim the floor lights. The sound gradually shifted from electronic drums to a long, deep resonant hum, like a gong echoing in a cave. A temporary pause. Then the lights flared.

The main band emerged.

The lead singer wore a long, ash-grey robe, covered in chains and metallic scales, walking barefoot on the damp floor. His hair was gelled straight up, dyed three colors like demonic scales, with red tattoos drawn along both temples down to his neck. He didn't greet, didn't introduce himself. He just raised the microphone... and let out a long, inarticulate scream.

The scream was grating, like metal scraping against stone, lasting almost thirty seconds.

The dance began – not dancing, but convulsive movements, bending, twisting spines, and howling to the rhythm of the flashing lights. The other band members beat drums with their bare hands, striking the taut skins forcefully as if in a summoning ritual. The screen behind displayed images of a city engulfed in flames, interspersed with flickering numbers, code lines, and gates opening into spirals.

The lyrics were unclear. Only words like "open the door," "liberate," "destroy," "blood" – repeated, like a hypnosis.

I looked around. The crowd began to sway. They were no longer spectators. They were part of the stage. Arms raised, bodies writhing in the flickering light, eyes rolled back, staring into space.

No one remembered who they were. No one cared who stood next to them.

I gripped the strap of the bag at my hip. A cold sensation rose from my gut like a quiet premonition. Not because I was faint-hearted. But because I knew — I was standing in an unnamed ritual.

I looked around.

People's faces under the flickering lights seemed to lose their human features. With each flash, different expressions flitted across them: wide eyes, gaping mouths, tongues lolling out, hands raised as if possessed. Anti-sacred symbols, evil eye drawings, strange glyphs appeared scattered on shirts, flags, and tattoos — so numerous it was impossible to tell what was fashion and what was intent.

I swallowed hard.

And suddenly remembered my daughter.

A few days ago, Lily asked me for some money. She said her classmates invited her to a "super hot" concert, tickets were half price if booked early. I was rushing a

deadline then, didn't ask much, just transferred the money as usual.

Now, amidst this thick, delirious chaos, a chilling sensation rose within me. Not because I saw her there. But because I wasn't sure if she was there or not.

She's only sixteen. What if she was standing in that crowd, if she was screaming, swaying, if she was listening to lyrics like "destroy everything – open the final gate"... what then?

I breathed slowly, looking up at the stage again.

The lead singer began a new segment. He didn't sing. He just chanted, intoning each word gruffly:

"Open the final gate. Abolish old memories. Kill the former self. Welcome the new fire."

With each line spoken, the crowd erupted in a roaring response. The stage lights immediately turned blood-red, shining diagonally from below, making his face look like someone being executed alive.

Two dancers behind began to crawl on their hands and knees across the damp concrete floor of the stage, hands

and heads bent down, then suddenly arched their necks back as if electrocuted. The scene was like a live sacrificial ritual. The air in the stadium thickened, heavy as if oxygen was being sucked out.

I took a step back.

My breath caught.

And I whispered:

"Lord, please look upon Your children. Please look upon my Lily, and her generation. I clearly see the emptiness that drifting away from You has left in their souls, and they are trying to fill it with these meaningless screams. Are You still watching?"

I didn't expect an answer.

I just wanted something — anything — to tell me I wasn't the only one who still felt this way.

And at that very moment, my phone vibrated.

A friend sent me a WhatsApp message.

Just a photo, a link to the original article, and a brief message:

"Taylor, check this photo out, is it credible?!"

A statue of the Virgin Mary. Sculpted from white porcelain. Placed in a small chapel, clearly illuminated by electric light.

And from the statue's right eye...

A dark red streak flowed down...

At that moment, I had the feeling that the photo hadn't come to me by chance.

I stared at the photo. Forgetting the music, forgetting the crowd. In that moment, I felt as if the entire world around me... fell silent.

No one called. No one prompted. But I knew I couldn't stay here another minute.

I was still staring at the photo on my phone when the rain poured down.

Without warning. No wind. No thunder. Just a sudden deluge of heavy raindrops drumming onto the stadium roof, cascading over the stands as if someone had torn open a water-filled sky.

The sea of people initially looked up — paused for a few stunned seconds — then erupted as if shedding their last layer of restraint. They screamed louder, danced more wildly, slammed their hands onto the soaking wet concrete floor. The rain was like a collective quench amidst the scorching heat of over 35 degrees Celsius that had been suppressed since the start of the show. Every inch of drenched skin seemed to revive. Shirts clung to bodies, hair fanned out like wild roots. No one ran. No one sought shelter.

Laser lights flashed continuously through the rain, creating the illusion of blades sweeping across the sky.

The lead singer spread his arms, head tilted back, letting the rain hit his face directly. He screamed into the microphone:

"We've been washed clean! This is the fire of rebirth! NO NEED FOR HEAVEN! NO NEED FOR GOD!"

The crowd howled in response as if hypnotized.

"NO NEED!"

"NO NEED!"

"NO NEED!"

I wasn't sure if the crowd consciously understood what the singer had just said, or if they simply echoed him out of sheer instinct!

I took a step back. My whole body was cold and wet. Partly from the rain. Partly from... something I couldn't name rising in my mind at that moment...

I clutched my phone tightly. Looked at the statue again.

Then I closed the phone. And turned away.

Without hesitation.

I left the stadium through the back service exit, where a few security guards were smoking under a rattling tin roof. No one asked where I was going. No one looked at me. Perhaps, amidst the rain and the music, I was just a nameless blur.

Reaching the main road, I hailed a taxi pulling in to pick up a passenger.

As I closed the door, I realized I was trembling slightly. The rain still poured ceaselessly. The music was gone, but the aftertaste still pulsed in my ears, like the echo of a fever.

I leaned my head against the window glass. Streetlights blurred in the rainwater. A feeling both empty and overflowing.

Before letting the taxi drive off, I pulled out my phone, my fingers still damp, to call my daughter, Lily. If by chance she was in the stadium, I wanted to pull her home with me.

The phone rang for a long time.

Then my daughter's voice came on, a little languid:

"I'm home. Watching a movie. What's up, Mom?"

I exhaled.

For so long... as if I had just surfaced from underwater.

"Nothing, I just wanted to hear your voice. Keep watching."

"Okay, then hurry home and rest, Mom."

I smiled, but didn't reply.

Just quietly hung up.

I leaned back in the seat. The rain still steadily poured outside the window. Streetlights piercing through the water formed tattered streaks of light.

I opened my phone again.

Typed into the search bar:

"Statue of Virgin Mary crying blood"

"Statue of Virgin Mary crying real or fake"

"Photoshop religious miracle hoax"

Google returned a series of results:

— "Crying statue phenomenon: from miracle to hoax" —
"Church has not confirmed, but belief continues to spread" — "Digital image experts analyze abnormal signs" — "Photoshop or miracle? Online community fiercely debates"

I scrolled through the headlines, but didn't click.

Not because I was afraid of being convinced, or because I already believed in the strange.

It was just... that gaze — the gaze of the statue — was still within me.

No article could replace it.

I got back to my apartment close to ten o'clock. The rain was still falling steadily on the roof, each heavy beat prolonged as if showing no signs of stopping. The hallway light filtered through the small window, enough to see that everything in the room was still intact — but I was not.

I put my bag down on the table, quickly changed out of my wet clothes, then slumped onto the edge of the bed.

It felt like I had just returned from a strange land. Not because that place was deceitful — but because it was too real, too raw, to the point where all familiar concepts within me became meaningless.

I opened my laptop to prepare to "submit my assignment" to the newsroom as usual.

The editor appeared, stark white.

I typed the first line:

THE ECHO OF FIRE: YOUTH FIND THEIR VOICE

I intended to continue writing as usual — smooth summaries, a few captions with nice photos, some quotes about "personal freedom" and "artistic creation."

I would grasp the surface, trim away the rough edges, and package it into an easy-to-swallow product for tomorrow's readers.

But then I stopped.

Not because of emotion.

But because of a gaze.

I reopened my phone.

The photo of the Virgin Mary statue was still there.

Silent. Without explanation. Without judgment.

Just a dark drop of blood flowing from the corner of her right eye, down her porcelain face.

Earlier, in the taxi home, I had quickly searched on my phone — sensational headlines, conflicting arguments, I had scrolled past them. I hadn't clicked on any articles.

But this time, I wanted to look deeper.

One more time. The right way.

I opened the browser. Typed the search query again:

"Statue of Virgin Mary crying blood real or fake"

I clicked on each link.

Some articles from Catholic sites — called it a miracle.

Some from skeptical forums — presented evidence of oxidation reactions and salt precipitation.

I read each section carefully.

Then scrolled down to the comments.

Beneath each article was a miniature world:

- Someone in tears, saying they had seen a similar phenomenon in a small chapel in Italy.

- Another scoffed: "Those PR guys are doing a great job. Photoshopped blood onto a statue and people believe it!"

- A doctor talked about the mechanism of pseudo-blood clots on porcelain material.

- A mother recounted that her daughter had asked: "If the Virgin Mary cries, then who is making Mother sad?"

I read it all.

Not to judge.

Just to hear all those echoes.

Then I sat back in front of the screen.

Returned to the editor.

I deleted the entire old opening.

No title. No preconceived angle.

Just typed one line:

WHY DOES THE STATUE WEEP?

Then I thought, "if the photo sent to me at that moment was not merely coincidental, then perhaps the Virgin Mary is crying while witnessing the madness at the concert? Or, more broadly, weeping because She has to witness eye-sore, vexing things happening across the continents?!"

I mused for a while, then deleted the previous title again, and wrote:

THE SICKNESS OF THE AGE.

The cursor blinked.

Like an unnamed waiting beat.

I didn't write more.

I closed my laptop. Turned off the light. Climbed into bed.

Just lay on my side, facing the darkness. In my mind still lingered distorted music, flashing lights, and the image of the statue — silent, yet deeper than any words.

I didn't think anymore.

Only a feeling – weariness and confusion, mixed with a faint sadness like ash after a fire.

I drifted into sleep in that state. Not to escape.

But to pause.

Tomorrow morning, I will wake up. And when I open my eyes, I know I will have to find out to the very end:

Why did the Virgin Mary statue cry?

And what was the true reason?

* * * * *

CHAPTER 2: THE SICKNESS OF THE AGE

The First Perspective: The Decay of the Creative Soul (Culture & Art)

I opened my laptop to complete an unfinished analysis.

In an old folder, my previous draft was titled: "When music is no longer art."

Right at the beginning, I had written:

"Art once was a torch illuminating the soul. Now, it is merely a convex mirror, reflecting illusions and guided instincts."

I still remember the feeling when I first typed these lines. It wasn't indignation. It was regret.

I opened YouTube, not waiting for the algorithm to suggest anything.

I actively typed the keyword: "Top trending music video 2020s" — as a way to check where today's visual culture stood.

The first MV that appeared was by a young band currently "taking the world by storm." But I didn't need to know who they were.

Just a few seconds after pressing play, the analytical system in my mind was already operating — like a professional mechanism that needed no name:

- The melody was programmed to stimulate nerves, creating feelings of euphoria and explosiveness after

each hook (an instant attention-grabbing technique in digital content).

- The choreography was synchronized, bland, jerky, dehumanized to the point of resembling a dance of demons.
- Lyrics were structured in 4-6 word cycles, repeated in an advertising pattern.
- Images flashed, scenes were jumpy, lights were cold, special effects were excessive.
- The singers and dance troupe had hair of various colors—blue, red, purple, yellow—covered in diverse tattoos, and costumes that looked exactly like cinematic demon outfits.

The people on screen were no longer artists. They were tools of demons...

There were no real expressions. No moments of silence. No narrative thread.

Everything was just encrypted code — designed to addict, not to inspire.

I used to ignore this phenomenon. Not because I didn't see it.

But because I thought I understood the mechanism behind it too well.

But this time, I had to confront it. Because it was no longer just a musical phenomenon — but a global psychological ecosystem, shaping the personalities and emotions of an entire generation.

I recalled my early days in college, more than twenty years ago.

Back then, I had never heard the term "K-Pop." But what was called "global music culture" had already begun to surge.

I vividly remember the Michael Jackson craze sweeping through the dorm like a flood.

My friends were obsessed with his every move, every spin, every gaze on stage. One friend told me:

"Don't you see? This is iconic. This is greatness."

I asked: "Greatness where? In the message, or the technique?"

She answered without thinking: "No need to understand. Just feel it."

That sentence etched itself into my mind like a silent blow.

I was born into a Christian family.

I grew up with church music, where every hymn was a prayer.

When I started to explore Eastern culture, I found another depth in ancient zither music, in quiet folk melodies echoing from the Asian countryside.

That music wasn't flashy. It wasn't sensational.

It wouldn't make you say "wow" in the first 5 seconds.

But if you listened quietly, it touched something very deep—like healing water for the inner self.

Compared to it, today's music is a paradox:

The more glamorous – the emptier.

The more tumultuous – the more voiceless.

The more it incites lust – the more it loses true emotion.

I don't deny that art should create more good things. But what's happening isn't development — it's an ever-increasing degenerate decay.

I flipped back to my notes in my notebook. A heavily underlined line:

"The most sophisticated decay is decay within a perfect facade."

Young idols are screaming about "self-liberation" on stage.

But they are precisely the most meticulously vetted products: from their height, voice, pronunciation, to even the emotions they are allowed to display on television.

I looked at the chorus line produced like packaged goods.

I recalled a concerto by Vivaldi (18th-century Italian Baroque composer), where every rise and fall of the rhythm felt like the heartbeat of the universe.

I compared. And I shuddered.

We have lost the ability to hear silence in art.

Music, once a means to connect with the divine — now merely a tool for entertainment.

No one writes music to enlighten others anymore. There's only music to "retain viewers for 15 seconds on a platform."

I typed the final lines:

"True music elevates humanity. Today's music paralyzes them.

And in that state, they will no longer have the will to think, to resist, or... to remember who they are."

I stopped typing. Stood up. Silently poured a glass of water.

Images from the MV still flickered wildly on the screen behind — as if signaling from a world I no longer belonged to.

I returned to my desk, opened my notebook. A line heavily underlined from the previous year:

"When art no longer transmits light, it becomes a dark shadow in the human mind."

Yet, a sad truth is that these modern bands, typically K-Pop groups from South Korea, are globally adored by young people. They win numerous prestigious music awards, and some groups are even invited to the United Nations headquarters for global recognition!

My memory shifted to another domain: painting.

In New York, I once stepped into a modern art gallery, where "masterpieces" valued at hundreds of millions of dollars were displayed.

A colossal canvas with a few smeared colors and strokes as if left by a child playing with crayons.

I stood silent. No emotion. No depth. Not a single tremor reached my soul.

And then I read the description:

"This work reflects the artist's internal instability amidst the collapse of modern order."

I gave a faint smile. Perhaps the description was more refined than the painting itself.

I was once moved by Raphael's "The School of Athens" – where philosophy, mathematics, and art converged in a divine geometric symphony.

I once stood for hours before a Tang dynasty Buddha statue, just to feel the serenity flowing from the benevolent gaze carved more than a thousand years ago.

Compared to that, what is called "peak art" today makes me... shudder.

I'm not speaking lightly. These are real numbers:

Willem de Kooning's "Interchanged" — a jumble of abstract swirls — sold for \$300 million.

"Woman III" by the same artist — a twisted face, distorted body — changed hands for \$137.5 million.

Mark Rothko's "No. 1 (Red and Blue)" — just two overlapping color blocks — priced at \$75.1 million.

Christopher Wool's "Riot" — simply the four letters RIOT printed in black on a white background — cost \$29.9 million.

If art is meant to inspire and purify the soul, these paintings are doing the opposite.

In fact, I once wrote in a blog post — and I still hold this view:

"When people look at a painting and find it beautiful, perhaps it's because their mental landscape aligns with the chaotic, twisted, and distorted state within the painting itself.

As for those who still retain the purity of their souls, they will feel dizzy, nauseous, even literally sick."

I sighed...

I also heard that in Thailand or somewhere, people train an elephant to randomly smear paint on a canvas, then call it "unique art" and auction it off.

And honestly, compared to some "master artists" today, that elephant's painting is even... more visually appealing!

I typed a bitter line into the draft:

"With the 'leapfrog' evolution of contemporary art, it's highly possible that in the not-too-distant future, a painting of... a pile of feces will be labeled 'anti-flat-earth thesis' and fetch a price of 1 billion USD."

Exaggerating? Not at all.

Just a few years ago, a "contemporary artist" taped a ripe banana to a wall with duct tape, named it "Comedian," and sold it for \$120,000.

The only thing I found amusing — was that people called it the "pinnacle of postmodern thought." And me? I called it the ultimate mockery of humanity's conscience by the demonic nature.

I sat in silence. Remembering an old saying from my father:

"When art falls into the hands of those without morals, it will no longer be art — but a tool for legally corrupting the soul."

I switched to cinema — a form of "synthetic art" once considered the pinnacle.

But increasingly, films are driven by algorithms rather than by virtue.

Blockbuster movies relentlessly cram in meaningless action scenes, dazzling special effects, absurd violence, and gratuitous sexuality... as if audiences are no longer capable of thought.

I've read hundreds of comments like:

"No plot needed, just beautiful explosions."

"Plot holes galore, but the male lead's visuals and abs save the entire film."

"Don't demand depth — people watch to escape, not for philosophy."

So art has stripped itself bare, transforming from a bridge to spirituality into... an addictive entertainment tool.

I remembered "Joy to the World" — the familiar Christmas carol, written by Isaac Watts.

Not grand. No sound filters. Just simple lyrics sung from the mouths of people who believed in goodness.

When that music resounded in the night, I felt: my soul being uplifted.

But today, in the movie theater, I only feel overwhelmed, tired, and empty.

I returned to the screen, typing the final lines:

"The most sophisticated decay of art is when it no longer directs people towards light, but drags them into darkness in the name of 'creativity.'

And in that vortex of chaos, the human soul is eroded — little by little — without even knowing it."

I closed my laptop. Sat still in my office.

In my heart, an old question lingered — one that never ceased to ache:

"What have we exchanged... to call this creative freedom?"

* * *

The Second Perspective: The Compromise of Intellect and the Decline of Wisdom (Media & Social Networks)

I reopened an old news report on my computer — an article I had worked on about a year ago.

The original title was: "Inside a School Full of Shadows."

But the title after being edited and publicly published was:

"Teacher beats student to hospitalization: Who is in charge?"

I still remember the feeling back then. Anger. Confusion.

My investigative article had delved into the school's mechanism of silence, systemic cover-ups, and how victims were marginalized. But that entire section — over 2,000 words — had been edited out. They kept a few shocking details, added some public outrage, and pushed it to the front page.

I wasn't the only one.

I used to admire many veteran journalists — those who reported from war zones, who uncovered hidden cases. But year after year, I witnessed them change.

Not because they lost their ideals, but because ideals no longer paid the bills.

Journalism, once called the "fourth estate," now stands behind even social media algorithms and mob sentiment.

In the past, to become a journalist, one needed ethics, courage, and extensive social knowledge.

Today, a writer might only need to know how to catch TikTok trends and craft "artistic" clickbait headlines on Facebook.

I looked at myself.

I once told some of my interns:

"Journalism is about protecting the truth."

But I myself had to write to order: "Increase female readership, 18–25 years old, add emotional and controversial elements."

Once, the editor-in-chief suggested a headline to me: "Singer X's ex-lover unexpectedly speaks out about that breakup year."

I asked: "What does that have to do with education?"

They replied curtly: "Who reads political news? Add this line to get views first, content later."

I opened my phone. Swiped the screen.

TikTok. YouTube Shorts. Instagram Reels.

Each platform is like an endless conveyor belt of short videos — 15 seconds, 30 seconds, 60 seconds — where everything is designed to grab attention.

A neurologist once said at a conference I attended:

"The structure of short-form content stimulates the mind like a mild addiction — but prolonged over many years, it can rewire the human brain."

Explicit images are not the most dangerous.

What's more dangerous is the fragmentation of attention.

People can no longer read a 1000-word article.

Cannot follow an argument that extends beyond three paragraphs.

In fact, today's articles have to "break sentences" after every line, because otherwise... "users will scroll past."

I scribbled a line in my notebook:

"Truth takes ten minutes to understand.

A lie takes only five seconds to infuriate.

In today's media world — which will win?"

I once thought: if there was anywhere that could keep the flame of independent thought alive, it would be social media, where individuals had the most agency and freedom of speech...

But then, one morning, millions of people around the world woke up to something unusual: the social media accounts of the sitting President of the United States had been blocked.

Not just one, but all of them: Twitter, Facebook, Instagram, YouTube... almost simultaneously silenced the man holding the most powerful position on the planet.

Regardless of whether you loved or hated him, it was a cold, hard fact: an individual could be completely erased from public space with just a few clicks by anonymous "councils."

And if that could happen to a president, it could happen to anyone.

But what made me shudder wasn't the fact that he was "banned."

It was that it was considered normal.

Social media is now monitored and controlled by governments, not just in totalitarian states, but also in Western countries.

And social media has now become a chaotic mess dominated by cheap "entertainment" content...

That so-called "open space" is, in reality, a series of echo chambers, where each person only sees what they already believe and hears what they want to hear.

It's ironic:

We have over 4 billion people connected globally, yet we increasingly lack the ability to truly converse.

We have an unprecedented store of knowledge, yet we are losing the capacity for independent thought.

People no longer read books.

They watch "1-minute book summaries."

They don't listen to an entire debate.

They just pick out a quote from the middle, add background music, and create a sensational headline.

Once I asked a recent college graduate:

"Do you like to read?"

She replied:

"I like listening to 5-minute podcasts every morning. Anything longer and I feel lazy."

A "lazy-reading" society is not necessarily an ignorant society.

But a society that shies away from critical thinking, fears debate, and prefers to be led by emotion rather than reason, is certainly moving backward in intellectual evolution.

I typed the final line again:

"Once truth takes 10 minutes to understand, and a lie takes only 5 seconds to infuriate — it's not the lie that will win, but rather... intelligence will self-extinguish."

I turned off the screen. And asked myself:

"If I submitted this draft today, would it be rejected... for lacking 'market appeal'?"

* * *

The Third Perspective: The Chaos of Foundations (Morality & Society)

That night, I read a news report:

A group of junior high students at a secondary school locked their classroom door, threw slippers at their music teacher, then recorded a video and posted it on social media with a defiant caption: "Teacher sings badly, so she deserves it."

The incident went viral like a virus. No one condemned it; people only created memes and remixed it with music.

I sat in silence. Not for the teacher. But for this society — where moral chaos is no longer recognized as wrong.

I remembered a line written in an old catechism book:

"The family is the first foundation God gave to humanity to learn how to be human."

But today, what was once a foundation is now considered an obstacle.

People no longer believe that a child needs both a father and a mother.

Instead, they promote "modern family" models, where gender, roles, and obligations are all optional like phone apps.

I am not writing this to attack anyone.

I am merely observing a reality:

When every concept can be redefined, there is nothing left to serve as a standard.

I once witnessed a student talk back to their parents, saying:

"I don't need to listen to you. People on TikTok teach differently!"

At a seminar, a teacher recounted:

"My 7th-grade student confided in me that they only dared to speak truthfully to... YouTube Shorts. Because their parents were 'old-fashioned,' and their friends were 'judgmental.'"

TikTok, YouTube, Facebook... have now become the spiritual parents, virtual teachers, and simulated confidants of a generation.

Meanwhile, real relationships — between children and parents, students and teachers — have become strained, distant, even antagonistic.

When morality is detached from the structure of family and school, where do children learn how to be human?

Social ills have long ceased to be a "distant" problem.

— From school drug abuse to underage prostitution. —
From financial fraud to rampant pornography.

I'm not saying these things only exist in modern times.

But there's one key difference:

In the past, they were called vices.

Today, they are disguised as "diverse lifestyles" or "sexual liberation."

I once read an internal survey:

In Japan and the U.S., over 80% of children had been exposed to pornography before the age of 12.

Some even couldn't imagine the concept of "love" without accompanying explicit and violent imagery.

Online, there are sites that publicly share pornographic comics — and no one gets arrested.

In addition, fraud and theft — both offline and online — are increasing exponentially.

People steal because they are poor, and sometimes they steal because... they want to be famous.

The more shocking, the more shares.

The more brazen, the more attention.

Society has turned wrong into a tool for survival.

Perhaps what troubles me most is a wave being called by a euphemism:

"Gender freedom."

In reality, more and more countries are legalizing same-sex marriage (male with male, female with female), even recognizing non-binary identities.

Things once considered abnormal — are now labeled "modern human rights."

I'm not against anyone. I just wonder:

If a child is born and no longer knows if they are a boy or a girl, how will they learn how to be human?

If gender is just a "feeling" — then what is permanent?

I believe that:

Heaven's principles do not change.

Gender is not an opinion.

Morality cannot be rewritten by the majority.

Things contrary to nature, contrary to conscience, contrary to traditional culture — even if written into law — can never become a healthy foundation for society.

I concluded with a line in my journal:

"We cannot cure a body if both the doctor and the patient call its condition... normal."

* * *

The Fourth Perspective: The Hollowing of Power and Trust (Politics & Religion)

POWER: A GHOST BEHIND THE VEIL OF DEMOCRACY

One evening, I sat in my office, flipping through news channels. A live debate between two presidential candidates was airing. They attacked each other relentlessly.

— "You once cut education budgets so much that thousands of teachers lost their jobs!"

— "What about you? You raised corporate taxes, causing the economy to falter!"

No one mentioned actual policies. No one offered a clear solution. I quietly jotted down a few familiar slogans:

"For justice," "Rebuilding trust," "Systemic innovation"...

But they were all hollow. No one dared to define what "justice" was, or how the "system" needed to be innovated.

