



## ଶ୍ରୀ ଶତକାନ୍ତି

## **Tibetan Proverbs**



Compiled by Lhamo Pemba

བོད་ཀྱི་ସହାରା

TIBETAN PROVERBS

Compiled  
by

Lhamo Pemba

LIBRARY OF TIBETAN WORKS AND ARCHIVES

© 1996 Library of Tibetan Works & Archives, Dharamsala

First Edition 1996  
Reprinted 2007

**ALL RIGHTS RESERVED**

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, recording or otherwise, without the prior permission of the bearers of copyright.

ISBN: 81-86470-01-8

Published by the Library of Tibetan Works and Archives,  
Dharamsala, H. P. (India) and printed at Indraprastha Press (CBT),  
4, Bahadurshah Zafar Marg, New Delhi 110002.

## DEDICATION

For us, Tibetans  
who have every right  
to preserve what is ours



## CONTENTS

1 Dedication	iii
2 Foreword	vii
3 Publisher's Note	ix
4 Introduction	xi
5 Tibetan World of Expressions	xiii
6 Tibetan Proverbs and English Translation	1
7 Footnotes	205
8 Glossary	217
9 Acknowledgements	239





## THE DALAI LAMA

### FORWARD

We Tibetans are in the midst of one of the most turbulent and difficult periods of our history. Our very traditions and customs are threatened in our homeland. Therefore it gives me great pleasure to see tradition preserved in this new collection of Tibetan proverbs.

I am confident that Ms Lhamo Pemba's commendable efforts in compiling and translating this collection will be enjoyed by many readers around the world interested in Tibetan language and culture.

February 9, 1996



## PUBLISHER'S NOTE

So much can be learned about a race of people by studying their use of language. Proverbs in particular open the door to the wisdom, traditions, attitudes and humour of a community or nation. The pithy descriptions, often including references to everyday items which evoke a vivid sense of the people's way of life, may also include poetic phrases and amusing word-plays. Besides being informative, therefore, a collection of proverbs such as this one is most enjoyable to read through.

Ms. Lhamo Pemba's excellent work in compiling and translating this book of sayings enables not only Tibetans to benefit from the rich folklore contained within its pages, but also offers non-Tibetan readers the opportunity to catch a sense of the spirit of Tibet from the English translations and contextual explanations. We would like to thank Vyvyan Cayley for revising the English language text in the final stages and for her invaluable suggestions and improvements.

Lhamo Pemba's dedication to her culture and people is much appreciated and I am sure that, as a result of her devoted labour, many people are going to derive interest and satisfaction from this book.

Gyatsho Tshering  
Director

March 1996



## INTRODUCTION

As is the case with most countries, Tibetan proverbs were preserved in the oral tradition; they were never written down to be assimilated like knowledge, but left to the individual to acquire.

Proverbs added an important and colorful hue to the tapestry of Tibetan folklore especially so in the colloquial world of expression.

Most Tibetans know the proverbs of their own district. At home, among their peers and in social gatherings they quoted and repeated proverbs so often that the sayings seemed to seep into their system without much effort. Every piece of advice, suggestion and statement had a proverb to make it strike home. It gave whatever they did a common threshold, a wavelength that was shared by many. Indeed, proverbs became a source to learn from, pithy lessons passed down through the ages by word of mouth. The old people quoted them like incantations, parents like a staff of discipline and friends and lovers like a book that teaches one how to be a better person. Everyone who went to court in a village or wanted to stress a point in an argument knew that to have the last word one needed to be able to render the appropriate proverb at the appropriate moment. Armed with such a verbal weapon one would get one what sought from one's adversary—silence and acceptance. This would create a flicker of victory for oneself, especially in front of a judge.

Tibetan proverbs range in subject-matter from the natural elements and the environment to philosophy, rebirth and the samsara Lord Buddha spoke of.

They speak of sages in quest of enlightenment, their lack of funds, their rich patrons and of course of the seductive women who cast their nets of possession as surely as fishermen, and the fate of those who succumbed to their charms.

Some proverbs speak of the origin of places, and why they came to be what they are. Some proverbs offer eulogies about a district's natural landscape, a local fruit or vegetable, or even an accent. Others are disparaged for their loose morals, their stinginess, the prevalence of duststorms or the total absence of commonsense.

Living alongside our heritage of proverbs, Tibetans have learned to appreciate commonsense values and to differentiate between what is just and what is unjust, good and evil, to accept some things and to fight for others, to give and to take, to find happiness in simple things and to shed tears for genuine losses.

For Tibetans, proverbs provide an opportunity to be able to laugh at oneself, to exhibit a spontaneous sense of humour, making laughter as important as faith.

I am grateful for the opportunity to acquaint myself with these home truths which are old, precious and so far kept alive in an oral tradition, enabling us to gain a valuable insight into the Tibetan psyche.

Every Tibetan should be given an opportunity to know and to love what is theirs.

I hope these proverbs will enlighten those who are interested in Tibet and the world of Tibetans.

## THE TIBETAN WORLD OF EXPRESSIONS

To turn one's back: To express ingratitude where one should behave with sincerity and gratitude.

Black and white: Symbolizes impurity and purity respectively. Expressions like a black dog, a crow and coal personify impurity. On the other hand, a white dzo, a white felicity scarf, a conch shell represent purity.

To be shoved behind the door: In Tibet, things that were unwanted such as brooms were kept behind the door. Refers to persons who were mistreated, given no recognition as a person; an outcaste.

To take to the hills: To give complete unharnessed freedom and enjoyment like cattle get when they graze on hills.

The jewel of the house

And the outside fence that protects: Used for a person who is extremely efficient and indispensable.

To have no intestine: Means one is lacking in honour and consistency.

To be a possessor of long intestine: Refers to a person of good intentions but slow and slothful in getting the deed done.

To be a dog's intestine: A sluggard.

To look upwards or to ascend:

To look downwards or to descend: Tibetans lay great stress on good behaviour. Looking upwards or ascending is righteousness. Looking downwards or descending is following an example of immorality.

To have short sleeves: To be lacking in some essential characteristic.

To have long hands: To take what is not given.

To have a short nose: To be a short-tempered person.

A tail shorter than a sheep's: In Tibet, the length of an animal's tail

was synonymous with the trait of consistency and steadfastness. The sheep is considered the animal with the shortest tail and the horse with the longest tail.

A mind like a monkey's: A restless mind prone to too many thoughts.

To arrive at a cannibal's door: To arrive at a place of disaster and death.

Damaru: Refers to a person who is a hypocrite, portraying two different faces.

Donkey's dung: Refers to a person who is like donkey's dung—smooth on the outside, coarse and rough on the inside.

The frog in the well: A narrow-minded person or an ignorant person.

Ladle: A trouble-maker, stirring dissension like a ladle in a home, village or town.

Numbers such as Nine kinds of courage, eighteen-fold etc: Expressions of quantity and plurality.

Short handle: A gap between a promise and the deed. Promises that were not carried out were like ladles that possessed short handles which hampered performance and proficiency.

Spherical boulder: An expression referring to a trouble-maker, a misfit. Just like a spherical boulder would upset a wall made of rectangular stones, so did this person.

Cuckoo: The cuckoo is a bird which often features in Tibetan folklore. There are a lot of portents surrounding the cuckoo.

Garuda: A mythical creature with an eagle's head with two horns, human-bird body, two human-like arms, eagle wings and feet. The garuda hatches fully grown from its egg, symbolizing the birth of the awakened state of mind. The garuda is the destroyer of serpents. Considered the king of all birds. Symbolises freedom from fear and stands for energy and aspiration.

Fox and wolf: Personify cunning and deceit.

Frogs and toads: Symbols of sin, their ugliness a facet of vice.

Meditations on purification include a visualization of ugly creatures such as toads, frogs, reptiles, etc., oozing out of one's pores and dissolving into the earth, all representing sin and evil deeds.

**Owl:** An ill-omened bird. Especially if it enters one's house and cries. Known as the bird of the devil.

**Snake:** Represents intense hatred and evil.

**Snow lion:** Known as a creature exclusive to Tibet and its high-land, white with turquoise mane, reputed for its youthfulness, courage and majestic splendour. The national symbol of Tibet.

**Sun:** A symbol of benevolence, equanimity and radiance. The sun as depicted in Tibetan culture is always adorned by a throne and parasol, the accessories of kings.

**Thunder dragon:** Turquoise in colour, it abides in the sky in the summer and hibernates in the ground during the winter. When the dragon wants a rainstorm it causes thunder and lightning. In its paw, it holds the wish-fulfilling jewel. Offers the possessor all he/she ever desires. A symbol of power, steadfastness and energy.

#### CHARACTERS IN THE PROVERB

**Aku Tonpa:** Was from Dhejen near Yungjuk, north of Lhasa. He taught truth through practical jokes. He lived in the tenth century. He was known for enlightening minds with wit and was affectionately called "Uncle" by the Tibetan people.

**King Gesar of Ling:** Great warrior king, given supernatural attributes by bards who sing of his feats for days. Tibet's largest epic recounts his trials and tribulations. Lived between the seventh and eighth centuries A.D.

**Lama Orgyen Pema:** Is one of the several names of the Tantric Buddhist teacher, Guru Rinpoche. He is also called Pema or Padma Sambhava or Orgyen Rinpoche. He was born in Urgyen (modern Swat) in the eighth century. He introduced Buddhism in Tibet and built the first monastery in Samye, two days journey from Lhasa, in the south-east.



# ୮୩

ଗାଁତାନ୍ତମ୍ଭେଷକା । ମିଳୁଶର୍ମେଷାପ୍ରେଦିଗାପିକା ।

If one knows not one's alphabet

One has lived only half a human life

ଗାଁତାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ ।

Insignificance:

A blade of grass

On a pillar

ଗାଁତାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ ।

To circumambulate the pillar

And bang against the beam

(To help one and harm another)

ଗାଁତାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ । ରକ୍ଷଣାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ ।

Without a tent pole there is no tent

Without society there is no achievement

ଗାଁତାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ । ରକ୍ଷଣାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ । ରକ୍ଷଣାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ ।

The Karmapa's wealth cannot be rivalled

The Drikungpa's followers cannot be outnumbered

The Drukpa's curse cannot be annihilated<sup>1</sup>

ଗାଁତାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ ।

To live in harmony with all

Is the essence of morality

ଗାଁତାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ । ରକ୍ଷଣାନ୍ତମ୍ଭେଷକାମରେଙ୍କାପାମାନ୍ତ୍ରଣ ।

'Tis happier to be blessed

With purity of body, speech and mind

Than to be owner of horse, sheep and yaks

ର୍ଗ୍-ଶ୍ଲେଷ-କୁ-ନ୍ଦ । ଶ୍ରୀ-କୁ-ପଶ-କୁ ।

Double taxation:

To pay for the skin-boat

And yet have to wade through the narrow stream

ର୍ଗ୍-ପ-କ୍ଲୁ-ପେଶ-କୁ-ମୀ-ପେଶ । କ୍ଲୁ-ମ-ହେବ-ପଶ-କୁ-ମୀ-ପେଶ ।

Glue doesn't stick on dry hide

Water doesn't seep into moist millet

ନ୍ଦ-ଶ୍ରୀ-କୁ-ନ୍ଦ-କୁ-ଶ୍ଲେଷ-କୁ । ଅ-ର୍ତ୍ତଶ-ଥ-ଯୁଦ-ମୀ-କୁ ।

When one arrives in 'Lu<sup>2</sup> Kongpo

He forgets his own home town

ନ୍ଦ-ଶ୍ରୀ-କୁ-ନ୍ଦ-କୁ-ପିକ-କୁ । କୁ-କୁ-ନ୍ଦ-କୁ-ନ୍ଦ-କୁ-ଶ୍ରୀ-ମୀ-କୁ ।

Though the cows of Kongpo look alike

They cannot all carry the same weight of butter

ନ୍ଦ-ଶ୍ରୀ-କୁ-ନ୍ଦ-କୁ-ପିକ-କୁ । କୁ-କୁ-ନ୍ଦ-କୁ-ନ୍ଦ-କୁ-ଶ୍ରୀ-ମୀ-କୁ ।

In times of hardship don't play truant

In times of happiness be contented

ନ୍ଦ-ଶ୍ରୀ-କୁ-ନ୍ଦ-କୁ-ପିକ-କୁ । କୁ-କୁ-ନ୍ଦ-କୁ-ନ୍ଦ-କୁ-ଶ୍ରୀ-ମୀ-କୁ ।

The times of struggle

Will sift the good from the bad friends

The mud swamp

Will sift the strength from the horses

ନ୍ଦ-ଶ୍ରୀ-କୁ-ନ୍ଦ-କୁ-ପିକ-କୁ । କୁ-କୁ-ନ୍ଦ-କୁ-ନ୍ଦ-କୁ-ଶ୍ରୀ-ମୀ-କୁ ।

Without climbing the cliff of adversity

One cannot arrive at the meadow of happiness

ନ୍ଦ-ଶ୍ରୀ-କୁ-ନ୍ଦ-କୁ-ପିକ-କୁ । କୁ-କୁ-ନ୍ଦ-କୁ-ନ୍ଦ-କୁ-ଶ୍ରୀ-ମୀ-କୁ ।

It's the ladle that does the work

But it's the spoon that enjoys the fruit

ନ୍ଦ-ଶ୍ରୀ-କୁ-ନ୍ଦ-କୁ-ପିକ-କୁ । କୁ-କୁ-ନ୍ଦ-କୁ-ନ୍ଦ-କୁ-ଶ୍ରୀ-ମୀ-କୁ ।

No reward for hard labour

Instead compensation

For killing the dzo

ਦਾਰਾਵਾਨਾ ਵੱਡਾ ਪੁੱਤਰਾ | ਸ਼੍ਰੀਮਤੀ ਇਕਾਵਾਨਾ |

Perseverance comes first

Happiness is the dividend

ਦਾਰਾਵਾਨਾ ਕੋ ਵੱਡਾ ਕੁਦਾ |

A great effort

But little fruit

ਦਾਰਾਵਾਨਾ ਅਵਤੁਸਾ ਵਾਦੁਸਾ ਸੁਵਾਨਾ ਪੰਦ |

Where is the fruit

That's borne

Without exertion?

ਦਾਰਾਵਾਨਾ ਰੁਦੀ ਵਾਨਾ ਵਾਨਾ ਵੱਡਾ ਮੀਲਾ ਵਹੁਦ |

Exertion—one puts in

Dividends—others enjoy

ਦਾਰਾਵਾਨਾ ਵਹੁਦ ਵਾਨਾ ਵਾਨਾ ਵੱਡਾ ਕਾਨਾ ਪੰਦ |

Where white is planted, white will be reaped

Where black is planted, black will be reaped

ਦਾਰਾਵਾਨਾ ਗੁਰੂ ਕੋ ਮੁੜਾ ਵਾਨਾ |

The bowl may break

But its pattern lives in one's mind

ਦੁਰਗੁਪਤਕਾਣੀ ਵਮਾ ਵਾਨਾ ਵਾਨਾ ਵੱਡਾ | ਤ੍ਰਿਲਾਲਾ ਵਾਨਾ ਵਾਨਾ ਵਾਨਾ ਵਾਨਾ |

There's no choice:

But for one to tread the path fate has decreed

And to accept a child's control over a dog

ਦੁਰਗੁਪਤਕਾਣੀ ਵਾਨਾ ਵਾਨਾ ਵਾਨਾ | ਤ੍ਰਿਲਾਲਾ ਵਾਨਾ ਵਾਨਾ ਵਾਨਾ |

If the statue attendant is too zealous in dusting

Why! he'll transform the gold statue into one of brass<sup>3</sup>

ପାଦ·ର୍ମଣ·ମାର୍କଦ·କୁଳ୍ୟାର୍ଥି·କୁଣ୍ଡା । ମନ୍ଦର·ମାର୍କଦ୍ୟାମି·କୁଣ୍ଡା ।

An order that's useless is sent back to the king

A bride that's useless is sent back to her mother's doorstep

ପାଦ·ର୍ମଣ·କୁଳ୍ୟାର୍ଥି·ର୍ମଣ ।

First comes the command

And then only, the army

ର୍ମଣ୍ଡାର୍ଥି·ବଶ·ବ୍ୟାହ୍ରିଣ୍ଣା·ବଶାମେନ୍ଦ୍ରା । ନିଶ୍ଚାଯ୍ୟାର୍ଥି·ଶକ୍ରେଷ୍ଟ·ମାର୍କଦ୍ୟାମି·ନନ୍ଦା ।

What destiny has decreed

One can't turn away

The lines upon the forehead

Though wiped will stay

ର୍ମଣ୍ଡାର୍ଥି·ମାର୍କଦ୍ୟାମି·କୁଳ୍ୟାର୍ଥି·ମେନ୍ଦ୍ରା । ନିର୍ଦ୍ଦେଶାମାର୍କଦ୍ୟାମି·କୁଣ୍ଡା ।

Knowledge that lacks proper instruction is a waste

A field that lacks proper sowing is a waste

ପାଶ·ମିଶ·ପରି·କ୍ର୍ଷମାନାଶ୍ଵରୀ । କଳନ୍ଦ·ଦକ୍ଷାର୍ଥି·ବଶାର୍ଥି·ମାର୍କଦ୍ୟା ।

At the site where

The dance of auspiciousness is danced

Don't dance the dance of ill omen

ପାଶ·ମିଶ·ପରି·କ୍ର୍ଷମାନାଶ୍ଵରୀ । କଳନ୍ଦ·ଦକ୍ଷାର୍ଥି·ଜଳନ୍ଦ·ଦକ୍ଷାର୍ଥି·ମାର୍କଦ୍ୟା ।

In the abode of auspiciousness

The wicked shout out evil things

ପର୍ମାଣୁମେନ୍ଦ୍ରାକଣାଦଶ୍ଵେଶାଶ୍ଵରୀ । କଳନ୍ଦ·ଯେନ୍ଦ୍ରମେନ୍ଦ୍ରାକଣାଦଶ୍ଵରୀ ।

To untie a knot that's superfluous

To advise a man who has no ear for listening

କଳନ୍ଦ·ଯୁଦ୍ଧାମାର୍କଦ୍ୟାମି·ପଶୁଶ୍ଵରୀ । କଳନ୍ଦ·ଯୁଦ୍ଧାମାର୍କଦ୍ୟାମି·କୁଣ୍ଡା ।

Without getting the feet wet

How can one's hand catch fish?

କଳନ୍ଦ·ଯୁଦ୍ଧାମାର୍କଦ୍ୟାମି·କୁଣ୍ଡା ।

Burdensome:

A cargo that's heavy  
For tiny hands and feet

Theft is committed by an acquaintance

Deceit is committed by a stranger

କୁମାରଦ୍ୟମବ୍ରଣ । କ୍ଷମିତାମନ୍ଦିରମନ୍ଦିର ।

## Stupidity:

## To house the thief at home

And to lock the door from outside

## When one's mind is set on stealing

There's no end to finding possessions

ଶୁକ୍ରଦିନରୁ କାହାରେ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ

If a thief and a bandit have to be captured

## Catch the leader

### If wild weeds have to be destroyed

Pluck them up by the roots

ସୁର୍ଯ୍ୟ-ଶଯଣ-ବ୍ୟାଦଶତ୍ରୁ । ଶାଶ୍ଵତ-ବ୍ୟାଦଶତ୍ରୁ ।

What a thief wants is a yak

What a lama wants is a corpse

The thief may possess

## The miraculous power of stealing

But the owner possesses

## The clairvoyant eye of wisdom

କୁରୁ-ଦେଶ-ବ୍ୟବ-ପରିବା । ବ୍ୟବ-ପରିବା-କୁରୁ-ଦେଶ-ବନ୍ଦ ।

It's an arrogant thief

That sets about

Racing the yak he's stolen

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

The thief doesn't know

Where the Buddha lives

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

It's a clever thief who keeps finding things

But finding things too often makes one a thief

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

A desperate thief kills a man

A defeated dog drinks water

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

To unsheathe your knife after

The thief has escaped is futile

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

It's better to prevent a theft

But once it occurs

It's better to let the search be called off

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

Even a thief has his

Own measure of contentment

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

To credit a thief with courage

And to bestow a wolf with life

(Miscarriage of justice)

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

A thief accustomed to theft

Isn't considered a member of human society

ស្រួលឃើសសុទ្ធសាស្ត្រ ស្រួលឃើសសុទ្ធសាស្ត្រ ।

It's an arrogant thief

That steals a man's life

ଶ୍ରୀମଦ୍ଭଗବତମ୍ବିକାକୁନ୍ତି । ।

The anus isn't considered a mouth.

The damaru isn't considered a drum

ସୁନ୍ଦରିକାରେ ପରିବର୍ତ୍ତନ କରିବାକୁ ପାଇଁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପାଇଁ

### Capture a wild kyang

And make it your trustworthy horse

### Capture a wild drong

And make it your domestic pet

କୁନ୍ଦ-ଷ୍ଟ-କୁନ୍ଦ-ସ୍ତ-କୁ-ମୀ-ସଣ ମୀ-ଷ୍ଟ-କୁନ୍ଦ-ମୀ-କେ-ମୀ-ସତ୍ତ୍ଵୀସା ।

A single wild ass doesn't get water

A single man doesn't live life fully

କୁଣ୍ଡଳ୍ୟ-ଶିଥିନ୍ଦା । ପର୍ବତ୍ସୁନ୍ଦିତା ।

Although the kyang dies in the south

Its head will always face north<sup>4</sup>

'Tis no use storing tsampa

In a bag that has a hole

କୁଦାଗାରାଜୁଦାଗାରାଜୁରେଶାମାପ୍ରେଦା । ମକୁର୍ଦ୍ଧବ୍ସକନ୍ଦବ୍ସମଧବ୍ସମଧିକା ।

## A blackbird

Shouldn't make fun of another blackbird

For both have red beaks

If one indulges in foul behaviour even in secrecy

The day will dawn when the depths of one's lies will surface

କୁଳାଳୀରୁ କୁଳାଳୀରୁ କୁଳାଳୀରୁ କୁଳାଳୀରୁ କୁଳାଳୀରୁ କୁଳାଳୀରୁ

If the fool didn't flaunt his foolishness

One would mistake

## A fool for a prince

ਸੁਣਾਵਣਾਵੁਦਾਮੰਦਿਣਾਵਣਾਵਾ | ਅਦੂਕਾਣਾਵਣਾਵਣਾਵਾ ।  
A fool who pretends to be clever

Will only highlight his own foolishness

ਕ੍ਰਿਕਾਨਾਵਾਵਾ | ਕੁਣਾਵਹੁਦਾਵਾਵਾ ।  
It is easier to fend off an enemy

Than to hold on to a conversation

(Attributed to a Khampa warrior)

ਕ੍ਰਿਲੇਦਾਵਾਵਾ | ਪ੍ਰਕਾਲ੍ਲਿਕਾਵਾਵਾ ।  
The white snow lion may roar louder

But the black guard dog is of more use

ਕ੍ਰਿਮਾਖਾਵਾਵਾ | ਸੁਣਾਵਹਣਾਵਾਵਾ ।  
A five-karma earring

Who cares who wears it?

