

TENZIN GYATSO
THE FOURTEENTH DALAI LAMA OF TIBET

Words of Truth

༄༅། །བདེན་ཚིག་སྒྲིན་ལམ་བཞུགས། །



A Prayer Composed

by

HIS HOLINESS TENZIN GYATSO

THE FOURTEENTH DALAI LAMA OF TIBET

*Honoring and invoking the Great Compassion of the
Three Jewels: the Buddha, the Teachings, and
the Spiritual Community*



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Poetic translation into English by
Rabjampa Dupchok Gyaltzen and Peter Gold

Customary melodies transcribed
and prayer versified into English lyrics by Peter Gold

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INTRODUCTION

Words of Truth was composed by His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama of Tibet, during the autumn of 1960, a year and a half after he was forced into exile in India. It is one of the most important prayers for Tibetans today. It is recited each morning with their daily prayers and sung to a medley of four lovely melodies on occasions such as the March 10 Uprising Day observance.

For Tibetans there is no separation between the sacred and the secular. Accordingly, this prayer finds a place in both arenas. *Words of Truth* is dedicated to restoring peace, the Buddhist teachings, and the culture and self-determination of the Tibetan people in their homeland. It is also an invocation of compassion towards all suffering sentient beings: oppressor and oppressed alike.

Prayer serves most immediately to focus the thoughts toward a specific end, in this case the preservation of Tibetan civilization and the goal of universal compassion. Prayer is also a refined expression of a state of mind, of an inner vision. Prayer is a crown jewel of speech. Speech is intimately tied to the breath, the coarse form of energy that empowers the mind's awareness. While all speech has such subtle power its basis, prayer (recited or sung) is a carefully crafted mode of speech—a vital channel into the depths of the mind.

Thus, one truly can appreciate the significance and beauty of His Holiness's *Words of Truth*. May its multifold repetition in the Tibetan, and now English, language contribute to the goal of compassionate liberation for all sentient beings.

Peter Gold
Dharamsala, India

Words of Truth

A Prayer Composed by

*HIS HOLINESS TENZIN GYATSO, THE FOURTEENTH DALAI LAMA OF TIBET,
Honoring and Invoking the Great Compassion
of the Three Jewels: the Buddha, the Teachings,
and the Spiritual Community*

O Buddhas, Bodhisattvas, and disciples
of the past, present, and future:
Having remarkable qualities
immeasurably vast as the ocean,
Who regard all helpless sentient beings
as your only child;

Please consider the truth of my anguished pleas.

Buddha's full teachings dispel the pain of worldly
existence and self-oriented peace;
May they flourish, spreading prosperity and happiness through-
out this spacious world.

O holders of the Dharma: scholars
and realized practitioners;
May your ten fold virtuous practice prevail.

Humble sentient beings, tormented
by sufferings without cease,
Completely suppressed by seemingly endless
and terribly intense, negative deeds,
May all their fears from unbearable war, famine,
and disease be pacified,
To freely breathe an ocean of happiness and well-being.
And particularly the pious people
of the Land of Snows who, through various means,

Are mercilessly destroyed by barbaric hordes
on the side of darkness,
Kindly let the power of your compassion arise,
To quickly stem the flow of blood and tears.

Those unrelentingly cruel ones, objects of compassion,
Maddened by delusion's evils,
wantonly destroy themselves and others;
May they achieve the eye of wisdom,
knowing what must be done and undone,
And abide in the glory of friendship and love.

May this heartfelt wish of total freedom for all Tibet,
Which has been awaited for a long time,
be spontaneously fulfilled;
Please grant soon the good fortune to enjoy
The happy celebration of spiritual with temporal rule.

O protector Chenrezig, compassionately care for
Those who have undergone myriad hardships,
Completely sacrificing their most cherished lives,
bodies, and wealth,
For the sake of the teachings, practitioners,
people, and nation.