I've been a political and social journalist for over 20 years. I used to believe that power could create positive change. But the more I interacted, the more I realized:

Modern politics is not the art of governing a nation, but the art of maintaining image and power.

In Western democracies, power is stretched between three dominant influences:

— Mass media, playing the role of shaping public opinion. — Economic corporations, with behind-the-scenes interests. — And the tastes of the electorate, which are increasingly shallow and easy to manipulate.

A politician who doesn't cooperate with the media will be slandered. If they don't meet corporate interests, funding will be withdrawn. If they don't cater to public taste, they will be discarded in the next election.

They no longer have time to think about long-term values, because power only lasts for a term.

I once asked a friend who worked as an election consultant:

— "Why don't you propose policies on educational moral reform?"

He smirked:

— "That doesn't sell votes. But a clip of a candidate shaking a baby's hand does."

In one-party states, however, the problem lies elsewhere:

The government does not represent the people, but rather the ruling party itself.

There, power is concentrated at a single apex. Every policy boils down to one goal: protecting the Party,

maintaining stability for the system. The people are not subjects to be served, but objects to be controlled.

And because there's no need for elections or campaigns, decisions become arbitrary and inhumane. When there's no free press to scrutinize, no opposition to challenge, no true public will — then power becomes absolute, and absolutely corrupt.

I concluded in my notebook:

"Whether democratic or totalitarian, if power is not based on morality — it is merely a game of shadows.

The people, whether they vote or not, are then just pawns in a predetermined game."

* * *

RELIGION: THE BELLS NO LONGER ECHO

One afternoon, I passed an old church in the city center.

The bells rang — steadily as always. But inside, only three elderly people were quietly counting rosary beads.

The long pews were empty. There was no light in their eyes, no whispered prayers.

The bells rang, but no one listened with their heart anymore.

I once attended a wedding in a grand cathedral. Everything was spectacular: a choir, LED screens, a livestream on Facebook.

But when the pastor began reading from the Bible, no one listened. They were busy adjusting their cameras, busy pressing likes.

Faith, now, was just background decor for a party.

Many pagodas and churches now resemble event centers.

— Some collect offerings like selling tickets. — Some open stalls selling lucky charms, feng shui items, bottled holy water. — Some livestream ancestral worship ceremonies with hundreds of thousands of views.

Some individuals exploit the guise of "monk" or "pastor" to seek personal gain, defraud, and even abuse followers.

Worse still, in many parts of the world, religion is turned into a tool for war.

- In the name of holy war, people open fire on children.
- In the name of doctrine, people discriminate against and murder those of different genders or beliefs.
- In the name of "God's will," people attack entire cities.

No war is bloodier than one waged in the name of God.

I suddenly recalled a story from the Bible:

Jesus once entered the Temple in Jerusalem, angered that the sacred place had been turned into a marketplace.

He overturned the tables of money changers, drove out the merchants, and said:

"My Father's house is a house of prayer, but you have made it a den of robbers!"

(For general readers: This is a significant event in the New Testament, illustrating Jesus' purification of religious defilement, and is symbolic of the restoration of faith's divine dignity.)

I whispered inwardly:

"Lord, if Your house today has truly become a marketplace... please cleanse it one more time – as You once did."

And I understood:

When faith is no longer a compass, humanity will drift aimlessly in a chaotic sea.

A society may have no gold, no oil, but it cannot be without morality.

When power rots and faith is distorted – that is when the ship of civilization begins to sink.

I put down my pen. The computer screen was still lit, with a series of flashing notes and quotes.

Every topic I had just covered – music, art, social media, politics, religion – was like a disconnected piece of a puzzle. But now, they all suddenly connected.

As if every blood vessel was leading to a failing heart.

Though the forms differed, though the manifestations spanned various fields, I realized:

All these symptoms point to a single root cause – the disconnection from the Divine, and the rejection of universal moral standards.

We have abandoned the moral foundations once established by sages.

We mock scriptures, scoff at beliefs, and replace divine teachings with political slogans and ethical marketing campaigns.

We build skyscrapers, glittering financial centers, but the light within each human being grows dimmer.

We can livestream across the world in an instant, but cannot listen to our own conscience.

We have everything – but we lack peace.

I wrote down the last line in my notebook:

"We have built a civilization glorious in material wealth,

But its soul is dying.

This Tower of Babel is crumbling from its very foundation.

And perhaps...

the tears of God are for that."

I looked out the window. It was late. The city was still brightly lit, but inside me was a silence.

The diagnosis was complete. But a doctor, if they have a conscience, doesn't just diagnose the illness – they must also trace its root cause, both within and outside the patient's body.

Humans are like this.

So what about Heaven and Earth?

Is this planet, this universe, revealing its own vital signs?

Are there other symptoms, not created by humans, quietly reminding us:

We have gone astray?

* * * * *

CHAPTER 3: TEARS OF STONE, BLOOD OF RIVERS

I sat by my laptop, staring at the screen. The draft of "The Sickness of the Age" was complete. But my mind couldn't escape the image of the weeping Virgin Mary statue.

The dark red drop of blood from the white porcelain eye.

It was like an imprint, a wordless question. Was it just a coincidence? Or a sign?

I couldn't dismiss it. The urge grew stronger. As if a voice whispered within me, constantly questioning:

"Is the Mother's tear an isolated phenomenon?"

"Or is it just one of many other 'cries' echoing across the world?"

"And are they all pointing to a common pain, a common crime?"

I knew I couldn't return to normal life. Not now. I had to find out. A new investigation began, not for John's deadline, not for the newsroom, but because of my own obsession.

I started by systematizing. Focusing on the most tragic anomalies. The most symbolic signs.

I typed keywords. Searched. Delved into reports.

And I found...

* * *

Phase 1: Collecting Tragic Signs

FILE #1: THE TEARS OF THE DIVINE

A series of seemingly disconnected incidents, spanning continents, across decades. But they shared one characteristic: all were statues — symbols of faith, of sacredness — suddenly weeping.

Syracuse, Italy, 1953. A small plaster statue of the Virgin Mary in a young couple's home began to shed tears. News spread rapidly. Thousands flocked to see it. Some brought handkerchiefs, hoping to absorb a few drops of those tears. The press buzzed. Church officials intervened. They tested the tears — they were real. They examined the statue's structure — no pipes or technical holes. Finally, the Vatican confirmed: the phenomenon was "scientifically inexplicable."

Twenty years later, in Akita, Japan. A statue of the Virgin Mary in a small convent shed blood and tears more than a hundred times. A nun named Agnes Sasagawa said she heard messages from the Virgin Mary: if humanity did not repent, a terrible punishment would descend. The story was ignored by the Japanese press for

a long time, until the Vatican quietly verified and recognized it in 1988.

Then more recently — Thailand, Taiwan, Brazil, Canada. No longer rumors. There were videos, photos. Some were censored quickly. But traces remained on forums, on unofficial networks. A Guanyin Buddha statue shedding tears in a small temple in Kaohsiung. A wooden Jesus statue in São Paulo shedding bloody tears during an Easter service. A Virgin Mary statue in Toronto dripping whenever devotees knelt in prayer.

Where were the authorities in these incidents?

Usually silent. Or denying. Or quickly labeling it a "capillary phenomenon" or "unusual dampness."

Scientists were cautious. Some proposed technical hypotheses – porous plaster absorbing moisture, thermal expansion and contraction, or cracks channeling water... But on-site investigators — including believers and independent reporters — countered with practical checks: no water inside, no pipes, and the drops had biological characteristics like... real tears.

What about the people?

Wherever the phenomenon occurred, pilgrims gathered. Some mothers brought their children seeking healing.

Some knelt in the rain for hours. Some said they abandoned suicide attempts after seeing the statue.

Religious circles were divided. Some priests, monks, and nuns considered it a miracle, a warning from the Heavens. Others remained silent, fearing being called superstitious, fearing being "lumped in with the spiritual common folk."

I noted down each case. Each face. Each tear. But deep down, I knew I was collecting not data. But cries.

* * *

FILE #2: RIVERS TURNING RED

If tears symbolize divine pain, then rivers red as blood are perhaps a warning to all humanity.

I found dozens of cases since 2010 where rivers, canals, and even lakes unexpectedly turned dark red for a few hours or days — without prior warning, without clear sources of pollution, and most ended with a question mark.

In China, the Yangtze River — a living symbol of Eastern civilization — once turned blood-red in the section

flowing through Chongqing in 2012. Residents were bewildered. State media reassured them: due to unusually large amounts of silt. But no one explained why only a specific section, while the upstream and downstream remained clear.

In Beirut, Lebanon, the Beirut River suddenly turned blood-red in 2011. The government said it might be due to discharge from a slaughterhouse, but local residents refuted it: there was no slaughterhouse nearby. Many claimed it was "the blood of the earth," a divine warning.

In Indonesia, the Deli River in Medan turned bright red overnight in 2017. Videos spread rapidly on social media. The government blamed a factory but refused to name it. Independent media later discovered — no production facility had changed its process at that time.

Even in the U.S., a stretch of river in Texas once turned deep red in the summer of 2021. EPA officials said it could be red algae or mineral reactions — but when a group of citizens took samples for independent testing, the results showed no signs of algae, no heavy metals, no logical technical cause whatsoever.

With a different eye, I saw those rivers as damaged blood vessels. The Earth was bleeding, each red wound spreading as if signaling an unconfessed sin.

* * *

FILE #3: SNOW IN SUMMER

If tears are symbols of sorrow, if red rivers are portents, then snow in summer is an unspeakable lament.

I traced news sources about abnormal snowfall — not just under extreme weather conditions, but at entirely illogical times and places.

Northwest India, June 2019 — outdoor temperature 38 degrees Celsius, cloudless sky, and light snow fell for 15 minutes. Residents filmed it, the government said "white dust phenomenon due to chemical reactions in the atmosphere." But why did it melt in their hands like real snow?

Sahara Desert, Algeria — July 2021, a thin layer of snow covered scorching hot sand dunes. The measured temperature was 40 degrees Celsius. Scientists attributed it to atmospheric disturbances, but no one explained why there were no similar signs in neighboring areas.

In China, snow has not only fallen in winter. In recent years, many heavy snowfalls have been recorded in April, May – and even June – when the lunar calendar had already entered summer.

In Hebei, Inner Mongolia, or Changbai Mountain, thick layers of white snow covered the streets, while many other places were struggling under scorching heat.

The press called it "climate change." Netizens called it "anomalies."

As for me, I only felt one thing: Heaven was saying something – but no one was listening.

But what chilled me most was encountering the phrase "六月飛霜" – "Lù Yuè Fēi Shuāng" – in an ancient Chinese forum. A user wrote: "Snow falling in June can only be because an injustice has reached a level that shakes heaven and earth." I saved that phrase. A strange feeling surged — as if I was about to uncover an ancient code.

* * *

OTHER SIGNS

It's not just tears. Not just blood or snow.

I found scattered news reports: schools of fish leaping onto shore and dying en masse for no clear reason. Migratory birds flying off course, crashing into cities, mass suicides. Two or three suns appearing at once — a

phenomenon called "sun dogs," but with unusually high frequency. Thunder and lightning out of season, blue flashes of light in clear skies, rumbling sounds from underground sending residents into a panic.

There was one peculiar weather event that I myself witnessed: Lunar New Year in the Year of the Rat 2020, I was on a short vacation in northern Vietnam. On New Year's Eve, I strolled through a tourist district, where the festive atmosphere was bustling. People jostled to take photos, buy Tết toys, counting down to the moment of the new year's transition.

The sky was pitch black — like every moonless 30th night of the lunar year. Suddenly, around 10 PM, a downpour arrived. Heavy rain, big drops, and then — I froze — icy pellets began to hammer down on the road, tin roofs, and vehicles.

Children screamed, adults covered their heads and ran for cover. Everyone was bewildered: in the northern winter, drizzle was normal — but a downpour with hail was unheard of.

The next morning, I read the newspaper and saw: hail had occurred simultaneously in many northern provinces of Vietnam on New Year's Eve. Hanoi, Thai Nguyen, Phu Tho, Tuyen Quang... all reported similar phenomena.

I remember some elderly people saying at the time: "In seventy years, I've never seen a Tet like this."

And even more frightening: that was also when the first news reports about a strange virus named "Corona" began to appear on international news.

At that time, no one knew there would be a global pandemic. But many went silent. As if a door had just opened — leading to an unprecedented dark era.

Such strange weather phenomena are usually vaguely explained by authorities and scientists. But I felt that Heaven was sending "signals" to the human world...

* * *

CONTEMPLATION

I leaned back in my chair. On the screen were weeping statues, blood-red rivers, layers of snow covering desert sands.

I thought of the old verse: "Heaven weeps. Earth groans. Mountains howl. Rivers turn red."

Tears of stone. Blood of rivers. Summer snow. Winter hail. The chaos of the stars. The despair of living creatures.

All seemed to be joining in a sorrowful symphony.

What are they trying to tell us?

I knew I was close to finding out. But first, I needed to trace that phrase — "Lù Yuè Fēi Shuāng."

* * *

Phase 2: The Decoding Key – "Snow in June"

I sat motionless before the screen. The weeping statues, the blood-red rivers, the silent layers of snow falling in the scorching summer... All swirled into a vortex in my mind. But then my gaze stopped at a phrase I had saved earlier: "Snow in June."

In ancient Chinese characters, it was isolated within a comment thread on an ancient language research forum. The writer had left only a brief line:

"Snow falling in June can only be because an injustice has reached a level that shakes heaven and earth."

I read that sentence a second time. Then a third. A peculiar sensation spread through my chest, as if I had just touched an ancient code — not a code of language, but of morality.

"Lù Yuè Fēi Shuāng" – "Snow in June."

In every culture I knew, June is the month of the summer solstice, when the sun's light is highest and strongest (for the Northern Hemisphere). Snow cannot fall then – unless there is a reversal of the natural order. Heaven must react. The cosmic principles must be askew. And the only reason – is a monumental injustice.

I began to investigate more specifically. What is "六月飛霜" in East Asian culture? Is it a metaphor, or a true story?

The results led me to one of the most famous classical Chinese dramas in history: The Injustice to Dou E (竇娥冤) by Guan Hanqing.

* * *

Her name was Dou E.

A young woman born in chaotic times, she lost her mother early and lived with her father. When her father fell into destitution and had to sell himself into servitude to repay debts, Dou E was also sold into a poor family as a daughter-in-law. After her husband died young, she and her father-in-law lived desolate, relying on each other.

In a tragic injustice, a greedy landlord, plotting to seize property, falsely accused her of poisoning, while he himself was the true culprit. Despite the lack of evidence, despite her fervent pleas of innocence, the local official sentenced her to death – simply because he had been bribed.

Before her execution, Dou E stood before the execution ground, looked up at the sky, and earnestly prayed:

"If I am truly wronged, may Heaven witness three things:

One – my blood will not fall to the ground, but fly back up to the sky.

Two – in the middle of June, the sky will snow white.

Three – after my death, this region will suffer drought for three consecutive years."

And then, according to legend – all came true.

Her blood spurted and flew upwards. The sky, in the middle of June, suddenly turned white with snow. And for three years thereafter, no rain fell, and the earth yielded no fruits.

That story – retold for centuries – was not just the tragedy of one woman. It became an eternal symbol of profound injustice and Heaven and Earth's response to inequality. And from then on, "snow in June" became a shorthand for anything that goes against common sense – but aligns with Heavenly principles.

* * *

I paused, my heart constricting.

A woman, powerless, voiceless, unjustly killed. And Heaven shed tears for her. That was no longer just a tale. It was a reminder – that morality inherently has eyes.

I leaned back in my chair, looking at the ceiling. The images reappeared:

- Snow falling on the Sahara Desert, covering scorching sand dunes in white.
- A 15-minute snowfall in the middle of an Indian summer, while people were commemorating those who died in a disaster.
- Snow falling in various regions of China during summer.

I could not believe it was coincidental.

Impossible.

If it were merely extreme climate, why would it occur at such precise times, in such specific contexts, with reasons that so perfectly align with the concept of "unredressed grievance"?

I typed the three characters "六月飛霜" again, this time in simplified Chinese. A flurry of results appeared. Scholars called it a phenomenon of "sympathetic resonance" or "Heavenly response." Some Eastern spiritual researchers even believed that when human hearts are unrighteous, when justice is overturned, the upright qi (vital energy) of heaven and earth becomes disordered. Abnormal natural phenomena – like summer snow – are not physical disturbances, but a form of moral feedback.

I sat up. A sudden surge of inspiration. I opened my notebook and wrote directly on the first line:

"If snow can fall in June because of an injustice, then snow falling across deserts, in seemingly barren lands – could it be the scream of Heaven and Earth for an injustice that cannot be silenced?"

I continued writing.

"If statues can weep, rivers can turn red, and Heaven can hail in winter and snow in summer... then there must be a monumental injustice screaming through the atmosphere, piercing through all barriers of religion, geography, and time."

For the first time, phenomena I thought were disconnected began to link together.

— The weeping statues of Buddha and the Virgin Mary – a sympathetic response to human suffering.

— The blood-red rivers – the blood of injustice yet to be avenged.

— And snow in summer – the clearest sign: a monstrous crime is being concealed, and Heaven and Earth are speaking on behalf of those victims.

A line appeared in my mind – as if it no longer came from me:

"It's not that Heaven is angry – but that Heaven is powerless in the face of human silence."

I held my breath.

Then I turned on my computer, reopening old documents.

I was no longer searching for phenomena. I began to seek out forgotten incidents. Unreported persecutions. Injustices locked away in the shadows of the media.

One question now never left my mind:

"What injustice, in our era, is great enough to make Heaven snow in summer?"

That question... is the key.

And I had it in my hand.

* * *

Phase 3: Applying the Key and Solving the Case

"If snow can fall in June because of an injustice, then snow in the desert, snow in a clear sky, snow amidst the tears of stone and the blood-red flow of rivers — all must be pointing to an unspeakable, monumental injustice."

I wrote that sentence in my notebook. My hand trembled slightly. Because I was beginning to understand: this was no longer about "anomalies." This was a quest. A quest for the greatest injustice of our time.

I reopened all my notes. Began to investigate in a deeper direction: keywords like "hidden persecution," "prisoners of conscience," "suppression of belief," "unidentified bodies." The initial results were chaotic — hundreds of names, thousands of incidents. But then, one phrase kept repeating: Falun Gong.

I froze.

I had read quite a bit about Falun Gong before, especially the spiritual and moral aspects of this practice. But this time, I decided to re-investigate from scratch — like a journalist reopening a major case that they once thought they fully understood.

Not to verify belief. But to piece together the entire truth.

What is Falun Gong?

It's not a "cult" as biased news reports once widely claimed. I had personally seen documentary footage: hundreds of people practicing in parks, meditating in silence, the morning light shining on their serene faces. No slogans, no politics. Only gentle movements and three emphasized principles: Truthfulness – Compassion – Forbearance.

Falun Gong began in China in the early 1990s, rapidly spreading due to the health and moral benefits it brought. By the late 1990s, an estimated 70 to 100 million people were practicing. A number too large. So large that the Chinese government began to worry.

And then, like a poisonous wind sweeping through, the persecution began in July 1999.

Shocking Questions

I wrote down:

— Why was a gentle qigong practice considered a "national threat"?

— Why were people who merely meditated tortured, imprisoned, and called "thought criminals"?

— And why, according to many witnesses and investigators, did they become a source for a "human organ industry"?

I continued reading international documents. A report by David Kilgour, former Canadian Secretary of State (Asia-Pacific), and human rights lawyer David Matas, compiled over 50,000 pages of investigative material on live organ harvesting in China. The report had a chilling conclusion: "An unprecedented evil on this planet."

I was stunned.

Organ on Demand — and the Price of a Human Life

I began to fact-check. In Western countries, the waiting time for a kidney transplant is typically from 6 months to several years. For liver and heart – even longer. But in China, according to information promoted by

underground medical organizations and medical tourism agencies, the waiting time is only a few days to a few weeks.

Why such a horrifying disparity?

A human rights doctor answered in an interview:

"Because in China, they have a live organ bank ready. When an 'order' comes in, they test pre-stored prisoner blood data, select a suitable person, and then kill them — to harvest the organs."

I felt as if I had been slapped. A live organ bank? Could it be true?

Then I read a testimony:

"I used to be a nurse in a labor camp. They tested the blood of Falun Gong practitioners, but didn't treat any illnesses. Only took organ information."

"After that, some people 'disappeared.' No one knew where they went. Their families were not notified of their deaths. No bodies. No funerals."

I closed my eyes. Images of the sacred statues weeping, of the blood of rivers, of snow in summer... now

appeared as silent evidence of an unconventional genocide – not with bullets, but with surgery.

Human Body Exhibitions – and Commercialized Evil

Another haunting detail: the "plastinated" human body exhibitions.

In 2018, a journalist named Sophia Bell visited such an exhibition in Ho Chi Minh City. This exhibition was called "Mystery of Human Body." She was shocked to see the dissected body of a pregnant woman, revealing a 7-8 month old fetus. There was no stated source of donation, no consent from relatives. Later, she discovered:

— All bodies originated from China. —
Plastination factories were established after 1999 –
coinciding with the beginning of the persecution of
Falun Gong. — The founder was Gunther von
Hagens, a German, but he located his factory in
Dalian, where large-scale detention centers exist.

And then the pieces began to connect.

"Precious organs were forcibly removed and sold. The remaining bodies – plastinated, put on display."

"The victims – after being murdered – continued to be humiliated once more, in the name of science and art."

Unbelievable Numbers

I continued reading.

Ethan Gutmann, author of *The Slaughter*, estimated that 65,000 Falun Gong practitioners were killed for their organs between 2000 and 2008. This number could later rise to hundreds of thousands, when adding subsequent years and other ethnic and religious groups also targeted.

I could hardly believe it. But I couldn't deny it.

I checked hospital data, transplant numbers, bed counts, doctor numbers... all showed: the officially reported number of transplants far exceeded the amount of legal organs they could have.

And I understood: the greatest injustice lies not in the courtroom – but within those silently dissected bodies.

Returning to the Sacred Statues, the Tears of Stone

I looked back at my old notes:

— The Virgin Mary statue in Akita wept blood 101 times.
— The Guanyin statue in Kaohsiung shed tears on the full moon of the 7th lunar month. — Snow covered the memorial service for the Sichuan earthquake. — A small river in Texas turned blood-red — right after an investigator released a report on organ transplantation in China.

Could it be?

I dared not confirm. But I also couldn't dismiss this feeling: nature is speaking on behalf of the victims who no longer have a voice.

The Silent Verdict

I remembered the words of Liu Siyuan – the father of a victim:

"When I learned my daughter's organs were forcibly removed, I thought that was the ultimate

inhumanity. But when I learned her body could be plastinated, displayed, commercialized... I realized their evil had no bottom."

That statement sent shivers down my spine.

I used to be a journalist. I used to think I had seen all kinds of crimes. But today, I realized: there are things that cannot be named, cannot be written into reports, cannot be categorized under any legal definition. They can only be called: crimes against humanity.

The Final Words – But Not the End

I rose from my chair. Looked out the window. The sky was clear blue. No snow. But my heart was cold, as if ice had just fallen.

I knew I couldn't go back.

I will write. Not just an article. But an indictment.

A conscience's indictment — for those who remained silent. And for those who still want to live as if snow cannot fall in summer.

* * *

Stone Inscriptions and Heaven's Judgment

If blood is not vindicated, the earth will speak. If cries are not heard, stone will write. If justice is not served, Heaven will act.

I once thought that what I had gathered – sacred statues weeping, rivers turning to blood, snow falling in summer – was the extreme. But then I came across another story. Something that didn't fall from the sky. Nor did it melt with water. But emerged from stone. An ancient block of stone, lying silently for hundreds of millions of years, suddenly broke open to reveal... a verdict.

It's called: The Hidden Word Stone.

A Landslide Reveals a Proclamation

In 2002, in Zhangbu Village, Pingtang County, Guizhou Province – southwestern China – a small rockslide occurred. Villagers went to investigate and found a large stone slab split in two. The strange thing was not the

landslide, but the inner surface of the newly cracked stone: there was a line of six Chinese characters, deeply carved into the limestone:

「中國共產黨亡」

Zhōngguó Gòngchǎndǎng Wáng (Chinese Communist Party Perishes)

The characters were not carved by anyone. There were no signs of artificial manipulation. According to the research results of Chinese geologists, this rock formation has a geological age of about 270 million years – belonging to the Permian period.

An anomalous phenomenon. A timeless message.

At first, local officials seemed quite... excited. They called the rock "Tàng Zì Shí" (meaning "Stone Containing Characters"), allowed it to be displayed, made it a guide board, and even printed brochures. But then, something even stranger appeared: in official documents, they deliberately omitted the character "Wáng" (亡 - perishes/perish). That is, they only recorded: 「中國共產黨」 – Chinese Communist Party. But those who came to the site clearly saw: the character "Wáng" was the clearest, deepest, and undeniable.

The authorities quietly stopped media coverage. Journalists were forbidden to report. But independent scholars, local residents, and even tourists managed to take photos, shoot videos, and report on international forums. And thus, one of the most magnificent and dangerous anomalies of modern times was revealed: Heaven writing a verdict in stone.

The Crack that Divides History

The stone broke into two: one side bearing "Chinese Communist Party," the other "Perishes." The crack structure resembled a laser cut, neat and decisive. To many, this was just an interesting geological phenomenon. But to me – having already gone through weeping statues, untimely snow, and rivers of blood – I no longer saw it as stone. I saw it as an indictment. A declaration from Heaven.