ਕ੍ਰਿਅਵਦਾਵਾਵਾ | ਪ੍ਰਕਾਲ੍ਲਿਕਾਵਾਵਾ ।  
Fortunate friends of Dewachen<sup>5</sup>

Keep not flowers upon the ground

But proffer them to the gods

ਕੁਣਾਵਾਵਾਵਾ ।  
Upon one body

A hundred commands

ਕੁਣਾਵਾਵਾਵਾ | ਪ੍ਰਕਾਲ੍ਲਿਕਾਵਾਵਾ ।  
A single thread doesn't make a cloth

A single tree doesn't make a forest

ਕੁਣਾਵਾਵਾਵਾ | ਪ੍ਰਕਾਲ੍ਲਿਕਾਵਾਵਾ ।  
A long thread gets exhausted on its path

A long life gets squandered on its path

ਕ੍ਰਿਮਾਖਾਵਾਵਾ ।  
To buy a noose

For one's own neck

ଶ୍ରୀଦେବପାତ୍ରରେକାନ୍ଧିଦୂଷଣଦିନ । । ୨୫୮ଦେବପାତ୍ରରେକାନ୍ଧତୁପାତ୍ର ।

A neck longer than this

Will make him a yidag

A depth deeper than this

Will make it a hell

ଶ୍ରୀଦେବପାତ୍ରରେକାନ୍ଧପାତ୍ରରେକାନ୍ଧପାତ୍ରାମେନା ।

If you want a neck

Accept the goitre that comes with it

ଶ୍ରୀଦେବପାତ୍ରରେକାନ୍ଧପାତ୍ରରେକାନ୍ଧପାତ୍ରାମେନା ।

One can even backbite

A powerful leader

One can even ingratiate oneself with

A dumb fool to his face

ଶ୍ରୀଦେବପାତ୍ରରେକାନ୍ଧପାତ୍ରରେକାନ୍ଧପାତ୍ରାମେନା ।

When thirsty, if chang doesn't quench one's thirst

Who cares if the earthen pot breaks?

ଶ୍ରୀଦେବପାତ୍ରରେକାନ୍ଧପାତ୍ରାମେନା ।

Settlement:

Should beautify the magpie

And compliment the pine

ଶ୍ରୀଦେବପାତ୍ରରେକାନ୍ଧପାତ୍ରରେକାନ୍ଧପାତ୍ରାମେନା ।

Though the magpie be beautiful

She can't be your bride

Though one's daughter be beautiful

She can't do without knowledge

ଶ୍ରୀଦେବପାତ୍ରରେକାନ୍ଧପାତ୍ରରେକାନ୍ଧପାତ୍ରାମେନା ।

Without dawn breaking

The sun's benevolence cannot shine

ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତକୁଶପ୍ରତ୍ଯୁଷନ୍ । । ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତଶିଶୁର୍ଗୀଯାର୍ଥିନ୍ । ।  
When dried shit drowns in water

The Deba-shung<sup>6</sup>  
Will send no boat to retrieve it

ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତକୁଶପ୍ରତ୍ଯୁଷନ୍ । ।  
Only when you feel shitty  
Do you think of the shit-house

ଶ୍ରୀହୃଦୟକୁଶପ୍ରତ୍ଯେକଶବ୍ଦା । ମତର୍କଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତପ୍ରତ୍ଯେକାନ୍ । ।  
Lies take shape according to the conversation  
Promises take shape according to the motivation

ଶ୍ରୀହୃଦୟକୁଶପ୍ରତ୍ଯେକଶବ୍ଦା । ତ୍ରିଶୀଯାପର୍ବତୀଯାପାତ୍ରା । ।  
Lies—the lord speaks  
Blame—the servant bears

ଶ୍ରୀଦ୍ଵିଦ୍ଵାରାମନମର୍ତ୍ତବନ୍ । । ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତମନମର୍ତ୍ତବନ୍ । ।  
In times of happiness, to ride horses together  
In times of sorrow, to carry cargo together

ଶ୍ରୀଦ୍ଵିଦ୍ଵାରାମନମନନ୍ । । ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତମନମନନ୍ । ।  
Happiness and sunshine  
Have no fixed time for occurring  
Sorrow and gloom  
Have no fixed time for disappearing

ଶ୍ରୀଦ୍ଵିଦ୍ଵାରାମନମନନ୍ । । ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତମନମନନ୍ । ।  
Better than long-lived happiness  
Is short-lived sorrow

ଶ୍ରୀଦ୍ଵିଦ୍ଵାରାମନମନନ୍ । । ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତମନମନନ୍ । ।  
Man needs to know  
The method that ensures longevity in happiness  
And the wits to make suffering short-lived

ଶ୍ରୀଦ୍ଵିଦ୍ଵାରାମନମନନ୍ । । ଶ୍ରୀଯାଜ୍ଞମର୍ତ୍ତମନମନନ୍ । ।

In happiness, don't be arrogant

In sorrow, don't be discouraged

ଶ୍ରୀଦୁର୍ଗାହ୍ୟାର୍ଥକବ୍ରତଗୁପ୍ତା । ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା ।

In happy times

Riding a horse gives a sore bottom

In sad times

One sings even face down

ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା । ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା ।

In happiness, be amicable with all

In suffering, be able to overcome on one's own

ଶ୍ରୀଦୁର୍ଗାକବ୍ରତଗୁପ୍ତା ।

For the woman who wants happiness

Be an old man's bride

ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା । ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା ।

Songs speak of one's welfare

Accents speak of one's home town

ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା । ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା ।

When seeking welfare, approach one's lord

When seeking shelter, approach one's parents

ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା । ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା ।

Whether it be happiness or sorrow

That befalls one

One should know equanimity

ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା । ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା ।

In happy times even the birds of the sky flock around you

In sad times even your own son departs

ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା । ଶ୍ରୀଦୁର୍ଗାମହିମାର୍ଥକବ୍ରତଗୁପ୍ତା ।

Man hopes for happiness, but he never

Steps out of the passage of suffering

ଶ୍ରୀଦ୍ୟତ୍ତକଷ୍ଟବ୍ୟଦମ୍ଭିଦ୍ଵୁଷ । ଶ୍ରୀଦ୍ୟତ୍ତକଷ୍ଟବ୍ୟଦମ୍ଭଦ୍ଵୁଷ । ।

Happiness even the holy faith possesses not

### For the lama is a constant trouble-maker

ଶ୍ରୀନାଥଙ୍କିଶ୍ଵରମାତ୍ରା । ସୁରମାତ୍ରା ।

Seek happiness for yourself

**Others will heap unhappiness upon you**

Happiness is longer than a reindeer's horn

**Sorrows are more numerous than an antelope's sores**

ଶ୍ରୀଦ୍ୟଦିଷ୍ଟପଦମ୍ଭା । ଶ୍ରୀଦ୍ୟଦିଷ୍ଟପଦମ୍ଭା ।

## Pleasant conversation

Is no help

### During times of sorrow

କ୍ଷୁଦ୍ରାର୍ଥକ୍ଷେତ୍ରକ୍ଷେତ୍ରମେନ୍ଦ୍ରପଦେ । କ୍ଷୁଦ୍ରାର୍ଥକ୍ଷେତ୍ରକ୍ଷେତ୍ରମେନ୍ଦ୍ରପଦେ ।

## Happiness isn't doubled

But suffering is tripled

ଶ୍ରୀନ୍ଦମ୍ବଦେଶ୍ମରାମର୍କଟ୍ଟଦୁଃଖାଶ୍ରଦ୍ଧାରୀ । ଶ୍ରୀନ୍ଦମ୍ବଦେଶ୍ମରାମର୍କଟ୍ଟଦୁଃଖାଶ୍ରଦ୍ଧାରୀ ।

## The unhappiness caused by mental imbalance

Cannot be cured even by the best of medicines

ଶ୍ରୀମଦ୍ଭଗବତ୍-ବ୍ୟାଶମାର୍ଜୁଣା । କୃଷ୍ଣ-କଳୀମତି-ବଗାଭ-ପ୍ରଦୀପା ।

## Whether one is happy or not

Depends on one's mind

## Whether one is warm or not

Depends on the sun

ଶ୍ରୀମଦ୍ଭଗବତକାଣିକା । ୧୫୫-୧୫୬-୧୫୭-୧୫୮ ।

If man doesn't experience

## Happiness and sorrow

He will not know the difference between the two

શ્રીબ્રહ્માયદશનુમાંદશ ।

Even if the debt to be repaid

Is water, don't dilute it

શ્રુતિશ્રદ્ધાયદાદ્વિશ્રદ્ધા ।

It may nauseate you

But it's your father's bowl

શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા । મદદમાંઘમશાદદચદચદાયિ ।

Without a taste of tartness

All sweetness will be tasteless

શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા । પ્રયત્નાદ્રદ્ધાદ્રદ્ધા । પ્રયત્નાશ્રદ્ધાદશનુમાંશ્રદ્ધા ।

On a tree that sprouts without cause

Lands a bird without purpose

(Lacking in substance)

શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા ।

A babbler does speak

A word of truth

શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા । કૃતિશ્રદ્ધાદશનુમાંશ્રદ્ધા ।

An evil man has more complaints

A polluted stream has more marsh

શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા । પ્રયત્નાદ્રદ્ધાદ્રદ્ધા । પ્રયત્નાશ્રદ્ધાદશનુમાંશ્રદ્ધા ।

When a man's mouth is like kusha grass

However highly born he may be

He'll only be the broom that's behind one's door

શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા । પ્રયત્નાદ્રદ્ધાદ્રદ્ધા । પ્રયત્નાશ્રદ્ધાદશનુમાંશ્રદ્ધા ।

A man needs fame

A task needs fulfilment

શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા । શ્રુતિશ્રદ્ધાદશનુમાંશ્રદ્ધા ।

His noble birth elevates him

His bad behaviour degrades him

ଶ୍ରୀକୃଷ୍ଣମିଥବୀକୁଦ୍ୱେଷ୍ଟ୍ରୀଯଶ୍ଵର୍ଦ୍ଦ୍ଵା । ଶ୍ରୀଗଣଧ୍ୱନମିଥବୀବ୍ରାହ୍ମିତିବିଷ୍ଣୁଦ୍ଵେଦ୍ଵା ।

It is no help when in poverty

Your companion is worse than a dog  
If food sustains not when in hunger  
What use is there for nutrition?

ଶ୍ରୀପବନବନ୍ଧୁକୁଦ୍ୱେଷ୍ଟ୍ରୀଯଶ୍ଵର୍ଦ୍ଦ୍ଵା ।

To consult an astrologer  
After cutting one's hair<sup>7</sup>

ପର୍ବତବନ୍ଧୁକୁଦ୍ୱେଷ୍ଟ୍ରୀଯଶ୍ଵର୍ଦ୍ଦ୍ଵା । ପୁଣାବ୍ୟବୁଦ୍ୱେଷ୍ଟ୍ରୀଯଶ୍ଵର୍ଦ୍ଦ୍ଵା ।

To stretch, an arrow is most obedient  
To bend, a bow is most obedient

ପର୍ବତବନ୍ଧୁକୁଦ୍ୱେଷ୍ଟ୍ରୀଯଶ୍ଵର୍ଦ୍ଦ୍ଵା । ପୁଣାବ୍ୟବୁଦ୍ୱେଷ୍ଟ୍ରୀଯଶ୍ଵର୍ଦ୍ଦ୍ଵା ।

The hunter aims at the musk-deer  
Though his stratagem envelops the hills

ମୁଖ

A quiet mouth knows no trouble.

A mouthful of tsampa is tastier than a quarrel

Eloquence cannot erase a debt.

### Affluence cannot purify a sin

ମନ୍ଦିରରେ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

### For the unfortunate:

Where he looks, ill-luck follows.

Where he sits, the grass stops growing

Even the dumb can savour sweetness

And even children can discern love and cruelty

ଏଣତେଣାଙ୍କେଣକ୍ଷେତ୍ରୀ । ଏହାମଣତେଣାଙ୍କେଣକ୍ଷେତ୍ରୀ ।

## One mouth, two tongues

### One word, two comprehensions

ପ୍ରାଚୀନ ପ୍ରାଚୀନ ପ୍ରାଚୀନ ପ୍ରାଚୀନ । ପ୍ରାଚୀନ ପ୍ରାଚୀନ ପ୍ରାଚୀନ ପ୍ରାଚୀନ ।

## One mouth but different thoughts

### One pillow but different dreams

ପାକଦ୍ଵାରା କୁଣ୍ଡଳାମୁଖ ପାଇଁ ଦେଇଲା ରିମ୍ବଦ୍ଵାରା ମୁଖକିରଣ ଦେଇଲା ।

**It's the mouth that makes an argument**

It's the hand that sets about to draw

ସକ୍ଷମ୍ୟଦ୍ରିକ୍ଷବଦ୍ଵୀଷନ୍ତିରେ ।

A well-

### Small-mouthed

But great in depth

ମାନ୍ଦେଶ୍ଵରିରେଣ୍ଟାନ୍ତିର୍ଦ୍ଦ୍ଵାରା । କୁକେନ୍ଦ୍ରିଯାରେଣ୍ଟାନ୍ତିର୍ଦ୍ଦ୍ଵାରା ।

Even a large mouth is under the nose

Even a large river flows under a bridge

(To be under authority)

ମାନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା । ନ୍ରୀଦ୍ରିଷ୍ଟିନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା ।

When a case has to be settled by the mouth

The arse should just shut up!

ମାନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା । ନ୍ରୀଦ୍ରିଷ୍ଟିନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା ।

For a lawsuit

Made obese by money

Truth is not required

ମାନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା । ନ୍ରୀଦ୍ରିଷ୍ଟିନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା ।

One doesn't want a court case

But it falls like a thunderbolt

One doesn't want a debt

But past actions make it so

ମାନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା । ନ୍ରୀଦ୍ରିଷ୍ଟିନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା ।

Counsel:

Agreement and compromise are rare jewels

Division and conflict are swords for the heart

ମାନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା ।

A donkey's dung:

Smooth outside

Coarse inside

ମାନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା । ନ୍ରୀଦ୍ରିଷ୍ଟିନ୍ଦ୍ରାମ୍ଭିଷାନ୍ତିର୍ଦ୍ଦ୍ଵାରା ।

Boastfulness

Is louder than the roars of the turquoise dragon

Accomplishment

Is as flimsy as the sky's rainbow

ମନ୍ଦଗଣଶେଇକଣାଗନ୍ଧିନ୍ଦା । ନାଗନ୍ଦାମନ୍ଦଗନ୍ଧିନ୍ଦା ।

A felicity scarf's<sup>s</sup> length is of no importance

But the purity of its intention is

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା । ନାଗନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

There's a difference between:

The mouth and the moustache

The property and the children

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା । ମୁଖମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

Words and thoughts should know honesty

Body and hands should know purity

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା । ଶରୀରମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

The mouth and the heart should know sincerity

The lungs and the intestine should know health

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା । ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

The talkative can say what he likes

And the gourmet can eat what he likes

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା । ପଣାଶକ୍ରମମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

A loquacious man will squander the eighteen-fold wealth of his parents

A restless hand will produce soreness in a perfect eye

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

If one is eloquent in speech

Even the hills nod in agreement

If one is harsh in words

Even the hills grimace in anger

ମନ୍ଦମନ୍ଦଶେଇକଣାଗନ୍ଧିନ୍ଦା ।

The gift of the gab

Cannot see life through

ମନ୍ତ୍ରକର୍ମାଦ୍ୟମିଳିକର୍ମାମେନ୍ଦ୍ରିୟା । ମୁଣ୍ଡକେନ୍ଦ୍ରମଧ୍ୟମିଳିକର୍ମାମେନ୍ଦ୍ରିୟା ।

All eloquence isn't intelligence

All strength isn't courage

ମନ୍ତ୍ରମୀଳିକର୍ମାଦ୍ୟମିଳିକର୍ମାମେନ୍ଦ୍ରିୟା । ପ୍ରିମକର୍ମମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

A sore in the mouth must heal in the mouth

A dispute in the house must be settled within the house

ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା । ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

The mouth recites the holy mani<sup>9</sup>

The hand holds the slaughtering knife

ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା । ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

Feelings that are expressed are like medicine

Feelings that are concealed are like poison

ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା । ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

A slip of the tongue reaps

Short-handled promises

ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା । ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

Every word spoken is not a wise saying

Every waste product of a goat is not manure

ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା । ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

A slip of the tongue

And a wrong turn on the road

Are often the basis of a thrashing

ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା । ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

While you are gaping open-mouthed at the sky

You will find a crow pecking at your arse

ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା । ମନ୍ତ୍ରମୀଳିକର୍ମମେନ୍ଦ୍ରିୟା ।

It may snow for 18 days and nights

But it cannot change a lark's voice

ମାତ୍ରାଦିନାମ୍ବ୍ୟଣ । ମାତ୍ରାମୁଦ୍ରିତିମର୍ତ୍ତା ।

It's snowfall that makes

The sun shine more warmly

ମାତ୍ରାଦିନାମ୍ବ୍ୟଣିପିଣ୍ଡା । ମାତ୍ରାମୁଦ୍ରିତିପିଣ୍ଡା ।

If one is wretched in visage

One is shunned by people

If one is wretched in attire

One is chased by dogs

ମାତ୍ରାମୁଦ୍ରିତିଦ୍ୟୁମନିମେନ୍ । ମାତ୍ରାମୁଦ୍ରିତିମର୍ତ୍ତିଶବ୍ଦିମା ।

Too much talk—you're the village ladle

Too much work—you're the receptacle of envy

ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା । ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା ।

Sores:

The one in the mouth

Takes longer to heal

Than the one on the hand

ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା । ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା ।

We, the dwellers of the pure land of Tsang

Are clean in word and clean in hand

ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା । ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା ।

For an argument a man needs a broad mind

For a wild horse a man needs a long halter

ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା ।

ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା ।

It's hard for affection and concern

To be of one heart and one mind

If one doesn't clear doubts through discussion

ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା । ମାତ୍ରାମୁଦ୍ରିତିଗାନ୍ଧା ।

Harsh words hurt the listening ear

Yet harsh words come from a caring heart

ମହାକବିର ପରିବର୍ତ୍ତନ ପରିବର୍ତ୍ତନ ପରିବର୍ତ୍ତନ ।

A smile is nothing but the stretch of the skin

That which is written in ink never errs

ମହାକବିର ପରିବର୍ତ୍ତନ ।

When the mouth is spouting anger

The hand has no forbearance

ମହାକବିର ପରିବର୍ତ୍ତନ ।

A smiling visage cannot provide security

Drinking buttermilk cannot quench thirst

ମହାକବିର ପରିବର୍ତ୍ତନ ।

To feed in the pasture

But to manure the forest

ମହାକବିର ପରିବର୍ତ୍ତନ ।

A gentle mouth speaks no harsh words

A good disposition harbours no evil intent

ମହାକବିର ପରିବର୍ତ୍ତନ ।

The mouth that refuses with decorum

Often harbours a hand that reaches out for things

ମହାକବିର ପରିବର୍ତ୍ତନ ।

The mouth is eloquent

But the behaviour is wicked

ମହାକବିର ପରିବର୍ତ୍ତନ ।

Heed not the mouth that speaks in eloquence

Trust not the face that proclaims beauty

ମହାକବିର ପରିବର୍ତ୍ତନ ।

The mouth speaks of the holy faith

And the hand sets about committing murder

ମହାକବିର ପରିବର୍ତ୍ତନ ।

Heed not the mouth that proclaims beauty

### The boaster:

Kills a tiger with his words  
Yet his hands fail to kill a flea

ସର୍ବିକ୍ଷିତିକେ ଯୁଦ୍ଧନ୍ତରୁକୁ ।

Oh! precious mouth

Do keep this body happy

When a girl stays silent she's called a dumbo

When a girl tries to explain she's called a chatterbox

## The man who wants to feed himself

### Has to set his hands to the task

ମୁଖ୍ୟମେନ୍ଦ୍ରକୁଣ୍ଡଲ୍ୟଦଶ୍ମୀ ।

### A mouth without teeth

Makes more space for the tongue

ମାତ୍ରାଦଶାବ୍ୟ-ଶ୍ରେଣୀରେ ପରିବାରୁକୁଣ୍ଡନୀ । ବାବ୍ଦାମାତ୍ରାଦଶାବ୍ୟ-ଶ୍ରେଣୀରେ

### **The mouth that sings from habit**

Sings, too, at his parent's funeral

### Devotees:

### Some meditate upon the lama

### Some upon the torma

ପ୍ରାଣଦକ୍ଷିଣ୍ମାରୀ ପ୍ରାଣପ୍ରେକ୍ଷଣଶେଷକୁ ଉପରୀ ।

An utterance is a water-bubble

A deed is a drop of gold

What one says must be practised

As a needle case must house thread

༄༅·པ·པ·ན·པ·ན·པ·ན· | ར·ག·ཤ·ན·པ·ན·པ·ན· |

For prattle the sun shines

For application gloom descends

༄༅·པ·ན·པ·ན·ཀ·ཀ·ཀ·ཀ· | ཤ·ན·པ·ན·པ·ན·པ·ན· |

It's better to plough a fertile field

Than to build a house upon it

༄༅·ཀ·ཀ·ཀ·ཀ·ཀ·ཀ·ཀ· |

After a needle

The thread is ready to follow

༄༅·པ·ན·ཀ·ཀ·ཀ·ཀ· | ལ·ར·ཤ·ན·ཀ·ཀ·ཀ·ཀ· |

When a needle is lost one is agitated

When a dzo is lost one is complacent

༄༅·ཆ·ཆ·ཆ·ཆ·ཆ·ཆ· |

To measure the sky

Through the eye of a needle

༄༅·ན·ན·ན·ན·ན·ན· |

Lacking appetite for the peach

He blames it for its sourness

༄༅·ན·ན·ན·ན·ན· |

It is not the peaches he desires

It is just a branch he wants to break

༄༅·མ·མ·མ·མ·མ· |

The Khampa lady certainly won't eat the maid

But she will eat the maid's salary

༄༅·བ·བ·བ·བ·བ· |

A healthy body is thanks to the lama

And a body not afflicted often is thanks to my nature

ମରିଦେଶବିକ୍ଷଣମେଣଶ୍ୟଷା । ପୁଷ୍ପଗୁଣ୍ଣିଷାପମ୍ଭିନ୍ଦା ।

A mouth that is like the Tathagatha

Doesn't purify the sins of the person

ମୟାପ୍ରତ୍ୟୁଷାପଶମକଶକ୍ଷେତ୍ରକ୍ଷଣା । ପ୍ରତ୍ୟୁଷାତୁଷାପଶମକଶପ୍ରେଷପକ୍ଷଣା ।

To arch one's back expecting another load

To goad with one's stirrup a galloping horse

ମୟାର୍ଥଦ୍ସୁଷାପାତ୍ରାପାତ୍ରା । ତ୍ରୁପମକ୍ଷେତ୍ରପାକ୍ଷ୍ୟାପ୍ରେତ୍ରା ।

When the donkey bears the load

Can the road complain of backache?

