



**THE *BENZAR GURU* MANTRA'S BENEFITS  
AND  
SYLLABLE COMMENTARY**

A TERMA OF KARMA LINGPA

**nirmāṇakayakarmadisasyaniddhiyantabadzragurusyānushampātsadhānyabrītabiharatisma**

**Tulku Karma Lingpa's Terma: The *Benzar Guru* Mantra's Benefits and Syllable Commentary**

**BENZAR GURU DEWA DAKINI HUNG**

*Homage to the Guru, Yidam, and Dakini!*

I, the woman Yeshe Tsogyal, having offered vast outer, inner, and secret mandalas, said:

*KYE!* O Master Pema Jungney, since no greater kindness has ever been shown us, all the beings of Tibet, than your deeds of vast benefit for our present and future lives, and in the future such will not come again, thus even though I am a woman I have no doubt regarding the blessing of your quintessence-like practice that has been bestowed. Future sentient beings will be inundated with thoughts; they will be savage, with backward views of the sacred dharma and scorn for the unsurpassable dharma of Secret Mantra in particular. In those times, sickness, famine, and war will spread to all beings; the lands of China, Tibet, and Hor in particular will be like crushed anthills; and it will be a time of pain for the people

of Tibet. You have given many methods for mending all this, yet future individuals will not have the time to practice them. To those wanting to practice even the tiniest bit, powerful obstacles will come. There will be disharmony; and requisite substances and conduct will be lacking. Such evil times are extremely difficult to avert. If one relies on your practice of the *benzar guru* mantra alone in such times, what are the benefits? For the sake of the dull-witted beings of the future, teach this, I pray.

The Great Master replied:

O faithful maiden, what you have said is very true. In such future times this practice *will* be of benefit to beings both temporarily and ultimately, that is certain! Untold instructions and practices have been concealed as myriad earth treasures, water treasures, rock treasures, space treasures, and so on. But in such bad times, it will be extremely difficult for the methods and interdependent circumstances to come together for the fortunate ones. This is a sign of the depletion of beings' merit. Nevertheless, in such times, in the great sacred places, in monasteries, on the peaks of great mountains, on the banks of great rivers, in the places where gods, cannibals, and evil spirits proliferate, at the head or feet of valleys, or at crossroads and so on, if mantra practitioners who hold samaya, the ordained who hold their vows, beings with faith, qualified women and so on generate bodhicitta and in that vast state recite this essence mantra *benzar guru* as much as they can--hundreds, thousands, tens of thousands, hundreds of thousands, or tens or hundreds of millions of times--the benefit and blessing will be inconceivable. In all lands and directions, all sickness, famine, war, fighting, crop failure, evil omens and black magic will be averted. Rain will fall, crops and livestock will thrive and the region itself will be auspicious. In that and future lives and on the bardo's perilous paths, in the best case, in actuality; in the middling, in meditative experience; or at the least in dreams you will meet with me again and again. Completing the grounds and paths in progression, you will take your place in the ranks of male and female awareness holders in Ngayab Ling. Have no doubt!

If you recite the mantra one hundred times, you will be pleasing to others, and food, wealth and possessions will come to you effortlessly.

If thousands or tens of thousands are recited, you will be able to suppress others' appearances with splendor and obtain blessings and power without obstruction.

If hundreds of thousands or millions of recitations are performed, the three realms will come under your power. You will suppress the three planes of existence with splendor and the gods and demons will be bound to your service. You will accomplish the four enlightened activities without obstacle and have the power to bring unfathomable benefit to sentient beings in whatever way you wish.

If you are able to reach accumulations of thirty million, seventy million, and so forth, you will never be apart from all the buddhas of the three times nor separate from myself. All the

eight classes of gods and cannibals will obey your orders, honoring your commands, and whatever you commit to their charge will be done. In the best case, in this life the rainbow body will be accomplished; in the middling, at death there will be the meeting of the mother and child clear lights; and at the least, in the bardo you will see my face, appearances will be liberated in their place, you will take birth in Ngayab Ling and there will be unfathomable benefit for sentient beings.