Thus, the protector Chenrezig made vast prayers
Before the Buddhas and Bodhisattvas
To fully embrace the Land of Snows;
May the good results of these prayers now quickly appear.
By the profound interdependence of emptiness
and relative forms,
Together with the force of great compassion
in the Three Jewels and their Words of Truth,
And through the power

of the infallible law of actions and their fruits,
May this truthful prayer be unhindered
and quickly fulfilled.



This prayer, *Words of Truth*, was composed by His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama of Tibet, on 29 September 1960 at his temporary headquarters in the Swarg Ashram at Dharamsala, Kangra District, Himachal State, India. This prayer for restoring peace, the Buddhist teachings, and the culture and self-determination of the Tibetan people in their homeland was written after repeated requests by Tibetan government officials along with the unanimous consensus of the monastic and lay communities. Particular acknowledgement was given to the requests by Barzhi Phuntsog Wangyal; Lobsang Tendzin, treasurer of Lhatsun Labrang, and his wife, Tashi Dolma; and Lobsang Dorje, treasurer of Shelkhar Monastery.

This translation was made in Dharamsala, India, during April 1992 by Rabjampa Dupchok Gyaltsen and Peter Gold, under the editorial guidance of the Ven. Lotsawa Lhakdor and Ven. Lotsawa Tendzin Dorje, with certain clarifications by the Ven. Lobsang Gyatso, Principal of the Institute of Buddhist Dialectics. It was made with the sincere intention of stimulating a broad understanding of the current condition of Tibet and its people, as well as of humanity as a whole, whose sufferings cry out for a compassionate solution. In today's interconnected world, no person or society stands alone. As such, the fate of Tibet is indeed the fate of the world. His Holiness's *Words of Truth* bears an essential message to us all in this regard. May this translation aid in establishing peace and altruism among all members of the global family.

Tashi Shok
May Auspiciousness Prevail

English Lyrics

This versification into English lyrics was made expressly for singing the prayer, Words of Truth, to its customary tunes. It was written by Peter Gold in Dharamsala, India during April 1992 and is intended to convey the basic meaning of the prayer in a manner appropriate to the medium of song.

Part I

Buddhas and saints...and disciples throughout time,
Having qualities, infinite as the ocean is wide,
Seeing each being as your only child,
Please heed my truthful and anguished cries.

Buddha's teachings:...selfish peace, suffering's cease,
Spreading joy and prosperity through the world;
O scholars and great practitioners,
May the Dharma's ten virtuous ways prevail.

Humble beings...suffering torments without cease,
Pressed completely by bad thoughts and deeds,
Pacify their fears: war, famine, disease,
To breathe an ocean of joy and peace.

Part II

Pious people in the Land of Snows,
Destroyed...mercilessly...through various means,
By barbarian hordes out of darkness;
Through compassion...may the blood and tears...quickly cease.
Cruel people needing compassion, made mad by delusions,
Destroying...themselves...and others too;
Give them the eye of wisdom to know what to do;
In a glorious...state of friendship...and of selfless love.

Part III

So this wish for freedom in Tibet,
It's been awaited for a long time;
May the good fortune arise soon,
Of spiritual with temporal rule.

O protector, please look after them,
Those who've undergone great suffering;
Sacrificing lives and all their wealth
For the nation, people, and religion.

The Protector Avalokita
Prayed before Buddhas and Bodhisattvas,
To fully embrace the Land of Snows;
May good things appear now through your prayers.

Part IV

By the profound interdependence...
of emptiness and relative forms,
With compassion in the Three Jewels and
Words of Truth,
And through the infallible...
law of one's actions and their fruits,
Be this prayer unhindered and quickly fulfilled.



Tibetan Text in Phonetics

This rendering of the Tibetan text into phonetics is designed to aid its proper pronunciation when sung or spoken by a native English speaker.