ମୟାଶ୍ୟମପର୍ତ୍ତଣଶକ୍ଷେତ୍ରପୁରିପୁଷା । କମକ୍ଷେତ୍ରପିଣିକଶପୁରିପୁଷା ।

I have the donkey's ability to carry 60 dres

I have also the skill to assess time like the cock

ମୟାର୍ଥଦ୍ସପମନ୍ଦା । ର୍ଥଦ୍ସପାକଶର୍ଥପମନ୍ଦା । କଶଶାପବିପରା ।

A secret:

The mouth tells the collar

The collar tells the hem

The hem tells the ground

The ground spreads it out

ମୟାପୁତ୍ରିକ୍ଷଣପଶକ୍ଷିନ୍ଦା ।

Incompetent efforts:

The mouth sets about catching birds

And the hands set about catching fish

ମୟାମ୍ବଦ୍ସପର୍ତ୍ତଣପାଦା । ପିପାଶାଗୁପଦ୍ସପର୍ତ୍ତଣପାଦା ।

Promises:

Are made like blazing fires

And fulfilled like broken bows

ମୟାପେକ୍ଷନ୍ଦ୍ସଶିଶୁପାଦା । ପିପାଶାଦ୍ସପିକ୍ଷିକ୍ଷନ୍ଦ୍ସପବନମେନ୍ଦା ।

The task taken upon oneself cannot be excused

Even if one be the Lord Justice himself

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ ।

Kill a crow and

The raven weeps

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ । ରିହର୍ଷାର୍ଥର୍ଷାର୍ଥୀ ।

Although the crow isn't musical

Yet he has to caw

Although the rabbit isn't sturdy

Yet he has to run

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ । ରିହର୍ଷାର୍ଥର୍ଷାର୍ଥୀ ।

A man should learn

To offer others the victory and the profit

To take upon himself the defeat and the loss

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ । ରିହର୍ଷାର୍ଥର୍ଷାର୍ଥୀ ।

Better the crop that feeds one's stomach

Than the crop that falls to frost

Between one's tongue and teeth

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ । ରିହର୍ଷାର୍ଥର୍ଷାର୍ଥୀ ।

Let nothing remain in the pot

And let nothing stick to the ladle

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ । ରିହର୍ଷାର୍ଥର୍ଷାର୍ଥୀ ।

If there's no one to provoke anger

With whom does one practise patience?

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ । ରିହର୍ଷାର୍ଥର୍ଷାର୍ଥୀ ।

There's no dog that has no love for blood

There's no man that has no love for wealth

ମୁହୁରତାର୍ଥର୍ଷାର୍ଥୀ । ରିହର୍ଷାର୍ଥର୍ଷାର୍ଥୀ ।

The older a dog the better its behaviour

And the older a man the more stubborn his will

ତ୍ରିଦକ୍ଷିତିକ୍ଷେତ୍ରାଗାଶ୍ଵାୟାମବୁଦ୍ଧା ।

If a dog gets nasty

Strike at its nose

ତ୍ରିତତ୍ତ୍ଵଶ୍ଵାୟଶ୍ଵାୟକା । ୨୬୭ାୟଦ୍ଵେଦ୍ୟାମବେଶ ।

Once a beggar can discern a dog's nature

He also knows what to do with his stick

ତ୍ରିତତ୍ତ୍ଵଶ୍ଵାୟଶ୍ଵାୟକା ।

A dog doesn't leave his tail

Where he sleeps

ତ୍ରିଦକ୍ଷିତିକ୍ଷେତ୍ରାଗାଶ୍ଵାୟକା ।

The closer you get to a dog

The closer you get to a bite

ତ୍ରିଦକ୍ଷିତିକ୍ଷେତ୍ରାଗାଶ୍ଵାୟକା ।

Dogs and children

Provoke fights

ତ୍ରିଦକ୍ଷିତିକ୍ଷେତ୍ରାଗାଶ୍ଵାୟକା ।

A pursued dog

Never takes the conventional road

ତ୍ରିକଣାଶିରକାମ୍ବା । ୨୬୮ାୟଶ୍ଵାୟଶ୍ଵାୟକା ।

For the black dog's sake

The hoof of the white horse falls off

(To lose an expensive article for a small cause)

ତ୍ରିଶ୍ଵାୟଶ୍ଵାୟପିତିକାଯଦ୍ଵେଦ୍ୟକାଶାଳା ।

Though the dog strays during the day

Yet even he serves as a watchman at night

ତ୍ରିମୁଦ୍ରାଶାଳା । ୩୫୩ମୁଦ୍ରାଶାଳା ।

A dog that's uncontrollable

Should be kept on the roof

A man that's uncontrollable  
Should be sent away from home

ତ୍ରୀମଦ୍-ମା-ପଣ୍ଡିତ-ରୁଦ୍ରନାର୍ତ୍ତମା ।

Many dogs together  
Can kill a drong

ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ମେଦ-କୁ-ମଣ୍ଡ-କୁର୍ଦ୍ଦମା ।

A dog's compelled to bite  
When a thief's knocking at one's door

ତ୍ରୀମଦ୍-ମଦୁଷ-ମା-ପଣ୍ଡିତା । ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ରୁଦ୍ରନାର୍ତ୍ତମା ।

When the female dog doesn't wag its tail

There is no cause  
For the male dog to prick up its ear

ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ଯଦ୍-ମଧ୍ୟ-ମେଶା । ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ଯଦ୍-କୁଣ୍ଠା-ମେଶା ।

Though the dog be mad  
It recognises its master  
Though a man be drunk  
His cognition is present

ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ଯଦ୍-ମଧ୍ୟ-ମେଶା ।

Push a dog into a corner  
And he will face you

ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ଯଦ୍-ମଧ୍ୟ-ନ୍ତ୍ରୀଣ୍ଗା ।

A dog's long life  
Is but nine years

ତ୍ରୀମଦ୍-ମଧ୍ୟ-ମେଶା । ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ଯଦ୍-ମଧ୍ୟ-ମେଶା ।

Although dogs may fight  
They will not rend their own fur

ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ଯଦ୍-ମଧ୍ୟ-ମେଶା । ତ୍ରୀମଦ୍-କୁଣ୍ଠା-ଯଦ୍-ମଧ୍ୟ-ମେଶା ।

A fierce dog is the fence of a house  
Too much ferocity  
Invites a shower of stones

ਤ੍ਰਿ.ਗੁ.ਰੰਦ.ਕ.ਘੁ.ਨਿ.ਨਿ.ਨਿ.ਨਿ.ਨਿ.ਨਿ. ।

The dog has a long tail

Only long enough to warm itself

(Affluent relatives have none to spare)

ਤ੍ਰਿ.ਘ.ਕੁ.ਣ.ਘ.ਦ.ਨ.ਨ. ।

What's good for the dog is a stick

ਤ੍ਰਿ.ਘ.ਵ.ਕੁ.ਗੁ. ।

A dog's sustenance is its tail

ਤ੍ਰਿ.ਘ.ਲ.ਿ.ਦ.ਿ.ਦ.ਿ.ਦ.ਿ. ।

To call a dog<sup>10</sup> a lion

ਤ੍ਰਿ.ਗੁ.ਨ.ਨ.ਗੁ.ਨ.ਨ.ਨ.ਨ.ਨ. । ਤ੍ਰਿ.ਨ.ਕ.ਤ੍ਰਿ.ਘ.ਵ.ਹ.ਿ.ਦ. ।

A dog wrapped up in brocade

Will still smell

ਤ੍ਰਿ.ਮ.ਿ.ਕ.ਿ.ਕ.ਿ.ਕ.ਿ. ।

A dead dog

Is the crow's feast

ਤ੍ਰਿ.ਭ.ਨ.ਨ.ਘ.ਨ.ਨ.ਨ.ਨ. । ਕਿ.ਘ.ਵ.ਨ.ਗੁ.ਹ.ਿ.ਗ.ਨ.ਘ. ।

It's not faith that keeps

The dog at the temple's door

It's the thought of tormas

ਤ੍ਰਿ.ਮ.ਨ.ਨ.ਨ.ਨ.ਨ.ਨ.ਨ. । ਅ.ਗੁ.ਕ.ਨ.ਨ.ਨ.ਨ.ਨ. ।

In a family of powerful figures

It's the bride who suffers

In a family where the father has debts

It's the son who suffers

ਤ੍ਰਿ.ਮ.ਾ.ਕ.ਨ.ਾ.ਕ.ਨ.ਾ. । ਹ.ਿ.ਨ.ਾ.ਘ.ਨ.ਾ.ਨ.ਾ. ।

Zealous rivalry amongst neighbours

Brings prosperity to the neighbourhood

ବିକାର୍ତ୍ତନାକୁଣ୍ଡା । ମୁଖ୍ୟକୁଣ୍ଡନାର୍ଥ ।

To construct a house is easy

To maintain a home is difficult

ବିର୍ଯ୍ୟକୁଣ୍ଡମାନାର୍ଥ ।

The sun rising

From a dog's bottom

ବିଶ୍ୱାସପଦାର୍ଥକୁଣ୍ଡନାର୍ଥ ।

A dog is a dog

One cannot stop it

From eating shit

ବିଶ୍ୱାସକୁଣ୍ଡନାର୍ଥ । ଶାର୍ଯ୍ୟକୁଣ୍ଡନାର୍ଥ ।

Instead of the hunting dog

Barking at the musk deer

It's the musk deer barking at the hunting dog

ବିଦ୍ରୁଷକିରମ୍ଭପଦାର୍ଥମାନାର୍ଥ । ଦଶମକନମ୍ଭପଦାର୍ଥମାନାର୍ଥ ।

What you cannot find in broad daylight

What hope have I of finding at night?"

ବିଦ୍ରୁଷମାନାର୍ଥପେଶପୁର୍ବମନ୍ଦ । ମନ୍ଦପୁର୍ବମାନିରମ୍ଭପୁର୍ବମନ୍ଦ ।

What he hasn't seen outnumbers what he has

For the old donkey who says he has trodden all roads

Where he hasn't been outnumbers where he has

ବିଦ୍ରୁଷପଦାର୍ଥପେଶପୁର୍ବମନ୍ଦ । ଦଶକୁଣ୍ଡପଦାର୍ଥପେଶପୁର୍ବମନ୍ଦ ।

You go ahead and move like a needle

I will follow you like a thread

ବିଶ୍ୱାସକୁଣ୍ଡମାନାର୍ଥ । ସପାରମାନିକୁଣ୍ଡମାନାର୍ଥ ।

Complements:

Wealthy husband with a clever wife

Soft wool of good yarn

त्रिकूटं मिणं व्याख्यातं मर्मं ना । इदं मर्मं केवं यं गदं पश्यता यज्ञस्त्रेता ।

As long as that small bead of an eye is flawless

Man sees a grand show here, there and everywhere

त्रिकूटं मिणं व्याख्यातं मर्मं ना । निष्परिकेत्याहुना ।

Discomfort:

A speck of dust in one's own eye

A lie in the Dharma's name

त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता । त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता ।

The sinful hawk that kills a single bird is better off

Than the virtuous bird that kills several worms

त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता । त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता ।

If there weren't any swindlers and hypocrites

Why, all men would be of one mind

त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता । त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता ।

Unpaid taxes the king doesn't exempt

Collapsed hills a rope doesn't bind

त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता । त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता ।

When tax is weighed it's in gold dust

When food is eaten it's quitch grass

त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता । त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता ।

The sun's magnificent beauty is acclaimed by all

Except for one creature—the owl

त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता । त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता ।

The sun for all its luminosity

Finds a challenger

In dusk's tiny fire-fly

त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता । त्रिकूटं तक्षिणीं श्रीमुद्दमण्डलं यज्ञस्त्रेता ।

When a law binds people it's in hundreds

When a rope binds people it's singly

ପ୍ରିମଶ'ପ୍ରିମଶ'ପତନ୍ତା । ୧୭.ଶ୍ରୀଶ'ଶଶିଶ୍ଵା ।

Laws-the swindler scorns

Meat-the axe cuts

ପ୍ରିମଶ'ଦନ୍ତ'ଶ୍ରୀମ'ଦନ୍ତ'ଶ୍ରୀମ୍ଭାନ୍ତା ।

Laws and precepts

Are infringed only by oneself

ପ୍ରିମଶ'ପଦ'ଦର୍ଶକ'ଶ୍ରୀଶ'ପୁଷ୍ଟା । ୧୮.ଦର୍ଶଦ'ଶ୍ରୀପୁଷ୍ଟା ।

When the lord indulges in lawlessness

To whom does one cry out for help?

ପ୍ରିମଶ'ପଦୁଦ'କୃତ୍ୟାଧିକ'ଶ୍ରୀପକ୍ଷିଣୀପିତା । ୧୯.ପଶ'ମଦ'କ'କୃତ୍ୟାଧିକ'ଶ୍ରୀପୁଷ୍ଟା ।

In a law-abiding kingdom

The king should command but once

Too many commands will only

Make a king lose his kingdom

ପ୍ରିମଶ'ଶତିକ୍ଷେଣ'ଦନ୍ତ'କୁ'ମକ୍ତିଦିନ୍ତା ।

Steadfastness:

A court's verdict

And an ocean's rock

କୁଦ'କୁଦ'ଶ୍ରୀଶ'ଦାର'କନ୍ଦା । କହୁଣ'ଶୁରିକେ'ମର୍କଣଧ୍ୟ'ଦନ୍ତା ।

Although the crane boasts of pure white feathers

Alas! the tip of its tail flaunts black feathers

କ୍ରିକ'ଧରି'କନ୍ଦା'ଶ୍ରୀ'ଶୁଶ୍ରୀପା । କୁ'ମକ୍ତି'ଦିନମ'ଶ୍ରୀ'ମି ।

For the tortoise living in a well

Just hearing of the ocean's greatness will kill it

ଶରାକ୍ଷେଣଶ'ଧରି'କ'ମର୍କ'ଶନମ'ଦର୍ଶନ୍ତା । ୨୦.ଶରାକ୍ଷେଣଶ'ଧରି'କ'ମର୍କ'ଦଧର୍ମ'ଦର୍ଶନ୍ତା ।

On the day of gatherings one needs fame

On the day of warfare one needs bravery

However clever a man may be

### Without the aptitude for critical examination

He's like the lustre of buried gold

ମରଣ-ବର୍ତ୍ତ-ଘର-କାନ୍ଦଶ-ଶେଷ-ମେଦ-ପଦର୍ଣ୍ଣା ।

### When one aspires to sagacity

One must shun pride

ਮਾਨਸਾਦ ਮਾਨਸਾਦ ਸੁ ਜੁਦਾ ॥ ਰਾਖੁੰਕ ਮਾਨਸਾਦ ਰਾਖੁੰਕ ਮੁਦ ਜੁਦਾ ॥

The wise are stringent with the wise

### **The envious are stringent with the envious**

ପ୍ରାଣ-ପ୍ରକୃତ୍ୟ-ପ୍ରାଣ । ପ୍ରାଣ-ପ୍ରକୃତ୍ୟ-ପ୍ରାଣ ।

Frightened I am not of a hundred wise men

Frightened I am of a single evil man

ମରିଶ-ପ-ଦକ୍ଷଣାଶ-କ-ଦର୍ଦ୍ଦିପ-ଶଦ- । ଶ୍ରୀକ-ପଶ-ଦକ୍ଷଣାଶ-କ-ଶ୍ରୀ-ଶଦ- ।

### When the wise make an error

It's off by six feet

### When the fool makes an error

It's off by one span

ମାତ୍ରାଦ୍ୟଫିକ୍ କ୍ରୂଷି ପକ୍ଷିଶ୍ରେଣୀ । ୧୯୭୨ ମେଡ୍ୟଫିକ୍ କ୍ରୂଷି ପକ୍ଷିଶ୍ରେଣୀ ।

The wise learn from the past

## The brave learn from the future

ମନ୍ଦିର-ରେଣୁ-ମନ୍ଦିର ।

The wise know

### No racial prejudice

For the wise man

Knowledge is his wing

## For the layman

A good horse is his wing

It's the brilliant who recognise

## The brilliance in others

It's the brave who recognise

### The bravery in others

ମନ୍ଦିର-କନ୍ଦ-ତକ୍ଷଶିଳ-କନ୍ଦାର-ଶେର-ଧେର-ମର୍ଦ୍ଦା ।

କନ୍ଦକନ୍ଦତକଶିଶଶଦଶର୍ମକ୍ଷେତ୍ରମୁଦ୍ରିତ ।

### A person suffering from jaundice

Sees a white conch-shell as yellow

## A person suffering from nervous disorders

Sees the white snow-peaked mountains as blue

## ସମ୍ବନ୍ଧିତ ବିଷୟରେ କଥା ବିବରଣ୍ୟ

## If one wants companionship

Even the deer from the hills

If one wants to be alone  
For a long time, one must live  
In the company of others.

ଓଡ଼ିଆ ଶବ୍ଦଗୀତିକା ।

### On the tiny pieces of ice

### China wine types

ପ୍ରକାଶକୁ ଧୂମରାଜ୍ ପିଲାର୍ ମ୍ୟାନ୍ ଅନ୍ତର୍ଜାଲ୍ ଏତେବେଳେ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିଚାରିତ କରିଛନ୍ତି ।

Quarrels exist even in the land of the gods.

And conciliations exist even in the land of the cannibals.

