

# The Great Liberation from the Dangerous Path of Obstacles An Exhortation to Avert the Hindrances of the Dark Times in the Year of the Iron Dog

The Three Jewels are the unfailing and supreme source of refuge.

Pemakara is the sole protector of the teachings and of beings in this degenerate age.

The nirmanakaya tertöns arrive when the time is ripe to tame beings in whatever way necessary. Considering their kindness, my faith and homage soar.

Having bowed down to those who compiled all the prophecies from the ocean of all the profound revealed treasures—Yachen Dharma Encampment and Kangsar Tenpo who clearly taught what to do and what to avoid—it would be wise to make efforts in their methods for freeing ourselves from this narrow and dangerous path ahead.

With regards to this, at the Great Dharma Encampment of Yachen, all of the prophecies of the regents of Guru Rinpoche—the great treasure revealers—were compiled and then Kyapje Kangsar Tenpay Wangchuk Rinpoche examined and compared them all, and what he found was that a great war will happen in this world in the Iron Dog Year of 2030. In the prophecies of the manifested treasure revealer Jigme Nuden Dorje, it says, “The 18 armies of Duruka will carry 108 different kinds of weapons and armor. Their food, language, and clothing will all be different (than ours.) They are all extremists with no contentment.”

Kyabje Chadrel Sangye Dorje also has stated in his *Aspiration Prayer for Urging the Enlightened Minds to Avert the Strife of the Unfortunate Era*, “From the unfolding ocean of results of the shared karma of beings in the final age of misfortune, helpful forces will waver while the powerful voices of destructive forces will influence those in power, and they will wield nuclear weapons which could destroy the world. Urgent signs are upon us that there is great danger of the world and its inhabitants being destroyed in a sudden shockwave of such weapons which are the machinations of corrupt aspirations. And even though these signs are manifest in the sights, sounds, and thoughts of beings, because they are thoroughly enveloped in ignorance and doubt, they still don’t sense the danger at all.”

Inferring from this and many other statements, though it is not certain, it is entirely possible that a serious war involving nuclear weapons will not occur in this world in the future. Additionally, many experts have thought about this and are concerned about the possibility of nuclear war, and that it would harm all countries East and West as well as their governments, traditions, and people and would bring no benefit.

In order to avoid such misfortunes, many methods for averting them with the stages of interdependent causes and conditions are stated in the prophecies. In Tertön Jigme Nuden Dorje’s *Catalog of Prophecies*, he states, “.....therefore, in the future, do this to avert it, just as you would build a dam before a flood. For once the water has risen, how could you turn it back?” and “place statues of Orgyen on the peaks of the highest mountains and hang colored Benza Guru prayer flags in the four directions and recite verses of auspiciousness and aspirations. Recite

the Benza Guru mantra aloud day and night, the extensive and condensed *Spontaneous Fulfillment of Wishes*, and carve the Benza Guru mantra into stones and cliffs. These are the particular methods for averting from this profound terma.” Additionally, “Place a stupa in all lands and at the bottom of each valley, and within them place Guru Rinpoche who averts the disturbances of the four elements, as best you can, consecrate them and request the deities to remain within them and make the stupas big or small according to your resources.”

Within the Kagyama Prophecies it states, “Within structures of the five standing goddesses of the elements, place the wheels of the individual elements as well as their seed syllables, precious substances, medicines, grains, and multicolored silks. Bury them at the peaks of carefully examined mountains and then recite verses of auspiciousness, conferment, and consecration and thereby the stirrings of the elements will be pacified, and they will remain in their natural state of balance, thereby increasing the qualities of comfort and goodness in all lands. Additionally, by implementing rules which accord with the Dharma in all directions, happiness will arise in those places where they are put into practice.”

And, “Even if you don’t accomplish the other means for averting the five kinds of Duruka, all the important and wealthy people primarily and other faithful ones should gather together in an auspicious site and build an authentic stupa and inside it place a bundle of weapons tied up in a web of five colored strings facing downwards and then below it suppress all jungpo spirits, ghosts, and outsiders. Have a blessed yogi consecrate it, make offerings and supplications, and thereby the misfortunes of weaponry will decline, fighting and disputes will not occur in that region, and outside armies will be thwarted. Or gather many medicines and do the practice of amrita medicine, then place the heap of medicine within the stupa and consecrate it, and thereby the harms of illness will not occur. Or gather many kinds of grains and place them within the stupa and proceed as stated before, and thereby you will be freed from famine.”

In the profound treasures of the great Tertön Dujom Lingpa it is said, “The stupa of utter victory over opposing armies brings various auspicious interdependences which pervade to all lands and cannot be averted by the maras with perverse aspirations. If you can make one in each and every land, you can avert the teachings of maras for a hundred years.”

Also, in the prophecies of Tertön Rigzin Orgyen Sherab, he states, “Constructing the Oddiyana Temple which is Victorious over Maras, being respectful of the teachings of acceptance and rejection in terms of karmic causes and effects, maintaining your ancestral traditions, *sang* smoke offerings, making offerings for the fulfillment of your wishes, and making and hanging prayer flags are profound (methods for averting harmful forces).” There are many such prophecies.

Kangsar Tenpay Wangchuk has also taught that these averting methods can be gathered into three primary ways which are, in brief: 1) Building statues of Guru Rinpoche and Taming of Maras stupas in all directions. 2) Reciting aloud *The Extensive Spontaneous Fulfillment of Wishes*, or its condensed form—*Dagpai Shingchok Ma*—and the Benza Guru mantra and placing prayer flags of these prayers in the four directions and reciting aspirations and verses of auspiciousness upon them. 3) Apply the glorious Vajrakīlaya’s enlightened activities of suppression, burning, and casting out.