China – a nation that has existed for thousands of years with dynasties succeeding each other and passing away. But never before has there been a force that caused nature to speak out like this. The character "WÁNG" (亡) – in ancient Chinese culture – is not merely "perishing" in a political sense. But rather, it means loss of root, loss of virtue, loss of destiny – that is, the utter destruction of morality and fate.

Heaven Has Written – In a Language No One Can Twist

In human history, there have been prophecies in words, in paintings, in astronomy, in metaphors. But a 270-million-year-old rock, untouched by human hand, unwritten by anyone, uncensored by anyone, yet bearing six characters precise to every stroke, carrying a frighteningly clear meaning – that defies the ability of any theory of coincidence.

I sat before the screen, zooming in on each photo of the Hidden Word Stone. I cross-referenced the carvings, the degree of erosion, the rock structure. I even read counter-arguments from state geologists – but all avoided the main question: "Why those six characters? Why so clear, like a declaration?"

No one answered.

Heaven Executes Those Who Go Against the Dao

I began to search for quotes from ancient texts. Prophecies, predictions. And I found a coincidence so chilling.

“天生民以養道。逆道者，天誅之。”

(*Tiān shēng mín yǐ yǎng Dào. Nì Dào zhě, Tiān zhū zhī.*) (Heaven gives birth to people to nurture the Dao. Those who go against the Dao – Heaven will execute them.)

This saying is found in ancient Chinese teachings. I also found a passage in the *Classic of History*:

“天之見，如反之弱。”

(*Tiān zhī jiàn, rú fǎn zhī ruò.*) (Heaven's sight – like an image reflected in water. No one can hide from it.)

I remembered hundreds of reports about forced organ harvesting. I remembered the plastinated bodies with no origin. I remembered the father named Liu Siyuan, clutching a photo of his daughter and saying choked with emotion: "I thought I understood evil. But I was wrong. I was too naive."

And I remembered an ancient verse my grandmother used to read:

"Heaven's net is vast, though its meshes are wide, nothing slips through."

Not Everyone Sees Snow in Summer – But No One Can Deny the Stone

I imagined the scene: a tourist stands before the Hidden Word Stone. He reads the characters. "Chinese Communist Party... Perishes?" He takes a photo. Then the guide diverts him to another topic. Then he is asked to leave the area. Then... everyone returns to silence.

But the characters remain there. In the stone. In history. In the crack that divides the destiny of a nation.

Not everyone sees blood in the river. Not everyone believes in weeping Buddha statues. Not everyone stands under June snow. But no one can deny the Hidden Word Stone. No one can erase that carving. No one can "prosecute" Heaven.

Perish – Is It an End, or the Final Warning?

I wrote in my notebook:

"If crimes against humanity are not condemned by humans, then Heaven will condemn them. If Heaven's verdicts are already carved – in blood, in

snow, in stone – and we still turn a blind eye, then perhaps we have chosen to stand on the side of evil."

The character "Wáng" (亡) in the Hidden Word Stone might be a declaration. But I want to believe – it is still a final warning. Like an arm raised before lightning strikes. Like the last admonition before heavenly fire sweeps through.

* * *

Conclusion for the Third Chapter

I called this chapter "Tears of Stone, Blood of Rivers" – because I have seen these things. Not with my eyes. But with my soul. With my conscience. I am not a fortune-teller. Nor am I a prophet. I am just a journalist – one who gathers what has been overlooked, denied, or buried beneath the surface of truth.

And I conclude this investigation with a question – a question I want to hurl directly at the sky:

"When Heaven has wept. When Stone has written.
When Rivers have turned red.

Humanity – what more are you waiting for to awaken?"

* * * * *

CHAPTER 4: THE SOURCE OF THE MESSAGE – WHERE DOES THE VOICE COME FROM?

After the pieces about a great injustice and the omens from Heaven and Earth gradually became clear, I could

not help but fall into deep contemplation. The initial investigative journey, full of personal and emotional drive, had brought me to a new threshold. I realized that if I merely continued to follow the trail of a "case," I would forever see only the tree and not the forest. To truly understand the meaning of the sacred tear, I needed to step back, to build a solid foundation of knowledge, to decipher the very language of the Divine Beings across the ages.

From this point, my search entered a new phase, a more systematic and in-depth study. To undertake this research, I knew I needed to temporarily step back from personal emotions and approach the river of prophecy with the caution and methodology of a researcher. And the first aspect, the most fundamental one, was the question: These timeless messages, these "voices" from the invisible realm, where do they truly come from?

When I began my journey of learning about prophecies, this was the most fundamental question that arose in my mind. Who or what "spoke" to the prophets, those believed to possess the ability to see the future? Was it a tangible voice from some other realm, a whisper from Divine Beings, a flash of light from the depths of the human subconscious, or simply signs that Heaven and Earth quietly sent forth? In the flow of human history, from East to West, we see myriad forms through which prophetic messages were said to have reached humanity.

This diversity made me wonder: is there a single source, or are these countless different channels of information, each with its own characteristics and requiring a unique way of "listening"?

1. Direct Revelation: The Voice of Divine Beings

In many of the world's great spiritual and religious traditions, the form of direct revelation from Divine Beings is considered the highest and most authoritative source of prophecies that guide an entire community or even all of humankind. This is when Gods, Buddhas, the Lord God, or their messengers actively transmit messages, teachings, warnings, or promises about the future to chosen individuals.

We can recall the image of Moses receiving the Ten Commandments and direct instructions from the Lord God on Mount Sinai, which became the foundation for the faith and laws of the Jewish people. Or the prophet Muhammad, who received revelations from the Supreme Being Allah through the angel Jibril (Gabriel), with those words later compiled into the Qur'an, the guiding light

for the lives of billions of Muslim followers. In the Buddhist tradition, Patriarchs and great disciples were also said to have received teachings and predictions about the future from Shakyamuni Buddha himself or from Buddhas and Bodhisattvas in other realms.

Prophecies originating from this source of direct revelation often carry a special weight. They do not merely forecast events, but often contain profound truths about the cosmos, human life, and the path of morality and spiritual cultivation. Their content can relate to the destiny of a people, the rise and fall of a religion or a spiritual discipline, or major turning points in the flow of world history.

The question often asked is, why were those specific individuals chosen to receive these sacred messages? The scriptures often describe them as people of incredibly steadfast faith and pure souls, who endured many difficult trials to prove their sincerity, or who carried within them a predestined mission. It seems that the "voice" of Divine Beings can only be heard and fully comprehended by those who have the "ears" of the spirit and a heart open and pure enough to receive it. This also implicitly suggests that connecting with higher realms is not easy or random, but requires preparation and a certain resonance in the frequency of consciousness on the part of the receiver.

2. Seeing the Future Through Special Abilities: The Celestial Eye and the Constraints of Heavenly Secrets

Besides revelations "transmitted" from Divine Beings, history also records another form of accessing prophetic information: when certain individuals, through special abilities or cultivation, can "see" or "sense" future events on their own. This is not quite hearing a specific "voice," but more like possessing a superior sense that allows them to directly access streams of information that are hidden from ordinary people.

In many cultures, especially in the East, people often speak of the concept of the "celestial eye" or the "third eye"—an ability that allows one to see through things beyond three-dimensional space and the linear flow of time. Prophets, Daoist masters, and ascetic cultivators who reach a certain level are believed to be able to open this ability. When that happens, pictures of the future, of imminent events, can appear before their eyes with great clarity, like watching a pre-recorded film.

Zhuge Liang of the Three Kingdoms period in China, with his divine predictions about the political landscape and the fate of nations, or Trạng Trình Nguyễn Bình

Khiêm of Vietnam, who left behind prophecies that were fulfilled with astonishing accuracy over many centuries, are often seen by later generations as such geniuses who possessed this ability to "see ahead." They did not rely solely on logical deduction or analysis of the times; it seems they had truly "witnessed" what was to come.

However, it is incredibly noteworthy that even when "seeing" very clearly, prophets of this caliber rarely revealed everything directly and in detail. Instead, their prophecies were often veiled in metaphorical language, verses full of hidden meaning, and books of prophecy that later generations had to painstakingly contemplate and compare with reality to even partially decipher. Why this ambiguity?

This leads us to a profound principle often mentioned in spiritual traditions: "Heavenly secrets must not be revealed" (天機不可洩漏, Tiānjī bùkě xièlòu). There seems to be an invisible constraint, an unwritten rule from the divine realms, that revealing the future too blatantly can bring about unforeseen consequences. It could interfere with the natural flow of events, disrupting the trials and opportunities for choice that people must face to mature and enlighten to the truth. Carelessly revealing heavenly secrets could also bring danger to the speaker and to those listeners who do not

have the predestined connection or mental capacity to receive them.

Even great Enlightened Beings like Shakyamuni Buddha or Jesus Christ, when speaking of major future events or the appearance of Saviors in later times, usually did not specify the exact date or identity. Instead, They often gave signs, symbols, and teachings in the form of parables. For example, there are prophecies about a Savior who will be born in the East, or in a year symbolized by the Rabbit, or the qualities and mission that being will carry. This method of communication both reveals hope and requires people to use their faith, wisdom, and self-cultivation to recognize it, rather than just waiting for a simple confirmation from the outside. It also preserves the necessary "delusion" of the human realm, so that every choice toward good or evil truly comes from the heart.

Therefore, the enigmatic books of prophecy, the verses full of hidden meaning, are perhaps not the result of prophets intentionally "puzzling" later generations, but rather a compliance with a profound law of the universe, a way to convey important messages without breaking the necessary balance.

3. Special States of Consciousness and Ancient Methods

Besides cases of direct revelation from Divine Beings or the ability to "see" the future through special powers like the celestial eye, human history has also recorded countless methods and states of consciousness through which people believed they could access prophetic messages. These were often active efforts by humankind to transcend the limits of ordinary perception, in order to "tune into" information from other realms or from the hidden depths of the universe itself.

Perhaps one of the most ancient and famous examples is the oracles at the Temple of Apollo in Delphi, Greece. The Pythia priestesses, after performing purification rituals, were said to have inhaled a type of vapor (*pneuma*) rising from a chasm in the earth. This induced a state of *trance*, in which they uttered oracles—often ambiguous and multi-layered in meaning—that other priests had to interpret. Although the precise mechanism of this phenomenon is still debated, the immense influence of the Delphic oracles on the ancient Greek world is undeniable.

Similarly, in many indigenous cultures across the continents, *shamans* also used special methods to reach altered states of consciousness. These could be prolonged

dances, songs with repetitive rhythms, the use of specific types of drums or musical instruments, or sometimes the use of herbs with perception-altering abilities. In this state of trance, they believed their souls could travel to other worlds, communicate with deities and ancestral spirits, or see omens about the future, about the dangers or fortunes soon to befall their community.

In the East, Daoist schools of cultivation and ascetic Yoga practitioners also had their own methods for reaching deep meditative states, where the mind becomes completely still, transcending the influence of the physical senses. In that absolute tranquility, profound understandings of the laws governing the universe, of the flow of time, or images of the past and future could reveal themselves. This was not an agitated state like a ritual-induced trance, but an unfolding from within, when the mind had achieved a special degree of clarity and acuity.

Though the methods differ—from using external elements like vapors, herbs, and music, to practicing introspection and deep meditation—there seems to be a common goal: to temporarily set aside or transcend the everyday "self," the individual consciousness that is limited by worries, prejudices, and attachment to the material world. When this small "self" subsides, a larger, more encompassing space of awareness can open up, allowing one to access subtle streams of information, the

"voices" that we can hardly hear in a normal waking state.

These methods, having persisted for thousands of years and been practiced in countless cultures, point to a profound belief within humanity that, beyond the material reality we perceive daily, there are other dimensions of existence, other sources of knowledge that we can touch, if we know how to listen and adjust our consciousness.

4. Prophetic Dreams and the Voice from Within

Besides the seemingly "external" channels of information like revelations from Divine Beings or ancient methods for reaching special states of consciousness, there is another source of prophetic messages that is more intimate, more private, and which almost all of us have experienced or heard of to some extent: premonitory dreams and the silent voice from within ourselves.

Since ancient times, dreams have been regarded as a mysterious gateway to the spiritual world, a space where the boundary between reality and the invisible realm seems to blur. In many cultures, dreams that carry

messages, images that foreshadow important events—from small personal matters to great community upheavals—have been recorded and treasured. The Bible tells of Joseph's dreams interpreting omens for the Pharaoh, and the dreams of other kings and prophets. In the East, emperors and high monks also often relied on special dreams to make important decisions or foresee the future.

So, what makes the difference between a prophetic dream and the chaotic, fragmented dreams of everyday life, which are merely reflections of our daytime worries and impressions? Those who have had prophetic dreams often describe them as having a much greater clarity, coherence, and a more powerful emotional impression. They often repeat, or leave behind an indescribable feeling of "certainty" upon waking, a message that seems impossible to ignore. Sometimes, they do not directly depict a future event, but use symbolic images and metaphors that the dreamer must contemplate and reflect upon to understand their meaning.

Where do these dreams come from? Are they whispers from guardian beings, from the souls of departed loved ones, or are they the awakening of deeper levels of consciousness within ourselves—where the subconscious, or perhaps a part of the "Primordial Spirit," has somehow touched the flow of time? I do not have a definitive answer, but I believe that dismissing all

dreams as meaningless is likely a missed opportunity. Sometimes, in the stillness of sleep, when the noise of the daytime consciousness subsides, important messages can find their way to us.

Alongside dreams, the "voice from within"—also known as intuition or premonition—is another subtle channel of information that many believe can carry prophetic elements. These are sudden feelings, inexplicable urges, a "foreknowledge" of something about to happen that is not based on any logical reasoning. A mother suddenly has a premonition that her child is in danger, though far away; a person suddenly decides to change their route at the last minute and avoids an accident; or a vague sense of unease before a major event... Such experiences are not rare.

Modern science may try to explain these phenomena with concepts like unconscious information processing or a sensitivity to subtle environmental cues that the conscious mind does not register. However, for many people, especially those with a deep spiritual life, intuition and premonition carry a greater meaning. It is seen as a connection to a greater wisdom, a "knowing" that transcends individual reason. Cultivating inner silence, listening to the subtle vibrations from within, can help us become more sensitive to these wordless "voices."

Whether through dreams or intuition, they both remind us that the source of information is not only from the outside world. Within each person also lie wondrous abilities, channels of connection to a broader reality that we have perhaps only just begun to explore.

5. Wordless "Omens": When Heaven and Earth Speak

Besides messages transmitted through speech, writing, dreams, or personal intuition, there is another form of prophecy, an ancient and perhaps the most universal one: the human practice of reading and interpreting wordless "omens" from the natural world itself, from the anomalous phenomena of Heaven and Earth. Since time immemorial, humankind has believed that the universe is a unified whole, and that great upheavals in Heaven and Earth often correspond to or foreshadow momentous changes in the human realm.

In many cultures, unusual natural phenomena such as earthquakes, volcanic eruptions, floods, prolonged droughts, or the appearance of strange celestial bodies like comets, solar eclipses, and total lunar eclipses, were often considered important omens. They could be interpreted as signs of wrath from divine beings,

foretelling war, chaos, the fall of a dynasty, or the birth or death of a great figure. Ancient astrologers in Babylon, Egypt, and China painstakingly observed the heavens, recording the movements of the stars, believing their motions held the codes to the destinies of nations and people.

It is not only grand phenomena; sometimes, events that seem trivial and random, but which occur in a strange and unusual way, were also considered omens by the ancients. An ancient tree that suddenly withers and then sprouts anew, a rare animal that suddenly appears, or strange shapes in rocks and clouds... all could be ascribed prophetic meanings.

A rather famous example that is close to our own time is the "Hidden Character Stone" (藏字石,

Cáng Zì Shí) discovered in Pingtang County, Guizhou Province, China, in 2002 (as mentioned in the previous chapter). On a giant boulder that had split in two, people found a line of naturally raised characters, which scientists identified as having been formed from the fossils of ancient organisms 270 million years ago, with the characters being read as "The Chinese Communist Party Perishes" (中國共產黨亡). This event, despite official Chinese media outlets trying to explain it by acknowledging only the first five characters ("The Chinese Communist Party"), caused a stir among the

public and was seen by many as an important omen about the country's political future. Whether one believes it or not, it shows that the belief in "messages from stone" remains powerfully present.

In addition to such "material" signs, there are also omens of a more sensory nature, collective and non-religious premonitions before major events. For instance, before an earthquake or tsunami, people sometimes record unusual animal behavior, or a sense of unease and heaviness spreads through a community for no apparent reason. Perhaps this is what the ancients called "like sounds resonate, like energies attract," when great fluctuations in the universe's energy field create subtle effects on the consciousness of sensitive beings.

Interpreting these wordless omens requires subtle observation, a deep connection with nature, and a wealth of knowledge about cultural symbols and the laws of yin-yang and the five elements (in Eastern culture). Of course, not everything unusual is an omen, and arbitrary interpretation can lead to superstition. However, to completely dismiss the possibility that Heaven, Earth, and the Creator can "speak" in their own way is perhaps to limit one's own perception. These "omens," though seemingly vague, remain an important part of the diverse tapestry of prophetic forms, reminding us of the intimate connection between humanity and the vast cosmos.

Taylor Reed's Insights

From what we have reviewed together, it is clear that the "voice" of prophecy comes to humanity through a myriad of different channels. From the direct, solemn revelations of Divine Beings, the clear "visions" of wise ones possessing special abilities, to the altered states of consciousness in ancient rituals, the private messages of dreams, the silent voice of intuition, and even the wordless omens from Heaven and Earth themselves. Each channel seems to have its own unique characteristics, its own "language," and perhaps also touches different levels of consciousness within each of us.

Looking at this diversity, a great question naturally arises in my mind: is there a single Source behind all these "voices"? Or do they truly reflect a multi-layered reality, different realms, with each realm having its own way of communicating and its own messages suited to the level and mission of the receiver? I dare not offer a final conclusion. Perhaps the answer lies somewhere between these two possibilities, or even beyond what we can conceive with our current reason.

However, there is one common thread I sense through all these forms: there always seems to be an "intention" to convey information, a "desire to speak" from somewhere that transcends pure randomness. Whether it is a moral teaching, a warning of peril, or a promise of a brighter future, prophetic messages all seem to contain some purpose, not merely to satisfy human curiosity about the future.

And perhaps, more important than identifying exactly where that "voice" comes from, is how we listen to and receive it. Do we have enough inner silence to distinguish the echo of Truth from the illusions of our own making? Are we humble enough to admit that there are things far beyond our current understanding, and brave enough to face the messages, even if they may not be pleasant?

The persistent existence of prophecy throughout all eras and in all cultures shows an innate desire of humankind to connect with something greater, to search for meaning and direction in the turbulent stream of life. These "voices," wherever they come from, are perhaps all reminders, opportunities for us to look back at ourselves, at the world around us, and most importantly, to look toward the future with a greater sense of responsibility.

But when these messages come to us, another practical question arises: how do we know if they are reliable? Do

prophecies really "come true" as people have so often claimed? And if so, is that "fulfillment" an obvious fact, a random coincidence, or the result of how we ourselves interpret them? This is precisely what I want to continue exploring with you, the reader, in the next chapter, where we will look at "the mark of time" on the words of prophecy.

* * * * *

CHAPTER 5: THE MARK OF TIME – FULFILLMENT AND THE ART OF INTERPRETATION

After journeying together through the diverse paths by which prophetic messages are said to have reached humankind—from sacred revelations to the silent voice of the heart or the omens of heaven and earth—a great question inevitably arises, compelling the inquiry of anyone who touches this field: Are these prophecies "real"? The allure, the mystery, and even the awe that prophecy has inspired in the human consciousness for thousands of years perhaps lies largely in its miraculous ability—the ability of "fulfillment." This is when ancient writings, words of prophecy from the distant past, seem to describe with astonishing accuracy what has happened, is happening, or will happen in the stream of history.

Deep down, each of us seems to carry an instinctual curiosity about the future, about what lies beyond our sight and our control. Is destiny truly predetermined? Are there individuals who, somehow, have "seen" the pages of time before they were turned for everyone else? The phenomenon of prophetic "fulfillment" is the most fertile ground for nurturing these questions. It at once challenges our conventional understanding of causality and free will, while also cracking open a door to a glimpse of the infinite possibilities of consciousness and the cosmos.

For this reason, in this chapter, I wish to invite you, the reader, to join me in a closer examination of "the mark of

time" on the words of prophecy. We will review a few notable cases of "fulfillment" recorded by history, attempting to approach them with an objective attitude. Then, we will take a step back to analyze the challenges and pitfalls in the art of interpretation, and attempt to compare the prophetic approach to the future with the lens of modern science. This is not a journey to seek absolute confirmation or denial, but to understand more deeply a phenomenon that has continued to shape human perception.

1. Timeless Prophecies: Notable Cases of "Fulfillment"

Entering the world of prophecies that are said to have been fulfilled, we are like wanderers in an ancient library, where every page, every line holds its own mysteries and allure. There are names that have become legends, works of prophecy whose very existence seems to defy all conventional logic. Although interpretation is always a challenging art and skepticism a necessary companion, it cannot be denied that the strange "coincidences" between prophecy and historical events always make us pause, reflect, and ask questions. In this section, I want to review a few representative cases with you, not to pass a final judgment on their validity, but to "witness" together

the vibrant life of these timeless messages, and to build a foundation for deeper analysis in the sections to follow.

1.1. Nostradamus (France, 16th Century): The Enigmatic Verses That Transcend Time

When speaking of the most influential Western prophets, perhaps none can surpass Michel de Nostredame, or Nostradamus (1503-1566). He was a French physician and astrologer who lived in a turbulent period of European history. His magnum opus, *"Les Propheties"* (The Prophecies), first published in 1555, consists of nearly a thousand four-line poems (called quatrains), arranged into "Centuries" (each Century containing 100 quatrains). What creates the mystery and appeal of these verses is their language: a complex mixture of Old French, Latin, Greek, and Occitan, along with countless self-invented words, metaphors, anagrams, and cryptic abbreviations. Many believe Nostradamus intentionally used such a style to avoid persecution by the Church of his time, or so that his messages could only be decoded by those with sufficient predestined connection and wisdom at the right moment.

One of the quatrains most often cited when discussing Nostradamus's prophetic ability is Century II, Quatrain

51, which is believed to have described the Great Fire of London in 1666:

"Le sang du juste à Londres fera faute,

Bruslez par foudres de vingt trois les six,

La dame antique cherra de place haute,

De mesme secte plusieurs seront occis."

(Translation:

"The blood of the just will be wanting in London,

Burnt by fire of three times twenty plus six,

The ancient lady will fall from her high place,

Many of the same sect will be killed.")

Many researchers and enthusiasts of Nostradamus have pointed out remarkable "matches." The phrase "three times twenty plus six" (*vingt trois les six*) is often interpreted as $20 \times 3 + 6 = 66$, alluding to the year 1666. The Great Fire of London occurred in that exact year, incinerating a large part of the city. "The ancient lady will fall from her high place" is believed to be the image of the old St. Paul's Cathedral, a symbolic architectural work of London, which was heavily damaged by the

flames and later had to be rebuilt. "The blood of the just will be wanting" and "Many of the same sect will be killed" could relate to the loss of life (though the official number was not exceedingly large, the destruction of property and livelihoods was severe) or could be a metaphor for spiritual loss and chaos. Of course, there are still opinions that this is merely retrofitting, and that Nostradamus's language is vague enough to be applied to many events. However, when reading these lines and comparing them with the historical event, it is hard not to feel a chill at the strange similarities.

Another example, often linked to the rise of Adolf Hitler, is Century II, Quatrain 24:

"Bêtes farouches de faim fleuves tranner;

Plus part du champ encontre Hister sera,

En caige de fer le grand fera treisner,

Quand rien enfant de Germain observera."

(Translation:

"Wild beasts of hunger will swim across rivers;

The greater part of the battlefield will be against
Hister,

The great one will be dragged in an iron cage,

When the child of Germany observes nothing.")

The most striking point here is the word "Hister," which many believe is a variant spelling of "Hitler," or even an ancient name for the lower region of the Danube River, near where Hitler was born (Braunau am Inn, Austria, near the Inn River, a tributary of the Danube). "The child of Germany" (*enfant de Germain*—"Germain" could be German) and the context of war ("the greater part of the battlefield") further strengthen the association. The imagery of "wild beasts of hunger" and "dragged in an iron cage" is also seen as descriptive of the brutal nature of the Nazi regime and the tragic end of some of its key figures. Nevertheless, skeptics still point out that "Hister" is a real geographical name, and the link to Hitler is merely a coincidence amplified in hindsight.

Even more notably, in the context of the upheavals of the modern world, some of Nostradamus's quatrains have been interpreted by researchers and interested parties as relating to recent global events. One of these is Century X, Quatrain 72, often associated with the persecution of Falun Gong in China that began in 1999:

"L'an mil neuf cens nonante neuf sept mois,

Du ciel viendra un grand Roy d'effrayeur:

Ressusciter le grand Roy d'Angolmois,

Avant que Mars regner par bonheur."

(Translation:

"The year one thousand nine hundred ninety-nine,
seventh month,

From the sky will come a great King of Terror:

To resurrect the great King of Angolmois,

Before and after Mars reigns by good fortune.")

Those who interpret this in connection with the persecution of Falun Gong in China point to the astonishing temporal coincidence: "The year one thousand nine hundred ninety-nine, seventh month" (July 1999) is the exact time when the Chinese Communist Party (CCP), under the leadership of Jiang Zemin, officially launched the brutal persecution of Falun Gong, a peaceful meditation practice based on the principles of Truthfulness-Compassion-Forbearance. "A great King of Terror from the sky" is believed to allude to the nature of the persecution: a top-down terror campaign, state-directed, destructive, and widespread throughout the country. It is noteworthy that, looking back at world events in July 1999, there seems to be no

other act of terrorism or political upheaval of a comparable scale and global impact to the beginning of the persecution targeting tens of millions of peaceful citizens in China.