# ୪୩

ସାଙ୍କଦିଗ୍ନାନଶ୍ରୀଶାନ୍ତର୍କଷ୍ଟଦ୍ୱାରା ଯଦିପରିବର୍ତ୍ତନାକାରିତା ପାଇବା ।

When others berate you with slander

To bear it with patience

Is a mark of wisdom

ସାଙ୍କଦିଗ୍ନାନଶ୍ରୀଶାନ୍ତର୍କଷ୍ଟଦ୍ୱାରା ଯଦିପରିବର୍ତ୍ତନାକାରିତା ପାଇବା ।

To each man his own manner

To each plant its own growth

ସାଙ୍କଦିଗ୍ନାନଶ୍ରୀଶାନ୍ତର୍କଷ୍ଟଦ୍ୱାରା ଯଦିପରିବର୍ତ୍ତନାକାରିତା ପାଇବା ।

When a man is blessed with wealth

Even hardships resolve on their own

ସାଙ୍କଦିଗ୍ନାନଶ୍ରୀଶାନ୍ତର୍କଷ୍ଟଦ୍ୱାରା ଯଦିପରିବର୍ତ୍ତନାକାରିତା ପାଇବା ।

It's only the stupid bear-like black dog

With his black tail

Who tries to out-match the splendour

Of the snow lion's turquoise mane

ସାଙ୍କଦିଗ୍ନାନଶ୍ରୀଶାନ୍ତର୍କଷ୍ଟଦ୍ୱାରା ଯଦିପରିବର୍ତ୍ତନାକାରିତା ପାଇବା ।

Where I know happiness

There is my country

From whomsoever I know care

They are my parents

ସାଙ୍କଦିଗ୍ନାନଶ୍ରୀଶାନ୍ତର୍କଷ୍ଟଦ୍ୱାରା ଯଦିପରିବର୍ତ୍ତନାକାରିତା ପାଇବା ।

Wherever one wanders there's no place

Full of happiness at all times

Wherever one stays there's no place

Full of sadness at all times

गृह्यं क्षेत्रं य वृक्षं द्वादशं । द्वादशं विक्षेपं वा वस्तुं कर्त्तव्यं ।

Exertion:

Is needed for the holy Dharma

And for matters of importance

कुरु द्वादशं विक्षेपं वीश्वामीं विषेण ।

One latch cannot support

A whole clay wall that's collapsing

कुरु वैद्यनाथं विक्षेपं वीश्वामीं विषेण । त्रिवैद्यविद्यार्थं वस्तुं विक्षेपं विषेण ।

For the old bull who lacks comprehension

A stick evokes more respect than a king's command

कुरु द्वादशं विक्षेपं विषेण वस्तुं विक्षेपं । त्रिवैद्यविद्यार्थं विषेण विक्षेपं विषेण ।

When the lord's honourable head

Is higher than a mountain

Why, the household's lowest lackey

Drags his sleeve around<sup>12</sup>

कुरु विक्षेपं विषेण । विषेण विषेण विषेण ।

To ingratiate oneself with the powerful

To bully the weak

कुरु विक्षेपं विषेण विषेण विषेण । त्रिवैद्यविद्यार्थं विषेण विषेण ।

Without taking one step

The four continents<sup>13</sup> cannot be traversed

Without saving one drop

An ocean cannot be formed

कुरु विक्षेपं विषेण विषेण । त्रिवैद्यविद्यार्थं विषेण विषेण ।

If one cannot walk three steps in a straight line

Then one cannot cross the threshold

कुरु विक्षेपं विषेण विषेण विषेण । त्रिवैद्यविद्यार्थं विषेण विषेण ।

Without taking three steps, one's found in the king's garden

Without speaking three words, one's found in the lord's court

ଶର୍କକେଳଶ୍ରୀଷତ୍ପ୍ରିଣା । ତକନଶ୍ରୀଶୁର୍ପ୍ରେଣ ।

A duster of brocade

And a door knob of sandalwood

(Misuse of objects)

ଶର୍କକେଳଶ୍ରୀଷତ୍ପ୍ରିଣା ।

The brocade is old

But the design is original

ଶର୍କପତ୍ରପଦଶ୍ରୀଶ୍ରୁତା । ତତ୍ତ୍ଵବିଦ୍ୟାର୍ଥପ୍ରିଣା ।

Good clothes one should wear

Good food one should share

ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା । ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା ।

If one can dress with originality

A new look is always present

ଶର୍କପଦଶ୍ରୀଶ୍ରୁତା । ଶର୍କପଦଶ୍ରୀଶ୍ରୁତା ।

Attire should compliment one's form

Conversation should compliment one's friends

ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା । ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା ।

A case is compromised by agreements

A torn attire is repaired by darning

ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା । ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା ।

A quarrel:

Should have a base steader than a hill and

A tail that's longer than a river

ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା ।

The fewer the monks

The tastier the assembly tea

ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା । ଶର୍କପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତାପଦଶ୍ରୀଶ୍ରୁତା ।

A defrocked monk for three years

Is a handsome strutting peacock

Who changes into a hungry hunting dog  
And then degenerates into a bent, hollowed earring

শ্রীঘোষণামুক্তুঘোষিতা । নিঃক্ষণঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা ।  
A defrocked monk for the first three years  
Is a handsome strutting peacock  
And then he is just an old wastrel

শ্রীঘোষণামুক্তুঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা ।  
If the head of the queue consumes everything  
Then there will be nakedness left for the tail

শ্রীঘোষণামুক্তুঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা । মদন্তুরাস্যব্যবস্থাকুণ্ডলঘোষিতা ।  
Bravery thrusts a knife face to face  
Cowardice shoots an arrow from a distance

শ্রীঘোষণামুক্তুঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা ।  
Carry a sword and a bowl wherever you go  
For you never know  
If you'll meet a friend or foe

শ্রীঘোষণামুক্তুঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা ।  
It's a blunt knife that blames  
The meat for being undercooked

শ্রীঘোষণামুক্তুঘোষিত্যব্যবস্থাকুণ্ডলঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা ।  
Although the storeroom  
Is filled with swords long and short  
When the enemy appears in one's cellar  
It's the kitchen ladle one throws

শ্রীঘোষণামুক্তুঘোষিত্যব্যবস্থাকুণ্ডলঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা ।  
When Drib<sup>14</sup> is under flood  
Its folks keep tormas under their armpits

শ্রীঘোষণামুক্তুঘোষিত্যব্যবস্থাকুণ্ডলঘোষিত্যব্যবস্থাকুণ্ডলঘোষিতা ।  
If there's no sweet potato underground

There's no way sweet potato leaves  
Will sprout above the ground

ଶ୍ରୀମାର୍ଣ୍ଣର୍ଣ୍ଣମଦକ୍ । କର୍ଦ୍ଦୟତାପଦକୁଶର୍ଦ୍ଦିନ୍ ।

The ant that wanders too much  
Will find its limbs being caught in gum

ଶ୍ରୀମାର୍ଣ୍ଣର୍ଣ୍ଣକଶମିମଦକ୍ ।

An ant upon a horse  
Is not visible

ଶ୍ରୀଶରାକର୍ଦ୍ଦ୍ୟଦ୍ରୁଦ୍ଧକ୍ଷେତ୍ରଧ୍ୱନ୍ ।

What fortune the mouth gets  
The tongue pushes out

ଶ୍ରୀଶରାକର୍ଦ୍ଦ୍ୟକଣ୍ଠକର୍ମଦକ୍ଷଯଶ୍ରୀର୍ଦ୍ଦିନ୍ ।

When a man moves in evil company  
Evil behaviour will come naturally

ଶ୍ରୀଶରାକର୍ଦ୍ଦ୍ୟମର୍ଦ୍ଦକ୍ଷତ୍ରୁଷନ୍ତୁଶାୟ ।

To bait a fish  
In a dry ravine

ଶ୍ରୀଶରାକର୍ଦ୍ଦ୍ୟକ୍ଷେତ୍ରମହିମକୁଶାୟ ।

To endear yourself to a friend  
Point out his flaws

ଶ୍ରୀଶରାକର୍ଦ୍ଦ୍ୟକ୍ଷେତ୍ରମହିମକୁଶାୟ ।

Intimate though you be  
Do not open your friend's letter

ଶ୍ରୀଶରାକର୍ଦ୍ଦ୍ୟମହିମକୁଶାୟବିନ୍ଦ୍ୟମହିମକୁଶାୟ ।

When a friend deceives one  
He does so with laughter

When a swindler deceives one

He does so with tales of woe

ଶ୍ରୀଶାର୍ଯ୍ୟାମବୁଦ୍ଧାଦିଲେଣ୍ଠାର୍ଥିଶ୍ଵର । ଶ୍ରୀଶାର୍ଯ୍ୟାମବୁଦ୍ଧାଦିଲେଣ୍ଠାର୍ଥିଶ୍ଵର । ।

### For friends a word of harmony

For all beings a heart of goodness

For a thief it's easier to rob a single house

For a wolf it's easier to grab a single lamb

ସୁନ୍ଦରୀଙ୍କାନ୍ତରେ ପାଦରେ ପାଦରେ ପାଦରେ ପାଦରେ ।

No matter how intimate your neighbours may be

Separate yourself from them with hedges of thorns

ସୁଦ୍ଧାରେସମ୍ମିକ୍ୟଦ୍ୟୁଦ୍ଧକ୍ଷଣମଶୁଭା ।

## Even if a neighbour's cow dies

**One must mourn for three days**

ଶ୍ରୀ ପାତ୍ରଶାଶ୍ଵତ୍କାଳେ ପାତ୍ରଶାଶ୍ଵତ୍କାଳେ

Until one feels hunger

One doesn't realise how precious grain is

Until one has to walk

One doesn't realise how precious a horse is.

ଶ୍ରୀଶାର୍ଦ୍ଦିନୀ ପାତ୍ରାଶ୍ରୀଶାର୍ଦ୍ଦିନୀ ।

### Ask others for opinions

But decide on your own

ଶ୍ରୀମଦ୍ଭଗବତ୍ ।

## In the reign of Ling Gesar

Aku Thak-Thung<sup>15</sup>

Can do what he wants

In happy times secrets are exchanged

In sad times enmity is evoked

ଦ୍ୟାମ୍ୟ-କର୍ମକା । ବିଦ୍ୟ-କର୍ମକାମା ।

Too much attachment creates hatred

Too much sweetness creates nausea

དྷ୍ଣାଦ୍ୟାଯୁକ୍ତିଦ୍ୱାରା । ଶ୍ରୀଦ୍ୟାଯ୍ୟମଧ୍ୟର୍ଥକ୍ରମ ।

Joy must live long

Happiness must be secure

ଦ୍ୱାରା ଯଦିହେତୁ ଶୁଭ୍ୟା ଶକ୍ତିଷ୍ଟାନ୍ତିର୍ଦ୍ଦ୍ୱାରା ।

After every happiness

Follows a sorrow

ଦ୍ୱାରା ଶୁଭ୍ୟା ମର୍ମା କଳା ଶୁଭ୍ୟା କେନ୍ଦ୍ର ଦ୍ୱାରା । ଏକମାତ୍ର କେନ୍ଦ୍ର ଦ୍ୱାରା କର୍ତ୍ତ୍ତ୍ଵ ପୁରୁଷ ରେଣ୍ଟାର୍ଦ୍ଦ୍ୱାରା ।

The milky way is the sash of the sky

Without a sash, the sky is an untidy gown

(Without discipline, disorder will reign)

ଦ୍ୱାରା ଶୁଭ୍ୟା ମହୁରଣ କଳା କାଳୀ ଦ୍ୱାରା । ଦ୍ୱାରା ଶୁଭ୍ୟା ମହୁରଣ କଳା ମେଳି କାଳୀ ଦ୍ୱାରା ।

After eating the thukpa on the 29th<sup>16</sup>

If I'm sick, so what!

After eating the thukpa on the 29th

If I'm dead, so what!

ଦ୍ୱାରା ଦ୍ୱାରା ଶୁଭ୍ୟା ମର୍ମା କଳା କଳା ର୍ଦ୍ଦ୍ୱାରା । ଦ୍ୱାରା ଦ୍ୱାରା ଶୁଭ୍ୟା ମର୍ମା ଦ୍ୱାରା ।

Winter comes, leaping like a enemy

Spring comes, melting like fruit juice

ଦ୍ୱାରା ଶୁଭ୍ୟା ମର୍ମା କଳା କଳା ର୍ଦ୍ଦ୍ୱାରା ।

To a loquacious Geshe

Just offer a pen<sup>17</sup>

ଦ୍ୱାରା ଶୁଭ୍ୟା ମର୍ମା କଳା କଳା ର୍ଦ୍ଦ୍ୱାରା । ପରିଷା ଶୁଭ୍ୟା ମର୍ମା ଦ୍ୱାରା ର୍ଦ୍ଦ୍ୱାରା ।

The Geshe who is

Thrown off his horse

Doesn't have to dismount

(It's an ill-wind that blows no good)

ਦੇਵੇਸ਼ੇਸ਼ੇਤੇਸਾਣੀ ਪੇਂਟੇਸਾਣੀ । ਰਸ਼ਨਸੁਖੇਦਿਧਸਾਸਮਾਧੀ ।

The honourable Geshe is a garland of flowers

But in essence empty of fruits

ਦੇਵੇਸ਼ੇਸ਼ੇਵਾਸਾਨੁਤੰਤੇਦਿਧਸਾਣੀ । ਗਾਵਾਵਾਸਾਨੁਤੰਤੇਗੁਨਾਨੀ ।

Don't argue with an honourable Geshe

Don't bang your head against an honourable pillar

ਦੇਵੇਸ਼ੇਤੰਤੇਗੁਨਾਵਾਸਾਨੀ ।

A gelong at a lakeside shore

What else is there to do but to fish?

ਦੇਵੇਸ਼ੇਤੰਤੇਗੁਨਾਵਾਨੀ ।

When a man becomes a monk

His hair will turn white

ਦੰਤੇਤੰਤੇਗੁਨਾਵਾਨੀ । ਪਾਵਕੁਤੇਤੁ ।

Long evening prayers<sup>18</sup>

Are the cause of arguments

ਦੰਤੇਤੰਤੇਗੁਨਾਵਾਨੀ । ਪਾਵਕੁਤੇਤੁ ।

Just as the peacock can digest poison

So can the monastic community digest kor<sup>19</sup>

ਦੰਤੇਤੰਤੇਗੁਨਾਵਾਨੀ । ਪਾਵਕੁਤੇਤੁ ।

Beat a monastery's pet dog

And you hurt the lama's sentiments

ਦੰਤੇਤੰਤੇਗੁਨਾਵਾਨੀ । ਪਿਤੁਤੁ ।

No monastery tea<sup>20</sup>

No Shol thukpa<sup>21</sup>

(To fall between two stools)

ਦੰਤੇਤੰਤੇਗੁਨਾਵਾਨੀ । ਪਿਤੁਤੁ ।

What is required is the practice of the holy Dharma

And what is not required is a bride for one's samsara

ଦ୍ରୋଷ'ପି'ଛ'ପଦ'ପର'ପବନ । ମି'ଦ୍ରୋଷ'ପବନ'ଯ'ଶୁ'ଦ୍ଗା'ଗ'ଶର୍ମ୍ୟ ।

Keeping the needy temple empty

But white-washing the carved rock images

ଦ୍ରୋଷ'ପକ୍ଷୁ'କ୍ଷିଦ'ପି'ଯ'ମନ୍ତ୍ର । କୃଣ'ପକ୍ଷୁ'ଶାପ'ମଦରୀ'ପି'ମନ୍ତ୍ର ।

When the vulture is needed

It has taken flight to the hills

When a good aim is needed

The gun is off the mark

ଦ୍ରୋଷ'ଶ'ଯ'କନ୍ତ୍ବ । ମି'ଦ୍ରୋଷ'ଶ'ଯ'କନ୍ତ୍ବ ।

When it's required it falls short

When it's not required it's surplus

ଦ୍ରୋଷ'ଦ୍ରୋଷ'ପକ୍ଷ'ମନ୍ତ୍ରକାରୀ । ଶାନ୍ତମ'ଶାନ୍ତମ'ପକ୍ଷ'ମନ୍ତ୍ରକାରୀ ।

ଶାନ୍ତମ'ପକ୍ଷ'ମନ୍ତ୍ରକାରୀ ।

The man who cannot accept an enemy's challenge is a fox

The man who cannot answer an opponent's question is a dumb fool

The man who cannot repay a host's generosity is a swindler

ଦ୍ରୋଷ'ଶାପ'ଶାପ'କଣ୍ଠ'ମନ୍ତ୍ରକାରୀ ।

An enemy and a tiger-skin

Should be softened

Starting from the top

ଦ୍ରୋଷ'ଦ୍ରୋଷ'ପିକ'କା । କି'ରିଦ'ପ୍ରଦ'ପଦ'ମନ୍ତ୍ର ।

For a sworn enemy

Distance does not count

ଦ୍ରୋଷ'ପି'ଶ୍ଵର'କି'ପର୍ବତମ'ପବନ । ଶ୍ରୀଶାପ'ପି'କୁ'ଶୁଦ୍ଧପର୍ବତ'ମନ୍ତ୍ର ।

It's better to drink water with a friend

Than to be fed honey by an enemy

ଦ୍ରୋଷ'ଶୁଦ୍ଧ'କ'ଶ୍ରୀ'ପଥମ'ଦର୍କା । ଶ୍ରୀଶାପ'ଶୁଦ୍ଧ'କ'ଶ୍ରୀ'ପଥମ'ଦର୍କା ।

For enemies, unsheathe swords together

For friends, place food bowls together

ଦ୍ରାମାମର୍ହଦର୍ଶନୀଶିଖନ୍ଦା । ର୍ତ୍ତମାମର୍ହଦର୍ଶନୀନ୍ଦନ୍ନା ।

To bellow war cries before the enemy is seen

To shed mourning tears

Before the corpse is seen

ଦ୍ରାମେଳାଶତିଶଦ୍ରତୁଦର୍ଶନୀଶର୍ମନ୍ଦା ।

An enemy and a fire

Have to be stifled when young

ଦ୍ରାମୁଦର୍ଶନୀଶୁଦ୍ଧଦର୍ଶନୀଯଶଶୁଦ୍ଧନ୍ଦା ।

Once a country is rid of her enemies

Her suffering inevitably disappears

ଦ୍ରାମାର୍ତ୍ତନ୍ତୁକୁଦର୍ଶନୀପୁର୍ବମାତ୍ରଦର୍ଶନୀ ।

When your enemy surrenders

Treat him better than your own son

ମଣ୍ଡରୀମନ୍ଦରୀର୍ଦ୍ଧଶିଖନ୍ଦା ।

The blacksmith is killed

By the sword he casts

ମଣ୍ଡରୀମନ୍ଦରୀମନ୍ଦରୀର୍ଦ୍ଧଶିଖନ୍ଦା । ହିମନୀକୁଣିତମର୍ଦ୍ଦନ୍ତନ୍ଦାମର୍ଦ୍ଦନ୍ଦା ।

The blacksmith thinks making butter is difficult

The butter-maker thinks casting iron is difficult

ମର୍ଦ୍ଦମର୍ଦ୍ଦବେଦକେଲାପିନ୍ଦା ପ୍ରଦର୍ଶନବେଦକେଲାପିନ୍ଦାକୁଣ୍ଡମର୍ଦ୍ଦନ୍ଦା ।

A big head doesn't harbour big brains

A broad chest doesn't harbour bravery

ମର୍ଦ୍ଦମର୍ଦ୍ଦବେଦକେଲାପିନ୍ଦା ପ୍ରଦର୍ଶନବେଦକେଲାପିନ୍ଦାକୁଣ୍ଡମର୍ଦ୍ଦନ୍ଦା ।

An enemy who surrenders

Should not have to suffer defeat

ମର୍ଦ୍ଦମର୍ଦ୍ଦବେଦକେଲାପିନ୍ଦା ପ୍ରଦର୍ଶନବେଦକେଲାପିନ୍ଦାକୁଣ୍ଡମର୍ଦ୍ଦନ୍ଦା ।

Take an empty head outside

The raw brain will be filled by other folks

ଅର୍ଣ୍ଣ-କ୍ଷେତ୍ର-ଦ୍ୱାରା ବ୍ୟାପାର-କ୍ଷେତ୍ର-କାର୍ଯ୍ୟରେ ।

When he is given a place to sleep

He wants to stretch his length out

ଅର୍ଣ୍ଣ-ପଦେ-ଅର୍ଥ-ବୁଦ୍ଧି-ପଲ୍ଲେଶା ।

It's the opportunist

Who loses his own hat

ଅର୍ଣ୍ଣ-କ୍ଷେତ୍ର-ଦ୍ୱାରା ପରି-ପ୍ରାୟରେ । କର୍ତ୍ତା-କ୍ଷେତ୍ର-ଦ୍ୱାରା ପରି-ପ୍ରାୟରେ ।

No hair on my head

But taxed for a wig

No shoes on my feet

But forced to dance

(To be called to perform beyond one's ability)

ଅର୍ଣ୍ଣ-କ୍ଷେତ୍ର-ଦ୍ୱାରା । କର୍ତ୍ତା-କ୍ଷେତ୍ର-ଦ୍ୱାରା ପରି-ପ୍ରାୟରେ ।

To have one's own head broken by a helmet

To have one's own idol broken by the attendant

ଅର୍ଣ୍ଣ-କ୍ଷେତ୍ର-ଦ୍ୱାରା ।

The ear did not hear

The head rotting

(To be kept in the dark)

ଅର୍ଣ୍ଣ-କ୍ଷେତ୍ର-ଦ୍ୱାରା । କର୍ତ୍ତା-କ୍ଷେତ୍ର-ଦ୍ୱାରା ।

Catch him from the head

All you'll get is a handful of hair

Catch him from the buttocks

All you'll get is a handful of patches

ଅର୍ଣ୍ଣ-କ୍ଷେତ୍ର-ଦ୍ୱାରା । ମହୁଣାଶି-ମଦୁଦ୍ୱାରା କୁଣ୍ଡଳ-କର୍ଣ୍ଣା ।

The head that boasts of a plait

Must also boast of a knot at the plait's tail-end

ଅର୍ଣ୍ଣ-କ୍ଷେତ୍ର-ଦ୍ୱାରା । କର୍ତ୍ତା-କ୍ଷେତ୍ର-ଦ୍ୱାରା ।

The task that's not pursued by a quick worker

Will not be concluded by a slow worker

ସର୍ବକ୍ଷେତ୍ରକୁଣ୍ଡାକେଯଦ୍ । ପଦନାମ୍ଭେଦିକାମର୍ଦ୍ଦାମ୍ଭେଦ ।

A guest who's familiar with the household

Shouldn't mistake himself for the owner

ସର୍ବକ୍ଷେତ୍ରକାମଦକୁଣ୍ଡା । ଦମଣାମ୍ଭେଦିକାମର୍ଦ୍ଦକୁଣ୍ଡା ।

If it's a guest it's one too many

If it's a soldier it's one too few

ରାଶୁପାରାଶୁପାରାଶାକାମର୍ଦ୍ଦାମ୍ଭେଦ ।

The man who labours

Gets food wherever he goes

ରମ୍ଭାମ୍ଭେଦକାର୍ଯ୍ୟକର୍ମାଯକା । ଗର୍ଭେଣାମାତ୍ରାକୁଣ୍ଡାକାର୍ଯ୍ୟକର୍ମାଯକା ।

Impoverished of virtue—a leader's fault

Inability to serve—a servant's fault

ରାତ୍ରିରୁଷାକେତ୍ରାଶେଷେଦ୍ଵେଷିକାଯଦ୍ଵାକାର୍ତ୍ତୁଲାର୍ଯ୍ୟଣ ।

Too much agility makes even

The snow lion fall on its back

ରାତ୍ରିପାଦିମର୍ମାଯାନ୍ତ୍ରାଶହିଶା ।

To trample on a fallen person

ବଶୁପାତ୍ରେକାମନ୍ତ୍ରାକର୍ତ୍ତାକାର୍ତ୍ତେଶାନ୍ତ୍ରାଶା । ପାମକୁକୁଣ୍ଡାପାନ୍ଦକାପାନ୍ଦର୍ମାଶା ।

When one is about to fall

One needs a support

When one has a case

One needs the truth

ବଶୁଦଶାକାର୍ତ୍ତେଶାମାଯାନ୍ତ୍ରାଶା । ମନ୍ତ୍ରକାଶଦକୁଣ୍ଡାମାଯାନ୍ତ୍ରାଶା ।

When full-bellied

Don't forget what hunger feels like

When warm and snug

Don't forget what the cold feels like

ବଶୁକାନ୍ତ୍ରେଶାଯାପାରାଶା । ହର୍ଷିକିନ୍ଦକାକନ୍ଦିନ୍ଦ ।

When the male horse challenges a yak

## It's the horse who loses his heel's nerve

ରୁଷୀଶ-ପରିକାଳ-ପାରାମର୍ଶକ୍ଷା । ପିଲାରୁଷୀଶ-ଦ୍ୱାରା-ମିଳ-ପାରେ । ।

## Be like salt

Compatible to all

### Not like the ladle

## Stirring dissension

### When a guest arrives at dusk

It's a sign that he will stay the night

## When snow falls in the morning

It's a portent of the day bringing warmth

୧୫୮-କ୍ଷେତ୍ରାଧ୍ୟାକ୍ଷ୍ମୀକରଣାଧିକାରୀ ।

## When a man wants to leave

## Darkness descends

## When a man wants to cry

## Speechlessness descends

ରକ୍ଷଣାଦିନକୁ କୁଞ୍ଚିତକଣ୍ଠରେ ପିଲାପିଲାନ୍ତିରେ । ପାଦରକ୍ଷଣାଦିନକୁ କୁଞ୍ଚିତରେ ପିଲାପିଲାନ୍ତିରେ ।

If you want speed

## Nurture your horse with fodder

If you want wisdom

## Learn from the five sciences<sup>22</sup>

ରୁଷ-କୁଣ୍ଡାପିନ୍ଦ-ପବିତ୍ରକର୍ତ୍ତା-ପ୍ରାମାଣେଶ୍ୱର । କୁରୁ-ଦର୍ଶନପିନ୍ଦାହନ-ରେତି-ପଦ-କେନ୍ଦ୍ରପିନ୍ଦ ।

For the man ignorant of

## The wish-fulfilling path to tread

His wealth and property become

### The messenger of an empty part

Dromo Sangmo<sup>23</sup> may have flown miraculously into the sky

But her dirty linen lingers in Mendal-gang<sup>24</sup>

### For the traveller:

His only companion is his shadow

His only remnant is his footprint

ସର୍ବଦିଗ୍ମିତ୍ୟକ୍ଷଦିଗ୍ମିତ୍ସମାଧିମେତି ।

For the man who yearns to depart

He hasn't the heart to linger

You don't desire to go to hell, but you go

You don't desire to carry the iron ball,<sup>25</sup> but you do

ର୍ଷେଷ୍ଠେଶ୍ୟମାଳ୍ଗଣ୍ୟମର୍ଦ୍ଦଶ୍ଶମ୍ଭୁବ୍ରାତା । ଯେତେମିଶେଷାଯୁଦ୍ଧମର୍ଦ୍ଦପରମମର୍ଦ୍ଦକୁଳୁ ।

### The itinerant who knows not the way

Makes the upper path a lower one

### The speaker who knows not the art

Will hurt those on the top and below

## However clever the wolf be at stalking

His long tail will give him away

However still the rabbit be at sit

His long ears will give him away.