As for statues of Guru Rinpoche, if possible, they should be the Guru who Overwhelms all Appearances and Possibilities (Nangsi Zilnon) of size and quality in accordance with the situation of one's means, location, and time. Have them correctly filled with mantras and consecrated and then bring them to the locations already described.

As for the stupas, they should be made in key places like the 24 holy sites, the eight charnel grounds, the Tadol Yangdul (four key monasteries made during the reign of Songtsen Gampo) as well as in the snow mountains and mountain peaks in the north, south, east, and west of this world, along rivers, oceans, places where three valleys come together, the intersections of rivers, and places where many people gather together. The sizes of the stupas should be for large ones, many stories tall, for medium ones, from one story to the height of a person, for smaller ones from the size of a human forearm, and for very small ones, there are teachings on how to make stupas the length of a finger. Satsas are also said to be actual stupas in the ritual for making the 108 stupas and elsewhere in all of the sutras and tantras. These are easy to make and are very effective, so perform all of the steps of filling with mantras and consecration previously mentioned about the stupa of taming maras. With the motivation of wholesome bodhicitta, place them in high snowy mountains, on mountain peaks, in the midst of forests; or if you sink them in the depths of lakes and oceans or bury them underground, it is clear that they are less likely to be disturbed by opponents.

Similarly, the method for averting such difficult times which is praised above all others is the billionfold repetition of the Benza Guru mantra, its group practice, and encouraging others to recite it throughout their day as well as reciting *The Extensive Spontaneous Fulfillment of Wishes*, or its condensed form—*Dagpai Shingchok Ma*, printing and hanging five colored prayer flags, printed on small pieces of paper and scattering them in the wind, constructing mantra wheels which turn by water or by flame, playing recordings of mantras and prayers aloud and so forth to widely broadcast them. It is said that we must make efforts in all avenues.

Kyabje Chadrel Sangye Dorje has also stated in his previously mentioned aspiration prayer, “Because the signs are increasing day by day of the coming of a danger which has never previously occurred, but could come quickly, of the use of nuclear weapons which have the power to instantly destroy all of the teachings of the victorious ones, the life force of beings, and all the goodness of the environment and of living beings in this world—the kind of violent warfare which could kill all of humanity. Therefore, being urged to action by intolerable sadness and intense fear, then just like a child calling its mother or as the saying goes, “remembering Orgyen Pema only when one reaches the treacherous mountain pass and not when on the comfortable plains,” in this time we should all recite this prayer to invoke the enlightened minds of the ocean of jewels who are our objects of refuge. We should also write it on flags and hang them on the peaks of mountains, from bridges and so forth. I believe that this is necessary and carries immense benefits, so anyone who believes in me should keep this in mind.” What was stated here is something worthy of being implemented by the masses and because it is easy to do, I request you to make efforts in doing so.

Additionally, we should do authentic drupchens and group practices based on glorious Vajrakilaya and implement the enlightened activities of suppression, burning, and casting out. Continuing from the previously quoted statement from Nuden Dorje's *Catalog of Prophecies*, it states, “Specifically, perform the averting ritual of this profound treasure, tormas offerings and

tsok on the tenth, recite the tales of past lives, offer sang to the local spirits, build and make offerings at Senkar<sup>1</sup>, and bury treasure vases. Perform ablutions on mountains and lakes, give gifts for the fulfilment of your wishes and sing the praises of the deities.”

Amongst the methods listed here, it is of vital importance that the general assembly of sangha members led by the holy beings of the monasteries of all traditions, regardless of tradition, take the responsibility of implementing the ceremonies of offering and sang connected with proclaiming the commands to the gods and spirits, performing ritual purification of mountains and of sacred supports of enlightened body, speech, and mind, and burying treasure vases for revitalizing deteriorations in the environment and in living beings. Therefore, I request that you all keep this in mind and further encourage all who have faith in the Dharma to practice implementing virtuous deeds and avoiding non-virtuous ones in general, and in particular, to perform life-release ceremonies of fish and other animals and so forth, making efforts to the extent of your abilities in the path of non-violent and peaceful conduct, and to join those practices with excellent aspirations and wishes for auspiciousness.

The time in which we must make our efforts in such methods for averting calamities is mentioned in the previously mentioned treasure text from Nuden Dorje, where it states, “The obstacles of the Iron Dog (2030) can be averted from the Water Male Dragon year (2024) onwards. Since this method is a slayer of foes, there is no doubt it will be averted.”

Also, in Traktung Dujom Lingpa’s prophecies, he states, “The spread of the doctrine of the barbarians will occur in the year of the Dog. Apply the antidotal averting rituals in the year of the Dragon. Not just one Dharma center, but all of them must carry this out!” As stated here, I feel that not merely one or two Dharma centers, villages, or people, but all must not fall into carelessness and must implement these methods at once, before the time mentioned in the prophecies has passed. Therefore, I request that you earnestly take this to heart.

This call to action was composed on the twenty-ninth day of Saga Dawa in the Water Tiger year of the seventeenth sexagesimal cycle (2022) by Namchak Sangak Tenzin, the one who bears the name Gochen Gyalwai Tulku, who has received the blessing of being named the sixth incarnation of Orgyen Drime Lingpa.

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<sup>1</sup> Senkar or otherwise known as Tenkar is a small building placed on top of a mountain with a masklike representation of the local gods enshrined within it.