Thus he taught.

O Great Master, many thanks for your explanation that the mantra's benefit and blessing are thus unfathomably vast.

The benefit and blessing of the syllable commentaries on the Guru Pema mantra are limitless, but still for the sake of future beings I entreat you to teach a concise one.

Then the Great Master replied:

O, daughter of noble family, the *benzar guru* is not the essence mantra of myself alone. It is the life essence mantra of the deities of the four classes of tantra, the nine stages of the vehicles, the 84,000 collections of dharma and so on. The essence mantras of all buddhas of the three times and of the gurus, yidams, dakinis, dharma protectors and so on are all complete in this.

The reason they are complete within it is as follows.

Listen well and hold this in your heart; perform recitations; write it; teach it to all future beings:

ཨོཾ་ཨུང་ཧུཎྜ་བཟུང་གུ་རུ་པ་མ་སྐདྱི་ཧུཎྜ་      OMAH HUNG BENZARGURU PEMA SIDDHI HUNG

OM AH HUNG is the supreme essence mantra of enlightened body, speech, and mind.

BENZAR is the supreme essence mantra of the vajra family.

GURU is the essence mantra of the ratna<sup>1</sup> family.

PEMA is the essence mantra of the pema<sup>2</sup> family.

SIDDHI is the essence mantra of the karma<sup>3</sup> family.

HUNG is the essence mantra of the sugata<sup>4</sup> family.

ཨོཾ་ཨུང་ཧུཎྜ་བཟུང་གུ་རུ་པ་མ་སྐདྱི་ཧུཎྜ་      OMAH HUNG BENZARGURU PEMA SIDDHI HUNG

OM is the five buddha families, perfect sambhogakaya.

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<sup>1</sup> jewel

<sup>2</sup> lotus

<sup>3</sup> activity

<sup>4</sup> buddha

AH is the dharmakaya, unchanging and completely perfect.  
 HUNG is the perfection of the nirmanakaya guru's presence.  
 In BENZAR, the hosts of the herukas are complete.  
 In GURU, the hosts of the awareness holder gurus are complete.  
 In PEMA, the hosts of the dakinis and their emanations are complete.  
 SIDDHI is the life force mantra of all wealth deities and treasure keepers.  
 HUNG is the life force mantra of all dharma protectors without exception.

ཨོཾ་ཨུཾ་ཧུཾ་བཛྲ་གུ་རུ་བླ་མ་སྒྲི་ཧུཾ་      OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

OM AH HUNG is the life force mantra of the three classes of tantra.  
 BENZAR is the life force mantra of both the vinaya and sutra.  
 GURU is the life force mantra of both abhidharma and kriya.  
 PEMA is the life force mantra of both upa and yoga.  
 SIDDHI is the life force mantra of both maha and anu.  
 HUNG is the life force mantra of dzogchen atiyoga.

ཨོཾ་ཨུཾ་ཧུཾ་བཛྲ་གུ་རུ་བླ་མ་སྒྲི་ཧུཾ་      OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

OM AH HUNG purifies obscurations born of the three poisons.  
 BENZAR purifies obscurations born of anger.  
 GURU purifies obscurations born of pride.  
 PEMA purifies obscurations born of desire.  
 SIDDHI purifies obscurations born of jealousy.  
 HUNG purifies obscurations born of ignorance.

ཨོཾ་ཨུཾ་ཧུཾ་བཛྲ་གུ་རུ་བླ་མ་སྒྲི་ཧུཾ་      OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

With OM AH HUNG, dharmakaya, sambhogakaya and nirmanakaya are attained.  
 With BENZAR, mirrorlike wisdom is attained.  
 With GURU, the wisdom of evenness is attained.  
 With PEMA, discriminating wisdom is attained.  
 With SIDDHI, all-accomplishing wisdom is attained.  
 HUNG establishes all that is based on wisdom.

ཨོཾ་ཨུཾ་ཧུཾ་བཛྲ་གུ་རུ་བླ་མ་སྒྲི་ཧུཾ་      OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

OM AH HUNG tames gods, demons, and humans.  
 BENZAR defeats the scent eating fire god<sup>5</sup> evil spirits.