If the peacock is one's travelling companion

Inevitably poison will be one's fate.

ପର୍ବତୀପାତ୍ରରେ ପର୍ବତୀପାତ୍ରରେ ପର୍ବତୀପାତ୍ରରେ ପର୍ବତୀପାତ୍ରରେ

## Better a determined walker

### Than a reluctant horse

ରକ୍ଷଣମ୍ବଦ୍ଧିଷ୍ଟାତ୍ମି-ଦ୍ରକ୍ଷ୍ୟାନ୍ତିକା । ୧୯୩୫ ମେ ଶତାବ୍ଦୀ ମୁହଁରେ । ।

The inscribed prayer flag<sup>26</sup> yearns to leave

But the dry flag pole doesn't let go

ରକ୍ଷଣାକେନ୍ଦ୍ରିୟରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ । ରକ୍ଷଣାକେନ୍ଦ୍ରିୟମଦ୍ଭେଦମିତ୍ସମା ।

An ant cannot obstruct the path

Taken by a galloping horse

କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ । କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦମିତ୍ସମା ।

When youth indulges in whatever the elder does

He'll find himself like the young deer upon a precipice

କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ । କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦମିତ୍ସମା ।

The elder must hold on to his role of being the elder

The younger must hold on to his role of being the younger

କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ ।

An old woman with a gold nugget

Finds travelling the paths easy

କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ । କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦମିତ୍ସମା ।

The wrinkles upon a man's forehead

Will tell if he's old or not

The tears in a man's eyes

Will tell if he's crying or not

କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ । କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦମିତ୍ସମା ।

When an old lady is about to die, she trembles

When a child is about to cry, he laughs

କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ ।

When a vulture is satiated by a feast of meat

Then only does it take to the open skies

କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦେ । କନ୍ତୁମନ୍ଦରେନ୍ଦ୍ରିୟମଦ୍ଭେଦମିତ୍ସମା ।

A vulture's nest may be safe

But it's over black soil

Mount Meru may be high

But it's under the sun and moon

ଶ୍ରୀମଦ୍ଭଗବତ୍-କଥାକ୍ଷେତ୍ର-ପ୍ରେସ୍-ପାମାର୍ଟିଶା ।

ପଦ୍ମପୁଣ୍ୟକୁଣ୍ଠାକଣ୍ଠାପଦ୍ମପୁଣ୍ୟକୁଣ୍ଠାକଣ୍ଠା ।

### Deceptions:

## To study dancing in Nepal

## Instead of studying Buddhism in India<sup>27</sup>

ଶୁଣିମୁଁ ମୁଁ ଶୁଣିମୁଁ ମୁଁ ଶୁଣିମୁଁ ମୁଁ ଶୁଣିମୁଁ

## When the Chinese are in power

He is Chinese

### When the Tibetans are in power

He is Tibetan

କୁମରକେ ଯଦ୍ଗାରକ୍ତମିଶ୍ରମା କୁଶକୁଦ୍ୟଦ୍ଗାରକ୍ତକେ ।

An ocean though vast knows silence

A rivulet though small knows noise

## When the ocean's on fire

There's no water to put it out

## When the stone starts growing hair

There's no knife to cut it off

ଶୁଣିଏବକାରେପିକାକମ୍ବା । ପିନ୍ଦଶୁଣିଏବକାରେପିକାକମ୍ବା ।

Either the Chinese tea is inferior

Or the Tibetan water is inferior

କୁ-ବ-ଦର୍ଶ-ନ-ବ-କୁ-ଦର୍ଶ-ନ- । କୁ-ବ-କୁ-ଦର୍ଶ-ନ-ବ-କୁ-ଦର୍ଶ-ନ- ।

## To venture to India, wealth is needed

To fill sausages, blood is needed

କୁଳାଳଶିଳ୍ପେ ଶ୍ରେଦ୍ଧାପ୍ରଦାନ କୁଳାଳଶିଳ୍ପେ ।

It's better to be the chieftain

## Of a confluence of three rivers

## Than to be the temple attendant

## Of a Chinese temple

ଶ୍ରୀନ୍ଦ୍ରମିତ୍ରଣେଷ୍ଟପ୍ରମାଣିଷ୍ଟା । ପିତାନ୍ଦ୍ରମିତ୍ରଣେଷ୍ଟପ୍ରମାଣିଷ୍ଟା ।

There is no doubt that

I am going to strike you (with a sharp weapon)

But whether or not I shall strike home

Depends on your lungta<sup>28</sup>

ଶ୍ରୀକାମିତ୍ରାଜୀନନ୍ଦମୁଣ୍ଡା ।

A woman without jewellery

Is a plain nun

ଶ୍ରୀକାମିତ୍ରାଜୀନନ୍ଦମୁଣ୍ଡା ।

At an archery contest where there's no betting

Aku Tonpa's arrow is the sharpest

(Nothing to win)

ଶ୍ରୀପାତ୍ରମୁଣ୍ଡା ।

The king's command

Is the minister's contortion

ଶ୍ରୀପାତ୍ରମୁଣ୍ଡା ।

True, the kingdom is the king's

But public happiness lies in the minister's hand

ଶ୍ରୀପାତ୍ରମୁଣ୍ଡା ।

The seals<sup>29</sup> proclaim

The king's command

ଶ୍ରୀପାତ୍ରମୁଣ୍ଡା ।

A king must depart leaving his kingdom behind

A beggar must depart leaving his begging staff behind

ଶ୍ରୀପାତ୍ରମୁଣ୍ଡା ।

The king lives in unease

Though he be king

The lone spinster sleeps in unease

Though it be sleep

କୁର୍ଯ୍ୟାର୍ଥ୍ୟକୁଣ୍ଠାତ୍ମକେଣ୍ଟପରିଷ୍କାରଦ୍ୱାରା । ୧୯୬୫ାବ୍ଦିରେ ଶାନ୍ତିପାତ୍ରକାରୀଙ୍କୁ ପରିଷ୍କାର କରାଯାଇଥାଏ ।

### Most kings love blatant flattery

Rare indeed the king who listens to truth

## When the king wants to lose a kingdom

## His laws get hotter than fire

### When the subjects want to know dishonour

Their arrogance gets loftier than a mountain

କୁଣ୍ଡିଲ୍ଲିମଶ୍ୟାମପଦଶନ୍ତି । ପରକୁଣ୍ଡିଲ୍ଲିମଦେଶ୍ୟାମକୁଣ୍ଡିଲ୍ଲିମଶନ୍ତି ।

## A benevolent king needs subjects

And a beautiful woman needs jewellery

କୁଳାର୍ଥୀଙ୍କାର୍ଯ୍ୟରେ ପିଲିକ୍ଷିତ କାହିଁମାତ୍ରାଙ୍କିର୍ଦ୍ଦିନ କାହିଁମାତ୍ରାଙ୍କିର୍ଦ୍ଦିନ । କାହିଁମାତ୍ରାଙ୍କିର୍ଦ୍ଦିନ କୁଳାର୍ଥୀଙ୍କାର୍ଯ୍ୟରେ କାହିଁମାତ୍ରାଙ୍କିର୍ଦ୍ଦିନ ।

## The king upon his golden throne

Can know hunger

## The beggar with his begging bag

Can know fullness

କୁଳ୍ପାଦିତାରେ ପିଲାଶକୁ ଶୁଣିବାରେ ପିଲାଶକୁ ଶୁଣିବାରେ ।

## Wealth erodes a king's law

### Fleas disturb a hermit's concentration

More rigid than the king's command

### Is the minister's stick

କୁଳ୍ୟର୍ୟକ୍ଷିଣ୍ୟକ୍ଷମିତ୍ୟତ୍ୟା । କୁଳ୍ୟର୍ୟକ୍ଷିଣ୍ୟକ୍ଷମିତ୍ୟତ୍ୟା ।

When the king cannot afford his morning tea

From where will the minister get his daily bread?

ସମ୍ମାନପଦିକାନ୍ତେରୁକୁ ପାଇଁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପାଇଁ ।

To desire a large statue

But to scrounge the provision

କୁଣ୍ଡଳୀ-ଶକ୍ତି-ପ୍ରଦୀପ-ମହିନୀ । କୁଣ୍ଡଳୀ-ଶକ୍ତି-ପ୍ରଦୀପ-ମହିନୀ ।

## Wealth finds its way to a king's treasury

And a river finds its way to a confluence

କୁର୍ରାର୍ଥକେବୀ । ୧୩୩୮କେବୀ ।

## In extravagance

No virtue is accumulated

ଶୁଣି ପାଦକାରୀ ପାଦକାରୀ ।

When opulence sits astride a horse

### The heart of poverty freezes

ଶୁକୁଦୁକୁଦୁଷିଶୁକୁକେବା ।

A small cause can lead

## To a big result

କୁନ୍ତାର୍ଥିଶକ୍ତିଶମ୍ଭବିକା । ପାଦର୍ଥଶବ୍ଦମ୍ଭବିଶମ୍ଭବିକା ।

For the man who isn't affluent

Though his words be as smooth as silk

They're of no use

କୁର୍ରି-ମେନ୍-ଏରି-କ୍ଲେ-କ୍ଲେ-ବ୍ୟା । ଏବେକ-ଏକ-କେଣ-ଥି-ମନ୍ଦିର-ଏ-ପ୍ରେରା ।

### On the tips of poverty-stricken tongues

The words of truth are stagnant

କୁଣ୍ଡଳୀରୁକୁଣ୍ଡଳୀରୁ ।

To be parted from the wealth

But to still possess the ill-repute

କୁମେଦକ୍ରିୟାମୁଖ୍ୟମଣ୍ଡଳୀ । ଯଥମେଦକ୍ରିୟାମୁଖ୍ୟମଣ୍ଡଳୀ ।

### Without wealth

## Becoming a swindler is natural

### Without employment

## Becoming a loafer is natural

କୁଣ୍ଡାଧରିମିନ୍ଦାଶମ୍ଭୁକେ । ଶିଖକୁଣ୍ଡଧରିଶକମନ୍ଦାଶୁକେ ।

A penniless pauper has more thoughts to think

A cloudless sky has more expanse to show

କୁଞ୍ଚିତ ଅପ୍ରଦିକ ଯେତିରେନା । କୁଞ୍ଚିତ ଅପ୍ରଦିକ ଯେତିରେନା ।  
With wealth one becomes an uncle's nephew  
Without wealth one becomes an uncle's servant

କୁଣ୍ଡଳୀମ୍ବାଦ୍ଵାରାପ୍ରକଟିତ । ॥ସାମ୍ବାଦ୍ଵାରାପ୍ରକଟିତ । ॥  
Judge a man for himself  
Not for his wealth  
Judge a man for his goodness  
Not for his eloquence

କୁଣ୍ଠ-କୁଣ୍ଠ-ପ୍ରାଣ-କା । ହେଲା-ହେଲା-ପ୍ରାଣ ।  
When the race is upon a cliff face  
A goat is faster than a horse

କୁଣ୍ଡି-ପଦ୍ମା-ପି-ଶ୍ଵରପଶ୍ଚଦୁଃ୍ଖ । ଶ୍ଵର-ଦେଖି-କଳ-ପା-ପର୍ଗେ ।  
When the real owner of wealth appears  
Even the patch on the iron-pan will be taken away

କୁଶ'ମେନ୍-ଶ୍ରୀଶ'କୁଶ'ଗନ୍ଧ'ପବନ୍-କା । କୁଶ'ଫ୍ରେଣ୍-ଗନ୍ଧ'ପବନ୍-କା ।  
When inexperience speaks like a veteran  
It's the veterans who enjoy a laugh

ଶ୍ରୀକୃଷ୍ଣାସାମ୍ବନ୍ଦ୍ରମିତ୍ରା । ଶ୍ରୀଗଣଧିକୁଣ୍ଠମିତ୍ରିନ୍ଦ୍ରା ।  
A door knob cannot be eaten by worms  
A running stream cannot be immobilised by stagnation

ଶକ୍ତିଶୀଳାଯାତ୍ରାରୁଦ୍ଧା । ଶକ୍ତିଶୀଳାଯାତ୍ରାରୁଦ୍ଧା ।  
Although garlic may be eaten in secrecy  
Its smell can be sniffed from afar

ଶ୍ରୀ'ପରିକ୍ରମ'ଯ'କଣାଶ'ଦ୍ଵାଗାନ୍ତା । ୧୯୮୯ସ'ଶ୍ରୀ'ପରିକ୍ରମ'ଗନ୍ଧୁମ'କୁଞ୍ଚିତ'ମୀ'କନ୍ତା ।  
If one is too attached to illusory wealth

Worry, fear and anxiety—  
These three will never cease

ଶ୍ରୀ'ମୁଖ୍ୟମ'ପଶ'ରଦ'ଦକ୍ଷ'ମୀ'କିନ୍ତା ।

An empty sack cannot  
Stand on its own

ଶ୍ରୀ'ପାଣି'ତକ'ଶ୍ରୀ'କେ'ତ୍ତ'ମୀ'କା । କବ'କେନ'ମୀଣ'ପରି'ଦ୍ୟା'ଯଦ'ମୀ'କା ।

Neither an eloquent parrot  
Nor the cock which accurately heralds the dawn

ଶ୍ରୀ'ପ'ରତ୍ନ'ରତ୍ନ'ମଦ'କ'ଶ୍ରୀ'କ'ର୍ମ'ଦ୍ୟା'ଯ'ପ'ଶ୍ରୀ'ପଶା ।

ରକେମ'ପାଣି'ରତ୍ନ'ରତ୍ନ'ମଦ'କ'ପଶା'ଶ୍ରୀ'ପଶା'ଦକ'ଶ୍ରୀ'ପଶା ।

A hermit who roams too far  
Will find himself in the land of cannibals

A tailor who roams too much  
Will have to sew a rancid hide

ରକୁ'ପମ'ପଦି'ମ'ଶ୍ରୀ'ପଶା'ଗୁର୍ଦ' । ରକ୍ଷଦ'ପମ'ପଦି'ମୀ'ଶ୍ରୀ'ପଶା' ।

A hundred mouths may be stopped from speaking  
But a thousand eyes cannot be stopped from seeing

ରକୁ'ପମଦ'ଶ୍ରୀ'ପଶ'ଗୁର୍ଦ'ପ୍ରଶ'ା'ପଶା'ଶ୍ରୀ'କମ'ପା' ।

Man may rant a thousand times  
But parched barley will yield only tsampa

ରକୁ'ପମଦ'ଶ୍ରୀ'ପଶ'ଗୁର୍ଦ'ପ୍ରଶ'ା'ପଶ'ଶ୍ରୀ'ମେନ୍ଦ' ।

A mouth that quarrels  
Knows no virtue

፳፻፲፻

ଦ୍ୱାଦ୍ସମ୍ୟକୁ-ଶ୍ରୀ-ଶ୍ରୀଦୁର୍ବଳ୍ୟ-ପ୍ରଧାନ । ୧୮୭୫-ଦ୍ୱାଦ୍ସମ୍ୟକୁ-ଶ୍ରୀଦୁର୍ବଳ୍ୟ-ପ୍ରଧାନ ।

I am lord and governor of 800 camps in Dam<sup>30</sup>

But my lord and governor is at home

The maker of myself was my mother

## The maker of white hills is snow

ଦ୍ୟୋମାକେଣା । କ୍ରମକ୍ଷେତ୍ରକେଣା ।

Don't burn me

Burn my ear

We, the glorious Sakyas<sup>31</sup>

Need no wooden chopsticks

Our fingers will suffice

ମନ୍ତ୍ରପାଦମାତ୍ରାମନ୍ତ୍ରମାତ୍ରା ।

Good men cannot be happy

Unless all evil is annihilated

## When vice is satiated with wealth

His voice is sweet and clear

## When evil is in a position of power

He is cruel to all

**For the evil only one man exists—himself**

For the old dog only one thing exists—shit

ମନ୍ଦିରରେ ପାଦପଦ୍ମମଧ୍ୟରେ ପାଦପଦ୍ମମଧ୍ୟରେ ।

## When virtue heeds vice

### She loses prestige

ତୁ'ମରଣ'ଗୁରୁ'ଶନ୍ତି'ନନ୍ଦ'ମେହେ'ଦ'ପ'ଦର୍ଶିଣୀ ।

However clever one be at the art of weeping  
It shouldn't be mistaken for laughter

ତୁ'ର୍ଦର୍ଶିଣୀ'ଯୁ'ଗୁରୁ'ଶା'ନୁଶ'ଯତ୍ତା । ୧୫'ମୀ'ର୍ଦର୍ଶିଣୀ'ଶୁର୍ଗ'ଗୀର୍ଦ୍ଦିଶ'ତ୍ୟା ।

The lamb should cry, but it doesn't  
The wolf shouldn't cry, but it does

ତୁ'ନର୍ଦର୍ଶିଣୀ'ଯଦି'ନ୍ତର୍ଗତ'ପଲ'ମ'ଶନ୍ତି'କା । ୧୬'ର୍ଦର୍ଶିଣୀ'ଯଦି'ଯତ୍ତର୍ଗତ'ମ'ଶ'ଯ'ତ୍ସନ୍ତା ।

If man does not labour

Till he comes to tears

From where will the provisions

That bring laughter come?