The phrase "to resurrect the great King of Angolmois" is one of the most mysterious parts. The most common interpretation suggests that "Angolmois" is an anagram or a variant of "Mongolois" (the Mongols). Following this line, "resurrecting the King of the Mongols" could imply that the nature of the "King of Terror" (the persecuting power) is as brutal, warlike, and destructive to cultural and spiritual values as what one imagines of the Mongol conquests of the past. Alternatively, it could suggest that this power is repeating oppressive, foreign-like forms of rule over its own people, a kind of spiritual or methodological "Mongolization."

However, some recent analysts, especially when viewing this prophecy through a deeper understanding of the nature of communist regimes, have proposed a different decoding of the word 'Angolmois'—one that could make the entire quatrain even clearer. They hypothesize that 'Angolmois' could be Nostradamus's phonetic alteration or encoding of a Chinese phrase, such as 'Angongmen' (暗共门 – Àn Gònǎng Mén).

If we try to read 'Angolmois' in this way, with 'Àn' (暗) meaning dark or hidden; 'Gònǎng' (共) relating to

'Communist'; and 'Mén' (门) meaning gate, school, or way; then 'Àn Gònǎ Mén' could be understood as 'the hidden gate/school of Communism' or 'the dark communist power.' In that case, the 'King of Terror' (believed to be Jiang Zemin and the CCP) 'resurrecting the King of Àn Gònǎ Mén' could signify that to carry out the brutal persecution in July 1999, the regime had to mobilize and fully awaken the darkest natures, the covert control mechanisms, and the deceitful and evil tactics inherent to the communist system. It is not just the revival of an individual, but the exposure and consolidation of power of the evil 'communist school' itself.

Placed in the context of the last line, 'Before and after Mars (Marx/Marxism) reigns by good fortune/happiness,' the entire prophecy seems to paint a picture with strong internal logic. Thus, it can be understood that in July 1999, a tyrannical, brutal ruling power ('King of Terror from the sky') would take action. The profound purpose of this action would be to consolidate and fully awaken the inherent nature and covert mechanisms of the communist system ('to resurrect Àn Gònǎ Mén'). All of this would take place in a context where Marxism is still present and dominant, and every action (including the persecution) is cloaked in the name of 'the people's happiness.'

A concise interpretation of the entire quatrain from this perspective could be:

"In the year 1999, seventh month,

A great King of Terror will come from the sky:

For the purpose of resurrecting the Àn Gòng Mén (the inherent/covert nature of communism),

While Marxism still reigns and in the name of the people's happiness (to carry out the persecution)."

Of course, this remains a speculative interpretation, and we cannot know for certain what Nostradamus was thinking when he wrote these lines. But it shows that ancient prophecies, when contemplated deeply and connected with momentous historical events, can open up layers of meaning that perhaps the author himself did not foresee, or had intentionally hidden for later generations to discover.

I have noticed that this interpretation, though potentially controversial, has attracted particular attention from those concerned with the human rights situation in China and those who study the persecution of Falun Gong. It shows that the ancient verses of Nostradamus continue to be "read" and "decoded" in new contexts, reflecting the anxieties and aspirations of the era. It also

reminds us that sometimes, the most important messages are hidden subtly in seemingly familiar words.

When first encountering such "coincidences" in the quatrains of Nostradamus, not only in this example but in many others, I could not help but feel a great curiosity, an astonishment at the possibility that lines from the 16th century could "touch" upon specific events and profound issues many centuries later. Although reason always advises caution with post-hoc interpretations, the haunting power and evocative nature of these verses are undeniable.

Of course, when approaching the prophecies of Nostradamus, we must be extremely cautious. His language, as mentioned, is very vague and highly symbolic. On one hand, this creates a mysterious appeal; on the other, it opens up countless possibilities for interpretation, and not all of those interpretations have a solid basis. However, it is undeniable that, through the centuries, the verses of Nostradamus have always been present in the consciousness of many as warnings, as revelations of a turbulent future. To me, as a researcher, they are not just "predictions," but also a unique cultural heritage, a mirror reflecting the fears, hopes, and aspirations of humankind to understand its own destiny.

1.2. 20th-Century Western Psychics: Voices from the Invisible Realm

Besides classical prophets with enigmatic works of prophecy like Nostradamus, the 20th century also witnessed the emergence of individuals possessing special psychic abilities, attracting great attention from the public and the research community. They did not leave behind coded verses, but often delivered more direct messages and "readings," though the origin of that information has always remained a miraculous and hard-to-explain matter. Two of the most prominent names are perhaps Edgar Cayce and Jeane Dixon.

Edgar Cayce ("The Sleeping Prophet" - USA, 1877-1945)

Edgar Cayce is often called "the sleeping prophet" or "the father of holistic medicine." His life and abilities are one of the most carefully documented and studied psychic phenomena of the 20th century. Born into a farming family in Kentucky, Cayce did not have a high level of education but showed unusual signs from a young age. His special ability was only truly discovered when, in an effort to cure his own aphonia, he put himself into a state resembling hypnosis or deep sleep. In that state, he could

accurately diagnose illnesses and prescribe effective treatment methods, which were often natural therapies, sometimes very unique and ahead of their time.

The miracle was that, when "asleep," Cayce seemed able to access an endless source of knowledge. He called that source "The Information" or the "Akashic Records"—a concept from theosophy and Hinduism, believed to be a kind of "cosmic library" that stores every thought, action, and emotion of every sentient being throughout all lifetimes. When asked a question (by a conductor, usually his wife or secretary), the "sleeping Cayce" would answer coherently and in detail, even using complex medical terminology that the "waking Cayce" knew nothing about or did not understand.

Over 14,000 of Edgar Cayce's "readings" have been transcribed and are stored at the Association for Research and Enlightenment (A.R.E.), which he founded in Virginia Beach. The majority of these readings relate to health and healing, but a significant portion also addresses spiritual matters, philosophy, past lives, and predictions about the future of both individuals and the world.

When examining Cayce's readings, many cases believed to be fulfilled have left a powerful impression. In the field of medicine, there are countless records of Cayce accurately diagnosing diseases for people he had never

met, sometimes thousands of miles away, based only on their name and address. He not only named the disease but also described in detail the condition of the internal organs and the root cause of the illness (sometimes related to psychological factors or karmic consequences from past lives). More importantly, he often provided specific treatment regimens, including diet, gentle exercises, herbal therapies, castor oil packs, or spinal adjustment methods. Many patients, after losing hope with the conventional medicine of the time, regained their health by following these instructions. It is noteworthy that many therapies he proposed, such as the importance of a balanced diet, alkalizing the body, or the mind-body connection, are very similar to the views of modern holistic and functional medicine, decades ahead of his time.

Regarding world events, one of Cayce's most outstanding predictions was his warnings about the Wall Street stock market crash. In early 1929, as the U.S. economy was experiencing the "Roaring Twenties" with extreme optimism, Cayce in several readings advised people to be cautious and withdraw money from the market because a major crisis was imminent. That October, the "Black Tuesday" event triggered the Great Depression, which lasted throughout the 1930s, proving his warning to be correct. Similarly, in the 1930s, as the specter of war began to loom over Europe, Cayce was

also said to have foreseen the main developments of World War II. He spoke of the rise of dictatorial powers, the alliances between nations, and a global conflict that would engulf the world—things that later unfolded with unimaginable brutality.

In the field of geology, Cayce also made many notable predictions, although their degree of fulfillment and verifiability are more complex. He frequently spoke of major changes to the Earth's surface in the future, including a shift in the planet's axis, earthquakes, volcanic eruptions, the submersion of many coastal lands (like California and New York), and the rising of new lands from the ocean floor, including the lost continent of Atlantis—a subject he described in great detail in many readings on history and ancient civilizations. Many people who follow climate change, rising sea levels, and increasing seismic activity today believe that these prophecies of Cayce are gradually being fulfilled. However, it must also be objectively acknowledged that some of his predictions about the specific time and place of these geological events did not happen as he described, or they still belong to a distant future that is difficult to confirm at present. Caution is necessary when approaching such macroscopic and long-term predictions.

What makes Edgar Cayce special is not just his predictions, but also the man himself and his life. He was

a devout man who lived simply and always used his ability to help others, often refusing payment for his health readings. The consistency, detail, and vast amount of information he left behind, along with the recorded cases of miraculous healing, have made Edgar Cayce a unique spiritual phenomenon that continues to attract interest and research to this day. To me, his story is a powerful testament that there are sources of knowledge and latent abilities in human beings that modern science has perhaps not yet been able to fully touch.

Jeane Dixon (USA, 1904-1997)

Another very famous name in the world of psychics and prophets in 20th-century America is Jeane Dixon. She was widely known as an astrologer and a self-proclaimed psychic with the ability to see the future, frequently making predictions about famous figures and national and international political events. Unlike Edgar Cayce with his "readings" in a hypnotic state, Jeane Dixon often received "visions" or "premonitions" while awake, sometimes through dreams or while looking into a crystal ball—a tool she often used.

Jeane Dixon's fame peaked after one of her most famous predictions seemed to come true in a tragic way: the assassination of U.S. President John F. Kennedy.

According to records, in a 1952 interview with *Parade* magazine, she predicted that the 1960 presidential election would be won by a Democrat, who would later be assassinated or die while in office, though not necessarily in his first term. When John F. Kennedy, a Democrat, was elected in 1960 and subsequently assassinated in November 1963, Jeane Dixon's prophecy was recalled and widely circulated, bringing her resounding fame.

Besides the prediction about Kennedy, Jeane Dixon was also said to have made several other predictions that were considered fulfilled, or at least had remarkable similarities. For example, she was said to have foreseen the death of Mahatma Gandhi, the partition of India, the launch of the Soviet satellite Sputnik, and the deaths of several other famous figures. She also regularly made predictions about elections, political upheavals, and sometimes natural disasters.

However, like many other prophets, not all of Jeane Dixon's predictions came true. In fact, many analysts have pointed out that she also had a significant number of incorrect predictions. For example, she once predicted that World War III would begin in 1958, that the Soviet Union would be the first nation to put a man on the moon, and made several inaccurate election forecasts. This phenomenon is sometimes called the "Jeane Dixon effect," a term used to describe the tendency for people to

focus on and remember the fulfilled predictions (hits) while ignoring or forgetting the large number of failed ones (misses).

Nevertheless, Jeane Dixon's influence on the American public for a long time is undeniable. She served as an informal advisor to several powerful figures, including First Lady Nancy Reagan (wife of President Ronald Reagan), who reportedly consulted her in arranging the president's schedule. Books about her life and prophecies became bestsellers, and she frequently appeared in the media.

Looking back at the case of Jeane Dixon, I see a mixture of "bright spots"—predictions that seemed to be fulfilled in a strange way—and "murky areas" of unfulfilled prophecies. This raises questions about the nature of prophetic ability: is it a stable, absolutely accurate power, or is it more like a "channel" of information that sometimes picks up clear signals but at other times suffers from static or is misinterpreted? And does a prophet's fame depend more on a few spectacular "hits" than on their overall accuracy rate? These are questions we will continue to discuss in later sections.

The story of Jeane Dixon, as well as Edgar Cayce, shows that in the 20th century, belief in the ability to see the future and the existence of people with psychic powers remained very strong, even in a society increasingly

oriented by science and technology. They are "voices from the invisible realm," challenging the limits of our understanding and hinting at other dimensions of reality.

1.3. Eastern Wisdom: Prophecies That Shaped History

As we have explored together in the previous section, prophecies from the West—whether through the enigmatic verses of Nostradamus or the messages from the special states of Edgar Cayce and Jeane Dixon—have all left profound marks on the stream of human consciousness about the future. Now, I invite you to turn with me to the East, where ancient wisdom often does not stop at predicting isolated events, but also sketches panoramic pictures of national destiny, the cycles of history's rise and fall, and contains within it profound lessons on social ethics.

Eastern prophecies often carry a different flavor, a perhaps more macroscopic vision, tied to the concept of "Heaven and Man are one," where the fate of individuals, society, and the nation are intimately intertwined with the laws of Heaven and Earth. We will examine a few representative cases to feel this more clearly.

- **Maqian Ke (馬前課)** (Attributed to Zhuge Liang - China, Three Kingdoms Period):

"Maqian Ke" (literally, "Divinations Before the Horse") is a concise yet extremely famous work of prophecy in Chinese culture, attributed to Zhuge Liang (181-234), the brilliant military strategist of the Three Kingdoms period. The work consists of 14 "lessons" or divinatory poems, each a four-line verse, predicting a dynasty or a major historical period of China, from the Shu Han era to the distant future. The conciseness and high symbolism of "Maqian Ke" have made it a subject of study and interpretation for many generations.

Let's examine a few lessons that are considered to have been clearly fulfilled:

- **Lesson One (預言蜀漢):**

The verse (無力回天，鞠躬盡瘁，陰居陽拂，八千女鬼) is interpreted as follows: The first line, "Powerless to turn back heaven, I bow and exhaust myself in service," is believed to describe the career of Zhuge Liang; despite his utmost efforts, he could not restore the Han dynasty. "Bending my back to the task... until death" (鞠躬盡瘁，死而後已) is his famous saying. The

second line's "Yin resides, yang fades" refers to the decline of the Shu Han dynasty. "Eight thousand female ghosts" (八千女鬼) is a way of deconstructing the character for "Wei" (魏), implying that the Shu Han dynasty was ultimately destroyed by the state of Wei.

➤ **Lesson Five (預言唐朝):**

The verse (十八男兒，起於太原，動則得解，日月麗天) is interpreted as follows: "Eighteen sons" (十八男兒) combines to form the character "Li" (李), the surname of the Tang dynasty. Li Yuan began his uprising in Taiyuan. "The sun and moon splendid in the sky" (日月麗天) could describe the prosperity of the Tang dynasty, or it could also allude to Empress Wu Zetian (武曌), whose self-created character 曌 is composed of "sun" (日), "moon" (月), and "sky" (空).

➤ **Lesson Six (預言宋朝):**

The verse (二十九換，春夏秋冬，神州出現，盡在其中) is interpreted as follows: The Song dynasty lasted 319 years with 18 emperors. "Twenty-nine changes" (二十九換) has many interpretations, with some suggesting it relates to the number of years or emperors. "Divine Land" (神州) is another name for China. Researchers still debate

the exact meaning, but this lesson is widely accepted as referring to the Song dynasty.

Taylor's preliminary comment:

"Maqian Ke" displays a different style of prophecy: concise, condensed, using very suggestive words and images to encapsulate the fate of an entire dynasty. Its interpretation requires a deep understanding of culture, history, and the art of character deconstruction.

- **The Prophecies of Trạng Trình (Nguyễn Bình Khiêm - Vietnam, 16th Century):**

In the flow of Vietnamese history and culture, Trạng Trình Nguyễn Bình Khiêm (1491-1585) is an outstanding cultural figure, a poet, an educator, and also a prophet whose prophetic words have deeply penetrated the folk consciousness. His works, especially the orally transmitted prophetic verses, contain extraordinary predictions about the country's future, many of which are believed to have been astonishingly fulfilled.

The prophecies of Trạng Trình are often general in nature, using metaphorical images and folk language, but contain great messages, guiding political forces and even ordinary people through turbulent historical periods.

- **"Hoành sơn nhất đái, vạn đại dung thân":** This is perhaps one of the most famous prophecies, linked to a crucial historical decision. Legend has it that when Nguyễn Hoàng feared being harmed by his brother-in-law Trịnh Kiểm, he sought Trạng Trình's advice. The Trạng said casually: "A strip of the Hoành Sơn range can provide shelter for ten thousand generations" ("*Hoành sơn nhất đái, vạn đại dung thân*"). Nguyễn Hoàng understood the hint and requested to be the governor of Thuận Hóa (south of the Ngang Pass – Hoành Sơn), from which he built the foundation for the Nguyễn lords in the South. This prophecy was not just situational advice but a direction for an entire lineage, opening a new chapter in Vietnamese history.
- **Predictions about the French colonial period and the division of the country:** Some prophecies have been interpreted as having foreseen the French colonial period. For instance, the line "*Cửu cửu càn khôn dĩ định/ Thanh niên cố nguyệt tự nhiên*" is often interpreted through

number puzzles ($9 \times 9 = 81$ years) and character composition ("Thanh niên" - 青年 -> "Chủ" - 主; "cổ nguyệt" - 古月 -> "Hồ" - 胡), suggesting the role of a leader with the surname Hồ in regaining sovereignty. Other lines, such as *"Mã đề dương cước anh hùng tận/ Thân Dậu niên lai kiến thái bình"* (When the horse's hooves and goat's feet are gone, heroes end / In the years of the Monkey and Rooster, peace is seen), are linked by many to wars and their end dates.

- **Prediction about Nguyễn Công Trứ:** Another famous anecdote is Trạng Trình's prediction about Nguyễn Công Trứ, a historical figure who lived more than 200 years after him. A prophecy carved on a temple stele, *"Minh Mạng thập tứ... Kì nhân danh Trứ, tự Công/ Phá tự chi hậu, công danh thủy thành"* (In the 14th year of Minh Mạng's reign... That person's name is Trứ, courtesy name Công / After demolishing the temple, his fame and career will be made), is said to have correctly foretold not only Nguyễn Công Trứ's name and time but also the specific act that would lead to his success, making later generations admire the Trạng's prophetic talent even more.

Taylor's preliminary comment:

The prophecies of Trạng Trình show an important characteristic of Eastern prophecy: practicality, a close connection to national destiny, and an action-oriented nature. The Trạng's profundity lies not only in his ability to "see" but also in the way he conveyed his messages—subtle yet clear enough for the predestined to comprehend.

- **Plum Blossom Poem (梅花詩) (Shao Yong - China, Song Dynasty):**

The "Plum Blossom Poem" (Plum Blossom Poem) by Shao Yong (邵雍, 1011-1077) is another famous work of prophecy said to predict historical events in China for centuries. The work consists of 10 seven-character quatrains, each corresponding to a historical period, and is famous for its refined language and rich symbolism.

Let's look at a few examples:

- **Poem One (Prediction about the Northern Song Dynasty):**

The verse (蕩蕩天門萬古開，幾人歸去幾人來。山河歷歷觀天地，一旦浮雲暗帝臺。) describes the beginning of the Song dynasty. The last line, "One

day floating clouds obscure the imperial throne," is believed to allude to the Jingkang Incident (靖康之變) of 1127, when two emperors were captured by the Jin army, ending the Northern Song dynasty. "Floating clouds" is often used to refer to foreign invading forces.

➤ **Poem Six (Prediction about the Qing Dynasty and the return of Han rule):**

The verse (漢水茫茫，不復流，徒將忍氣吞江侯。諸侯亂世紛紛擾，幾見牛郎又見牽。) is interpreted as follows: "The Han River flows vast, no longer to return" (漢水茫茫，不復流) is understood as the decline of the Han people's fortune. The final lines, describing the Cowherd meeting the Weaver Girl again, are seen as a metaphor for the restoration of Han rule during the 1911 Xinhai Revolution.

➤ **Poem Ten (Prediction about a special period in the 20th-21st centuries):**

This verse (火龍提爪日月傷，擾亂中原百鍊剛。一圭雞三點血，桃花笑逐浪濤濤。) is interpreted by many researchers as corresponding to events in China from the mid-20th century to the present, including the persecution of Falun Gong. "The Fire Dragon's claws tear the Sun and Moon" (火龍

提爪日月床): "Fire Dragon" (火龍) is associated with the red symbol of communism, while "Sun and Moon" (日月) can form the character "Míng" (明), signifying righteousness. This line could allude to the persecution of righteous spiritual values. "Around the Central Plains, steel is tempered a hundred times" (繞洛中原百煉剛) describes the chaos and struggles in China. "One Rooster, three drops of blood" (一圭雞三點血) is interpreted through complex character deconstruction, with some linking it to the map of China (shaped like a rooster) and the brutal persecution of belief groups, particularly those who uphold "Truthfulness-Compassion-Forbearance" (真善忍). "Peach blossoms laugh, chasing the rolling waves" (桃花笑逐浪滔滔) suggests overcoming difficulties to reach a brighter future and may allude to people with the surname Lǐ (Li).

The "Plum Blossom Poem" by Shao Yong uses refined poetic language and rich imagery, creating many layers of meaning. Interpreting these poems often requires a combination of historical and cultural knowledge, and intuition. The prophecies in "Plum Blossom Poem" not only describe events but

also faintly suggest moral judgments and the principles of rise and fall.

- **The Prophecies of Liu Bowen (劉伯溫)**
(China, Ming Dynasty):

Liu Bowen (1311-1375), real name Liu Ji, was one of the most famous founding fathers of the Ming dynasty, a military strategist, statesman, writer, and also considered a great prophet. The prophetic works attributed to him, such as "Shaobing Ge" (燒餅歌 - Baked Cake Song), "Jinling Tabei Wen" (金陵塔碑文 - Jinling Tower Stele Inscription), and "Tuibei Tu" (推碑圖 - Pushing the Stele Diagram), have been widely circulated and have profoundly influenced the Chinese perception of historical events from the Ming era to the future.

We will focus on a few representative excerpts from these works, especially those believed to be fulfilled by major events and which carry a warning message.

- **Shaobing Ge (燒餅歌 – Baked Cake Song):** This work is presented as a dialogue between the Hongwu Emperor (Zhu Yuanzhang) and Liu Bowen.

Regarding the fall of the Ming and the rise of the Qing:
In "Shaobing Ge," there are passages interpreted as describing the suicide of the Chongzhen Emperor and the Manchu conquest of the Central Plains. For example, lines such as "At this time the temples belong to brothers, What way is there when they slaughter each other..." (此時廟堂在目中，諸侯暫走氣運終) or "When all the tens of thousands of sons and grandsons are gone, Only when sixteen men are masters will there be peace."

Predictions of the final period and its calamities:
"Shaobing Ge" also describes a period of chaos, moral decay, and endless natural and man-made disasters in the final stage, before a new order is established. For instance, lines like: "The world laughs at the fool among fools, The believer starves while the doubter grows fat" (世事街談巷語，信者死，疑者活) or descriptions of the people's misery, where "seven out of ten will die" (十份死七份).

- **Jinling Tabei Wen (金陵塔碑文 – Jinling Tower Stele Inscription):** This stele inscription, attributed to Liu Bowen, predicts events after the Ming dynasty.

On the great upheavals in 20th-century China: Many parts of the "Jinling Tower Stele Inscription" have been interpreted by later researchers as corresponding to events such as the Xinhai Revolution, the Sino-Japanese War, and the Nationalist-Communist Civil War. For example: "The population has eleven, Of three able-bodied men, only one remains" (人口有十分，死掉九成人), alluding to massive loss of life, or wordplay alluding to the names Chiang Kai-shek and Mao Zedong.

Warning of a great calamity and the path to survival: The "Jinling Tower Stele Inscription" also has very noteworthy passages about a terrible calamity in the end times, and it reveals a hope. "People rejoice, while ghosts grieve. Fog locks the mountain tops, a single strip of water connects" (人人歡樂，鬼鬼愁悲。霧鎖山頭，一堤水). This line describes a clear division between good and evil, where the good are saved and the evil are eliminated. "Light qi floats up to heaven, turbid qi sinks to hell" (輕氣浮上天，濁氣下地獄). "If you ask when the plague will appear, just look to the

ninth and tenth months of winter" (若問瘟疫何時現，但看九冬十月間). "Heaven has eyes, Earth has eyes, everyone has a pair of eyes, Heaven turns, Earth turns, the carefree and happy are like free immortals" (天有眼，地有眼，人人皆有一雙眼。天也翻，地也翻，逍遙自在樂無邊). This passage emphasizes the fairness of Heaven and Earth, that all deeds are witnessed, and after the great upheaval, those who survive will live a life of peace and joy.

Notably, some lines are believed to point to the path of hope: "One who can resolve the Qi of Quiet Poetry, Can escape from gold, white, and jade" (能解靜詩氣，逃出金白玉). "Qi of Quiet Poetry" (靜詩氣 - Jìng Shī Qì) can be understood as tranquility, reading and understanding poems and prophecies, and finding inner peace. "Gold, white, and jade" (金白玉 - Jīn Bái Yù) symbolize materialism, fame, and fortune in the secular world. Only by letting go of attachments to materialism and returning to spiritual values can one escape the calamity.

Some interpretations also relate this to seeking a "Great Way" or universal principles that can help people overcome the tribulation, for example, the message of cultivating one's heart and mind.

➤ **Tuibei Tu (推碑圖 – Pushing the Stele Diagram):**

This work is often mentioned for its very detailed prophecies about the Dharma-ending age, a great calamity, and the appearance of Maitreya Buddha (or a Savior).

Description of the great calamity: "Tuibei Tu" describes the terrible disasters in great detail: "The tenth sorrow is the chaos that fills the world" (十愁天下亂紛紛), "The ninth sorrow is that dry bones and corpses are left unburied" (九愁屍體無人撿), "The eighth sorrow is that the roads are difficult and no one travels them" (八愁人民難過日).

Prophecy of Maitreya Buddha and the three words Truthfulness-Compassion-Forbearance: This is one of the most prominent points of interest in "Tuibei Tu." Liu Bowen wrote: "Maitreya Buddha sits on a mountain of treasure, lecturing on the True Law to save the original people" (彌勒佛坐寶山，講說真法度原人).

And specifically, he mentioned the three core words: "The highest Heavenly Buddha is the three-word Buddha of Truthfulness, Compassion, Forbearance. The people of the middle and lower

levels all seek the three-word Buddha. He who can pass the border before the three-word Buddha will find endless joy in the Buddha's kingdom and the immortal's paradise" (上上天堂佛，真善忍三字佛...得在三字佛前過邊境，佛國仙境樂無邊).