Part I

Tse mei yön ten...gya tsö pel nga zhing
Nyam chung dro la bu chik tar gong pe
Dü sum de sheg se dang lo mar che
Dag gi den pe mei ngag di gong shig

Si shi dung sel...yong dzog toob pe ten
Dzam ling yang pe pen de pel du gye
De dzin ke dang drup pe kye bu nam
Chö jö nam chu ja wa pel war dzö

Mi se le ngen...drak pö yong nön pe
Bar me du ke nar wei nyam tak dro
Sö ka ne tsön mu ge jig pa kün
Shi ne de ga gya tsö uk yung dzö

Part II

Kye par gang jong chö den kye dro nam
Nak chok...la lö pung gi...tse me du
Ngen gü jom pe trag dang chi mei gyün
Nyur du...chö pe tug je...tu pung kye

Nyon mong dön gyi nyö pe lang chö kyi
Rang zhen...nyi pung gyi pe...nying je yül
Mi sün kye wö tsog nam lang dor mig
Yong tob...jam tse dza wei...pel la jor

Part III

Ring ne nying du nag pe dö pe dön
Yong dzog pö jong rang wang tsang mei pel
Lhün drub chö si sung drel ga tön la
Chö pe kel sang nyur wa nyi du tsöl

Ten dang de dzin chab si rang rig le
Che pe lü sog long jö yong tang te
Ka wa gya trag drub pe kye wo nam
Dru dzin gön de tug je kyong war dzö

Dor na gon po Chen re sig wang gi
Se che gyel wei chen ngar gang chen zhing
Yong sung gya chen mön lam gang dze pe
Dre sang deng dir nyur du char war sol

Part IV

Nang tong chö nyid sab mö...ten drel dang
Chog sum tug je tu dang den tsig tob
Le de lu mei den tü...dag chag gi
Den pe mön lam geg mei nyur drup shok



༄༅། །བདེན་ཚིག་སྒྲིག་ལམ་བཞུགས། །

།།ཚད་མེད་ཡོན་ཏན་གྱི་མཚོའི་དཔལ་མངའ་ཞིང་། །
ཉམ་ཚུང་འགོ་ལ་བྱ་གཅིག་ལྟར་དགོངས་པའི་། །
དུས་གསུམ་བདེ་གཤེགས་སྐྱེས་དང་སྒྲོབ་མར་བཅས། །
བདག་གི་བདེན་པའི་སྤྱི་ལྷགས་འདི་དགོངས་གིག

སྤྱིང་ཞིའི་གདུང་སེལ་ཡོངས་ཚོགས་ཐུབ་པའི་བསྐྱེད། །
འཇམ་སྒྲིང་ཡངས་པའི་ཕན་བདེའི་དཔལ་དུ་གྱུས། །
དེ་འཛིན་མཁས་དང་གུབ་པའི་སྐྱིས་བྱ་རྣམས། །
ཚོས་སྤྱོད་རྣམ་བཅུའི་བྱ་བ་འཕེལ་བར་མཛོད། །

མི་བཟང་ལས་ངན་དྲག་པོས་ཡོངས་ནོན་པས། །
བར་མེད་དུ་ཁས་མནར་བའི་ཉམ་ཐག་འགོ། །
བཟོད་དཀའ་ནད་མཚོན་སྲུ་གའི་འཛིགས་པ་ཀུན། །
ཞི་ནས་བདེ་དགའ་གྱི་མཚོར་དབྱུང་དབྱུང་མཛོད། །

ཁྱད་པར་གངས་ལྗོངས་ཚོས་ལྷན་སྐྱེ་འགོ་རྣམས། །
ནག་ཕྱོགས་སྐྱོ་སྤོའི་དཔུང་གིས་བཙེ་མེད་དུ། །
ངན་དགུས་འཛོམས་པའི་ཁྲག་དང་མཚི་མའི་གྱུན། །
ལྷུར་དུ་ཚོད་པའི་ཐུགས་རྗེའི་མཐུ་དཔུང་སྐྱེད། །

ཉོན་མོངས་གདོན་གྱིས་སྒྲོས་པའི་བརྒྱུང་སྤྱོད་ཀྱིས། །
རང་གཞན་གཉེས་པུང་བགྱེད་པའི་སྤིང་རྗེའི་ཡུལ། །
མི་བསྐྱེད་སྐྱེ་བོའི་ཚོགས་རྣམས་སྤང་དོར་མིག། །
ཡོངས་ཐོབ་བྱམས་བཙེས་མཛའ་བའི་དཔལ་ལ་སྤྱོད། །
རིང་ནས་སྤིང་དུ་བརྒྱག་པའི་འདོད་པའི་དོན། །