ତୁ'ବେଶ'ଯ'ଶବ୍ଦା'ଶ'ପତିଶ'ନନ୍ଦ' । ତୁ'ଶ'ପ୍ରିୟ'ଦ'ପାତ୍ର'କୁ'ଶତିଶ'ନନ୍ଦ' ।

He knows only these two—sky and earth

He's acquainted with these two—fire and water

ତୁ'ମୁଦ'ମ'ଗୁରୁ'କ'ଯଦ'ମର୍ଦ୍ଦି'ମର୍ଦ୍ଦି'ର୍ଦର୍ଶିଣୀ'ନନ୍ଦ' ।

If you can't present me with a blessing

At least let go of my hand<sup>32</sup>

ତୁ'ମୁଦ'କ'କ'ଶୁଣ'ନନ୍ଦପାତ୍ର' । ୧୮'ମୁଦ'କ'କ'ଶୁଣ'ନନ୍ଦପାତ୍ର'ନନ୍ଦ' ।

Greater wealth, greater suffering

Lesser wealth, lesser suffering

ତୁ'ନନ୍ଦ'ମୁଦ'କ'ଶୁଣ'ନନ୍ଦପାତ୍ର' । ଶୁନ୍ଦ'ନନ୍ଦ'ମୁଦ'ଯ'ନନ୍ଦପାତ୍ର'ନନ୍ଦ' ।

Beat drums and cymbals—there's sweet melody

Beat mud with a pestle—there's a strong floor

ତୁ'ଯ'ନନ୍ଦପାତ୍ର'ଯଦି'ନନ୍ଦପାତ୍ର' ।

One must dance

In accordance with the beat of drums

ତୁ'ଶ୍ରେଷ୍ଠ'କ'ପକ୍ଷ'ଣ' ପ୍ରି'ଶ୍ରେଷ୍ଠ'ନ'ତ୍ତ' ।

The ears are born first

The horns come later

ཇු'කර'ම'කද'යු'ද'කර'සැසා |

Before the morning rain has ceased

The evening rain has poured

ཇු'ක්'ෂ'ම'යා'ද'යා | ප්‍රි'ක්'ෂ'ම'ක්'ස'යා'ප්‍රේ'යා |

Morning brings leisure for the holy lama

Evening brings briskness for the attendant<sup>33</sup>

ඡ'යා'ම'දු'ද'යා | ප්‍රි'යා'ම'මද'ය'ද්'රු'සා |

Words before the deed

Shouldn't be too few

Words after the deed

Shouldn't be too many

දු'දු'ෂ'ක්'යා'ක්'යා'ස්'රු'ස'තදා | ද්'ඩී'ස'ු'ය'ප'ප්‍ර'යි'ද'ම'කේ'සා |

Once frightened to death by a black poisonous snake

Now he doesn't trust even a striped piece of twine

දු'දු'ෂ'ස'ය'ද'ස්'ම'ක්'ද'යා | ඇ'ද'ස'රු'තු'ය'ද'ස්'ම'ක්'යි'ද' |

When the morning sun brings no warmth

Then the noon sun has none to offer

දු'දු'ෂ'ය'යා | ද්'ඩී'ස'ු'ය'යා |

The nest that sheltered the mother bird

Will not be the home of her fledglings

දු'ක'කද'ය'ද'ස'ය'ද'ස'රු'ද'ම'ය'ශු'ද'ස'තා |

ප්‍රි'ක'කද'ස'රු'ස'ය'ද'ස'ත'ය'ද'හු'ද'ස්'ද'ග'යා |

When old friendship knows no honesty

It will be troublesome

For one to find new friends for the future

# ଶତ

ଶତକ'ଗତକ'ଶୁଣ'ଦ୍ଵା'ତୁନ'ମୀ'ତ୍ ।

Even wild beasts refrain from  
Eating their own kind

ଶତିଷ'ଶୁଣ'ଶତିଷ'ପ'ଥକ । ଶତିଷ'ର୍ଦ୍ବକ'ଶତିଷ'ଶୁଣ'ଶୁଣ ।

A single piece of advice can be heeded  
A single deed can be accomplished

ଶତିଷ'ମ'ଶୁଣ'ଶୁଣ'ପ'ଥଥକ । ଶତିଷ'ମ'ଶେଷ'ଶତ'ପର୍ବଦ'ରଦ୍ବଦ ।

When a single enemy cannot be defeated  
He provokes a thousand  
When a single item of knowledge cannot be imparted  
He speaks of a hundred

ଶତିଷ'ପ'ମ'ପର୍ବଶ'ଶବକ'ଶୁଣ'ଶୁଣ । ପ୍ରବ'ପ'ମ'ପର୍ବଶ'ଶଦ'ଶୁଣ'ଶୁଣ ।

When you aren't agreeable to one person  
It's the other person's flaw  
When you are not agreeable to all persons  
It's your own flaw

ଶର୍ଦ୍ବ'ଶର୍ଦ୍ବ'ଶତିଷ'ପ'ପଦ'ପଦ'ଶତ ।

For every sickly person  
There's 100 healthy ones

ପତ୍ର'ଶୁଣ'ଶତିଷ'ମ'ଶେଷକ'ଶୁଣ । ଶୁଣ'ଶ୍ଵିଜ'ପ'ଥା'ପ'ଥିନ ।

If by the age of 13  
One cannot plan one's life  
Then how can one be  
The village leader?

ପତ୍ର'ଶର୍ଦ୍ବ'ଶର୍ଦ୍ବ'ଶବଗ'ର୍ବଦ । ର୍ବଦ'ପର୍ବ'ଶର୍ଦ୍ବ'ପ'ଜ'ଶୁଣ'ର୍ବଦ ।

Let's not speak of the festival of the 15th<sup>34</sup>  
Better it is if one is self-sufficient

ପର୍ଦ୍ଦାପକ୍ଷଦ୍ୟକ୍ରମ୍ୟର୍ଥିତ୍ତା । ତିରିପରିଦ୍ୱାରାପର୍ବତର୍ଥଣ ।

Oh! you offering on the 15th<sup>35</sup>

If you have any guts

Come out and face the noonday sun

ପର୍ଦ୍ଦାପକ୍ଷଦ୍ୟକ୍ରମ୍ୟର୍ଥଣ । ର୍ଥଣକର୍ମମେମ୍ବୁଦ୍ଧା ।

Pretensions cannot conceal truth

Paper can't hold fire

କୁଣ୍ଡାପେତ୍ୟକ୍ଷାଦ୍ୟପରାଣାପେତ୍ୟମନ୍ତ୍ରଣ ।

Don't endorse a metal seal

With a seal of dough<sup>36</sup>

କୁଣ୍ଡାକ୍ଷର୍ଣ୍ଣାଦ୍ୟପରାଣା । ଗ୍ରୀବାକ୍ଷର୍ଣ୍ଣାଦ୍ୟପରାଣା ।

Iron is shaped when hot

Leather is cured when wet

କୁଣ୍ଡାପ୍ରିଯୁକ୍ତାଦ୍ୟପାତ୍ରା । ପ୍ରିୟୁକ୍ତାପର୍ଦ୍ଦାପକ୍ଷଦ୍ୟପାତ୍ରା ।

When the willow park is encircled by hawks

From where will the smaller birds take flight?

କୁଣ୍ଡମର୍ଯ୍ୟାଣୁମାନ୍ତ୍ରାଦ୍ୟପରାଣା । କୁଣ୍ଡମର୍ଯ୍ୟାଣୁମାନ୍ତ୍ରାଦ୍ୟପରାଣା ।

That a willow tree matures within three years

Is no cause for rejoicing

That a poplar tree withers within three years

Is no cause for sorrow

କୁଣ୍ଡମର୍ଯ୍ୟାଣ୍ତର୍ଦ୍ଦାରୀଦ୍ୟପରାଣା ।

It's the proprietor of a willow park

Who faces the scarcity of finding firewood

କୁଣ୍ଡମାନ୍ତ୍ରାଦ୍ୟପରାଣା । କୁଣ୍ଡମାନ୍ତ୍ରାଦ୍ୟପରାଣା ।

Alas! I am unable to walk like the noble lady

And at the same time

I have lost my own style of walking

କୁଣ୍ଡମାନ୍ତ୍ରାଦ୍ୟପରାଣା । କୁଣ୍ଡମାନ୍ତ୍ରାଦ୍ୟପରାଣା ।

The fly that lives on a dung heap

Thinks he is in heaven

କ

କଣ-କ୍ଷ-କଣ-ଯେ-ର-ରହ୍ମ-ଧରି-ମ୍ଭି । ରହ୍ମ-ରହ୍ମ-ସୁ-ଯମ-ଶବ୍ଦ-ସମ-ମଦ । ।

## For the man who beckons calamity

### His skill and activities

Outnumber any other man's

କଣ୍ଠେକୁଦକ୍ଷିଣାମୁଦିତା । ପୁଣେକୁଦକ୍ଷିଣାମୁଦିତା ।

When chaos reigns, the leaders must suffer

When famine strikes, the poorest must suffer

କଣ-ମ'ର୍ମୁଦ-ଣମିକ-ହେତି-କୁ-ମ'କଣ ମି-ମ'ର୍ମୁଦ-ଆ-ଥ-ଶ୍ଵାଦ-ମର୍ମ-ୟ ।

What should not break, breaks

## The scales of Shinje Chogyal<sup>37</sup>

What should not die, dies

### The bull of longevity<sup>38</sup>

କର୍ମାଶୀଲବ୍ରଦ୍ଧିରୁଦ୍ଧା । କିମ୍ବର୍ତ୍ତମାପରିବିନ୍ଦୁ ।

Although chang is sipped with one's lips

It is intelligence that measures out the limit

କନ୍ଦିଶିଶ'ଧର୍ମି'କ'ନ୍ଦୁଦଶ'ମସଦ'ପ୍ରେଦ୍ବା । କିନ୍ତୁ'ଶିଶ'ଧର୍ମି'କ'ନ୍ଦୁଦଶ'ମସଦ'ପ୍ରେଦ୍ବା ।

## Intoxication from alcohol knows recovery

But intoxication from greed knows none

## To correct your drinking habit

### Look at a drunkard's vice

କଦମ୍ବକୁଣ୍ଡିଶ୍ଶର୍ମସା । ମିଦିକଦମ୍ବକୁଣ୍ଡିଶ୍ଶର୍ମସା । ।

It's water that adulterates change

And it's chang that adulterates man

କନ୍ଦ'ସନ୍ଦୟୀ'ସନ୍ଦ'କ'ର୍ଷେ'କା । କନ୍ଦମୈ'ଯିଶ'ସନ୍ଦ'କ'ଶୈଦ'କା ।

If you drink chang

It gives you a headache

If others drink it

It gives you a heartache

କନ୍ଦ୍ୟାଯନ୍ତ୍ରୁତ୍ସଦ୍ୟା । ବିଶ୍ୟକ୍ରିୟାପଦ୍ସଦ୍ୟା ।

Gratitude:

For chang, water

For kindness, insolence

କନ୍ଦ୍ୟାଯନ୍ତ୍ରୁତ୍ସଦ୍ୟା ।

For penalty to be enforced

There has to be

One to uphold the law

କମ୍ପାଯନ୍ତ୍ରୁତ୍ସଦ୍ୟା । ଯାମର୍ଦ୍ଦାର୍ଦ୍ଦା ।

What will cure a cold

Will also inflame a sinus

କନ୍ଦ୍ୟାକୁଶ୍ରୀଣା । ଶିଖାମେଶ୍ଵରାନା ।

The rain is a friend of water

The sun is a friend of fire

କନ୍ଦ୍ୟାପଦ୍ମାର୍ଦ୍ଦାର୍ଦ୍ଦା । ଶିଶ୍ରୀପଦ୍ମାର୍ଦ୍ଦାର୍ଦ୍ଦା ।

If it rains, the valleys look fresh

If one is purified from one's sins, one's bardo is lighter

କନ୍ଦ୍ୟାଧର୍ମାର୍ଦ୍ଦା । ବିଦ୍ୟାକୁର୍ମାର୍ଦ୍ଦା ।

It rains over there

But the spray is felt here

କନ୍ଦ୍ୟାପ୍ରେକ୍ଷଣାର୍ଦ୍ଦା । ବିଦ୍ୟାପ୍ରେକ୍ଷଣାର୍ଦ୍ଦା ।

On the man drenched by rain

Dewdrops have no effect

କୁର୍ମାକୁଶାର୍ଦ୍ଦାର୍ଦ୍ଦା । କୁର୍ମାପଦ୍ମାର୍ଦ୍ଦା ।

What is muddied at the source

Will be muddied all the way

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା । ମିତ୍ରପତନ୍ତିର୍ଣ୍ଣମୀନ୍ଦ୍ରା ।

It's drain water that doesn't stay in the gutter

And it's the delinquent who doesn't obey the law

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା ।

Remove your shoes

When you get to the stream

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା । କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା ।

In a place where a vast ocean exists

A small pond swirls around

(Insignificance trying to assert its significance)

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା । କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା ।

Still waters harbour

The lethal crocodile

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା । କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା ।

However wide the blue waters may be

A sound boat crosses to and fro with ease

(To be under authority)

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା । କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା ।

If water brings not the beneficial rain

At least let it not be the harbinger of frost and hail

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା । କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା ।

Without gauging the width of a great river

The swim of a youth is madness

କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା । କୁନ୍ତନ୍ଦ୍ରମୀନ୍ଦ୍ରା ।

The river that flows with leisure

Is but an itinerant

The flag that flaps vigorously

Stays where it is

କୁକେନ୍ଦ୍ରିୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ । କରମେନ୍ଦ୍ରକୁଷର୍ବନ୍ଦୀ ।

It's rain that makes vast oceans great

Without rain

Why, a river and rivulet are the same

କୁକେନ୍ଦ୍ରିୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ । ବିଦକୁର୍ବନ୍ଦେନ୍ଦ୍ରପରିଷର୍ବନ୍ଦୀ ।

Although the Drichu river<sup>39</sup> may be immense

For the purpose of irrigation it's no use

କୁକେନ୍ଦ୍ରିୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ ।

Water canals cannot harbour rivers

କୁକେନ୍ଦ୍ରିୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ । ଶନମହିନେନ୍ଦ୍ରିୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ ।

Water can find a vessel to hold it

Alas! a secret finds none

କୁଣନ୍ଦରକଶର୍ମଣମଧ୍ୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ । ଶ୍ରୀମଦତେଜପ୍ରମାଦମଧ୍ୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ ।

It's the Nagas who pollute the water from within its depths

It's the garuda who carries the snake to a tree's peak

କୁର୍ବନ୍ଦମଧ୍ୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ । ମାର୍ଗମଧ୍ୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ ।

Cross a river—the bridge is forgotten

Heal a sore—the pain is forgotten

କୁର୍ବନ୍ଦମୁନ୍ଦରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ । କର୍ମକୁର୍ବନ୍ଦରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ ।

Water drunk too long smells

Grass fed too long stinks

କୁନ୍ଦନ୍ତମଧ୍ୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ । ଶନମହିନ୍ଦନ୍ତମଧ୍ୟରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ ।

If the waters and the fish are compatible

They find refuge in happiness

କୁର୍ବନ୍ଦପରିଷରୁଷଦକର୍ମସ୍ତୁର୍ବନ୍ଦୀ ।

Water that's lukewarm

Can't boil meat

କୁଧର୍ଷେକ୍ଷମାୟଷହେନ୍ମିତକା । ସୁଧମଧୁମାୟଷହେନ୍ମିତକା ।

After crossing a river don't forget the bridge

After gaining maturity don't forget your parents

କୁଶେକ୍ଷମର୍ତ୍ତିଦ୍ଵୟାପା । କୁଶମଧୁମର୍ତ୍ତିଦ୍ଵୟାପା ।

The ocean that basks in pride for its depth and vastness

Is but the total integration of several little rivulets

କୁତ୍ରିକୁଶ୍ୟାୟତୁତ୍ରାଦା । କୁତ୍ରାଦାୟତ୍ରାଦା ।

Teaching a duckling to swim

And white-washing a conch-shell

କୁମର୍ଦ୍ଦର୍ଷଦ୍ଵୟାପା । କୁମର୍ଦ୍ଦର୍ଷଦ୍ଵୟାପା ।

Before the floods, the dam

Before the obstacles, the precaution

କୁମିଣିଶାପକ୍ଷେଷାତମକା । କୁମିଣିଶାପକ୍ଷେଷାତମକା ।

To bait a fish of 18 feet

From a water source of one thumbnail

କୁମ୍ଭର୍ତ୍ତମଶକ୍ରମ୍ଭାୟଶଶ୍ରୀଶର୍ତ୍ତମଶା ।

The shaking of the waters

Shakes the fishes, too

କୁମ୍ଭର୍ତ୍ତମଶକ୍ରମ୍ଭାୟଶଶ୍ରୀଶର୍ତ୍ତମଶା । କୁମ୍ଭର୍ତ୍ତମଶକ୍ରମ୍ଭାୟଶଶ୍ରୀଶର୍ତ୍ତମଶା ।

The current of a river

Decides whether one swims or sails

କୁର୍ଦ୍ଦୟୁଷାନୁମଧ୍ୟହନକା । କୁର୍ଦ୍ଦୟୁଷାନୁମଧ୍ୟହନକା ।

If the river isn't channelled on one's own land

Then one's dam has to be built on another's land

କୁତୁରିଷବେନ୍ଦ୍ରମଳଶକାତୁତ୍ୟାତ୍ମକା । କୁତୁରିଷବେନ୍ଦ୍ରମଳଶକାତ୍ମକା ।

Gauge the river's depth and wade

Survey the path's expanse and traverse

कु॒य॑कु॒य॑य॒य॑व॒रु॒ष॑गु॒द॑ । १५॒य॑य॒द॑क्षि॑य॒द॑ ।

Beating a stick on the water's surface

Hardly affects the fish below

कु॒य॑कु॒र्ष॑द॑ । १६॒य॑य॒क॑य॑ ।

A river has a source

And a tree has a root

कु॒य॑ह॑क॑श॑य॒त॑य॑ । १७॒क॑श॑क॑द॑कु॒य॑य॒द॑ ।

When water is sieved

The sieve holds no water

कु॒य॑ङ॑द॑म॑य॒द॑गु॒द॑ । १८॒य॑य॒क॑श॑ङ॑द॑य॒द॑ ।

Although the river possesses no talons

Yet its claws dig into the earth

कु॒य॑कु॒ष॑ल॑य॑ । १९॒य॑य॒कु॑य॑य॒द॑ ।

Chushul,<sup>40</sup> so close to the waters

Has cast karma to the waters

कु॒द॑कु॒र्द॑य॑र्द॑य॒द॑य॑ । २०॒य॑य॒द॑य॑य॒द॑य॑ ।

When young, no nutritious milk to drink

When dying, what's the good of noodle soup?

कु॒य॑य॑ग॑य॑य॑य॒द॑य॑ । २१॒य॑य॒क॑य॑य॑य॒द॑ ।

If in childhood one doesn't learn the alphabet

From where will the sharpness of intellect arise?

कु॒य॑य॒द॑य॑कु॑य॑कु॒य॑ । २२॒य॑य॒द॑य॑य॒द॑य॑ ।

The deceiver pretends he's swimming

When he's carried by the current

Pretends the work is done when it's still undone

के॑क॑य॑य॒द॑य॑य॒द॑ । २३॒क॑क॑क॑य॒द॑य॑य॒द॑ ।

Small-mindedness:

Neglects matters of importance

But holds tenaciously to trifles

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

If one knows contentment

Much or little wealth makes no difference

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

The holy Dharma led him not to enlightenment

But made him sick with the sound of bells

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

The chos-kyong

Who cannot protect himself

Yet offers protection to human beings

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

Although the religious king be blessed with power

It is no compensation for his sins

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

The holy religion knows no owner

For those who persevere

The holy deities may be beseeched

In any form one wishes

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

A paradox:

Partiality where faith flourishes

Injustice where opinions are expressed

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

Before one preaches

One's own morality should be pure

କ୍ଷେତ୍ରଶ୍ରୀଭୁବନେ । କ୍ଷେତ୍ରପଦ୍ମନାଭେ ।

No religion but pretending to be a lama

No hair but pretending to be leather

କଣ୍ଠେନ୍ଦ୍ରିୟରେ ମରିଛି ପତନ୍ତି । କିନ୍ତୁ ମେନ୍ଦ୍ରିୟରେ ମରିଏ ଶକ୍ତି ହୁଏ ।

No teaching have I

Yet my hair has been cut<sup>41</sup>

No wealth have I

Yet I am my parent's pet

କଣ୍ଠେ ଧର୍ମରୂପରୁ ଶଶିକଣା ଦୁର୍ଗମ ।

When religion is not practised in youth

In old age only regret will set in

କଣ୍ଠେ ଧର୍ମରୂପରୁ ଶଶିକଣା ଦୁର୍ଗମ ।

Where religion flourishes

So does the devil

କଣ୍ଠେ ରାଜା କଣ୍ଠେ ରାଜା । ରାଜବିରା ରାଜବିରା ।

In a cloister devote yourself to prayers

In a place of songs devote yourself to singing

କଣ୍ଠେ ଧର୍ମରୂପରୁ ଧରି କହିଲୁ ମେନ୍ଦ୍ରିୟରେ ଧରିଲୁ ।

ଯଦୁ କହିଲୁ ଧରି କହିଲୁ ଧର୍ମରୂପରୁ ଧରିଲୁ ।

How wonderful it would be

If no obstacles arose on the path of spirituality

How wonderful it would be

If the honourable lama hadn't made me cut my hair

ଯକେ ତତ୍ତ୍ଵରୂପରୁ କିମ୍ବା ହେବା । ବିଶରି ପୁଣା ଧାର୍ମିକା ହେବା ।

When a wild beast pities the jackal

It's an ill omen for the tamed sheep

ଯକ୍ଷଦିକ୍ଷା ଧର୍ମରୂପରୁ ଧରିଲୁ । ସମ୍ମର୍ମିମାନ୍ଦ୍ରିୟରେ ଧରିଲୁ ।

Though the chorten be turned upside down

The series of steps at its waist still remain

(Nothing virtuous is ever completely lost)

ଯକ୍ଷଦିକ୍ଷା ଧର୍ମରୂପରୁ ଧରିଲୁ ।

To defaecate in the shape of a chorten

(Circumstances that occur by sheer chance)

# ୪୯

ଦ୍ୟାୟାୟମୁଦ୍ରେଶଦନ୍ଦା । ୨୭.ଶର୍ଷାୟାୟରେଶା ।

Tea and chang are meant to be drunk together by friends  
Tsampa and meat are meant to be eaten together by friends

ଦ୍ୟାୟାୟମୁଦ୍ରେଶଦନ୍ଦା । ପେଣ୍ଟିପାଗକ୍ଷିଣ୍ଟିକ୍ଷା ।

It's tea and tsampa that fatten man  
It's fire and sun that warm him

ଦ୍ୟାୟମୁଦ୍ରେଶଦନ୍ଦା । କେନ୍ଦ୍ରଦୟକ୍ଷିତାୟଦ୍ଦନ୍ତକନ୍ଦା ।

If he is absent when tea is served  
Even the chief trader

Will not get his share of tea

ଦ୍ୟାୟମୁଦ୍ରେଶଦନ୍ଦା । ମୁଗାୟକର୍ମାମାତ୍ରାନ୍ତିକ୍ଷା ।

You don't drink hot tea  
And mother doesn't serve hot noodles

ଦ୍ୟାୟମୁଦ୍ରେଶଦନ୍ଦା । ପରମାୟକମେନ୍ଦା ।

It's tea without salt<sup>42</sup>  
It's talk without a reply

ଦ୍ୟାୟମୁଦ୍ରେଶଦନ୍ଦା ।

A tasty tea  
Is thanks to butter

ମହାୟାୟମାତ୍ରମୁଦ୍ରେଶଦନ୍ଦା ।

The man who tarries at his task  
Even if he is a rich man's son  
Losses will be his lot

ଦ୍ୟାୟମୁଦ୍ରେଶଦନ୍ଦା ।

For the spoilt:  
Fleece is too coarse to sleep upon

ରହୁଣ୍ଟିମ୍ଭା । ପୁଣ୍ଟିମନ୍ତିମ୍ଭା ।

The sun follows the rainbow

The bride follows the groom

ରହିଣିକୁନ୍ଦା । ଲୋକାମୁକ୍ତିଶା ।

What the earth cannot do without—water

What the heart cannot do without—friendship

ରହିଣିକୁନ୍ଦା । ପ୍ରକାନ୍ତିମ୍ଭା ।

In this world, if one has perseverance

Knowledge is within one's palm

ରହିଣିକମିତିକେରଣାଦର୍ଶା । କେରଣାମେନ୍ଦରିକୁନ୍ଦା ।

A man needs a companion for life

Without one, the world truly is a desolate place

ରହୁକୁନ୍ଦର୍ଶା । ଶିଖକୁନ୍ଦର୍ଶା ।

Food should be taken

According to one's digestion

Work should be done

According to one's ability

ହେବିକାରୁପଦାଶ୍ରୀଶମନକୁଶା । ପଦାଶ୍ରୀକୁଶକେପିଶାପିନ୍ଦା ।

If the public doesn't deceive its benevolent lord

Then how can the lord abandon his loyal public?