This passage clearly indicates that "Truthfulness-Compassion-Forbearance" (真善忍 - Zhēn-Shàn-Rěn) are the core principles, the path to be saved and to enter a beautiful future.

* * *

Liu Bowen's prophecies, whether in "Shaobing Ge," "Jinling Tabei Wen," or "Tuibei Tu," all display a far-reaching vision that spans centuries. They not only predict historical events but also contain profound warnings about morality, the law of cause and effect, and reveal hope and a path for humanity in pivotal moments. The mention of principles like "Truthfulness-Compassion-Forbearance" as a path to salvation is a point worthy of deep contemplation.

* * *

When looking back at the prophecies from Trạng Trình Nguyễn Bình Khiêm, Zhuge Liang (through "Maqian

Ke"), Shao Yong (through the "Plum Blossom Poem"), or Liu Bowen, I notice several prominent common characteristics and the profound messages of Eastern prophetic wisdom:

First, they often have a macroscopic scope, focusing on the destiny of an entire nation, a people, or the rise and fall of dynasties. It seems these prophets had the ability to see through the great currents of history, the laws governing the movements of societies.

Second, these prophecies often emphasize historical cycles—the circulation of formation, stasis, degeneration, and destruction; of prosperity and decline. This suggests that history is not a chain of random events but follows certain laws, and the end of one cycle often opens a new beginning.

Third, the element of social ethics and the law of Karma is a consistent theme, whether hidden or apparent. Moral decay and the corruption of people's hearts are often considered the cause of chaos, natural disasters, and decline. Conversely, maintaining moral values and living virtuously are seen as the foundation for stability and development, as well as the path to overcome calamities. This is not just a prophecy but also a profound teaching.

Fourth, a point of immense significance is that many Eastern prophecies, especially when speaking of the final

period or the end times, often reveal a great hope, the appearance of a Savior or a Great Law that can save people. The fact that prophets like Liu Bowen mention Maitreya Buddha and principles like "Truthfulness-Compassion-Forbearance" as a "key" to overcome disaster and enter a new era is a universal message, transcending predictions of specific events. It touches upon the deepest aspirations of humankind for salvation and a better future.

The style of expression is also very characteristic: using metaphorical language, symbolic imagery, suggestive poetry, and the art of character deconstruction. This not only adds a layer of mystery to the prophecies but also requires later generations to contemplate, reflect, and have a pure heart to be able to comprehend the deep, hidden layers of meaning.

The comparison between Eastern and Western prophecy (which we glanced at in the previous section) shows the diversity in how people from different cultures approach and express messages from the invisible realm. However, despite differences in form, the aspiration for knowledge of the future, the anxiety before upheavals, and the hope for salvation or a better renewal seem to be profound commonalities of humanity.

* * *

The great names from the past have left behind immense prophetic legacies, not only predicting events but also carrying messages of warning and hope. But the stream of prophecy does not stop there. Right in our own time, with the explosion of information and the unceasing changes in the world, there are still individuals who claim to receive messages, premonitory dreams about the future. How should we view these "contemporary prophetic voices," and do they continue the tradition or bring a new shade compared to the ancient prophecies? That is what we will explore in the next section.

* * *

1.4. Contemporary Prophetic Voices: Dreams and Premonitions of Our Time

As mentioned at the end of the previous section, after contemplating the immense prophetic legacies from the past with their timeless messages, I cannot help but wonder: does the stream of prophecy stop there? Or does it continue to seep into modern life, in new forms, through new people? In the age of explosive information, where every individual can become a "transmitter," how do we listen to and discern the "voices" that are said to carry messages from the future?

The stream of prophecy is not limited to ancient texts or the words of sages from the past. Right in our own time, with the rapid and complex changes of the world, individuals still emerge who claim to have the ability to foresee events, or to receive warning messages through dreams and intuition. They may not be "official" prophets in the classical sense, but what they share sometimes resonates greatly within the community, reflecting the anxieties and hopes of the era.

- **Ryo Tatsuki** (Japan): The Prophet of "Fulfilled" Dreams

One of the names that has been mentioned frequently in recent years, especially in the community of those interested in spiritual and prophetic phenomena, is Ms. Ryo Tatsuki, a Japanese manga artist. What is special about Ms. Tatsuki is that her method of prophecy is based entirely on dreams. She says she has the ability to remember and record in detail her prophetic dreams, and these dreams often come true after a certain period of time.

- **Past Predictions on Record:** According to widely shared information (and recorded in her previously published works), Ryo Tatsuki has

made several predictions that are considered to have been fulfilled quite accurately, making her name known. For example, many believe she predicted the COVID-19 Pandemic. In a work published in 1999 titled "The Future I Saw" (*Watashi ga Mita Mirai*), she drew a cover that read "Great Catastrophe in 2020," and the story contained images and messages interpreted as relating to a mysterious virus that would appear, cause illness, and spread widely. The detail that a virus would appear 10-15 years after a previous disaster (believed to be the 2011 earthquake and tsunami in Japan, with the prediction of a "great catastrophe in July 2025" also appearing on that cover) also attracted much attention. In addition, she is also said to have correctly predicted several other events such as the deaths of some famous figures (e.g., singer Freddie Mercury of the band Queen, Princess Diana) and specific natural disasters in Japan.

- **Method and Prophetic Characteristics:** A special point is that Ms. Tatsuki often records specific dates for her predictions in her dream diary, and only publishes them later. According to her supporters, this increases the objectivity of the "fulfillments." The language in her predictions is often direct and less metaphorical than ancient

prophecies, describing specific events or images she sees in her dreams.

- **Necessary Caution:** Of course, as I approach cases like Ms. Ryo Tatsuki's, I always maintain the cautious attitude of a researcher. Independently and absolutely verifying contemporary prophecies, especially when they spread rapidly through the internet and media, is a challenge. There may be factors such as random coincidence, or the reinterpretation of details after the event has occurred to make them "match." However, it is undeniable that the recorded "fulfillments" have attracted great public interest, making many curious and eager to learn more.
- **Connection to the Present:** At the time I am writing these lines (late June 2025), the name Ryo Tatsuki is once again being mentioned frequently, linked to her prediction of a "great catastrophe" that could occur on July 5, 2025, involving Japan and the Philippines. We will not delve into analyzing the impact of this prediction here (that will be covered in CHAPTER 7, when discussing prophecy in the current context). In this section, I just want to present Ms. Ryo Tatsuki as an example of how a "prophetic voice" can appear

and have influence in the modern age, through a very personal channel: dreams.

➤ **Personal Premonitions and Intuition Before Major Events:**

Besides those with systematic prophetic abilities or through dreams like Ms. Ryo Tatsuki, perhaps many of us have also experienced moments of unusual "premonition" or "intuition" before some event, though we cannot explain it clearly with logic.

It could be a vague sense of unease before a trip, a nameless anxiety for a loved one, or even fleeting images in the mind of something about to happen. Many people recount having such feelings before natural disasters, accidents, or important personal events.

These "voices" are not usually clearly "prophetic," lacking specific dates or details, but they show that humans seem to have some latent ability to sense the "vibrations" of the future, or changes in the surrounding energy field. This could be a manifestation of intuition, an aspect of

consciousness that modern science is still exploring.

In the context of this book, listening to personal "premonitions," though not prophecy in the traditional sense, can also be a way for us to connect more deeply with ourselves and with the invisible currents of life.

* * *

The appearance of "contemporary prophets" like Ryo Tatsuki, or personal experiences of premonition, raises many interesting questions. Are these new manifestations of the same latent ability that ancient prophets possessed? Or do they reflect a special sensitivity of some individuals to the upheavals of the era?

In a world where true and false information are mixed, approaching "contemporary prophetic voices" requires sobriety and critical thinking. However, dismissing them entirely could also cause us to miss out on valuable messages, or at least other perspectives on reality.

More importantly, these "voices," whether right or wrong, verified or not, often touch upon the deep anxieties and aspirations of people in an uncertain world:

the desire to know in advance, the desire for safety, and the desire to find meaning in what is happening.

* * *

As we skim through a few representative examples together—from the enigmatic verses of Nostradamus, the "readings" from Edgar Cayce's special state, to the history-shaping prophecies of Trạng Trình, Zhuge Liang, Shao Yong, and Liu Bowen, and even the prophetic dreams of a contemporary manga artist like Ryo Tatsuki—I believe that you, like me, can feel the strange allure of these messages that seem to transcend the barriers of time.

We have "witnessed" cases that are said to have been "fulfilled" in an astonishing way, words from the past that seem to accurately describe what happens in the present or future. The diversity in the forms of expression, from multi-layered verses and concise prophecies to more direct descriptions in "readings" or dreams, shows that the ability to access and transmit prophetic information is incredibly rich.

These names and works have become legendary, an indispensable part of the cultural and spiritual heritage of many peoples. Their enduring vitality, through centuries and even millennia, shows that they touch

upon something very fundamental in the human psyche—curiosity about the future, the aspiration to find laws and patterns, and perhaps, a belief that there are levels of consciousness that transcend our ordinary senses.

However, as an inquirer and a contemplative, I cannot help but ask further questions. Although these "coincidences" or "fulfillments" are impressive, are there other factors we need to consider when evaluating them? Is interpreting a prophecy simply a matter of "reading and understanding" it literally? Or behind the seemingly clear "match," are there hidden challenges, pitfalls of the mind and language that we need to recognize?

The allure of prophecy is undeniable, but to truly understand its value and meaning, perhaps we need to take a step back and look at the phenomenon of "fulfillment" from more angles, with a mindset that is both open and cautious. That is precisely what I want to invite you to explore in the next section, as we delve into "The Art of Interpretation and the Pitfalls of Fulfillment."

* * *

2. "Fulfillment" from Multiple Perspectives: The Challenges and Pitfalls of Interpretation

After reviewing the notable cases of "fulfilled" prophecies together, from East to West, from ancient to modern times, different emotions have likely stirred within each of us: admiration, curiosity, and perhaps even a bit of skepticism. The allure of a statement from the past accurately describing the future is undeniable. However, in my role as an inquirer, I feel it is necessary to take a step back and, with you, the reader, analyze the nature of this "fulfillment" more objectively and from multiple dimensions. Is everything as clear as it seems on the surface?

- **The Ambiguity and Polysemy of Prophetic Language:**

One of the most prominent characteristics we can easily observe in many prophecies, especially ancient prophetic books like the "Plum Blossom Poem" or "Maqian Ke," and the verses of Nostradamus, is their frequent use of highly symbolic, metaphorical, and polysemous language.

Ancient prophets rarely seemed to describe future events directly and clearly like a news report. Instead, they used images and words that could evoke many associations and multiple layers of meaning. For example, a "fire dragon" could be interpreted as a war, a revolution, a destructive authority figure, or even a special natural phenomenon. A "river running dry" could allude to the fall of a dynasty, a prolonged drought, or a loss of spirit and culture.

On one hand, this very ambiguity creates a mystical beauty and depth for the prophecies, allowing them to withstand the test of time and retain their value for contemplation across generations. But on the other hand, it also opens up a vast space for interpretation. The same prophetic verse or poem can be "applied" by readers from different eras, with different experiences and background knowledge, to various historical events and still feel "plausible."

I ask myself: Could it be that this very polysemy has helped prophecies to "live forever" and be "fulfilled" in many different situations, because they are flexible enough to be adapted accordingly? This is not a denial of the value of prophecy, but a necessary question for us to better understand the mechanism of their operation in the human psyche.

- **"Matching" After the Fact (Postdiction / Retrofitting):**

This is an important psychological factor we need to recognize when considering the "fulfillment" of prophecy. "Postdiction" or "retrofitting" is the phenomenon where people tend to reinterpret or search for details in an ancient prophecy to make it fit an event that has already happened, rather than the prophecy having truly described that event accurately and in detail *before* it occurred.

Imagine this: after a major historical event, such as a war or a natural disaster, people often tend to dig up ancient prophetic texts, trying to find sentences or words that seem "similar" or can be associated with the recent event. When they find a few "matches," however vague, they easily exclaim, "It's true! Prophet X predicted this!"

In my own research process, I too have had moments of being swept up in the excitement of finding such "connections." However, if we look at it objectively, we might see that these "connections" are sometimes created more by our effort to "assign" meaning than by the clarity of the prophecy itself.

Nostradamus is a typical example. His quatrains, with their archaic language, mix of multiple tongues, and abundance of symbols, have become "fertile ground" for countless later interpreters. The same quatrain can be "applied" to different events across the centuries, from French kings, the French Revolution, Napoleon, Hitler, to more modern events. Did Nostradamus really "see" all these things in detail, or was it the interpreters who were "creative" in finding the matches?

This does not mean that all "matches" are the result of imposition. But being aware of this tendency for "postdiction" helps us to have a more cautious view and avoid rushing to conclusions about a prophecy's ability to predict with great detail based solely on "after-the-fact" interpretations.

● **Confirmation Bias:**

Another psychological "pitfall" that often appears when we approach prophecies (and indeed, many other types of information in life) is "confirmation bias." This is a very natural human tendency: we often seek, remember, prioritize, and interpret

information that confirms our existing beliefs or hypotheses, while tending to ignore, downplay, or rationalize information that contradicts them.

In the field of prophecy, this can manifest as follows: if a person believes in the ability of a certain prophet, they will tend to focus only on that prophet's "fulfilled" prophecies, and these "fulfillments" will further strengthen their belief. Conversely, inaccurate prophecies or incorrect predictions might be ignored, dismissed as "misinterpreted," "not yet time," or simply forgotten.

Imagine a prophet who makes hundreds of predictions. If only a few of them are "fulfilled" in an impressive way, people will easily remember those "fulfillments" and overlook the majority of the unfulfilled predictions. At this point, confirmation bias has taken effect, making us feel that the prophet is "very skilled" or "very accurate," while their actual success rate may not be as high as we think.

In starting my journey to understand prophecy, I also had to remind myself of this bias. The allure of "fulfillment" stories sometimes makes us forget to ask the comprehensive questions: "What other prophecies did this person make? Were they fulfilled? What is the ratio of right to wrong?" Being aware of confirmation bias helps us to have a more balanced

and objective view, not easily persuaded by "evidence" that is merely selective.

- **The Barnum/Forer Effect:**

The Barnum effect (also known as the Forer effect) describes a psychological phenomenon where people tend to rate descriptions of their personality or future as highly accurate, even though those descriptions are in fact very general, vague, and could apply to a great many people. The effect is named after P.T. Barnum, a famous circus showman known for the line, "We've got something for everyone."

In the context of prophecy, especially personal prophecies or general descriptions of "the times," the Barnum effect can play a certain role. Some prophecies are written in a very general style, for example: "There will be great upheavals in society," "People will face moral challenges," "There will be unexpected changes in your life." These descriptions, because of their generality, can easily "match" the experiences of many people at different times.

When reading such prophecies, people might feel, "So true! This is happening to me/to society!" without realizing that the statements are broad enough to

apply to almost any situation or individual. This does not mean that all prophecies take advantage of the Barnum effect, but it is a factor to consider, especially with predictions that lack specific details or a clear timeline.

Recognizing this effect helps us distinguish between a prediction that is truly informative and specific, and general statements that anyone might feel "apply" to them.

- **The Role of the Interpreter:**

One factor that cannot be ignored when discussing the "fulfillment" of prophecy is the decisive role of the interpreter. As we have seen, prophetic language is often ambiguous and polysemous. Therefore, the meaning of a prophecy does not lie entirely in the text itself, but also depends heavily on how the reader, researcher, or "experts" interpret it.

The same quatrain by Nostradamus, the same prophetic verse from Trạng Trình, or the same poem from "Mai Hoa Thi" can be given completely different interpretations by different interpreters at different historical moments, with different cultural, political, and religious frames of reference. Even the

same interpreter, at different stages of their life, may have changes in their perspective.

This raises an important question: To whom does the "authority" of interpretation belong? And on what basis? Is there a single "correct" interpretation for a prophecy? Or is every interpretation subjective and dependent on the interpreter's point of view?

When a prophecy is said to be "fulfilled," we need to ask ourselves: is that fulfillment due to the prophecy itself being very clear, or is it due to the talent (or cleverness) of the interpreter in connecting the details of the prophecy with actual events? This is sometimes a very fine line.

I believe that acknowledging the active and creative (sometimes excessively so) role of the interpreter helps us approach translations and analyses of prophecy more cautiously. We need to consider not only the content of the prophecy, but also the context, motives, and methodology of the interpreter.

● **Self-Fulfilling Prophecy:**

Finally, there is another interesting phenomenon to consider, which is the "self-fulfilling prophecy." This

is a case where a prophecy, which may initially be a false or baseless prediction, becomes true precisely because it is believed and spread, thereby influencing people's thoughts, emotions, and behaviors in a way that indirectly leads to its fulfillment.

The classic example often given is the prophecy of the collapse of a bank or a stock market. If there is a rumor (or a "prophecy") that Bank X is about to fail, depositors who believe it may rush to withdraw their money. This mass withdrawal, even if the bank was initially sound, ultimately becomes the very cause of the bank's crisis and bankruptcy. The initial prophecy "fulfilled itself" through the behavior of those who believed in it.

In some cases, a prophecy of war or conflict, if believed by the parties involved, can increase suspicion, hostility, and preparations for war, ultimately leading to the actual outbreak of war. Conversely, a positive prophecy of reconciliation can create an atmosphere of optimism, promote efforts for dialogue, and ultimately lead to peace.

Although not all prophecies have the potential to be "self-fulfilling" (for example, it is hard to say a prophecy about an earthquake could "self-fulfill" in this way), this is a factor to consider, especially for prophecies related to social psychology and behavior.

It shows the power of belief and how our perception of the future can influence the very creation of that future.

* * *

When we walk together through the analyses of the ambiguity of prophetic language, the tendency of "matching after the fact," confirmation bias, the Barnum effect, the role of the interpreter, and even the "self-fulfilling" potential of some prophecies, a question may arise: So, should we completely dismiss the value of prophecy? Is it all just coincidence, subjective imposition, or psychological "pitfalls"?

I, after many years of searching and contemplation, do not think the answer is that simple.

The psychological and cognitive factors we have just discussed are real, and they play an important role in how we receive and interpret prophetic messages. Recognizing them is not meant to completely deny the phenomenon of prophecy, but for us to have a more sober perspective, the necessary caution of a researcher, a seeker of truth.

Facing these factors, I feel a certain inner turmoil. A turmoil about the fine line between faith and credulity, between the suggestiveness of symbols and the imposition of interpretation, between true clairvoyance and the subjective human desire to see what one wants to see.

However, this caution does not mean completely closing our minds to the mysterious, to phenomena that modern science may not yet fully explain. If we only cling to rational analysis to reject everything beyond our common understanding, are we not limiting our own ability to perceive and explore the deeper levels of reality?

I believe what is important is that we approach prophecy with a mindset that is both healthily critical and sincerely open. Critical, so as not to fall into superstition, not to be led astray by false information or baseless interpretations. Open, so that we can listen, feel, and reflect on messages that may contain values transcending the rightness or wrongness of a specific prediction—they could be lessons on morality, warnings about human responsibility, or rays of hope for a better future.

Recognizing the "challenges and pitfalls of interpretation" does not diminish the allure or the potential value of the river of prophecy. On the contrary, it helps us become more sober "ferryman" on this journey of discovery, knowing how to navigate our boats

through winding turns and undercurrents, so that we can perceive the true beauty and depth of that river.

And perhaps, the ultimate purpose of studying prophecy is not just to determine whether it is "fulfilled" in a literal sense. More importantly, it is how those messages impact our consciousness, sparking reflections on life, the universe, and the position of humanity in that vast picture.

So, if we temporarily set aside the debates about the accuracy of individual prophecies to look at the bigger picture, can prophecy, with all that it represents, be compared or contrasted with modern forecasting methods, especially scientific forecasting? What are the similarities and differences between these two approaches to the future? That is what we will explore in the next section.

3. Prophecy and Scientific Forecasting: Two Approaches to the Future

After considering together the fascinating "fulfillments" of prophecies and the challenges and pitfalls in their interpretation, a question naturally arises in my mind, and perhaps in yours as well: So, where does prophecy,

with all its characteristics, stand when compared to the methods of future forecasting that modern humans have been developing, especially scientific forecasting? Are they two completely separate worlds, or are there points of contact, differences, and similarities between them that are worthy of our contemplation?

● **Scientific Forecasting: The Effort to Grasp the Future with Reason and Data**

When we speak of scientific forecasting, we often envision a systematic process built on solid foundations.

- **Foundation:** Scientific forecasting typically originates from observing the material world and collecting measurable, verifiable data. It is based on discovered natural laws, mathematical and statistical models, and logical analysis. Scientists build hypotheses, test them through experiments or against historical data, and from there, derive laws or trends that can be used to extrapolate into the future.
- **Method:** This process involves building models (e.g., meteorological models to forecast weather, economic models to forecast growth,

epidemiological models to forecast the spread of disease). These models are continuously tested, calibrated, and improved as new data or new understanding becomes available. The result is usually not an absolute certainty, but rather possible scenarios with certain probabilities.

- **Purpose:** The main goal of scientific forecasting is often very practical: to provide early warnings (e.g., storms, floods, earthquakes), support decision-making in many fields (economics, healthcare, agriculture, urban planning), manage risks, and help people be more proactive in dealing with changes in the natural and social environments.
- **Nature:** An important characteristic of scientific forecasting is that it is verifiable (though not always 100% accurate). Failed forecasts can be analyzed to find the cause, thereby improving models and methods. Science accepts error margins and considers them part of the process of progress. It does not claim to hold the absolute truth about the future.

Clearly, scientific forecasting is a powerful tool, an achievement of human intellect in the effort to understand and master the world around us. It has been and continues to be of great benefit to society.

- **Prophecy** (in the traditional sense explored in this book): A Different Approach from Deeper Levels of Consciousness?

When placed alongside scientific forecasting, prophecy (in the way we are exploring it in this book—that is, messages from prophets, prophetic books, revelations, dreams...) presents a completely different picture.

- **Foundation:** As we discussed in CHAPTER 4, the origin of prophetic information is very diverse and often not based on conventional logic or measurable data in the traditional scientific sense. It could be revelations from Divine Beings, the "seeing" ability of those with special powers (the celestial eye), altered states of consciousness, prophetic dreams, or the interpretation of omens from Heaven and Earth. Many believe that prophets, especially cultivators, can access other dimensions, cosmic laws that modern empirical science has not yet touched. It may be that history has been arranged like a "script" at higher levels, and prophecy is the act of "seeing" a part of that script in advance.

- **Method:** If scientific forecasting relies on analysis and modeling, prophecy is often intuitive, sensory, or through "supernatural" channels. It is not the result of a logical calculation process but a direct "seeing," "hearing," or "knowing," sometimes without the medium of ordinary senses.
- **Purpose:** The purpose of prophecy also seems to extend beyond just predicting specific events. Besides giving warnings, many prophecies carry profound moral and spiritual messages. They may aim to awaken human conscience, remind us of the law of Karma, encourage virtuous behavior, or reveal the greater laws of the universe and destiny. Sometimes, knowing a part of the future is not for people to wait passively, but to have the opportunity to recognize "heaven's will" and make better choices in the present, especially at crucial transitional moments.
- **Nature:** "Verifying" a prophecy is often much more complex than with scientific forecasting. It depends heavily on the art of interpretation, on faith, and on historical and cultural context. A prophecy may be true for some people and some cultures, but be incomprehensible or meaningless to others. It is not easily refuted just

for being "wrong" on a few details, because its deeper meaning may lie on a metaphorical or spiritual level.

● **Core Differences:**

From the comparisons above, I see some very fundamental differences between prophecy and scientific forecasting, not only in method but also in worldview and ultimate purpose.

- **On the source of information and approach to reality:** Modern science primarily relies on the senses and measuring instruments to explore the tangible, physical world, in the dimension where we exist. It seeks laws from what can be "seen, touched, and counted." Meanwhile, prophecy seems to touch upon sources of information from other realms, dimensions that ordinary senses cannot perceive. It suggests a multi-dimensional reality, where past, present, and future may coexist, or have been arranged according to laws that transcend our current understanding of matter and time.
- **On methodology and tools:** Science uses logic, analysis, mathematical models, and experiments.

Prophecy relies on intuition, spiritual enlightenment, special states of consciousness, or a sensory connection to subtle messages. The tools of a scientist are machines and laboratories; the tool of a prophet (especially a cultivator) may be their own purified and elevated consciousness.

- **On ultimate purpose and meaning:** Scientific forecasting often aims for specific, practical goals in material life: improving living standards, preventing natural disasters, developing the economy. Meanwhile, many prophecies, especially the great ones, carry a larger mission: to awaken conscience, warn against moral decay, affirm the existence of Gods and Buddhas and the law of Karma, and point out the path to salvation or a spiritual transformation for humanity. It is concerned not only with "what will happen" but also "why it happens" and "what we should do."
- **On assessing reliability and "fulfillment":** As mentioned, scientific forecasting can be verified with data, and error is part of the process. Prophecy is more complex. Its "fulfillment" is often tied to belief, to the ability to interpret, and sometimes, an event is only recognized as a "fulfillment" long after it has occurred. A

prophecy may not be fulfilled in its event details, but its warning message may still hold its value.

- **Is There a Meeting Point or Room for Complementation?**

Placing these two methods side by side, a big question appears in my mind: Are they completely opposite, mutually exclusive? Or is there some space between them for a meeting, or even for complementing each other in humanity's journey to understand the universe and the future?

Modern empirical science, with its brilliant achievements, seems to be gradually touching its own limits when facing the great mysteries of the universe, of consciousness, and of life. There are questions that the current methodology of science cannot yet answer. Are there some "laws" of the universe, some energy flows, or some levels of reality that modern science has not yet reached, but that prophets have somehow sensed or "seen"?