ཡོངས་ཚོགས་བོད་ལྗོངས་ རང་དབང་གཙང་མའི་དཔལ། །
ལྷན་འགྲུབ་ཚོས་སྲིད་བྱུང་འབྲེལ་དགའ་སྟོན་ལ། །
སྲིད་པའི་སྐལ་བཟང་ལྷུ་ར་བ་ཉིད་དུ་སྦྱོལ། །

བསྟན་དང་དེ་འཛིན་ཆབ་སྲིད་ རང་རིགས་སྲད། །
གཅིས་པའི་ལུས་སྲོག་ཡོངས་སྲིད་ ཡོངས་བཏང་སྟེ། །
དཀའ་བ་བརྒྱ་ཕྱག་སྐྱབ་པའི་སྐྱེ་བོ་རྣམས། །
གྲུ་འཛིན་མགོན་དེས་ཐུགས་རྗེས་སྦྱོང་བར་མཛོད། །

མདོར་ན་མགོན་པོ་སྤྲུལ་རས་གཟིགས་དབང་གིས། །
སྲས་བཅས་རྒྱལ་བའི་སྤྲུལ་ལྷུ་ལྷུ་གངས་ཅན་ཞིང་། །
ཡོངས་བཟུང་བྱ་ཆེན་སྟོན་ལམ་གང་མཛད་པའི། །
འབྲས་བཟང་དེང་འདིར་ལྷུ་ར་དུ་འཆར་བར་གསོལ། །

སྤང་སྟོང་ཚོས་ཉིད་ཟབ་མའི་རྟེན་འབྲེལ་དང་། །
མཚོག་གསུམ་ཐུགས་རྗེའི་མཐུ་དང་བདེན་ཚིག་སྟོབས། །
ལས་འབྲས་བསྐྱེ་མེད་བདེན་མཐུས་བདག་ཅག་གི། །
བདེན་པའི་སྟོན་ལམ་གཅིག་མེད་ལྷུ་ར་འགྲུབ་ཤོག ། ॥



Words of Truth Hymn

PART 1 $\text{♩} = 60$ [* to ** = flute intro.]

Tibetan

1. tse mei yon ten _____	gya tso pel nga _____
2. si shi dung sel _____	yong dzog toob pe _____
3. mi se le ngen _____	drak po yong non _____

English

1. Buddh- as and saints _____	and di - sci - ples thru - out
2. Buddh- a's tea - chings _____	sel - fish peace, suf - fer - ings
3. Hum - ble be - ings _____	suff' - ring tor - ments with - out

zhing _____	nyam chung dro _____	la _____
ten _____	dzam ling yang _____	pe _____
pe _____	bar mei du _____	ke _____

time _____	ha - ving qua - li - ties _____
cease _____	sprea ding joy _____
cease _____	pressed com - plete ly _____

bu _____	chik tar _____	gong _____	pe _____
pen _____	de pel _____	du _____	gye _____
nar _____	wei nyam _____	tak _____	dro _____

in - fi - nite as _____	the o - cean's _____	wide _____
and pros - per' - ty _____	thru the _____	world _____
by bad thoughts _____	and _____	deeds _____



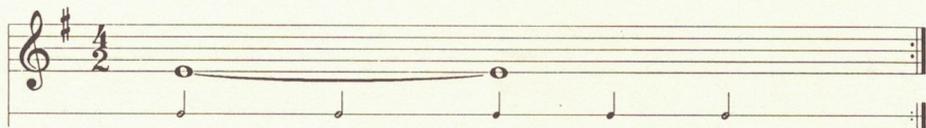
1. du sum de shag se dang lo — mar che
 2. de dzin ke dang drup pe kye — bu nam
 3. so - ka - ne - tson mu ge jig — pa kun