ହେଲାଶୁଭେଦର୍ଶାବେଦ୍ୟଦ୍ୟନାମିଦର୍ଶା ।

ହେଲାଶୁଭୁଦର୍ଶାବେଦ୍ୟଦ୍ୟନାମିଦର୍ଶା ।

Do not take delight in things

Promised for the future

Do not fear beatings

Threatened for the future

ଶୁକ୍ରବିନ୍ଦୁଶର୍ମାପରିପର୍ବତୁନ୍ଦା । ଶିଶବଦ୍ୟଶର୍ମାପରିପର୍ବତୁନ୍ଦା ।

It takes 10 years for trees to grow

And it takes 100 years for a virtuous man to develop

୩

ବିଭିନ୍ନ ପରିମାଣରେ ପରିପ୍ରକାଶିତ ପରିମାଣରେ ପରିପ୍ରକାଶିତ

It's the lama

### Who offers protection for fish?

It's the lama

## Who collects the tax for fish?

ଶ୍ରୀମଦ୍ଭଗବତ୍-ମେଲାକୁ । ମନ୍ଦିରକୁର୍ମାପାତନ ।

If one knows how to boil a fish's head

It'll yield a cupful of fish-oil

୩. କୁଦନ୍ତପାଦାଙ୍ଗମାତ୍ରା ।

## When fish and water part

Dead fish lie scattered

କୁମାରପ୍ରତ୍ୟୁଷାପର୍ବତମାତ୍ରାନା । କୁମାରପ୍ରତ୍ୟୁଷାପର୍ବତମାତ୍ରାନା ।

For the fish uncouth in speed and movement

The sharp hook will bait its life

ବିଶ୍ୱାସକାରୀଙ୍କୁ ଯାହାରେ । ୧୯୭୫ ବିଶ୍ୱାସକାରୀଙ୍କୁ ଯାହାରେ ।

It's no charity

## To kill a fish

## To feed a dog

## When there's no listener

It's wearisome for the speaker

କୁଦ୍ରନ୍ତାଶେଷକୀ । ଏତକ୍ଷେତ୍ରାଶ୍ରମୀକୁମାସୀ ।

If the humble can keep his place

He provokes not the oppression of any tyrant

ନମ୍ବର୍-ଦ୍ୱୀପ-ମାନ୍ଦ୍ରାଷ୍ଟାକା । ଶିଦ୍ଧି-ହେ-ପଞ୍ଚମା-ଶୁଦ୍ଧି-ବ୍ୟାଧକା ।

## When a creature in need of help

Is overlooked

## What use is one's compassion?

### **The oratory of the weak bears no stature**

The wealth of the poor contains no splendour.

ଶ୍ରୀମତୀ କୁମାରୀ ପାତ୍ରାନନ୍ଦା ମାତ୍ରାନନ୍ଦା ପାତ୍ରାନନ୍ଦା ପାତ୍ରାନନ୍ଦା

### Humility: too much

Makes a man's back a saddle

And his ears stirrups

ଶ୍ରୀମତ୍ କୁମାର ପାତ୍ର । ଶ୍ରୀମତ୍ ଶନ୍ତପୁରୀ ।

## Before sleeping

There are some questions to be answered

## Before dying

There are some statements to be made

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିବାର ପ୍ରକାଶନ କେନ୍ଦ୍ର ।

Nothing is more enjoyable than pleasant sleep.

Go ahead and cut one off my wages<sup>43</sup>

Though the sun shines for all

The attic sunshine is private property

ଶ୍ରୀମଦ୍ଭଗବତ୍ । ପିତାମହାପାତ୍ରଙ୍ଗେ ।

The setting sun is warmest

### Old age is the happiest

କେବୁଣ୍ଣିକୁ ମେଦ୍ ଗୁଣାବ୍ୟ ପକ୍ଷିପଣ୍ଣା । କେବୁଣ୍ଣିକୁ ମେଦ୍ ଗୁଣାବ୍ୟ କବୁଣ୍ଣାବ୍ୟ ।

A cloudless sun sets on the horizon.

A cloudless moon shines till dawn.

କିମ୍ବୁକୁରେଇର୍ବର୍ତ୍ତିଗଣଶିଥିବା । ମିଥିପତ୍ରରେଇକିରଣିମେଣ୍ଟ୍ ।

### A long acquaintance reveals

## The perfections and flaws in a person

ਤਿ'ਘ'ਰੰਦ'ਕੰਦ'ਕੁ । ਤਸ'ਪ'ਵਿਮ'ਕੁ ਵਿਮ'ਕੁ ।

As the days get longer and longer

So does tsampa get tastier and tastier

ਤਿ'ਘ'ਪ'ਤੁ'ਨ'ਸਾਹਦਾ । ਨੰਦ'ਯੁ'ਘ'ਪ'ਤੇ'ਘਣ ।

A rebel:

Turns his back on the benevolent sun

And starts a rebellion in his own country

ਤੇ'ਕ'ਗਦ'ਪਕ'ਗੁੰਦ'ਗੁੰਦ'ਪਰਿ'ਖੁਸਾਨ'ਰੰਗ'ਮੇਦਾ । ਕੁਸ'ਮ'ਸਿਮਾ'ਵਗ'ਖੇਵਾ'ਪਰਿ'ਕੰਦ'ਇਸ'ਕੇਦਾ ।

During the day

No cattle to milk and feed

During the night

No wealth to keep the mind attached

ਤੇ'ਕ'ਗੁ'ਗ'ਦ'ਗੁੰਦ' । ਪ੍ਰਿਵਗੁ'ਗ'ਪ'ਮੈ'ਕੁ ।

The day's sun can melt snow

But the night's gloom cannot melt frost

ਤੇ'ਕ'ਪਤੁ'ਪਰੰਦ'ਪਰਿ'ਪੰਨਾ'ਮੇਦਾ । ਪ੍ਰਿਕ'ਬਣ'ਰੰਦ'ਪਰਿ'ਖੁਸਾ'ਘ'ਦਗੋਕਾ ।

Rarity:

A flower that blooms for 100 days

A friend that's constant for a lifetime

ਤੇ'ਕ'ਸੰ'ਰੰਦ'ਬਮਾ'ਚਦ'ਗੀਣ । ਪ੍ਰਿਕ'ਗੁ'ਮੰ'ਕੇਣ'ਤੁਣ'ਬਮਾ'ਚਦ'ਕਾ ।

During the day the whole hillside

Becomes a world of eyes

During the night all creaks and crevices

Become a world of ears

ਤੇ'ਕ'ਮ'ਘ'ਗਿਨ'ਭਿਆ । ਪ੍ਰਿ'ਨ'ਗੁ'ਘ'ਮੰ'ਗੇਣ'ਗੁੰਣ ।

A wastrel:

Sleeps while the sun shines

Picks lice while the moon shines

ଶିବ'ମେରି'ଶି'ଦନ' । ପାତକ'ମେରି'ତ୍ରି ।

During the day, a man's work

And during the night, a dog's work

ଶିବ'ଶୁଦ୍ଧା'ଶା'ପରି'ତ୍ରୁଣା'ମୁଦ୍ରା । ଶିବ'ଶୁଦ୍ଧା'ଶିଶି'ଶିଶା'କର' ।

For three days a lama's silken thread<sup>44</sup>

After that a nest for lice

ଶ୍ରୀ'ଶା'ଶା'ରେଦ'କ'ଶବ୍ଦ' । ଶିବ'ମକେଶ'ପରା'ଶୁଦ୍ଧା'ଶବ୍ଦ' ।

It's better for close friends to know distance

And for close neighbours to have high walls

ଶ୍ରୀ'ରେଦ'ମେନ'ପରି'ଶନମ'ବିଶ'ଶବ୍ଦ' । ଶିବ'କୁନ'ମେନ'ପରି'ଜ୍ଞାପ'ବିଶ'ଶର୍ଷା ।

Speak without partiality

Distribute without prejudice

ଶ୍ରୀ'ଶ'ଶକ୍ତଦ'ମ'ତୁପ' । ଶ୍ରୀ'ଶ'ଶକ୍ତମ'ମ'ଶର୍ତ୍ତା ।

With intimate ones

Indulge in no business

From far places

Do not send messages

ଶ୍ରୀ'ଶ'ପରି'ହିର୍ଦୀ । ଶୁଦ୍ଧା'ପରି'ମନ୍ତର'ମା ।

A horse is bought

But a bride is invited

ଶ୍ରୀ'ଶ'ଶ୍ରୀ'ଶ'ପରି'ପରି'ଶବ୍ଦମ'ପରା'ଶବ୍ଦା ।

Better than sound sleep

Is a serene dream

ଶ୍ରୀ'ଶ'ଶ୍ରୀ'ଶ'ପରି'ଶିଶି'ଶବ୍ଦମ'ଶବ୍ଦା ।

To speak of one's dreams

Even before sleeping

ଶ୍ରୀ'ଶ'ଶ୍ରୀ'ଶ'ପରି'ଶିଶି'ଶବ୍ଦମ' । ଶିବ'ଶ'ଶୁଦ୍ଧା'ଶବ୍ଦମ'ପରି'ଶବ୍ଦମ' ।

Dreams without sleeping

Racing without horses

एतेऽन्देष्यं समर्थं शुभं । अेष्यं विषमं विषमं विषमं ।  
 Relatives, acquaintances and friends—these three I sought  
 Thinking they'd help me in need

एतेऽक्षकं विषद्युद्युक्ष्याण्डिष्ट । विषद्युद्युक्ष्याण्डिष्ट ।  
 No matter how good relatives may be  
 They are good only for one meal  
 No matter how infertile the little field is  
 It yields a sackful to carry

एतेऽक्षकं विषद्युक्ष्याण्डिष्ट । विषद्युक्ष्याण्डिष्ट ।  
 Pushing your relative away  
 But seating the enemy on your lap

क्षिद्युक्ष्याण्डिष्ट । विषद्युक्ष्याण्डिष्ट ।  
 When compassion degenerates  
 Hatred enters one's soul

क्षिद्युक्ष्याण्डिष्ट । विषद्युक्ष्याण्डिष्ट ।  
 With perseverance  
 A man can pierce a stone



۱۵۳

ନବ୍ନବ୍ନଶ୍ରୀର୍ଦ୍ଦ୍ସୁଦ୍ୟା । ହିଣହିଣଶ୍ରୀର୍ଦ୍ଦ୍ସୁଦ୍ୟା ।

## A trustworthy donkey

Should be given a trustworthy load

**It's the mouth that lets words slip**

It's the hand that lets pots drop

ସହ୍ୟ-ଶ୍ରୀ-ଦର୍ଶନ-ଗାୟ । ଶ୍ରୀ-ଶର୍ମି-ଦଶ୍ମଣ-ଗାୟ ।

The start of negotiations is difficult

The completion of tasks is difficult

শান্তিকেন্দ্ৰিকাৰ্য কৰিব শান্তিকেন্দ্ৰিকাৰ্য কৰিব।

### One can mistake

### Boastfulness and idle prattle

### Self-control and timidity

শহুম' ষক্ত' ষণ্ড' ষুড' ষ্ণিদ' ষ্যেড' ষেণ্ড' । ষিং-ষক্ত' ষর্ণুগ' ষুড' ষ্ণিদ' ষ্যেড' ষেণ্ড' ।

Speak 100 times

But the substance should have essence

Stir curd 100 times

But the yield should be better

শহীদ'ক'প্রেরণ'ক'শ'ম'য'ব'ব'ক'দ'য'ব'শ'। শহীদ'ব'ব'ক'প্রেরণ'ক'শ'দ'ম'য'ব'ব'ক'দ'য'ব'শ'।

It's far better to go to hell

Blessed with goodness

Than to live in the human realm

### Burdened with ill-repute

ଶହୁମର୍ଦ୍ଦିଶ୍ୱାସମର୍ଦ୍ଦି । ଶହୁମର୍ଦ୍ଦିଶ୍ୱାସମର୍ଦ୍ଦି ।

**Words should be spoken to the face**

And a plait should be thrown behind one's back

ગન્ધમાણું કેણાણિશાણું કેણાણું પદર્ણશા ।

The word that precedes

Should endorse the word which follows

ગન્ધમાણું કેણાણું પદર્ણશા । ઈંકગાળું રૈન્ડું પેન્નિશા ।

Advice:

It's like a pattern on a stone

The stone may break, but the pattern remains

ગન્ધમાણદાણું કાણું પદર્ણશા । પ્રીણાણું કાણું પદર્ણશા ।

When a message is sent

It should serve the purpose

When a knife is unsheathed

It should have a target

ગન્ધમાણાણું કાણું પદર્ણશા । પ્રીણાણાણું કાણું પદર્ણશા ।

Statements that are short

Are easier to listen to

Stirrups that are short

Are easier to ride with

ગન્ધમાણાણું પાણાણાણું પદર્ણશા ।

Alas! words and saliva

Once spat out

Know no retraction

ગન્ધમાણું કાણું પદર્ણશા । કેણાણિશાણદાણાણાણાણા ।

Advice:

It may be unpleasant to the ear

Yet it stirs the heart

ગન્ધમાણું કાણું પદર્ણશા । પ્રીણાણું કાણું પદર્ણશા ।

Rare gems:

A guest who speaks truthfully

A lord who has good intentions

ସନ୍ଦର୍ଭିତ୍ସାକଶମିଶ୍ରଦ୍ଵା । ଦର୍ଶନକଶମିଶ୍ରଦ୍ଵା ।

Direct questions don't get an answer

But a question that waits with patience does

ସନ୍ଦର୍ଭମଦର୍ଶନମେତ୍ସତ୍ତ୍ୱଦେଶନାର୍ଥ । ଯମଶବ୍ଦମେତ୍ସତ୍ତ୍ୱଦେଶନାର୍ଥ ।

The statement and an arrow

Better that these be straight

A road and a bow

Better that these be curved

ସନ୍ଦର୍ଭଦ୍ଵଦ୍ସୁଦ୍ସୁଦ୍ସବିନ୍ଦକା । କର୍ଦ୍ଦକୁଦ୍ସାପାରେଣାପିନ୍ଦ ।

When pride rides a donkey

Her dainty feet dangle on the ground

ସନ୍ଦର୍ଭପେଦମେତ୍ତନାର୍ଥ । ଦର୍ଶନମେତ୍ତନାର୍ଥ ।

A statement without example is hard to follow

Tea without salt is hard to swallow

ସନ୍ଦର୍ଭମଦ୍ସେଷମଦ୍ସର୍ବନାର୍ଥ । ଶିର୍ଷାଭ୍ରଦ୍ଵେଷେଷର୍ବନାର୍ଥ ।

Too much talk makes comprehension difficult

Too many clothes make walking a hindrance

ସନ୍ଦର୍ଭପିରାପକୁଦ୍ବଦ୍ଵଦ୍ଵା । ପିରାପକୁଦ୍ବଦ୍ଵଦ୍ଵା ।

Messages conveyed by mouth increase

Provisions conveyed by hand decrease

ସନ୍ଦର୍ଭପାକେକକମେତ୍ତନାର୍ଥ । ପାଇଶିଦ୍ବଦ୍ଵଦ୍ଵଦ୍ଵା ।

Words are not weapons

But can rend a heart into pieces

ସନ୍ଦର୍ଭପରାପରମେତ୍ତନାର୍ଥ । ହରୁଣପରମେତ୍ତନାର୍ଥ ।

No advice to offer when father and son quarrel

No aid to render when a horse is trapped amongst rocks

ସନ୍ଦର୍ଭମେତ୍ତନାର୍ଥ । ପରମାତ୍ମାପରମେତ୍ତନାର୍ଥ ।

If there's another person to speak to, the heart's happy

If there's another person to eat with, the mind's happy

If mother prattles where father should speak

It's like a house dog being controlled by a guest

### Wearing an ostentatious hat

But sporting a miserable plait

(Incompetence will show up even if skilfully hidden)

ଶର୍ଦ୍ଦର୍ଶନଶର୍ଦ୍ଦର୍ଶନମଦିକେବ୍ଯନ୍ତି ।

## The magic of the torma

Lies at its tip

### Tormas that are disfigured

Are repaired by the thumb and forefinger

### Rites that are transgressed

Are absolved by the 100-syllable mantra<sup>45</sup>

1. *What is the relationship between the two variables?*

Once a torma is cast in the right direction

Who cares whether birds, dogs

Or anything else feeds upon it?

He possesses nothing but a dog

But he must tie it with an iron chain

### Perfectionist:

When on an errand he flies as straight as an arrow

When kept indoors he stands as steadfast as a hill

ମିଶ୍ରମଶକ୍ତିପଣ୍ଡିତଙ୍କୁ ପାଇଲା ଏହାର ପାଇଁ ମାତ୍ରମେ ଏହାର ପାଇଁ

## When the horse is on the move

Don't goad it with the stirrup

When a man is humility itself  
Don't treat him with arrogance

ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନୁମା । ସମ୍ମର୍ଶପକେଯଦର୍ଶକୁମା ।

An old horse, an old dog, an old man  
Know much of life but less of gratitude

ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନୁମା । ସମ୍ମର୍ଶପକେଯଦର୍ଶକୁମା ।

The old horse being treated for his sore back  
Will regard the act as evil

The young pig being fattened in his sty  
Will regard the act as kindness

ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନ୍ଦ୍ରିଯକେ ।

An older horse  
Is more experienced in travelling  
An older man  
Is more benevolent with help

ହୁକୁମ୍ବିନ୍ଦୁମ୍ଭେ । ସମ୍ମର୍ଶପକେଯଦର୍ଶକୁମା ।

The old horse died last year  
But the dust he raised blows this year  
(To dig up old injuries)

ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନ୍ଦ୍ରିଯମର୍ମା ।

Burden an old horse with a heavy load  
And the sun shines for the old dog<sup>46</sup>

ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନ୍ଦ୍ରିଯମର୍ମା । ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନ୍ଦ୍ରିଯମର୍ମା ।

I may not out-run 100 horses  
But will certainly not lag behind 100 donkeys

ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନ୍ଦ୍ରିଯମର୍ମା । ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନ୍ଦ୍ରିଯମର୍ମା ।

You can't put two saddles on one horse  
You can't have two founders for one sect

ହୁକୁମ୍ବିନ୍ଦୁକାଳୀନ୍ଦ୍ରିଯମର୍ମା ।

It's easier to sit astride a small horse

**It's easier to command a humble man**

ହିନ୍ଦୁରୁପାଶୁମାରୁଦ୍ଧିରୁକ୍ତା । ଶ୍ରୀକଶ୍ମରପାଶୁମାରୁଦ୍ଧିରୁକ୍ତା ।

The three ornaments of the meadow are

### Horse, cattle and sheep

The three ornaments of the fields are

### Barley, wheat and peas

## Feed a horse with fodder

For gratitude you get a kick

ହୁଅକ୍ଷରଦ୍ୟରେଇଯଦ୍ । ବ୍ୟାଶାୟମ୍ଭାଷତିଷ ।

Although the male horse has long strides

He will still need a night's rest after a day's journey

ହେବାରୁକୁ ଯାଏନାହାନ୍ତିରୁ । ଯିରୁକୁ ଯାଏନାହାନ୍ତିରୁ ।

## Horse traders set the price for horses

Owners only tether the horses in their stalls

କୁଞ୍ଚିତ୍ୟନ୍ତରମ୍ଭାବେ କୁଣ୍ଡଳାରୀଙ୍କ ପାଦଗାନା ପାଇଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

### To mate one's own good stud horse

In ignorance with a licentious-bottomed mare

If the male horse thinks he has speed

The whole of Changthang is an open field

ହେଁଶ୍ଵରଗୁଣଶକ୍ତି । ମୀତାଶକ୍ତିଗୁଣଶକ୍ତି ।

A horse's direction is changed by the bit

A man's attitude is changed by gossip

ହୁଅରୁତ୍ତିଶ୍ୟାମଦୁର୍ଲଭଶପ୍ରକଳ୍ପନା ।

## ପ୍ରକାଶକ ପରିବାର

## Amongst horses

A donkey can't s

## Amongst horses

କୁଞ୍ଚିତ ଶବ୍ଦରେ ପାଇବାର ପରିମାଣ କିମ୍ବା ପରିମାଣରେ ପାଇବାର ପରିମାଣ

A horse is judged by its saddle

A man is judged by his work

ହୁମ୍ମାର୍ବିକ୍ରମ୍ମାଯାତରାତରାତ୍ରେଦୀ । ଏବିକ୍ରମ୍ମାର୍ଯ୍ୟାକ୍ରମ୍ମାଯାତରାତ୍ରେଦୀ ।

Before you are astride, caress the horse

Once you are astride, hold tight to the stirrup

ହୁମ୍ମାପରିବିକ୍ଷନ୍ସୁଦ୍ଧାଯାଦା କମ୍ପ୍ୟୁଟରବିକ୍ଷନ୍ସୁଦ୍ଧାଯାଦା

## To want to ride the ugly donkey

When one's got the stately horse

To want to eat coarse, hand-pounded tsampa

When one's got the fine, water-mill tsampa

ହୁମ୍ମେରେଇବୁକୁକୁମ୍ବିନ୍ଦୁନାନ୍ଦୀ । ମ୍ରିଦନ୍ତକୁନ୍ଦିବୁକୁଳାଶାଧିମ୍ବିନ୍ଦୁନାନ୍ଦୀ ।

Just as a horse with a long jaw appears old

A man of patience may also look a fool.