<sup>5</sup> Poetic reference to the eastern direction

GURU defeats the lords of death, the cannibal<sup>6</sup> evil spirits.

PEMA defeats the water<sup>7</sup> and wind god evil spirits.

SIDDHI defeats the powerful<sup>8</sup> yaksha evil spirits.

HUNG overcomes the rahula and earth lord evil spirits.

ཨོཾ་ཨུཿ་ཧུཿ་བརྩ་གུ་སུ་བརྩ་སིཿ་ཧུཿ། OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

OM AH HUNG accomplishes the six perfections.

BENZAR accomplishes all peaceful activity.

GURU accomplishes all enriching activity.

PEMA accomplishes all powerful activity.

SIDDHI accomplishes all enlightened activity.

HUNG accomplishes all wrathful activity.

ཨོཾ་ཨུཿ་ཧུཿ་བརྩ་གུ་སུ་བརྩ་སིཿ་ཧུཿ། OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

OM AH HUNG averts the black magic of buddhists and bonpos.

BENZAR averts calamities related to wisdom deities.

GURU averts punishment from the eight classes of gods and cannibals.

PEMA averts punishment from worldly gods and demons.

SIDDHI averts punishment from nagas and local spirits.

HUNG averts punishment from gods, demons and humans.

ཨོཾ་ཨུཿ་ཧུཿ་བརྩ་གུ་སུ་བརྩ་སིཿ་ཧུཿ། OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

OM AH HUNG conquers the armies of the five poisons.

BENZAR conquers the armies born of hatred.

GURU conquers the armies born of pride.

PEMA conquers the armies born of desire.

SIDDHI conquers the armies born of jealousy.

HUNG conquers the armies of gods, demons and humans.

ཨོཾ་ཨུཿ་ཧུཿ་བརྩ་གུ་སུ་བརྩ་སིཿ་ཧུཿ། OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG

With OM AH HUNG, the siddhis of enlightened body, speech, and mind are attained.

With BENZAR, the siddhis of the peaceful and wrathful yidams are attained.

With GURU, the siddhis of the awareness holder lamas are attained.

<sup>6</sup> Poetic reference to the southern direction

<sup>7</sup> Poetic reference to the western direction

<sup>8</sup> Poetic reference to the northern direction

With PEMA, the siddhis of the dakinis and dharma protectors are attained.  
With SIDDHI, supreme and common siddhis are attained.  
With HUNG, whatever siddhis that are wished for are attained without exception.

ཨོཾ་ཨུལྷ་ལྷོ་བཟླ་གུ་རུ་བློ་མི་རྣམས་ལྷོ་ལྷོ་      OMAH HUNG BENZAR GURU PEMA SIDDHI HUNG

With OM AH HUNG there is transference to the primordial pure realm.  
With BENZAR there is transference to the pure realm of Manifest Joy<sup>9</sup> in the east.  
With GURU there is transference to the pure realm of Glorious<sup>10</sup> in the south.  
With PEMA there is transference to the pure realm of Great Bliss<sup>11</sup> in the west.  
With SIDDHI there is transference to the pure realm of Supreme Activity<sup>12</sup> in the north.  
With HUNG there is transference to the pure realm Immovable in the center.

ཨོཾ་ཨུལྷ་ལྷོ་བཟླ་གུ་རུ་བློ་མི་རྣམས་ལྷོ་ལྷོ་      OMAH HUNG BENZAR GURU PEMA SIDDHI HUNG

With OM AH HUNG, there is attainment of the level of "three kaya awareness holder."  
With BENZAR, there is attainment of the level of "awareness holder abiding on the bhumis."  
With GURU, there is attainment of the level of "awareness holder with power over life."  
With PEMA, there is attainment of the level of "awareness holder of mahamudra."  
With SIDDHI, there is attainment of the level of "awareness holder of spontaneous presence."  
With HUNG, there is attainment of the level of "fully mature awareness holder."