I think of cases where the intuition of a brilliant scientist sometimes leads them to discoveries that pure logic could not have imagined. Is that intuition

in any way similar to the "sensory connection" of prophets?

Conversely, can science help us better understand the mechanisms of some phenomena considered "prophetic"? For example, could studies of the brain in deep meditative states, of the subconscious, of special dreams, or even new discoveries in quantum physics about the nature of time and space, partially open the doors that prophets seem to have walked through?

From the perspective of a contemplative, I feel that prophecy is not meant to replace science, or vice versa. Each method has its own value and role in helping people perceive the world. Science helps us understand and transform the material world. Prophecy, especially prophecies with spiritual messages, can help us return to core values, turn towards virtue, and recognize our place in a universe that is vaster and more meaningful than what we usually see.

Perhaps a truly scientific attitude is not to reject what one does not yet understand, but to constantly ask questions, to explore, and to be open to new possibilities. Who knows, in the future, when humanity's consciousness has evolved, the boundary between "science" and "spirituality," between

"forecasting" and "prophecy," will no longer be as distinct as it is today. There may be a "new science," a more comprehensive understanding that encompasses the laws of matter as well as the laws of the spirit, of destiny.

The prophecies, the foretold words, may be the very hints, the "traces" left by the wise ones of the past, inviting us to reflect on a broader picture of reality, a "science" at a higher level that we are gradually discovering.

* * *

4. Taylor Reed's Insights:

When I look back at everything we have explored together in this chapter—from the allure of "fulfilled" prophecies, the challenges and pitfalls in the art of interpretation, to the comparison between prophecy and scientific forecasting—I sense the complexity and multi-dimensional nature of this topic. Clearly, "fulfillment" in prophecy is not a simple concept that can be framed in absolute terms of "right" or "wrong."

The journey of a researcher, and also of a spiritual contemplative like myself, is always full of questions. I realize that trying to "prove" or "disprove" the accuracy of each specific prophecy can sometimes distract us from the deeper values they may offer.

I believe that "fulfillment" is not always the sole or most important measure for evaluating the worth of a prophecy. More than whether a prediction comes true, it is the cautionary significance, the ability to inspire reflection, and the encouragement for people to turn towards virtue and live more consciously that are the immensely important values that many great prophecies have transmitted through the generations. They are like bells, not only signaling what may come, but also awakening our conscience, reminding us of our responsibility to ourselves, our community, and the world.

In approaching prophecies, the roles of faith and healthy skepticism are essential. I do not advocate for blind superstition, believing in everything labeled as "prophecy" without discernment. But at the same time, I do not support the complete denial of things that our current reason cannot fully explain. To maintain an open mind, ready to listen, but also to never stop thinking, analyzing, and perceiving with both heart and mind—that is perhaps the most suitable path.

Despite the significant challenges in determining "fulfillment" by current "scientific" standards, we cannot deny the fact that a great many prophecies continue to attract attention, to be cherished, and to profoundly influence the consciousness and culture of people across many eras. This shows that they touch upon something very fundamental, an aspiration or a deep-seated anxiety in the human psyche—the aspiration to understand the laws of the universe, the aspiration to overcome current limitations, and the aspiration to find meaning in the infinite flow of time.

And it is from these reflections that a larger question arises in my mind, leading us to a new aspect of our journey:

"So, if we temporarily set aside the debate on the accuracy or degree of 'fulfillment' of each specific prophecy, are there common patterns, major themes, and universal messages that frequently appear in prophecies throughout the world and across the ages? Why do those themes—such as great upheavals, purifications, and the aspiration for a rebirth, a new golden age—stir and awaken us so powerfully, like bells echoing unceasingly from the past to the present? And amidst the warnings of darkness, where are the rays of hope, the lights that are kindled?"

* * * * *

CHAPTER 6: TIMELESS THEMES – UPHEAVAL, PURIFICATION, AND THE HOPE OF REBIRTH

After journeying with you, the reader, through the winding turns of the "river of prophecy" in Chapter 5, where we contemplated the "fulfillment" of prophecies and the challenges and pitfalls in the art of interpretation, I have realized something that is perhaps even more important and universal. That is, despite coming from different cultures, distant eras, or being expressed in diverse forms, prophecies seem to regularly echo major themes, familiar motifs, and recurring core messages.

These themes, like the main musical motifs in a cosmic symphony, resonate through the centuries, touching the deepest layers of the human psyche. They speak of great upheavals, periods of chaos, and seemingly unavoidable great calamities. But at the same time, they also sow in people's hearts the hope of a necessary purification, an ending that opens up a new beginning, and a fervent aspiration for rebirth, for a more glorious "Golden Age."

The great question I want to explore with you in this Chapter 6 is: Why do these images of upheaval, disaster, the end of a cycle, and the aspiration for a rebirth and a new beginning haunt the human psyche so? Are they merely inherent fears, or do they reflect deeper laws of the universe and of life? And more importantly, amidst the warnings of darkness, where are the rays of hope, the lights kindled by the prophets to guide humanity?

We will listen together to these "echoes" to search for common patterns and timeless messages that the river of prophecy wishes to convey.

1. The Echo of Upheaval: Warnings of Great Calamity and the End Times

One of the most prominent and perhaps most powerful themes in prophecies across the world is the description of a period full of upheaval, chaos, natural and man-made disasters, and moral decay—a period that many cultures call by different names such as the "Dharma-Ending Age," the "End of the World," "Kali Yuga," or simply the "Final Period." Despite differences in language and imagery, there seems to be an astonishing uniformity in these warnings.

- **A String of Examples from Various Cultures:**

- **The West:**

- ✧ **The Bible (Book of Revelation):** This is perhaps one of the most famous prophetic texts about the final period. The Book of

Revelation by St. John vividly and symbolically describes the terrible calamities that will befall the world: war (Armageddon), famine, plagues, the appearance of the Antichrist, the beasts from the sea and the land, and finally, the Last Judgment. The images of the "seven seals," "seven trumpets," and "seven bowls of God's wrath" have become classic symbols of great calamity.

- ✧ **Norse Mythology (Ragnarok):** In Viking mythology, Ragnarok ("Twilight of the Gods") is a series of apocalyptic events, including a great, long winter (Fimbulvetr), horrific battles between the Aesir gods and the forces of darkness (such as the ice giants, the wolf Fenrir, the sea serpent Jörmungandr), leading to the death of many key gods (Odin, Thor, Freyr, Heimdallr, Loki) and the destruction of the world by fire and water.
- ✧ **Prophets like Nostradamus, Edgar Cayce:** As we mentioned in Chapter 5, Nostradamus in his quatrains also frequently mentioned images of devastating wars (including modern weapons), geological upheavals, famine, and plagues. Edgar Cayce also had "readings" warning of great changes on the Earth's surface, a shifting of the poles,

earthquakes, volcanic eruptions, and global conflicts.

➤ **The East:**

- ✧ **Buddhism (concept of the Dharma-Ending Age):** In Buddhist scriptures, the Dharma-Ending Age (末法時代, Mòfǎ Shídài) is the final period after the Buddha's Parinirvana, when His teachings gradually decline, the monastic community may no longer be able to uphold the precepts strictly, sentient beings become stubborn and difficult to teach, and social morality decays. This period is described as being full of suffering, natural disasters (such as floods, fires, and windstorms), man-made disasters (war, famine, plagues), and the human heart becomes greedy, hateful, and ignorant.
- ✧ **Hinduism (cycle of the Yugas):** According to Hindu philosophy, the universe operates in great cycles called Yugas. Currently, we are in the Kali Yuga, the final and darkest age in a Maha Yuga (a cycle of four Yugas). Kali Yuga is described as an age of moral decay, conflict, falsehood, greed, disease, and

declining human lifespan. People stray from the Truth (Dharma), and traditional values are overturned. This is the stage where evil seems to prevail, before a new cycle of Satya Yuga (the Golden Age of Truth) begins.

- ✧ **The Prophecies of Trạng Trình (Vietnam), Chinese Prophetic Books (e.g., from Liu Bowen, "Plum Blossom Poem"):** The prophecies of Trạng Trình also frequently mention scenes of "blood flowing like rivers, bones piling up like mountains" ("Máu chảy thành sông, xương chất thành núi"), describing chaos, war, and dynastic changes. Works like "Shaobing Ge," "Jinling Tabei Wen" by Liu Bowen, or "Mai Hoa Thi" by Shao Yong also have detailed descriptions of calamities, scenes where "seven out of ten will die" (thập phần tử thất), "white bones cover the mountains" (bạch cốt măn sơn), and social chaos.
- ✧ **Other Indigenous Cultures (e.g., Maya, Hopi):** The ancient Maya with their complex calendar system also had predictions about the end of "Worlds" or great time cycles (e.g., the end of the 13th Baktun cycle in 2012, though interpreted in many different ways). The Hopi people of North America also have

oral prophecies passed down through generations about a "Day of Purification," when the world will undergo great upheavals, war, and destruction before a new, more peaceful world is established. They also speak of "signs" that will herald this period.

- **Common Characteristics and Deeper Interpretations of the Warnings:**

When examining the descriptions of the great calamity and the end times from various prophetic sources, I notice several prominent common characteristics, accompanied by interpretations that are gaining more and more attention, especially when compared with the current global context.

- **Social and Moral Decay as a Core Cause or Omen:**

Most prophecies, from the Bible, Buddhism, and Hinduism to Eastern prophetic books, emphasize that the period of great calamity is often accompanied or preceded by a serious decay in morality and spiritual values. The human heart becomes selfish, greedy, deceitful, and cruel;

social norms are overturned; and respect for Gods, Buddhas, and Heaven and Earth is belittled or blasphemed.

✧ **Deeper Interpretation:** Many researchers believe this is not just a random coincidence. The moral decay of humanity creates a type of "negative energy field" or immense "community karma," and it is this, according to the universal law of Karma, that will invite or lead to corresponding calamities. When people go against the basic moral standards set by the Divine, they place themselves in danger. The prophets seem to have seen this causal link. I feel that this is perhaps the most important warning: the root of disaster lies in the choices and actions of human beings themselves.

➤ **The Increase in Natural Disasters, Man-Made Disasters, and Anomalous Phenomena:**

The prophecies describe in great detail the increase in intensity and frequency of natural disasters: earthquakes, volcanoes, tsunamis, floods, droughts, unusual storms, and rampant plagues. Besides these are man-made disasters:

widespread war (possibly world war, using weapons of mass destruction), ethnic and religious conflicts, terrorism, social instability, and rising crime.

✧ **Deeper Interpretation:**

- ✓ **On Natural Disasters:** Some interpretations suggest that the Earth, as a living entity, is "reacting" to the environmental destruction and imbalance caused by human behavior. The extreme geological and climatic changes could be part of the planet's natural purification cycle, or the fulfillment of warnings that "Heaven and Earth are no longer as they were." The prophecies of Edgar Cayce about the Earth's axis shift and the rising or sinking of lands, or the prophecy of Ryo Tatsuki about a "great catastrophe in July 2025" related to the Nankai Trough in Japan and the Pacific Ring of Fire, are examples that have garnered much interest and are compared with current geological signs.

I have noticed that, besides the predictions from widely recognized prophets like Edgar Cayce or Ryo Tatsuki,

in recent years, there have also been many other voices from psychics and researchers of paranormal phenomena in many countries—for example, the psychic Brandon Biggs in the US, Mor Plai in Thailand, or the researcher of supernatural phenomena Yasue Kunio in Japan—who have also issued similar warnings, with details that may differ, but sharing a common concern about the risk of large-scale geological disasters, especially earthquakes and tsunamis. Although the level of verification and reliability of these sources may vary, and we need to approach them with a clear head, the simultaneous appearance of many similar warnings from seemingly unrelated individuals is also a phenomenon worth our contemplation. It may reflect a common anxiety of the era, or a certain sensitivity of some people to the potential upheavals of the Earth, the "vibrations" that perhaps some sensitive individuals can perceive in advance.

- ✓ **On Man-Made Disasters and War:**
Nostradamus, in many quatrains, described "three Antichrists" and horrific

world wars. Many modern interpreters believe we may be in or approaching the time of the "third Antichrist," with global geopolitical tensions, the risk of nuclear conflict, and the rise of tyrannical and brutal powers. Eastern prophetic books also speak much of "weapons and soldiers rising on all four sides" and "chaos everywhere."

- ✓ **On Plagues:** The recent COVID-19 pandemic led many to recall prophecies of "pestilence" (ôn dịch) in the end times. Liu Bowen in the "Jinling Tabei Wen" has the line, "If you ask when the plague will appear, just look to the ninth and tenth months of winter" (若問瘟疫何時現，但看九冬十月間). Many interpret this to mean there will be other, more dangerous pandemics. It is noteworthy that some prophecies, like Liu Bowen's, emphasize that the plague seems to "have eyes," targeting specific people, possibly related to their karma or moral choices.

➤ **The Appearance of Special "Signs" in Heaven and on Earth:**

Besides natural and man-made disasters, some prophecies also mention strange astronomical phenomena, unusual signs in the sky or in nature as important omens. For example, the appearance of special comets, unusual solar or lunar eclipses, or phenomena that are difficult for science to explain.

✧ **The Udumbara Flower – Messenger of Hope:** The appearance of the Udumbara flower is a prominent example. According to Buddhist scriptures, the Udumbara flower blooms only once every 3,000 years, and its appearance heralds the arrival of a Holy King Who Turns the Wheel (a king who rules the world with Righteous Law, not force) or Maitreya Buddha. In recent decades, there have been numerous reports from all over the world about the appearance of this tiny, white flower, which grows on many different surfaces. I find that, although science may have different explanations for this phenomenon (for example, suggesting it is the eggs of an insect like the lacewing), for many people, especially those with faith, the appearance of the Udumbara flower still

carries a deep spiritual meaning, a good omen, a signal of hope amidst the anxieties of the end times.

- ✧ **Sacred Tears – The Warning Weep of the Holy Beings:** As mentioned in the early chapters, perhaps one of the most moving and haunting images, considered by many to be an urgent sign of the times, is the phenomenon of religious statues, especially statues of the Virgin Mary, weeping in many places around the world. The tears, sometimes fragrant oil, sometimes dark red drops of blood, flowing down the faces of the holy statues have become an obsessive symbol, a wordless "bell" echoing from the divine realms, a choked-up warning.

From remote villages in Akita (Japan) with messages attributed to the Holy Mother, to ancient churches in Europe, pilgrimage sites in the Americas, or small altars in Asian homes, reports of this phenomenon have appeared with remarkable frequency in recent decades. Although the Catholic Church always conducts extremely careful investigations before making any declaration of supernatural character, and many cases can be explained by natural factors or human

intervention, there are still cases that are acknowledged by the Church's own investigative committees as "inexplicable by current science."

I, when contemplating these tears, cannot help but feel a deep sorrow, an infinite compassion that perhaps the Divine Beings are feeling for humanity. Are these tears of mourning for a world that is increasingly sinking into materialism, conflict, and moral decay? Are they a choked-up warning about the calamities, the great tribulations that are imminent, while many, so many of us, are still lost in delusion, yet to awaken, still absorbed in fleeting values, not realizing the danger right before our eyes?

The image of the Virgin Mary, a symbol of love, purity, and compassion, having to shed tears, is perhaps one of the most powerful messages, a "Last Bell" that can move the most hardened of hearts, inviting a sincere repentance, an urgent turning back before it is too late. Those tears, to me, are not just a mysterious phenomenon, but also a heartfelt invitation, an expression of the immense love that the Divine still has for humanity, even as we stand on the brink of judgment. They

seem to want to say that time is running out, and the choice lies with each of us

➤ **The Timing of the Great Calamity – Numbers and Hidden Meanings:**

This is one of the most curious and also most controversial aspects. Some prophecies seem to offer numbers, timelines, or signs related to the timing of events.

- ✧ **Nostradamus:** Many people try to decode the numbers and astronomical terms in his quatrains to determine the timing of major events, for example, the famous quatrain about "the year 1999, seventh month" (Century X, Q.72) has been linked to many events, including the persecution of Falun Gong in China.
- ✧ **Mayan Prophecy:** Although the "doomsday" of December 21, 2012, passed without the global catastrophe many feared, researchers of the Mayan calendar suggest that it was merely the end of a great cycle, opening a transitional phase.

- ✧ **Ryo Tatsuki:** As mentioned, her prediction about "July 2025" is currently attracting great attention.
- ✧ **Chinese Prophetic Books:** These often use the Heavenly Stems and Earthly Branches system, symbolic numbers, or word puzzles related to years and months. For example, Liu Bowen in "Tuibei Tu" mentioned "When the time comes to the head of the Rabbit and the tail of the Rooster" (時到兔頭雞尾年), or lines related to "three years of the Rooster, three years of the Dog" (三年雞，三年犬) as difficult periods. Many people are trying to correlate these milestones with the present and near future.

My Emphasis: Although there are numbers and timelines mentioned, it is important to remember that most major prophets (especially from reputable religious sources) often focus on identifying the signs of the era, such as moral decay, rather than setting a specific, unchangeable date for a global calamity. The main purpose of these warnings, in my perception, is to awaken people, to promote a change in consciousness and behavior, and to

give people the opportunity to choose their own path. If everything were rigidly predetermined, then human free will and self-cultivation would have no meaning. Perhaps it is the choices of humanity in the present that will determine the extent and timing of what is to come.

* * *

Taylor's Musings:

Why is the theme of great calamity and the end times so prevalent and so powerfully moving in the human psyche over thousands of years? Does it merely reflect humanity's inherent fear of destruction and things beyond its control? Or does it hide a deeper truth about the cyclical laws of the universe, about the ceaseless motion of Formation, Stasis, Degeneration, and Destruction? Or, perhaps, is it an urgent reminder of our responsibility to this world, and to our own destiny?

These questions are not easy to answer. But for us to look squarely at these warnings together—not to be consumed by fear, but to seek understanding and meaning—may be the first step toward facing the future with greater awareness.

2. In the End, There Is a New Seed of Life: Cycles, Purification, and the Aspiration for Rebirth

When listening to the "echoes of upheaval" from the prophecies, with their descriptions of great calamity and the end times, a sense of unease, or even fear, may invade our minds. That is a very natural reaction. However, if we stop there, we may have missed a very important part, a profound and hopeful message often hidden within or immediately following the warnings of an end.

I have noticed that, in most major prophetic traditions, "the end" rarely means a complete annihilation, a permanent full stop. Instead, it is often seen as part of a larger cycle, a necessary transition, a painful but purifying "major surgery," so that from it a new seed of life, a brighter era, can sprout and be reborn.

- **The Concept of Cosmic and Civilizational Cycles:**

The idea of the cyclical movement of the universe, of history, and of civilizations seems to be a universal thought, appearing in many ancient cultures around the world.

➤ **Formation, Stasis, Degeneration, Destruction (成住壞滅):** This is a central concept in Buddhism, describing the four stages of a world cycle (kalpa) or a universe:

✧ **Formation (成, Chéng):** The stage of formation, creation.

✧ **Stasis (住, Zhù):** The stage of stability, development, existence.

✧ **Degeneration (壞, Huài):** The stage of decline, decay, with signs of disintegration beginning to appear.

✧ **Destruction (滅, Miè) (or Emptiness 空, Kōng):** The stage of complete destruction, returning to a state of nothingness before a new cycle begins.

According to this view, the universe we live in is not outside this law. The Dharma-Ending Age we discussed in the previous section can be seen as the final stage of "Degeneration," gradually

moving toward "Destruction," so that a new world, a new "Formation" cycle, can be opened. This idea applies not only to the macrocosm but can also be seen in the rise and fall of dynasties, civilizations, and even the life of every individual.

- **The Rebirth of the Phoenix from the Ashes:** The image of the legendary phoenix, which immolates itself on a pyre when old only to be reborn from the ashes as a young, stronger phoenix, is a powerful symbol of immortality, rebirth, and renewal through destruction. This legend appears in many cultures from ancient Egypt, Greece, and Rome to China, showing a deep belief in the ability to be resurrected from an end.
- **Time Cycles in Ancient Cultures:**
 - ✧ **Hinduism:** As mentioned, the cycle of the four Yugas (Satya, Treta, Dvapara, Kali) repeats, with Kali Yuga being the darkest age before a new Satya Yuga, a "Golden Age" of truth and virtue, begins again. The end of Kali Yuga is not the final end, but a transition to a new dawn.

- ✧ **The Mayan Calendar:** The Long Count calendar system of the ancient Maya was also based on great cycles of time. The end of a cycle (like the 13th Baktun in 2012) is not actually understood by experts as an "apocalypse" in the sense of destruction, but as the end of a "World" or a "Sun Age," paving the way for a new phase with new characteristics and energies.

I feel that being aware of this cyclical nature helps us to have a broader and more serene perspective on upheavals. Instead of only seeing loss and destruction, we can begin to see a natural law, a ceaseless movement of the universe, where the old must give way to the new, where decay is a necessary condition for new growth to sprout.

- **Purification as a Necessary Process:**

If the end is part of a cycle, then the process leading to that end, however painful, often carries the meaning of a *purification*. This is not a meaningless punishment, but a necessary mechanism of the

universe to eliminate what has become old, degenerated, and negative, and to create space for what is new, pure, and positive to develop.

- **Eliminating What Is No Longer Suitable:** Like a body that needs to expel toxins to be healthy, a society, a civilization, or even the planet itself needs periods of "purification" to eliminate "cancer cells"—which could be deviant ideologies, unjust social structures, or behaviors that destroy morality and the environment. Upheavals and disasters, though terrible, can act as a powerful "fever" to eliminate these pathogens.
- **A Trial to Distinguish Good from Evil, True from False:** In periods of chaos and great upheaval, when traditional values are shaken and truth is mixed with falsehood, that is precisely when the true nature of each individual, each ideology, and each power is most clearly revealed. These trials are like "fire testing gold, adversity testing strength," helping to distinguish good from evil; truth from falsehood. Only what is truly valuable, truly virtuous, can stand firm and survive the purification.
- **"Labor Pains" Before a New Era Is Born:** The image of a "great calamity" or "end times" can be

likened to the intense "labor pains" before a new life, a new era, is born. The pain and chaos are unavoidable, but they also signal that a momentous event is about to take place—the birth of something better. Many prophecies describe this period as a "great filtration," where only those who can hold fast to their conscience, morality, and faith in true values can pass through and enter the new era.

I contemplate that viewing upheavals as a purification process helps us see beyond their negative aspects. It opens up a perspective on the necessity and profound meaning of trials, as an opportunity for each individual and all of humanity to look back at themselves, eliminate what is not good, and prepare for a greater transformation.

- **The Aspiration for Rebirth and a New "Golden Age":**

Perhaps one of the most notable and comforting commonalities in prophecies about the end is that most of them do not stop at the bleak picture of destruction. On the contrary, after descriptions of

great calamity and purification, the majority of prophecies reveal a brighter prospect, a promise of rebirth and the beginning of a new "Golden Age."

This is an aspiration that seems to be deeply ingrained in the subconscious of humanity, a belief that after a long, dark night, dawn will surely come, and that light will be more radiant than ever before.

➤ **Description of a New World:** Different cultures have different ways of describing this prosperous period, but in summary, it is often a world where:

- ✧ **Peace and harmony reign:** War, conflict, and hatred will end. People will live with love and respect for one another, without discrimination based on race, religion, or nation.
- ✧ **Justice and morality are restored:** Deceit, injustice, and corruption will be no more. True moral values are upheld and become the foundation of society.
- ✧ **Humans live in harmony with nature:** The Earth is healed, the environment is clean, and nature is beautiful. Humans understand and respect the laws of nature.

- ✧ **Spiritual and intellectual development flourishes:** Humans can reach higher levels of consciousness, with a deeper understanding of the universe and themselves. Lifespans may be extended, and illnesses minimized.
- ✧ **The presence of Truth or Divine Beings:** Some prophecies speak of the Truth being clearly revealed, or of Enlightened Beings and Saints appearing to lead humanity.

➤ **Different Names for a Common Hope:**

- ✧ In the Judeo-Christian tradition, it could be "Heaven on Earth," the "Kingdom of God" established after the return of the Messiah/Jesus Christ.
- ✧ In Buddhism, after the Dharma-Ending Age, hope is placed in the appearance of Maitreya Buddha, who will create a "Pure Land in the human world" where sentient beings can live in peace and practice cultivation more easily.

- ✧ In Hinduism, after the Kali Yuga ends, the Satya Yuga (or Krita Yuga) will return, an era of truth, virtue, and peace.
- ✧ In Western esoteric doctrines, people often speak of the "Age of Aquarius" as a time of enlightenment, brotherhood, and outstanding spiritual progress.
- ✧ Even in Norse mythology, after Ragnarok and the destruction of the old world, a new world will be reborn from the sea, green and fertile, where the surviving gods and a human couple (Líf and Lífþrasir) will build a new, better lineage.

I feel that the aspiration for a "Golden Age" is not just a fanciful dream. It reflects an intrinsic belief in the resilience and ability of life to rise, a profound optimism that no matter how many difficulties and challenges are faced, Goodness and Beauty will ultimately triumph. It is also a powerful source of motivation, urging people to strive to improve themselves and the world, to be worthy of a better future.

Taylor's Insights:

When I contemplate the great themes such as cosmic cycles, necessary purification, and the burning aspiration for a rebirth, a Golden Age, I see that they are not merely constituent elements of prophetic stories. They seem to reflect a universal law of life, a cosmic rhythm that humanity, whether consciously or unconsciously, can feel.