1. see - ing each be - ing as your on - ly child
 2. o scho - lars and great prac - ti - tio - ners -
 3. pa - ci - fy their fears; war, fa - mine, dis - ease



dag gi den pe mei ngag di — go ong
 cho jo nam chu ja wa pel — wa ar
 shi ne de ga gya tso uk — yu ung

ple - ase heed my truth - ful and an - guished
 may the dhar - ma's ten vir - tu — ous ways pre -
 ease — breathe an o - cean of — joy and



shig —
 dzo —
 dzo —

cries —
 vail —
 peace —

PART 2

1. kye par kang - jong
 2. nyon mong don - gyi

1. Pi - ous - ple
 2. Cruel peo - ple nee - ding com -

cho den kye dro nam
 nyo pe lang cho kyi

in the Land of Snows
 pa - s sion made mad by de - lu - sions

nak chok
 rang zhen

des troyed
 des troying



1. la lo — pun — gi —
 2. nyi pung — gyi — pe —

1. mer - ci — less — ly —
 2. them — se — lves —



tse — me — du — ngen gu — jom pe —
 nying — je — yul — mi sun — kye wo —

thru — va - rious means — by — bar —
 and — o - thers too — give them the eye of —



trag dang — chi mei — gyun —
 tsog nam — lang dor — mig —

ba - ri - an hordes out of dark - ness —
 wis - dom to know what to do —



1. nyur _____ du _____
 2. yong _____ tob _____

1. thru _____ com - pa - s - sion _____
 2. in _____ a glo - ri - ous _____



cho pe e tu ug je e _____
 jam tse e dza a we i _____

may the _____ blood and tears _____
 state of _____ fri - end - ship _____



tu _____ pung _____ kye _____
 pel _____ la _____ jor _____

quick _____ ly _____ cease _____
 and _____ of self- less _____ love _____



1. ring ne nyin du nag pe do pe don
 2. ten dang de dzin chab si rang rig le
 3. dor na gon po chen re sig wang gi

1. So this wish for free - dom in Ti - bet
 2. O pro - tec - tor please look af - ter them
 3. The pro - tec - tor A - va - lo - ki - ta



yong dzog po jong rang wang tsang mei — pel
 che pe lu sog long jo yong tang — te
 se che gyel wei che ngar gang chen — zhing

it's been a — wai - ted for a long time
 those who've un - der - gone great su ffer — ing
 prayed be - fore bu - ddhas and bo - dhi - satt - vas



lhun drub cho si sung drel ga ton la
 ka wa gya trag drub pe kye wo nam
 yong sung gya chen mon lam gang dze pe

may the good — for - tune a - rise soon
 sa - cri - fi - cing lives and all their wealth
 to fu - lly em - brace the land of snow



cho pe kel sang nyur wa nyi du — tsol —
 dru dzin gon de tug je kyong war — dzo —
 dre sang deng dir nyur du char war — sol —

of spi - ri - tu - al with tem - po - ral rule —
 for the na - tion peo - ple and re - li gion —
 may good things a - ppear now thru your — prayers —



1. nang tong cho nyid sa ab mo
 2. le de lu mei de en tu

1. by the pro - found in - ter - de pen - dence
 2. and thru the in - fal - li - ble



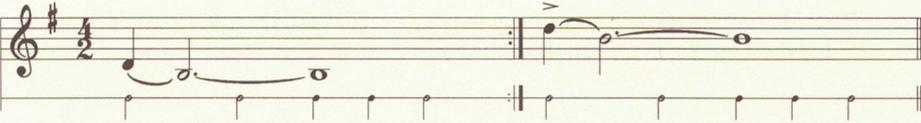
te en dre ei dang
 da a cha a gi

of emp - ti - ness and re - la - tive forms
 law of one's - ac - tions and their fruits



chog sum tug je tu dang den tsig
 den pe mon lam geg mei nyur drup

with com - pa - ssion thru the Three Jewels and Words of
 be this prayer un - hin - dered and quick ly ful



to ob sho ok

Tru - th fi - lled

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