ཨོཾ་ཨུལྷ་ལྷོ་བཟླ་གུ་རུ་བློ་མི་རྣམས་ལྷོ་ལྷོ་      OMAH HUNG BENZAR GURU PEMA SIDDHI HUNG

If the benefit of uttering the *benzar guru* a single time  
Were to take on form, this world would be too small to contain it.  
All beings who see, hear, or think of this mantra  
Will join the ranks of the male and female awareness holders, it is certain.  
If the infallible *benzar guru* words of truth  
Were to fail to accomplish whatever is wished for as I have said,  
I, Pema, would have deceived sentient beings!  
But since it is certain I do not deceive, practice as I have said!  
If unable to recite it, raise it aloft at the tip of a victory banner  
And the beings touched by the wind that blows upon it will be liberated, there is no doubt.  
Or write it on surfaces of earth, wood or stone:  
Once consecrated, even if they are placed on the side of the road  
The mere sight of them will purify sickness, the influence of negative spirits, and  
obscurations,  
And that road will be closed to the ghosts and demons of that land.

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<sup>9</sup> Ngon Ga  
<sup>10</sup> Palden  
<sup>11</sup> Dechen  
<sup>12</sup> Lerab

Write it in gold upon indigo paper and wear it,  
And demonic forces, obstacle makers and negative spirits will not be able to harm you.  
After death, if it is not taken from the corpse, then at the cremation  
It is certain there will be rainbows and the transference to great bliss.  
The qualities of writing, reading, and reciting it are beyond measure.  
For the sake of future beings this has been composed and concealed.  
May fortunate ones meet with it!

**SAMAYA GYA GYA GYA Secret from those with backward view GYA GYA GYA Entrusted to those who hold samaya GYA GYA GYA Tulku Karma Lingpa brought forth this treasure and copied it from the yellow scroll.**

སྐྱབས་གནས་ཀུན་འདུས་ཨོ་རྒྱན་ཚེན་པོ་ལ། །སྙིང་ནས་གདུང་བུགས་དྲག་པོའི་གསོལ་བ་འདེབས། །

**KYAB NE KUN DÜ ORGYEN CHENPO LA NYING NE DUNG SHUK DRAG PÖ SOL WA DEB**

To the embodiment of all sources of refuge, Great Orgyen, I supplicate from my heart with fierce devotion.

ཚོའདིར་འགལ་སྐྱེན་ཀུན་ཞེ་བསམ་དོན་འགྲུབ། །ཕྱི་མ་གྱུ་རུའི་ཞབས་དུང་སྐྱེ་བར་ཤོག །

**TSE DIR GAL KYEN KUN ZHI SAM DÖN DRUB CHI MA GURÜ ZHAB DRUNG KYE WAR SHOG**

In this life pacify all adverse conditions and accomplish all wishes! In the future may I be born in the Guru's presence!

ཨ་ཡུའི་བཞེད་ངོར་རྗེ་ནས་སོ།།

At Ayu's request, by Jñāna.

ཕན་བདེ་འབྱུང་བའི་གནས་གཅིག་སྟེ། བསྟན་བ་ཡུན་རིང་གནས་བ་དང་།

**PEN DE JUNG WAI NE CHIG PU TEN PA YÜN RING NE PA DANG**

The sole source of benefit and happiness is the Buddha's teaching. May it long remain,

བསྟན་བ་འཛིན་པའི་སྐྱེས་བུ་རྣམས། སྐྱེ་ཚེ་རྒྱལ་མཚན་བརྟན་གྱུར་ཅིག།

**TEN PA DZIN PAI KYE BU NAM KU TSE GYALTSEN TEN GYUR CHIG**

And for the great beings who hold the doctrine, may the victory banner of their longevity be everlasting!

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*With explanations from Venerable Gyatrul Rinpoche and Lama Chonam, this was translated by Shashi Reitz at the request of Ven. Gyatrul Rinpoche for the auspicious conclusion of the 2013 Vajrakilaya retreat at Tashi Choling Center for Buddhist Studies. May it be of benefit.*