The end and the beginning, destruction and renewal, darkness and light—these are inseparable dualities, the driving force for the continuous movement and evolution of all things. Just as a seed must decay in the earth to sprout into a green plant, just as a caterpillar must go through the confined stage of a chrysalis to transform into a radiant butterfly, humanity and its civilizations may also need to go through symbolic "deaths," painful purifications, to be able to transform and reach a new stature.

Therefore, the theme of the end in prophecies, though it may initially cause fear, is not entirely negative when viewed in a broader context. It contains within it the great hope of renewal, of the ability to overcome old limitations to move toward a greater perfection. It reminds us that, even in the darkest moments, the seed of the future is still being quietly nurtured.

And perhaps, one of the most important seeds of life, one of the most brilliant rays of hope that prophecies frequently mention amidst warnings of great calamity, is the appearance of Savors, of Saints, of those who carry the mission to lead humanity through the darkness and into the dawn. That will be the theme we explore together in the next section.

3. The Light at the End of the Tunnel: The Savior and the Message of Hope in the End Times

When the prophecies sketch out pictures of great calamity, of purification, and the end of a cycle, a great question often arises in people's hearts: Is humanity to be left alone to face these terrible trials? Or, amidst the deep darkness, will there be a guiding light, a specific hope kindled?

I have noticed that one of the most comforting and powerful messages, often appearing alongside warnings of the end times, is the belief in and prophecy of the appearance of a Savior, a Saint, a great Enlightened Being—who will come to lead humanity, restore

morality, re-establish order, and usher in a new, brighter era.

This is not the isolated belief of a few cultures, but a universal aspiration, an expectation that echoes through many religions and spiritual traditions across the world. It seems that in the most perilous moments of history, humans have always looked toward a divine assistance, an intervention from the Highest Beings.

- **The Awaited Savior/Saint/Maitreya Buddha in Many Cultures:**

The descent of Divine Beings to the world or their sending of messengers to save sentient beings during crucial periods seems to be an inevitable part of the cosmic plan, as revealed by the prophecies. The appearance of these Beings not only brings salvation but also affirms that humanity has not been forgotten, and that the love and compassion of Gods and Buddhas are boundless.

- **The Messiah (Judaism and Christianity):**

In Judaism, the belief in the appearance of the Messiah (the Anointed One) is a cornerstone. He is awaited as a king from the line of David who

will liberate the people of Israel from oppression, gather the Jewish exiles, rebuild the Temple, and establish a kingdom of peace and justice on Earth.

Christianity believes that Jesus Christ was the Messiah who came the first time, and the faithful are now awaiting his Second Coming, when He will return to judge the world, destroy evil, and establish the eternal Kingdom of God. The Book of Revelation describes this glorious return in great detail.

➤ **Maitreya Buddha (Buddhism):**

In Buddhism, Maitreya Buddha (meaning "The Loving One" or "The Friend") is the future Buddha who will appear on Earth after the teachings of Shakyamuni Buddha have declined (at the end of the Dharma-Ending Age). He will achieve Buddhahood under the Longhua tree, preach the Dharma three times (the three assemblies under the Longhua tree) to save countless sentient beings, and create a world of peace and joy, where people have long lifespans, morality is restored, and cultivation practice becomes easier.

Interestingly, the name "Maitreya" in Sanskrit has phonetic and semantic similarities to the names

of the Savior in some other traditions, suggesting a deep connection.

➤ **The Saoshyant (Zoroastrianism):**

In Zoroastrianism, one of the most ancient monotheistic religions, the Saoshyant (the Savior) is a figure who will appear at the end of time to bring about the final Resurrection (*Frashokereti*), completely defeat evil, and purify the world. There will be three Saoshyants appearing in the last three millennia, with the final Saoshyant carrying out the complete renewal.

➤ **The Kalki Avatar (Hinduism):**

In Hinduism, Kalki is considered the tenth and final avatar (incarnation) of the God Vishnu, who will appear at the end of the Kali Yuga. He is described as riding a white horse, holding a flaming sword, to destroy evil and the wicked, and to re-establish the Dharma (Truth, Morality), ushering in a new Satya Yuga.

➤ **Saints in the prophecies of Nostradamus, Edgar Cayce, and other prophetic books:**

Nostradamus also has quatrains that are interpreted as speaking of the appearance of a

"Great Monarch" or a great spiritual leader who will bring peace after terrible wars. Edgar Cayce also predicted the second coming of Jesus Christ and the beginning of a new era. Eastern prophetic books, such as those by Trạng Trình and Liu Bowen, also frequently mention the appearance of "Saints" (聖人, Shèngrén), "Enlightened Kings" (明君, Míngjūn), or "True Lords" (真主, Zhēnzhǔ) who will save the people and restore peace.

○
○

I have noticed that, although the names and details may differ, the image of a Savior, a Saint with a sacred mission appearing in the final period, is an extremely powerful and universal motif. It expresses humanity's burning hope for divine intervention, for a liberation from suffering and injustice, and for a future led by wisdom and compassion.

● Prophetic Signs and Symbols of the Savior:

The belief in the appearance of a Savior does not stop at a general concept. Many prophecies, from religious scriptures to folk prophetic books, seem to reveal specific details, signs, and symbols related to His location, timing, characteristics, and even His name.

In the process of researching and connecting various sources of information, I have found an astonishing convergence of some of these signs from many different cultures, all seemingly pointing in one direction. I would like to present what I have gathered from prophetic documents and their interpreters, like "pieces of a puzzle," in a suggestive manner for the reader to contemplate, rather than to assert anything absolutely or to impose a single interpretation.

➤ **Place of Birth/Appearance – A Call from the East, in the Central Land (China):**

One of the most frequently mentioned signs, with great similarity across prophetic sources, is that the Savior, the Saint of the final period, will appear in or originate from the East, with many specific interpretations pointing to China (the Central Land).

✧ In the **Bible, the Gospel of Matthew, Chapter 2**, tells the story of the Magi from the east who came to worship the infant

Jesus. Matthew 2:1-2 reads: "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.'" The appearance of the star in the east and the journey of these wise men have become a powerful symbol of divine guidance from the East to the Savior.

- ✧ **Buddhist tradition** in general also has predictions about the appearance of Maitreya Buddha in the East in the future, after the Dharma-Ending Age, to teach the Righteous Law and save sentient beings.
- ✧ More specifically, in the famous prophetic work "*Tuibeitu*" (推碑圖) by Liu Bowen (劉伯溫) of the Ming Dynasty, there are passages that researchers interpret as clearly indicating the place where Maitreya Buddha (or the Savior of this era) will descend to the world. For instance, in Volume 2 of "*Tuibeitu*", there is a sentence:

"The Great Enlightened One 'penetrates the void to the mid-heaven of the Sahā world, at the eye of the Golden Rooster in China. When

honoring Yuqing, the kalpa of the year ends. The Longhua Assembly in the years of the Tiger and Rabbit arrives at the mid-heaven, recognizing Muzi as the surname.'" (大覺者『透虛到南闔浮提世界中天，在中國金雞目，奉玉清時年劫盡，龍華會虎兔之年到中天，認木子為姓。』).

Interpreters suggest that "Zhongguo Jinji Mu" (中國金雞目) alludes to a special location in China. They explain that the map of China is shaped like a golden rooster (Jinji), and "mu" (目) means eye, so "Jinji Mu" refers to the position corresponding to the eye of the golden rooster on the map, for example, Jilin Province (吉林) in the Northeast region, where the rooster's head is. "Zhongtian" (中天) can also be understood as the center, the Central Plain, or China itself.

- ✧ "Tuibei Tu" (推背圖), another classic Chinese prophetic work (attributed to Li Chunfeng and Yuan Tiangang of the Tang dynasty), also has hexagrams that are interpreted as being related to the appearance of a Saint in China. For example, Hexagram 44 contains lines such as: "The sun and moon are beautiful in the sky, the host of yin submits in awe, a hundred spirits come to pay

respects, with two wings and four legs" (日月麗天，群陰懾服，百靈來朝，雙羽四足。). Many interpreters believe "the sun and moon are beautiful in the sky" (日月麗天) alludes to great brightness and righteousness, and that this event will take place in China, where the Saint appears, bringing about the submission of evil forces and the allegiance of all beings.

- ✧ The **prophecies of Nostradamus** also have quatrains that are interpreted as speaking of a "Man from the East" or an influential figure from the East who will play a pivotal role in future events, bringing peace or a new era after great upheavals.

Taylor's Musings: The emphasis on the East, and more specifically China (the Central Land), as the place where the Saint appears makes me wonder about the historical and spiritual significance of this land. Could it be that this place was chosen for the profound cultural and spiritual values that have been preserved for thousands of years, or is there some "heavenly secret" hidden in this choice that we need to contemplate further?

➤ **Time of Appearance – Symbolic Numbers and Zodiac Animals:**

Determining the exact time of the Savior's appearance is extremely difficult and is often expressed metaphorically by prophets. However, there are some signs related to time and specific zodiac animals that are frequently mentioned, especially in Eastern prophetic books.

- ✧ **The Year of the Rabbit (兔) and Related Zodiacs:** In many prophecies, especially those related to Maitreya Buddha or the world-saving Saint, the year of the Rabbit (兔, Tù) is often mentioned as an important milestone. For example, in Liu Bowen's "Tuibei Tu," the excerpt above contains the line: "The Longhua Assembly in the years of the Tiger and Rabbit arrives at the central heaven, recognized by the surname Mù Zǐ" (龍華會虎兔之年到中天，認木子為姓。). This is interpreted as the Longhua Assembly (the time when Maitreya Buddha preaches) will take place in the years of the Tiger (虎, Hǔ) and Rabbit (兔, Tù), and that in the year of the Rabbit, the Saint (Mù Zǐ) will appear in the "central heaven" (China). In some other interpretations of "Tuibei Tu," there is the line: "When the time comes to the head of the

Rabbit and tail of the Snake, peace will be seen" (時到兔頭蛇尾見太平). Or lines such as "Wait until the year of the Rooster for peace, only in the years of the Monkey and Rooster will the wars end." This shows the combination of several zodiac animals in marking the stages of this great event. Researchers have also found in "Gyeokamyurok" (격암유록), a famous prophetic book from Korea, prophecies about a Saint who will appear in the "year of the Rabbit" to save the world.

- ✧ **Numbers and Cycles in the Bible:** In the Bible, especially in the books of Daniel and Revelation, there are many symbolic numbers (e.g., 7, 10, 12, 40, 70, 1260, 1290, 1335, 2300) related to prophetic time periods. Theologians and biblical scholars have devoted much effort to deciphering these numbers, linking them to historical events and predictions about the end times. Although there are many different interpretations, the existence of these numbers suggests some kind of sacred timetable.

Taylor's Note: The fact that the Great Enlightened Beings and major prophets often do not specify an absolute date, but use symbolic images, numbers, and zodiac animals, is perhaps to test people's faith and enlightenment. Heavenly secrets cannot be completely revealed, and preserving a degree of "delusion" is necessary so that people's choices truly come from their hearts.

➤ **His Name or Related Characters – The Mystery of "Mù Zǐ" Lǐ:**

This is one of the aspects that researchers of Eastern prophecy are most deeply interested in, and there is a remarkable convergence from many sources.

- ✧ **"Mù Zǐ" (木子) as the surname Lǐ (李):** In Liu Bowen's "Tuibei Tu," the line "recognize Mù Zǐ as the surname" (認木子為姓) is a very clear instruction. The character for "wood" (木, Mù) on top of the character for "child" (子, Zǐ) combines to form the character "Lǐ" (李). In Liu Bowen's "Shaobing Ge" (燒餅歌), there are also dialogues between the Hongwu Emperor and Liu Bowen that allude

to a "Saint Mù Zǐ." The famous Song dynasty prophet Shao Yong (邵雍), in his work "Huangji Jingshi" (皇極經世) or other works attributed to him, also has prophecies about the future Saint having the surname Lǐ. The repetition of this detail in prophetic works separated by hundreds of years leads many to believe that this is an important heavenly secret being revealed.

- ✧ **Other Titles:** Besides a specific surname, the Savior is also known by many titles as mentioned: Messiah, Maitreya, Holy King Who Turns the Wheel, the Creator, the King of Kings. The diversity in titles but unity in role and mission suggests a universal truth being expressed through different cultural lenses.

- ✧ **Taylor's Musings:**

The fact that prophets use character deconstruction and metaphors to speak of the Saint's name is perhaps not only to guard heavenly secrets but also to test the wisdom and sincerity of later generations. Only those who truly put their hearts into understanding,

who have a predestined connection and the capacity for enlightenment, can decode these messages.

When I reflect on the title "Holy King Who Turns the Wheel" (轉輪聖王, Zhuǎnlún Shèngwáng)—the image of a King who uses the Righteous Law to transform the world—I cannot help but make a personal connection. This term "Turning the Wheel" (Chuyển Luân), with its meaning of turning and spreading the Law, makes me think of a book I know of called "Zhuan Falun" (轉法輪), which is currently circulating very widely throughout the world, cherished by many, and regarded as a golden needle for cultivating one's heart and mind. Is there some meaningful connection between this ancient title and what is happening in our era? This is perhaps a question that each of us can answer for ourselves through our own contemplation and experience.

- **His Mission and Qualities – Spreading a Great Law to Save People and Distinguishing Good from Evil:**

Though details may vary, most prophecies agree that the Savior/Saint will possess extraordinary qualities and a noble mission, especially in the context of the end times.

- ✧ **Spreading a Great Cosmic Law:** He will not just revive old religions but may spread a completely new Great Law (Dafa), a universal Truth of the cosmos, capable of saving all sentient beings, regardless of race or religion. This Law will be infinitely wondrous, able to help people elevate their moral character, purify their bodies, and attain enlightenment.

In Liu Bowen's "Tuibei Tu," there is the line: "Maitreya Buddha sits on a mountain of treasure, lecturing on the True Law to save the original people." (彌勒佛坐寶山，講說真法度原人。)

- ✧ **Not in Temples or Monasteries:** A special point emphasized by many prophecies is that this Saint will not appear in the form of a traditional monk, not in temples or monasteries, but may live among ordinary people, using secular language to teach the Law.

In "Shaobing Ge," Liu Bowen has a verse in response to the Hongwu Emperor's question about who will spread the Way in the end:

*"Not in the form of a monk, nor in the form
of a Daoist,*

Wearing a woolen hat weighing four taels.

The true Buddha is not in the temple,

He is Maitreya, of the original teaching."

This suggests that His Law will be spread widely throughout society, to all classes of people.

- ✧ **Distinguishing Good from Evil, Saving the Good, Eliminating the Wicked:** His mission is not only to teach the Law but also to clearly distinguish Good from Evil during the chaotic period. Whoever believes in the True Law, cultivates their heart, and turns towards goodness will be saved through the great calamity. Whoever refuses, follows evil, and slanders the Righteous Law will be eliminated. This is a "great judgment" based on each individual's choice.

- ✧ **Infinite Compassion and Transcendent Wisdom:** He will have boundless compassion for all sentient beings, but also the wisdom to see through all things, and the majesty to eliminate evil and promote good.

Taylor's Assessment:

The mission of the Savior in this period seems to be all-encompassing: not just the salvation of souls but also the rebuilding of all moral and cultural values, and the opening of a completely new era for those who are worthy.

When I reflect on a "Great Cosmic Law" being spread in our time, I cannot help but look back at the spiritual landscape and cultivation movements around the world over the past half-century. If this is truly the time when such a True Law is being widely spread, we would surely see signs of it. In many parts of the world, there have been spiritual masters and teachers who have attracted a large number of followers to study and practice. For example, in India, some famous masters have given lectures on the Law and shared teachings that attracted vast numbers of devotees, though they may not have claimed to

be spreading a completely new discipline of their own.

In East Asian countries, especially in China during the 1980s and early 90s, a "qigong fever" emerged, with many qigong masters appearing, "spreading gong and teaching the Fa," attracting tens, even hundreds of millions of people to practice for health and spiritual improvement. Among them, some disciplines (法門, Fǎmén) developed incredibly fast and spread powerfully, not only within the country but also to the rest of the world, with the number of followers estimated to be enormous.

When I compare these phenomena with the prophecies of a Great Law being spread widely among the populace, outside of traditional religious forms, I cannot help but make many connections and notice details that seem astonishingly coincidental. However, connecting these "puzzle pieces" and drawing a final conclusion should perhaps be left to the enlightenment and contemplation of each reader. The river of prophecy always invites us to explore for ourselves and find the precious gems hidden within.

- **A Sacred Sign from Nature: The Appearance of the Udumbara Flower:**

Besides prophecies recorded in written texts, ancient prophets and scriptures also speak of sacred signs from nature itself, heralding the appearance of Enlightened Beings or momentous events. One of the most prominent signs that has garnered much interest in recent years is the appearance of the Udumbara flower.

- **Meaning According to Buddhist Sutras:**
According to Buddhist scriptures, the Udumbara flower is a sacred flower, said to bloom only once every 3,000 years. The appearance of the Udumbara is considered an extremely rare and auspicious omen, signaling the arrival of a Holy King Who Turns the Wheel (a King who rules the world with the Righteous Law, not by force) or the descent of Maitreya Buddha. In the "Huìlín Yīnyì" (慧琳音義), a Buddhist dictionary, it is recorded: "The Udumbara flower is born from auspicious and miraculous signs; it is a celestial flower, non-existent in the mortal world. If a Tathagata or a Holy King Who Turns the Wheel

appears in the world, it is thanks to his great virtue that this flower appears."

- **Characteristics and Reports of Appearance:** The Udumbara is described as being very small, pure white, with a stem as fine as silk, and a gentle fragrance. Miraculously, they can grow on any surface: on leaves, branches, fruits, metal (as in the case of the photo a reader shared of Udumbaras growing on the edge of an iron staircase), glass, Buddha statues, etc. In the last few decades, there have been countless reports from all over the world—from South Korea, China, Taiwan, Hong Kong, Malaysia, Singapore, Australia, the US, to even Vietnam—of the discovery of Udumbara flowers.
- **Different Interpretations and Taylor's Musings:** Of course, the scientific community may offer other explanations for this phenomenon, for example, suggesting they are the eggs of an insect like the lacewing. However, for many people, especially those with Buddhist beliefs or an interest in spiritual signs, the appearance of the Udumbara flower still carries a profound meaning.

I believe that, no matter how it is interpreted, the fact that a rare natural phenomenon, tied to sacred legends, is appearing simultaneously in many places around the world during the same period of time, cannot help but make us reflect. It is like a reminder that there are wondrous things beyond our common understanding. And if we believe in its symbolic meaning, the Udumbara flower is a messenger of hope, a "bell" signaling that we may be living in an incredibly special era, an era when Divine Beings are paying attention and may be present among us.

- **Cultural Symbols as "Indirect Heavenly Secrets": Easter and its Hidden Meanings**

Sometimes, "heavenly secrets" or important messages are not only transmitted through direct prophetic texts, but can also be subtly hidden in cultural symbols and traditional festivals that have existed for thousands of years. It seems there is an invisible arrangement for these messages to be preserved and repeated to people through the generations.

- **Easter and its Symbols:** Easter is one of the most important holidays in Christianity, commemorating the resurrection of Jesus Christ

from the dead. However, many cultural and symbolism researchers have noticed that the common symbols of Easter seem to carry deeper layers of meaning, with surprising coincidences with details in prophecies about the end times and the appearance of the Savior.

- ✧ **The Easter Bunny:** In many Western cultures, the rabbit is a symbol of Easter, bringing eggs to children. Interestingly, as we have discussed, the "year of the Rabbit" (兔年, Tù Nián) is an important time marker mentioned in many Eastern prophecies related to the appearance of the Saint. Could this be a random coincidence, or is it a way of "encoding" the message about the year of the Rabbit in a globally popular cultural symbol?
- ✧ **Easter Eggs:** The egg is an ancient symbol of new life, rebirth, fertility, and new beginnings. The practice of decorating and giving eggs during Easter expresses the belief in resurrection and a new start. The image of the egg can also be associated with the image of the "Golden Rooster" (金雞, Jīn Jī) in Eastern prophecy, where the "hen laying an egg" symbolizes creation and origin.

- ✧ **The Name "Resurrection" Itself:** The word "Resurrection" carries the core meaning of coming back to life, of revival. In the context of prophecies about the end times and the appearance of the Savior, "Resurrection" may not only mean the revival of an individual, but could also signify the revival of the Truth, the restoration of moral values that have been lost, and the beginning of a new era, a "new Earth, new Heaven."

When I look at these "coincidences," I cannot help but feel there is a miraculous arrangement, a way in which important messages are "sown" into popular culture. They are like "puzzle pieces" scattered about, waiting for those with a heart to seek and a predestined connection to realize the link. Perhaps these cultural symbols are the joyful "bells," heralding hope and rebirth, even as we face the trials of the final period.

- **Prophecy of Core Moral Principles for the New Era:** The Three Words "Truthfulness-Compassion-Forbearance" (真-善-忍)

One of the most important and deeply impressive discoveries for me in the journey of understanding prophecies, especially Eastern prophecies about the end times and the appearance of the Savior, is that some prophecies have revealed the core moral principles, the universal standards that will be the "key" for people to pass through the calamity and enter the new era.

- **Liu Bowen's Prophecy in "Tuibei Tu":** As we have had occasion to mention, Liu Bowen, in his work "Tuibei Tu," not only prophesied the great calamity and the appearance of Maitreya Buddha, but also very clearly pointed out the principles that people need to follow. He wrote:

"The highest Heavenly Buddha is the three-word Buddha of Truthfulness, Compassion, Forbearance,

The people of the middle and lower levels all return to the three-word Buddha,

He who can pass the border before the three-word Buddha,

Will find endless joy in the Buddha's kingdom and the immortal's paradise."

(上上天堂佛 真善忍 三字佛，

中下人民 皆歸三字佛，

得在三字佛前 過邊境，

佛國仙境 樂無邊。)

This prophecy affirms that "Truthfulness-Compassion-Forbearance" (真-善-忍 – Zhēn-Shàn-Rěn) are the highest Buddhist Law principles, the moral standard that people need to strive for and practice in order to be saved.

➤ **The Meaning of Truthfulness-Compassion-Forbearance:**

Truthfulness (真, Zhēn): To be true, to be sincere, to speak the truth, to do true deeds, not to deceive, not to be false, and ultimately to cultivate into a True Being.

Compassion (善, Shàn): To be kind, to be compassionate, to always think of others, to do good deeds, not to harm others, to have a compassionate heart.

Forbearance (忍, Rěn): To be patient, to be tolerant, to endure hardships, not to hold

resentment, to have steadfast determination in upholding morality and facing adversity.

I contemplate:

The fact that a great prophet like Liu Bowen, more than 600 years ago, specifically pointed out the three words "Truthfulness-Compassion-Forbearance" as the path to salvation in the end times is an incredibly astonishing and profoundly meaningful thing. It is not just a prediction, but also clear guidance on the fundamental moral values that humanity needs to return to.

In a world full of upheaval, where truth and falsehood are hard to distinguish, where people are easily swept away by material temptations and negative emotions, upholding and practicing Truthfulness-Compassion-Forbearance seems to become a lighthouse, a universal standard by which people can examine themselves, improve themselves, and find inner peace as well as the hope to overcome the trials of the era. Could this be the very "Great Cosmic Law" that many prophecies have mentioned, a path of cultivating one's heart and mind so that one

can return to one's true, original self and harmonize with the higher laws of the universe?

4. Taylor Reed's Insights

As I journey with you, the reader, through the exploration of these timeless themes in prophecy—from the echoing warnings of upheaval and great calamity, to the understanding of a necessary purification, and finally, to the burning aspiration for a rebirth, a Golden Age led by the Savior—I cannot help but feel a sense of awe and reverence for the wisdom of the ancients and the miraculous arrangement of the universe.

As an inquirer and a contemplative, I have noticed an astonishing convergence of major themes and even specific prophetic details (especially the signs of the Savior, the place of His appearance, and the principles He brings) from a great many cultures, religions, and prophets. From East to West, from ancient times to the present, there seems to be a common "script," a consistent message that is being gradually revealed to humanity.

This suggests that prophecies are not just random predictions or products of the imagination. They may be pieces of a larger picture, reflecting cosmic laws, historical cycles, and a divine plan for the Earth and its people.

Notably, the fact that the prophecies do not stop at warning of disaster but also point out a path of hope—through the appearance of the Savior and the practice of core moral values, such as the Truthfulness-Compassion-Forbearance we have just explored—carries a most profound meaning. It emphasizes that, in any circumstance, human choice remains the key factor. We are not passive puppets of fate. Even when facing prophesied upheavals, our choice to turn towards goodness, to hold fast to our conscience, to cultivate our minds and hearts, and to practice the universal principles of the cosmos is not just a matter of belief, but a concrete action to save ourselves and contribute to the positive transformation of the world.

The hope offered by the prophecies is not a passive waiting, a wish for a miracle from the outside without any effort from within. On the contrary, it is an active hope, accompanied by the responsibility of each individual to perfect themselves, to purify themselves, and to contribute to the spread of good values. The power of faith in a better future, and the role of the Savior in guiding humanity, can only be actualized, it

seems, when each of us is ready to listen, to change, and to act on the call of our conscience.

These timeless themes, these warnings and this hope—do they still resonate and carry a special meaning in the context of our modern world? A world standing at countless crossroads, filled with a mixture of true and false information, and where humanity seems to be moving further and further away from core spiritual values. Do the "bells" from the past still have the power to move us? And what is the "bell" meant for each of us in this new era, an era that many believe is witnessing the fulfillment of so many ancient prophecies?

* * * * *

CHAPTER 7: THE BELL OF THE PRESENT – A CALL TO CHOOSE

After a long journey with you, the reader, exploring the diverse origins of prophetic messages, confronting the allure and challenges of interpreting "fulfillment," and especially listening to the timeless themes of upheaval, purification, and the aspiration for rebirth along with the hope in a Savior, I feel it is time for us to bring these contemplations back to our own present context.

