

TENZIN GYATSO  
THE FOURTEENTH DALAI LAMA OF TIBET



# Words of Truth

༄༅། །བདེན་ཆོག་སྒྲོན་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.

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་སྒྲིན་ལམ་བཅུགས། །

།ཆད་མེད་ཡོན་ཏན་གྱི་མཚོའི་དཔལ་མངའ་ཞིང་། །  
ཉམ་ཆུང་འགྲོ་ལ་བྱ་གཅིག་ལྟར་དགོངས་པའི་། །  
དུས་གསུམ་བདེ་གཤེགས་སྤྲུལ་དང་སྒྲོབ་མར་བཅས། །  
བདག་གི་བདེན་པའི་སྤྱི་ཐུགས་འདི་དགོངས་ཤིག

སྤྲིང་ཞིའི་གདུང་སེལ་ཡོངས་རྫོགས་ཐུབ་པའི་བསྐྱེད། །  
འཇམ་སྒྲིང་ཡངས་པའི་ཕན་བདེའི་དཔལ་དུ་གྱུས། །  
དེ་འཛིན་མཁས་དང་གྲུབ་པའི་སྒྲིས་བྱ་ནམས། །  
ཚོས་སྤྲོད་ནམ་བཅུའི་བྱ་བ་འཕེལ་བར་མཛོད། །

མི་བཟད་ལས་ངན་དྲག་པོས་ཡོངས་ནོན་པས། །  
བར་མེད་དུ་ཁས་མནར་བའི་ཉམ་ཐག་འགྲོ། །  
བཟོད་དཀའ་ནད་མཚོན་མུ་གེའི་འཛིགས་པ་ཀྱུན། །  
ཞི་ནས་བདེ་དགའ་གྱི་མཚོར་དབྱེད་དབྱེད་མཛོད། །

བྱད་པར་གངས་ལྗོངས་ཚོས་ལྷན་སྒྲིའགྲོ་ནམས། །  
ནག་ཕྱོགས་སྐྱེ་སྒྲིའི་དཔུང་གིས་བཙུ་མེད་དུ། །  
ངན་དགུས་འཛིམས་པའི་ཁྲག་དང་མཚི་མའི་གྱུན། །  
ལྷུར་དུ་ཚོད་པའི་ཐུགས་རྗེའི་མཐུ་དཔུང་སྒྲིང། །

ཉོན་མོངས་གདོན་གྱིས་སྒྲིས་པའི་བསྐྱེད་སྤྲོད་ཀྱིས། །  
རང་གཞན་གཉིས་ཕུང་བབྱེད་པའི་སྤིང་རྗེའི་ཡུལ། །  
མི་བསྐྱེད་སྒྲི་བོའི་ཚོགས་ནམས་སྤང་དོར་མེག །  
ཡོངས་ཐོབ་བྱམས་བཙུགས་མཛའ་བའི་དཔལ་ལ་སྒྲོལ། །  
རིང་ནས་སྤིང་དུ་བརྒྱག་པའི་འདོད་པའི་དོན། །

ཡོངས་ཐོགས་བོད་ལྗོངས་རང་དབང་གཙང་མའི་དཔལ། །  
ལྷན་འགྲུབ་ཆོས་སྤྱད་བྱང་འབྲེལ་དགའ་སྟོན་ལ། །  
སྤྱོད་པའི་སྐལ་བཟང་ལྷུར་བ་ཉིད་ཏུ་སྟོལ། །

བསྟན་དང་དེ་འཛིན་ཆབ་སྤྱོད་རང་རིགས་སྤྱད། །  
གཅེས་པའི་ལུས་སྟོག་ཡོངས་སྤྱོད་ཡོངས་བདང་སྟེ། །  
དཀའ་བ་བརྒྱ་ཕྱག་སྟེབ་པའི་སྤྱི་བོ་རྣམས། །  
གྲུ་འཛིན་མགོན་དེས་ཐུགས་རྗེས་སྤྱོད་བར་མཛད། །

མདོར་ན་མགོན་པོ་སྤྱན་རས་གཟིགས་དབང་གིས། །  
སྤྲས་བཅས་རྒྱལ་བའི་སྤྱན་ལྷུར་གངས་ཅན་ཞིང་། །  
ཡོངས་བཟུང་བྱ་ཆེན་སྟོན་ལམ་གང་མཛད་པའི། །  
འབྲས་བཟང་དྲིང་འདིར་ལྷུར་ཏུ་འཆར་བར་གསོལ། །

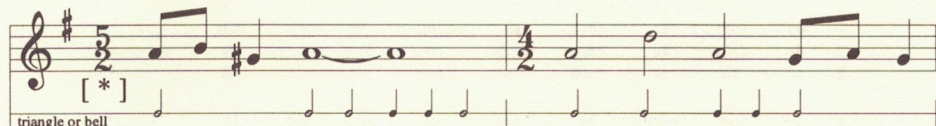
སྤང་སྟོང་ཆོས་ཉིད་ཟབ་མའི་རྟེན་འབྲེལ་དང་། །  
མཆོག་གསུམ་ཐུགས་རྗེའི་མཐུ་དང་བདེན་ཆེག་སྟོབས། །  
ལས་འབྲས་བསྐྱེད་མེད་བདེན་མཐུས་བདག་ཅག་གི། །  
བདེན་པའི་སྟོན་ལམ་གཞིགས་མེད་ལྷུར་འགྲུབ་ཤོག ། ॥





# 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  
2. Cruel peo - ple



cho den kye dro nam  
nyo pe lang cho kyi

in the Land of Snows  
pa - ssion 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 —  
 nying — je — yul —

ngen gu — jom pe —  
 mi sun — kye wo —

thru — va - rious — means —  
 and — o - thers — too —

by — bar —  
 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 - ssion \_\_\_\_\_  
 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	nying	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	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 -	rule
for	the	na -	tion	peo -	ple	and	re -	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 el 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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