We are living in a special time. A time of rapid, complex changes in every aspect—from politics, economics, and society to the environment and even the profound shifts in human consciousness. A time when information explodes, where truth and falsehood are mixed, sometimes leaving us feeling lost and disoriented. But it is also in this very era that many people feel that the ancient prophecies seem to be coming true more clearly than ever, and the warning "bells" seem to be ringing with ever-increasing urgency.

The central question I want to explore with you in this Chapter 7 is: In this age of information and unceasing upheaval, what role does prophecy still hold? Do the "bells" we may be hearing, both from the thousand-year-old prophecies and from contemporary premonitions and messages, carry any special meaning for our time and, more importantly, for the choice of each one of us? What is the invitation that the "bell of the present" wishes to convey?

We will look squarely at the characteristics of prophecy in this new era, its impacts and challenges, and from there, seek a deeper meaning, a core message that the river of prophecy perhaps intends for each of us, who are standing at the junction of eras.

1. Prophecy in the Information Age: Characteristics, Impacts, and Challenges

It is undeniable that the way we access and interact with prophetic information today is entirely different from previous generations. The digital age has brought both opportunities and new challenges to the existence and dissemination of these "voices" believed to be from the future.

- **The Explosion and Spread of Prophetic Information:**
 - **The Internet and Social Media – A Double-Edged Sword:** Whereas prophecies were once transmitted through books, word-of-mouth, or official religious channels at a slow and somewhat controlled pace, today, the internet

and social media platforms have become a "superhighway" for prophetic information. With a single click, a prophecy (whether ancient or new, credible or entirely fabricated) can spread to millions of people worldwide in just a few hours, or even minutes. On one hand, this helps valuable information and warnings reach a wider audience, bypassing traditional censorship barriers.

- **The Diversity (and Chaos) of Sources:** Another consequence of the information age is the "democratization" (or sometimes, "chaotization") of delivering and interpreting prophecy. Anyone with a bit of writing skill, a strange dream, a special intuition, or simply a desire to attract attention can claim to be a "prophet," offering their own predictions or reinterpreting ancient prophecies in their own way. This creates an incredibly diverse and rich "market" of prophetic information, but one that is also rife with "counterfeits and imitations," leaving the public inevitably bewildered.

- **Real-World Impact and Global Spread – A Case Study of Ryo Tatsuki's Prediction:**

To better visualize the impact of prophecy in the information age, we can look at a specific case that has garnered significant global attention: Ms. Ryo Tatsuki's prediction of a "great catastrophe" that could occur on July 5, 2025.

Not confined to spiritual forums, this prophecy crossed borders and was reported by many international news agencies as a noteworthy social phenomenon. Its impact was by no means limited to cyberspace. There were concrete reports of many people around the world who, out of concern, canceled pre-booked tours to Japan during that period.

Anxiety was further heightened when geological data recorded a series of unusual activities: over 1,000 minor earthquakes occurred in the predicted region between June 23 and July 5. Although experts suggested these could be normal seismic activities, this coincidence further solidified the belief of those who trusted the prophecy. In the days leading up to July 5, social media truly erupted with fervent discussions, theories, and prayers.

And then, the moment arrived.

- **The "Silence" of the Prophecy and the Waves of Contemplation:**

As I write these lines, it is 11:49 AM on July 5, 2025 (Japan Standard Time). Ms. Ryo Tatsuki's prophecy of a "great catastrophe" involving an earthquake and tsunami in Japan and the Philippines at 5:00 AM did not occur as predicted. The "silence" of nature at the foretold moment, paradoxically, created a wave of contemplation even stronger than the preceding anxiety. The tide of social media discussion will surely continue, but instead of fear, it will now diverge in two directions: on one side, skeptics will likely laugh triumphantly, seeing this as proof of prophecy's absurdity; on the other, people will seek a deeper explanation.

This event has become a direct and vivid case study of how we confront the "uncertainty" of prophecy, opening up various lines of interpretation:

- **First Possibility: The prophecy was inaccurate in its timing, but the event could still occur.** Like many ancient prophecies, the details of time may be merely symbolic or subject to certain inaccuracies in the prophet's process of "receiving" the message. Those who lean this way believe that Ms. Tatsuki's dream captured

the "energy" of a major impending event, but the specific timing could have been shifted. Therefore, the fact that the event did not happen at exactly 5:00 AM does not mean the danger has completely passed. The warning still holds value, and preparation and vigilance remain necessary.

- **Second Possibility: The prophecy was entirely incorrect.** This is the perspective of skeptics, who see this as a classic example of how premonitions and dreams, however vivid they may seem, can still be mistaken. They argue that public attention amplified a personal dream into an event of global proportions, and its failure to occur is the clearest evidence that we should not place too much faith in unverified predictions. For them, this is an important lesson in clear-headedness and critical thinking in an age of chaotic information.
- **Third Possibility: The prophecy was originally accurate but was proactively changed by a higher power.** This is a deeply spiritual interpretation contemplated by many with profound faith. They believe that prophesied apocalyptic events, such as the Mayan 2012 event or this catastrophe, were part of a "script" arranged by the gods of the old universe. However, these people also believe that the

Creator—who is also the Savior of the final epoch—has already come to the mortal world. He did not come to execute that script of destruction but, on the contrary, to spread a Great Way (Dafa) to save sentient beings, awaken benevolent thoughts, and break the old arrangements. The postponement of great tribulations, accordingly, is a great act of compassion on His part. He does this not because enough people have become good, but precisely because He sees that the number of people who need to be saved is still not enough, that there are still far too many people lost in delusion, who have not yet had time to awaken and receive salvation. If the old "script" were allowed to play out, countless lives would be tragically eliminated according to the arrangements of the old cosmic powers. Therefore, with immeasurable compassion to save more sentient beings, the Creator decided to "extend" the time, postponing the calamity to give humanity another chance to awaken, to recognize what is righteous and what is evil, and to make a choice for their own future. From this perspective, the fact that the disaster did not happen does not mean the prophecy was wrong or that the danger has passed. It is a miracle of delay, a grace period of time, and an even more

urgent warning: there is not much time left, and each of us must awaken quickly before the final opportunity is gone.

- **The Challenge of Discerning Truth from Falsehood in a "Sea" of Information:**

The very explosion of information and diversity of sources mentioned above poses an immense challenge to the public: how can one distinguish a valuable, thought-provoking prophecy from mere fake news, misinformation, or the words of self-proclaimed "prophets" with less-than-pure motives (e.g., to profit, to create panic, or to serve a political agenda)?

- **The Danger of Opportunistic "Prophets":** In a society where many feel insecure and anxious about the future, the need to seek guidance from "mystical" sources can be high. This is fertile ground for opportunists. They may rely on ancient prophecies, interpreting them arbitrarily, or create new "prophecies" that sound appealing and sensational to attract followers, sell books, or even commit fraud.

- **The Complexity of Verification:** Verifying ancient prophecies is already difficult. For "contemporary prophecies" spreading online, it is exponentially harder. Information often lacks a clear source and is easily edited or taken out of context. Determining who first made the prophecy, what their motives were, and whether the prophecy was truly "fulfilled" requires a clear mind, information analysis skills, and sometimes even specific expertise.

- **The Fluctuation of Official Information and the Role of Non-Traditional "Voices":**

Another factor that contributes to the "fertile ground" for prophecy and non-traditional information sources in the current era is the fluctuation, and sometimes the decline, of public trust in official channels of information in certain contexts.

- When people feel that official sources (from the government, state media, or large organizations) are not providing complete information, or that the information is biased and unreliable, they naturally tend to seek alternative sources. These can be independent news sites, freelance analysts,

and, of course, those who deliver prophetic messages.

- During periods of social instability and crisis (economic, political, epidemiological), when the future becomes obscure and unpredictable, people's desire to find an explanation, a guide, and a glimmer of hope intensifies. Prophecy, with its ability to sketch a picture (however vague) of the future and often carry messages about the deeper meaning of events, can partially fulfill that psychological need.

* * *

I believe this phenomenon reflects a fundamental human need: the need to search for truth and meaning, especially when facing chaos and uncertainty. It also raises a question about the responsibility of official information channels in building and maintaining public trust. When the "mainstream light" is not bright enough, people will turn to other "sources of light," even if those sources have not been verified.

Recognizing the characteristics, impacts, and challenges of prophecy in the information age is the first step toward approaching them more proactively and consciously. It is not so that we may fear or reject them, but so that we can become wiser "consumers of

information," knowing how to filter and seek out true value.

2. Beyond Predicting Events: The Deeper Purpose of Prophecy from a Spiritual Perspective

After having examined together the characteristics, impacts, and challenges of approaching prophetic information in the present age, I feel the need to dig deeper, to go beyond the debates about the rightness or wrongness of each specific event prediction, to find the deeper purpose and meaning that prophecy can bring, especially from the perspective of a spiritual practitioner and contemplative.

Is the greatest value of prophecy merely in letting us know what will happen? Or are there more important messages, more important invitations, hidden within those prophetic words, those revelations, those dreams?

- **From My Own Understanding** (Taylor Reed's):

Through my own personal journey, both as a researcher seeking out data and as a person listening to the subtle vibrations of my inner self, I have gradually come to feel that the purpose of many great prophecies does not seem to stop at merely providing a "map of the future." They also carry deeper meanings, aimed at the transformation of human consciousness.

- **Awakening Consciousness – The "Bells" that Arouse the Conscience:** Many prophecies, especially the warnings about great calamities and the decline of the Dharma-Ending Age, in my perception, are not primarily intended to sow fear or despair. On the contrary, they are like powerful, urgent "bells," trying to awaken people from delusion, from being engrossed in chasing after temporary material values and worldly pleasures while forgetting core moral and spiritual values.

They are like a reminder that life is not just about food and clothing, fame, fortune, and sentiment. There are greater laws governing our destiny, and there are responsibilities that we need to be aware of. The warnings about the consequences of moral decay are meant for people to awaken in time, to look back at themselves, and to find their

way back to their conscience, back to what is good and virtuous.

- **Emphasizing the Law of Karma – The Future Is Not Entirely Random:** An important message that frequently appears, whether hidden or apparent, in prophecies is the affirmation of the law of Karma. Descriptions of disasters, wars, or the decline of dynasties and civilizations are often linked to the wrongdoings and moral decay of people in the past or present.

This implicitly affirms that the future is not a completely random and uncontrollable chain of events. On the contrary, what we have to face in the future is, to a large extent, the consequence of what we have sown in the past and are sowing in the present. "Good is rewarded with good, and evil meets with evil" (善有善報, 惡有惡報, Shàn yǒu shàn bào, è yǒu è bào) is not just a moral teaching, but a universal law understood and passed down by the prophets. Realizing this helps us to be more conscious of our every thought, word, and deed.

- **Affirming the Role of Free Will and Choice – Opportunity in "Delusion":** If the future were rigidly arranged and unchangeable, what would be the meaning of life, of effort and cultivation? I

believe that even if there are predictions, "scripts" about the future revealed by prophets, it does not mean that human beings have completely lost their free will and their right to choose.

The purpose of prophecy, in many cases, may be precisely to show people the "crossroads," to let them see the possibilities that may occur, so that they can make better choices to change the destiny of individuals and the entire community. History is not a single path that has been completely laid out. It may have "nodes," important "junctions," where the choices of human beings, especially the choice between Good and Evil, between righteous and deviant, will decide the future course.

The fact that Gods and Buddhas do not reveal themselves too clearly in the human world, that heavenly secrets are not fully disclosed, in my perception, is also to preserve a necessary "delusion." It is precisely in this state of "delusion" that a person's choice has real value, that it truly comes from their own heart and their own enlightenment, not from fear of punishment or a desire for the benefit of grace. Only when one recognizes the Truth for oneself and chooses to follow it amidst countless temptations and

confusing information does that choice become truly precious.

- **Purification and the Opportunity for a New Beginning – The Meaning of "The End":** As we discussed in Chapter 6, prophecies about "the end" of a cycle, an era, though they carry sorrowful images, often also imply a necessary purification and an opportunity for rebirth, a better new beginning.

From a spiritual perspective, great upheavals and trials may be the very process of the universe "eliminating" what is no longer suitable, what is negative, to make way for new values, for new beings with higher moral character. It is an opportunity for those who hold fast to virtuous thoughts, who maintain their faith in the Righteous Law, to pass through and enter a new era. "The end" is not a final stop, but a transformation to move toward a more perfect state.

* * *

I feel that when we look at prophecy through this lens, its value no longer lies merely in correctly or incorrectly predicting an event. More importantly, prophecies are reminders, lessons, and opportunities for us to awaken,

to question ourselves, and to choose the path we want to take.

3. "The Last Bells": A Call for Personal Choice in a Special Era

After having contemplated together the deeper purpose of prophecy from a spiritual perspective—the calls to awaken consciousness, to affirm the law of Karma, and the role of free will—I feel as if all the streams of information, all the "bells" from the past to the present, are converging on a core message, an urgent invitation for each of us, especially in an era that many believe we are living in: a decisive "junction of times."

● Is Our Era a Special "Junction of Times"?

When we connect the dots of what we have explored—the repetition of major themes of upheaval, purification, and rebirth in prophecies from many cultures (CHAPTER 6); the described signs of the Dharma-Ending Age and the Kali Yuga; the prophecies of the Savior's appearance with specific characteristics and missions; the appearance of sacred natural phenomena like the Udumbara flower; and even the premonitions

and "contemporary prophetic voices" about great upheavals to come (CHAPTER 4, 7)—it all seems to point to one conclusion: the era we are living in is not a normal time.

Many prophecy researchers, many people with deep spiritual practice, and even ordinary people with a sensitivity to the current of the times, all feel that we are standing at an important "crossroads" in human history, a "junction of times" between two eras, where the old is fading away and the new is preparing to be born. This could very well be the "end times," the "final period" that the prophecies have warned of, but it is also a moment that opens up the opportunity for a great transformation.

I do not wish to make a firm assertion that "this is that time," because heavenly secrets are uncertain and each person's enlightenment is different. But I want to invite you, the reader, to contemplate these signs, to listen to the "bells" echoing from many directions, and to feel for yourself whether there is an urgency, a special quality to the era in which we now exist.

● What are "The Last Bells"?

When I speak of "The Last Bells," I do not mean to imply that a specific prophecy is the final one that ends all

others. Rather, in my perception, "The Last Bells" here is the synthesis of all the messages of warning, of awakening the conscience, and of calling for virtuous change that we have explored together throughout this book.

It is the bell from the moral teachings in ancient scriptures.

It is the bell from the prophetic warnings about the consequences of decline.

It is the bell from the descriptions of the law of Karma and the cycles of the universe.

It is the bell from the promises of the Savior's appearance and a new era.

And it could also be the bell from our own conscience, urging us to recognize what is right, what is wrong, and what is truly important in this life.

"The Last Bells" are not meant to sow fear, but to signal the urgency of choice, the preciousness of the opportunity we have in our hands to decide our own destiny and to contribute to the future of the world.

● A Call for Personal Choice:

If we are truly living in a special era, an important "junction of times," then what are "The Last Bells" inviting each of us to do? From what I have perceived and contemplated from the river of prophecy, that invitation focuses on foundational choices:

- **Choosing to be virtuous, upholding one's conscience:** In a world full of upheaval, where moral values can be inverted, where truth and falsehood are hard to distinguish, the act of holding fast to the goodness in one's heart, acting according to the call of one's conscience, not colluding with evil, and not chasing after trivial material temptations, becomes more important than ever. This is the most fundamental choice.
- **Choosing to elevate morality, to cultivate one's heart and mind:** Not just stopping at not doing evil, but also proactively turning inward, recognizing and correcting one's own shortcomings, attachments, and deviant notions. Practicing universal moral principles like Truthfulness-Compassion-Forbearance (which we have seen revealed in prophecies as a path) can be a concrete way to cultivate and elevate one's moral character.

- **Choosing to seek true spiritual values:** Rising above the worries and clamor of material life, let us take the time to learn about and reflect on the deeper meaning of life, on the relationship between humans and the universe, and with Divine Beings. Seeking and connecting with pure spiritual energy and righteous teachings can help us find inner peace and direction for our lives.
- **Choosing to spread kindness and hope:** Every small, virtuous act, every sincere word, every selfless act of help, can be like a candle lit in the darkness, helping to dispel negativity and spread positive energy to those around us. Do not underestimate the power of individual choices, because it is those very choices, when multiplied, that will create great change for the entire community.

I believe that, no matter what the world situation may be, no matter how the prophecies may be fulfilled, the power of an individual's good choices is undeniable. It is these choices that will shape not only their own futures but can also influence the very stream of history, deciding whether we can overcome the trials of this era and step into a better future.

4. Taylor's Insights

As the "bells of the present" gradually quiet down, after we have looked back together at the characteristics of prophecy in the information age, its deeper purposes from a spiritual perspective, and especially the urgent call for personal choice, I feel that the journey of exploring the river of prophecy ultimately leads each of us back to the most core, the most simple things of human existence.

It is the ceaseless choice between Good and Evil, between light and shadow, in our every thought, word, and deed each day. It is a profound awareness of the responsibility of each individual not only for their own life but also for the community, for the world we share. And above all, it is the unextinguishable hope, a belief that no matter how great the trial, human beings always have the ability to rise up, to perfect themselves, and to strive for better values.

Prophecy, in whatever form, whether ancient or modern, is perhaps not for us to know the future down to the finest detail, only to then wait passively or in fear and anxiety. Instead, I believe the higher purpose of these "bells" is for us to live better in the present. To live more

consciously, more aware of what we are doing, what we are thinking. To live more responsibly with our choices. And most importantly, it is for us to prepare for the future—whatever that future may be—with a proactive mindset, an open heart, and a clear conscience.

The prophecies may be ancient maps, pointing out the paths that can be taken, the dangers to be avoided. But the one who decides the voyage, the one who steers their own ship, is always each of us.

And perhaps, the final bell, the most important bell, does not come from the outside, but is the bell that echoes from the depths of each person's soul, inviting us to return to our own innate, virtuous nature.

* * * * *

CONCLUDING PART: WHERE TWO TEARS MEET

The Return and Facing Stillness

I drove through the New Mexico desert. The sky was still the same as before – a dry, high expanse, sunlight casting a pale golden hue over distant mountain ranges, endless stretches of reddish-brown earth. But inside me, everything had changed.

The car slowed. I saw the small dirt road leading to the church again. Every cactus bush, every rolling stone, every gentle sound of the wind blowing through the roof tiles – all came back like an old dream.

I stopped the car, turned off the engine. No rush. I sat quietly in the driver's seat for a long time. My hands rested on the steering wheel. I closed my eyes.

There was something sacred in this return. Not like a journalist returning to an old scene. But like a child – returning home after a long journey of being lost.

I got out of the car. Silently. The desert wind gently ruffled my hair. I opened the church door – the old wooden door made a soft, familiar sound.

The interior space was still exactly as it was the first time. Old. Quiet. No one was there. Light from the frosted glass windows streamed obliquely through the floating dust, creating fragile streaks of light.

I walked slowly towards the end of the main nave. There – still the ivory-white porcelain statue of the Virgin Mary, standing silently amidst the wooden frame and light.

I stopped.

No longer an analytical gaze. No longer an investigative look. No longer Taylor – the journalist. No longer the one seeking clues.

Only me – a returning child.

I stood there. Silently. Looking into the face of the Virgin Mary – her face stern yet gentle, her eyes seemingly gazing silently through all ages. Beneath those eyes, the tear stain had long dried – but it could never be forgotten.

I said nothing.

No need to say anything.

I just stood there, and let the stillness flood into me like a clear spring. The space seemed to freeze. No more wind. No more time.

Only the Virgin Mary.

And me.

And something waiting to be seen – not with the eyes, but with the heart.

* * *

The Moment of Entering the Heart and Empathy

I looked into the eyes of the Virgin Mary.

Not with an analytical gaze, but with a deep silence in my heart.

And then – like a wave bursting forth from within – the entire journey suddenly reappeared in me. Not in words. Not in concepts. But like a fast-forwarded film, surging, weighing heavily.

I saw myself standing amidst the grand concert – where the music screamed, where dazzling lights bathed empty eyes, bodies writhing in a collective trance.

I saw myself walking through modern art exhibitions – where people gazed at a banana taped to a wall, a randomly splattered block of paint, a "masterpiece" that was just repetitive vulgar words... and called it art.

I saw people standing in a bustling city – holding phones, eyes listlessly scrolling through short videos, ridiculous images, pointless jokes repeated until they were hollow.

I saw people being beaten, tortured, persecuted simply because they chose to live kindly. I saw faces held high

in execution grounds – their eyes held no hatred, only one thing: faith.

I saw the crowds... anonymous people still laughing, still living, still passing each other as if nothing was happening. As if no warning bells had ever rung. As if no stone statue had ever shed tears. As if salvation had never reached out.

I saw it all – not through reason, but with an overwhelming pain. Undivided. Unjudging. Just pain.

And then I understood.

This was no longer my own pain.

This was the pain the Virgin Mary was feeling.

It was the pain of a Divine Being watching Her children slowly fall into the fire, unaware.

It was the pain of a love that cannot force – only wait. Waiting in silence.

I raised my hand to my chest. My heart pounded. An emotion both warm and aching – as if someone was embracing me from within, not with arms, but with a heart melted by compassion.

I whispered – soundlessly:

"I understand now, Mother. I understand why you cried.

And I ask to cry with You – just once – for all the souls still asleep..."

* * *

Two Tears

A hot tear rolled down my cheek.

It didn't fall out of fear. Nor out of regret.

It fell because of a pain... that was no longer just my own.

I wasn't crying for myself.

I was crying for those who are gliding through life without truly living.

I was crying for the children born into a world where the light has faded.

I was crying for the souls touching the abyss, still believing they are soaring.

I was crying for those who tried to awaken humanity – at the cost of their very lives.

I was crying for the Saints who quietly sowed seeds, knowing most would not sprout.

I was crying for the Divine – for Mother Mary – for the Creator – for the infinite loneliness They bear in Their unconditional love...

* * *

The Inner Wake-Up Call

I don't know how long I stood there.

I only know that when the last tear fell, everything suddenly became so still. The space was no longer heavy. Time seemed to stop. And my heart – after so much struggle, so many questions, so many storms of reason – was now... unusually serene.

I didn't find the answer.

Because there were no more questions.

I didn't hear a supernatural voice resounding from the heavens.

But I heard something clearly... from deep within myself.

Something I cannot describe with words.

Something I can only call: an awakening.

I placed my hand on my chest. Took a deep breath.

Not to get back up.

But to begin.

I understood – the final message is not in any book. Not in any prophecy. Not in an external symbol, phenomenon, or miracle.

The final message – is the whisper in each person's heart.

A small bell, waiting to be heard.

I looked at the statue one last time.

I no longer saw tears.

I only saw a very faint, gentle smile – or perhaps just the light reflecting from the slanted window.

I bowed slightly.

Not out of sadness.

But out of boundless gratitude.

I turned away. Opened the wooden door. The sunlight outside shone directly into my eyes, warmer and brighter than ever.

I stepped out.

Not to begin a new search.

But to begin a new life.

A life spreading what I have understood.

Not with words.

But with every step.

I walked – without looking back.

Because I know...

The tear has fallen.

The bell has rung within my heart.

My journey... has only truly just begun.

* * * * *

CONCLUSION

If you've journeyed with me to this page, perhaps you too have heard – even if faintly – a small bell ringing in your heart.

Perhaps you'll put this book down with a question mark. Perhaps with a tear. Perhaps with a quiet stillness you've never experienced before.

And that is enough.

I didn't write these pages to convince anyone.

I simply wrote, as someone who was once lost – and was fortunate enough to hear an echo from afar. The echo of an ancient promise, of a love that has never faded, and of a door that remains ajar.

We are living in a momentous time – where every choice, every thought, every small impulse... can sway the destiny of an individual, a nation, even all of humanity.

I don't know who you are, where you come from, or what you've been through.

But if there's one single thing I'm allowed to leave here, it is this:

Guard the truth.

Nurture kindness.

And patiently endure all storms – with a heart free of hatred.

Because... these three things – **Truthfulness, Compassion, Forbearance** – are the only red thread connecting all the scattered pieces I've encountered.

If you can carry that thread with you as you leave this book – then I believe the final bell has not yet ceased.

It's still ringing.

Within you.

— The Author

Taylor Reed

* * *

ABOUT THE AUTHOR & THE EPOCH MEDIA PROJECT

ABOUT THE AUTHOR

Taylor Reed is an independent author who writes about culture, society, science, and spirituality, with the aim of seeking truth, awakening conscience, and reflecting on the destiny of humankind.

Her works often originate from real-life interviews, recorded with honesty, emotional depth, and a spirit of enlightenment.

ABOUT THE PROJECT

This book is part of a series published by THE EPOCH MEDIA – an independent publishing initiative with a global vision and a mission to preserve and spread timeless echoes. Without chasing the daily news cycle, we aim for books that can deeply touch the human consciousness.

CONTACT

- ✧ Website: www.theepochmedia.com
- ✧ Email: editor@theepochmedia.com
- ✧ QR Code:



OTHER WORKS IN THE SAME PROJECT

You can find other publications by THE EPOCH MEDIA:

- *Red Dust, Golden Light*
- *After Power: The Legacy*
- *Sunset and Sunrise of Science*
- *The Red Veil*

- *Echoes Before Time*
 - *Entering The World*
 - *The Last Bells* → this is the current book
 - *Before Us*
 - *Thousand Lives*
-

Thank you for taking the time to read this book!

May God and Buddha bless you on your journey of discovering the truth.