ହୁମ୍ମିର୍ଦ୍ଦକଣାମିଶାର୍ଥକଣାମିଶାର୍ଥକା । ମିମ୍ମିର୍ଦ୍ଦକଣାକନ୍ଦକଣାକନ୍ଦମାଯାର୍ଥକା । ।

## Before a horse dies

Its eyes are plucked out by the crows

## Before a man dies

His possessions are put up for sale<sup>47</sup>

When a man is astride his own horse

It is futile for the short-legged mule to feel envy

ହୁଏମାର୍ଗଦର୍ଶକ ପ୍ରଶାନ୍ତିକାରୀ । କୁଣ୍ଡଳିମାର୍ଗଦର୍ଶକ ।

## A donkey blocks a horse's path

## A boulder blocks a river's path

ହଣ୍ଡା-ଘନ-ପ୍ରକାଶ-ଦ୍ୟା-ମେଦ-ଘନ | ୧୯୪୪-ଶତାବ୍ଦୀ-ଶତାବ୍ଦୀ-ପ୍ରେୟ | ।

For cattle:

## When loving care is lacking

What can one bundle of grass do?

ହରିମର୍ଣ୍ଣବନ୍ଦରେତୁ ।

A horse with

A dzo's horns

ହୃଷଣ୍ଠକ୍ଷଣଦ୍ୟେନ୍ଦ୍ର । ପିତ୍ରାଶରକଣ ।

A togden knows not his death-bed

Nor a home for his strolling staff

ହୃଷଣ୍ଠକ୍ଷଣିପତିଷାପଣଶତିଷ । ଦେଶପାତିପଦପଦ ।

A wandering ascetic is one man with one pair of hands

Bandits are several men with several pairs of hands

ହୃଦମ୍ଭେଷକ୍ଷଣଦ୍ୟେନ୍ଦ୍ରୀପୁଣ୍ୟହୃଦ୍ଦୟା । ପ୍ରିକ୍ଷଣପଶାବୁଦ୍ଧାକ୍ଷଣଦ୍ୟେନ୍ଦ୍ରୀପୁଣ୍ୟହୃଦ୍ଦୟା ।

If you want to see a show

Look at your own body

If you want to receive a blessing

Seek within your heart

ହୃଦିତ୍ରିତ୍ରିହୃଦ୍ୟା । ଯଶଦ୍ୟେନ୍ଦ୍ରସୁଦ୍ୟାପଦ୍ୟା ।

A donkey's labour

For a dog's crumb

ହୃଦିକୁଦ୍ୟାବ୍ସା । କ୍ଷିର୍ଦ୍ଦ୍ଵିଦ୍ୟାପଦ୍ୟା ।

It's the hen that feeds at home

And lays her eggs outside

ହୃଷକ୍ଷଣଦ୍ୟାବ୍ସା । ହୃଦକଣପର୍ତ୍ତଣପଦ୍ୟାବ୍ସା ।

An epicurean loves wealth

And a bluebottle (fly) loves dirt

ହୃଷଣ୍ଠକ୍ଷଣଦ୍ୟାବ୍ସା । ବିଦ୍ରକୁଦ୍ୟାପଦ୍ୟାବ୍ସାବ୍ସାବ୍ସା ।

If a man's small field cannot

Provide him with barley when hungry

Then who cares if the field is

Covered by wild grass at all times?

ହୃଷାପକ୍ଷେଯଦ୍ୟା । ପିତ୍ରପାତ୍ରମ୍ପିନ୍ଦ୍ରା ।

The tiger for all its large mouth

Has a throat no bigger than a fox's

କଣାଶୀ'କନ୍ଦୁ'ମ'ରକୁ'ପ'ବା । କଣା'କୁଣା'ପଣ'କୁ'ତି'ପ'ରବା ।

Without entering a tiger's lair

How can one capture its cubs?

କଣା'ଦୁ'ମ'ମେଦ'ପଦି'କ୍ଷେପ'କବ'ପିବା ।

A tiger without aggression

Is an old monkey

କଣା'ପକ୍ଷଦ୍ଵା'ଶଦ'କଣକଦ୍ଵା'ଶା । କଣା'ମ'କ୍ଷପ'କିଣା'କୁଣା ।

If the fox jumps

Where the tiger leaps

It will break its back

କଣା'ମେ'ଶ'ପବ'କ୍ଷେପ'ଶା'କୁଣା । କଣା'ମ'କ୍ଷପ'କିଣା'କୁଣା ।

However hungry a tigress may be

She'll not feed on herself

କଣା'ଶବକ'ଶ୍ରୀପା'ପନା । ଶବମ'କନ୍ଦଶ'ଶିଶ'ପିବା ।

Others kill the tiger

But you get the honour

କଣା'ପ'ରକନ୍ଦ'କେକ'ପର୍କ'ନକୁନ୍ଦ'ପିନ୍ଦା । କଣା'ପ'ରକୁ'ପା'କୁଣା'ଶକୁ'ନ୍ଦନ୍ଦା ।

A tiger may leap in 18 different ways

But the wolf can hide in 19 different holes

କଣା'ପ୍ରେ'ପଦି'କଣା'କ୍ଷେତ୍ର' । ପ୍ରେଷ'ପ୍ରେ'ପଦି'ମର୍ମ'ପ'ରଣ' ।

The misdeeds of the tiger-born

Heaped upon the head of the hare-born<sup>48</sup>

କ୍ଷେତ୍ର'ର୍ଗ୍ରା'କନ୍ଦ'ପ'ପବମ'କ'କ୍ଷେତ୍ର'ର୍ଗ୍ରା'ଶ'କମ'ପ'ରଣମ' ।

କ୍ଷେତ୍ର'ର୍ଗ୍ରା'ପ୍ରେଷ'ପ'ପବମ'କ'କ୍ଷେତ୍ର'ର୍ଗ୍ରା'କଣ'ପା'ପିବା ।

Keep the imp at home, he'll steal and feed himself on tsampa

Keep the imp on the roof, he'll be carried off by the wind

କ୍ଷେତ୍ର'କ୍ଷେତ୍ର'ର୍ଗ୍ରା'ପ୍ରେଷ' । କ୍ଷେତ୍ର'ମ'କନ୍ଦ'ମେବ'ପଦି'ପରମ'ପ'ା'କା ।

Give! Give! Grab! Grab!

These are the gifts of lamas and lords<sup>49</sup>

સ્નેહાસદીનાંસાં | સર્વેદાસદીનાં |

No gratitude for giving

No money for selling

સ્વાદાસદીનાંસાં | સ્વાદાસદીનાં |

If autumn brings not the gusty wind

From where will winter get her glow?

સ્વાદાસદીનાંસાં | સ્વાદાસદીનાં |

However prosperous one be

One shouldn't spoil one's child

સાધારણાસદીનાં |

Caution has betrayed no man

સાધારણાસદીનાં | સાધારણાસદીનાં |

In him pride sits higher

Than the monastery's golden top

But his birth is lower

Than Yarlung's garbage dump

સાધારણાસદીનાં |

He's the eye that sees

And the heart that beats

સાધારણાસદીનાં |

Discern with clarity:

A nun's bare head is

Still a nun's bare head

સાધારણાસદીનાં |

Praise becomes an insult

When a man lacks the art of eulogy

An insult becomes praise

When a man lacks the art of sarcasm

# ୪୪

ସଣ୍ମେଇଶାହମନ୍ତ୍ରେତୁଦ୍ୟନ୍ତର୍ମେତ୍ରେ । ସଣ୍ମେଇଶାହମନ୍ତ୍ରେତୁଶାପଦଗୀତ୍ରେ ।

Gossip:

The farther the place, the sooner you will hear the news

The nearer the place, the more rare the news

ସଣ୍ମେଇଶାହମନ୍ତ୍ରେତୁଦ୍ୟନ୍ତର୍ମେତ୍ରେ ।

Gossip from a distant place

Is half truth and half untruth

ସଣ୍ମେଇଶାହମନ୍ତ୍ରେତୁଦ୍ୟନ୍ତର୍ମେତ୍ରେ । ତେବେଶାକ୍ଷାତ୍କର୍ମାତୁତୁଶାପଦଗୀତ୍ରେ ।

To travel afar

One has to start from the nearest point

ସନ୍ଦର୍ଭେତୁଦୁରକ୍ଷାପାତ୍ରେ । ପରାମର୍ଶାତୁଦୁରକ୍ଷାପାତ୍ରେ ।

On the plain of comfort

Man sings, "Ah la tha la"

On the ridge of struggle

Man prays "Lama Orgyen Pema"<sup>50</sup>

ସନ୍ଦର୍ଭେତୁଦୁରକ୍ଷାପାତ୍ରେ । ପରାମର୍ଶାତୁଦୁରକ୍ଷାପାତ୍ରେ ।

To feel tired in bed

And to feel thirsty in the morning

ସନ୍ଦର୍ଭେତୁଦୁରକ୍ଷାପାତ୍ରେ ।

A smaller stove

A warmer fire

ସନ୍ଦର୍ଭେତୁଦୁରକ୍ଷାପାତ୍ରେ । ପରାମର୍ଶାତୁଦୁରକ୍ଷାପାତ୍ରେ ।

It's better to negotiate

Than to put a knife, a spear

And an arrow to the test

Only to prove oneself a fool

ସପ୍ତମ'ଶକ୍ତମ'ପ୍ରକର୍ଷ'ତ୍ରୀ । ପ୍ରିଦ୍ବା'ପଦ୍ମ'ପର୍ବେ ।

Throw ashes into the sky

Half will land on your own head

ପିଣ୍ଡ'ଶ୍ରୀ'ପା'ଗର୍ଜିଶା । ଦେହ'ତେଷ'ପଦ୍ମ'ମେଦ୍ଵା ।

It's no fault of the scissors

If the lines drawn are crooked

ପିଣ୍ଡଶ'ପନ୍ଥଶ'ପରି'କୁ'ପକ୍ଷ'ଦିନ' । ପ୍ରିଦ୍ବା'ପନ୍ଥଶ'ପରି'ପଦ୍ମ'ଦିନ' ।

Drops of water make an ocean

Grains of sand make a hill

ପୁଣ'ଗ୍ରା'ପ'ଦ୍ମ'କ'ବ'ନ'ପ'ର୍ବେ ।

If there's food in the pot

The ladle, too, will get stained

ପୁଣ'ଗ୍ରା'ଗତ୍ତିଶ'ପ'ମଦ'ପୁ'ଣିଶ'ମ'କୁ ।

Don't put two ladles

Into one earthen pot

ପୁଣ'ପା'ନ'ପର୍ବ'କ'ପଦ୍ମ' । ହା'ପର୍ବ'କ'ନ' ।

Auspiciousness—when thukpa overflows its bowl

Inauspiciousness—when tea overflows its cup<sup>51</sup>

ପୁଣ'ପ'ର୍ବ'ଶୁମ'ପକ୍ଷ'ପା'ପା'ପା । ପୁଣ'କ୍ଷ'ପା'ବଣ'ଶୁମ'ପକ୍ଷ'ପା'ପା ।

Rather than boil thukpa for three years

It's better to ferment it for three days

ପୁଣଶ'କୁଦ'କୁଦ'ପୁଣଶ'ପିଦ'ମ'ଶକଦ' । ହି'କୁଦ'କୁଦ'କୁଦ'ପୁଣ'ପତ୍ର'ଶକଦ'ମେଦ୍ଵା ।

A timid soul shouldn't fret

The wind doesn't carry off tiny pebbles

ପୁଣଶ'ହେ'ହେ'ତମ'ପଦ୍ମ'ଗୁଦ' । ପର୍ବ'କ'ମେଦ'ହେ'ତମ'ମେଦ୍ଵା ।

The lord's compassion

May be as long as a hill

But his foresight

Is no bigger than a horse's single tail-hair

ସୁରାଶ୍ୱର୍ଦ୍ଦିନ୍ଦ୍ରିୟରୁଦ୍ଧି । ପରମାପଦାଶ୍ଵରାଶ୍ଵରୀ ।

You may desire a beard

But even your cheeks

Cannot grow a single hair

ଶୁଣାଶୁଣେବେଳେବୁନ୍ଦୁପ୍ରିୟଦିନକାର୍ଯ୍ୟରେ । ୧୯୯୪ ବିଜୁଳିପ୍ରିୟଦିନକାର୍ଯ୍ୟରେ ।

### Devoid of the ring of faith

The hook of compassion is useless

ଶୁଣନ୍ତି ଶ୍ରୀରାମଙ୍କଣାଙ୍କ ପାଦମୁଦ୍ରାଙ୍କିଣୀ ପାଦମୁଦ୍ରାଙ୍କିଣୀ ।

Never so hungry as on a day of feasting

Never so cold as on a day of adornment

ଶୁଦ୍ଧାକ୍ଷେପ୍ୟାସଶ୍ରୀପାତ୍ରିକାରେତ୍ତା । ପାଦାମେଦବକ୍ଷୁରେତ୍ରିଶତାର୍ଥୀରେତ୍ତା ।

Thu is rendered tasty by butter

Otherwise it's just a ball of cheese

ଶର୍ଣ୍ଣଶର୍ଣ୍ଣଦ୍ୟମଦ୍ୟଶକ୍ତିମା । ରଦେଶଦ୍ୟଶକ୍ତିଶର୍ଣ୍ଣଦ୍ୟଶକ୍ତିମା ।

The thunderbolt fell in Ngalam<sup>52</sup>

The tremor was felt in Lachi<sup>53</sup>

ଶ୍ରୀଧରିର୍ଦ୍ଦିମ୍ବାଯଶୁଦ୍ଧାକୃତ୍ୟାକୁମେନ୍ଦ୍ରା । କିମ୍ବାର୍ଥିର୍ଦ୍ଦିମ୍ବାଯଶୁଦ୍ଧାକୃତ୍ୟାକୁମେନ୍ଦ୍ରା ।

The lines of fate upon one's forehead

With obliteration do not go away

Wiser the man who moves in harmony.

In accordance with his fate's dec

ପିଶକୁଦିନକୁଣ୍ଡକୁ । ପଦପିଶଦକୁଣ୍ଡକୁ

More comprehension, less pride

More comprehension, less pride

Better than 100 rad

is one perception

ମୁକ୍ତିରେ ପାତାରେ ପାତାରେ

## When compatible people live together

There's happiness

## When incompatible people live on their own

There's unhappiness

ସମୁକ୍ୟ-ସମ୍ବନ୍ଧ-ବିଷୟରେ ପରିବର୍ତ୍ତନ କରିବାକୁ ନିର୍ଦ୍ଦେଶ ଦିଲା ।

If compatible, happiness comes in being together

If incompatible, happiness comes in being apart

ମର୍ଦ୍ଦ-ଶର୍ମିଶ୍ର-କ୍ଷେତ୍ରଶର୍ମୀ । କର୍ମଶର୍ମିଶ୍ର-ମନ୍ଦିରଶର୍ମୀ ।

### Where one handspan has reached

An arm's length has not

ସର୍ବକାନ୍ତରେ କୁଳକାନ୍ତରେ କାନ୍ତରେ । ।

### A promotion may usher in happiness

But a subordinate post is steadfast

'Tis better to be low than be high

For the lowly are beloved by all

ମୁଣ୍ଡ-କମ୍ପ-ମୁଣ୍ଡର-ଯଦ୍ବା-ନ୍ତେ-କୁ-ସମ୍ବନ୍ଦର୍ଥ । ୮୫୨-ସା-ସବି-ୟଦ୍ବା-କ୍ଷେ-ଶ୍ରୀମଦ୍-ବନ୍ଦର୍ଥ ।

Above, the sky is wide

But the pathways are narrow

Below, the field is open

But the law is narrow

ମୁକ୍ତି-ପରି-ପ୍ରକା-ର୍ଯ୍ୟା-ନାହେ-ପଶ-କୁ । ୧୫୮୨-ମେ-ସ୍ଥାଦ-ର୍ୟା-ପୁ-କୁ-ନା ।

If one ascends the cliff of the high

One is flung into the abyss of the low

ମୁଦ୍ରିତ ବିଦ୍ୟୁତ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

The higher and longer an object is

The easier it is for it to break

The whiter and cleaner an object is

**The easier it is for it to be black**

མჰේද්ද්‍යාෂ්‍රීයායා । මායේද්ද්‍යාෂ්‍රීයායා ।

To wrap a curtain around the torma

In case someone sees it

To light a butterlamp in front of it

In case someone doesn't

(Doing nothing right)

କୁ

When the time draws near for battle

The coward wishes to rush forth

When the war cries ring out, "Kyi-hi! kyi-hi!"

### The coward's trousers fall off

କଣ୍ଠରେ କଣ୍ଠରେ କଣ୍ଠରେ କଣ୍ଠରେ ।

## Purity is Buddhahood

## Impurity is hell

In a spiritual assembly of great harmony

It's better not to house a spherical boulder of a devil

ନ୍ରନ୍ତଶନ୍ତିଯଦିନକୁ । କ୍ରନ୍ତଶନ୍ତିକୁ ଯଦିନ ।

Prosperity makes even enemies into friends

## Poverty makes even relatives into enemies

କଣ୍ଠରେ ପାଦରେ ପାଦରେ ପାଦରେ ପାଦରେ ପାଦରେ ପାଦରେ ପାଦରେ

A deceiver possesses:

A double-pronged tongue like a poisonous snake

### A double-face like a damaru

It's better to sharpen

### A butcher's slaughtering knife

Rather than see a poisonous snake

## Receiving the holy Dharma

၅၅။ ဒုက္ခန်းမြန်မာနိုင်ငံ၊ ရန်ကုန်တိုင်းဒေသကြီး၊ ရန်ကုန်မြို့၏

### Grind a white conch-shell

It's white throughout

### Grind black charcoal

It's black throughout

୫୯. କୁଣ୍ଡମାଣଶର୍ମାପଦ୍ମୀ । ୧୯୩୫ ଜୁଲାଇ ୧୯୩୫ ମାସମ୍ବୀ ।

When a man nourishes a baby conch on milk<sup>54</sup>

He hopes to use it to fend off crocodiles

ଦେଖିବାକୁକେବୁଦ୍ଧା । ବୁଦ୍ଧକୁବିନ୍ଦିକେରେଦ୍ଧା ।

Die today—a short life

Die tomorrow—a long life

With matters of gravity deal carefully

With prayers say repeatedly

ଦ୍ଵାରା ମେନ୍ ଏବଂ ଯାହାକୁ ମୁଖ୍ୟ ପଦ ହେଲା ଏବଂ ଯାହାକୁ

### To indulge in unnecessary work

Is to create trouble for oneself

ଦ୍ୱାରା ପରିବର୍ତ୍ତନ କରାଯାଇଥାଏ ଏହା ପରିବର୍ତ୍ତନ କରାଯାଇଥାଏ ।

When the circumstances are not examined

## Before one speaks

Even a clever man is

No better than a blundering fool

୫୮. ମହାମୁଖୀର୍ଯ୍ୟମାର୍ଗାନ୍ତରେ ଶୁଣିବାରେ । ହୁଏ ମହାମୁଖୀର୍ଯ୍ୟମାର୍ଗାନ୍ତରେ ପରିବର୍ତ୍ତନା ।

Truth is accepted everywhere

### Lies none have an ear for

କୁଳ୍ୟାନିକାରୀଙ୍କ ପାଇଁ କୁଳ୍ୟାନିକାରୀଙ୍କ ପାଇଁ ।

When truth is uttered people dislike it

When a stick is carried dogs dislike it

Whoever is just is a leader

Whoever is loving is a parent

କନ୍ଦିତିରେ ପାଇଲା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା ।

Even god fears

A man of truth

କର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

It's possible for truth to follow a middle path

It's possible for an egg to bear the weight of a horse

କର୍ମକୁର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

It's the wild, cunning restless one

Who robs himself of his life

କର୍ମକୁର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

Too many ideas

Lead to too many activities

କର୍ମକୁର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

Without one's loving parents one suffers

Without the sun and fire one dies

କର୍ମକୁର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

To stone the hand

That shows kindness

କର୍ମକୁର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

The man without gratitude

For a kind deed done

Is akin to a dog

Lacking in discerning thought

କର୍ମକୁର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

Hypocrisy:

A bell with two sounds

A man with two tongues

କର୍ମକୁର୍ମପତିଷ୍ଠାନକର୍ମଶର୍ମଣ ।

A task is no task

If it means catching marmots

As the yellow bear does<sup>55</sup>

ସନ୍ଦର୍ଭକୁ ଶୁଣ୍ଟମଣିକୁ ଶିଖ ।

## Happier being a spinster

Than marriage to an ugly husband

It's better to know an enemy who feels shame and modesty

Than to have a relative who is shameless

ପଦଶକ୍ତିଶାଖାର୍ଥରେ ପରିଷ୍କାରୀ ଅନ୍ତର୍ଭାବରେ ପଦଶକ୍ତିଶାଖାର୍ଥରେ ପରିଷ୍କାରୀ

## For us, children of Tsang

### A swig of chang and

## A bite of barley will

The clever servant has 100 goats.

And the poor owner has only one

ସନ୍ଦର୍ଭରେ କେବଳ କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର

The borrower shouldn't do

### What the owner does

ପଦମାର୍କ୍-ଶର୍ଦ୍ଦ-ଦୟମାତ୍-ପତ୍ର-ପ୍ରଦ୍ୟମା । ଶପାଦ୍-ପାଦ୍-ଶର୍ମି-ଦୟମାତ୍-ପଦମା ।

We are 500 soldiers of Tsang

## Are there any bandits at Gamba-La?<sup>56</sup>

ପଦ୍ମ-କୁର୍ବାଣ-ମ୍ରଦୁଳାଙ୍କ-ପଦ୍ମ-କୁର୍ବାଣ-ମ୍ରଦୁଳାଙ୍କ ।

However strong the devil may be

Truth till now is on Buddha's side

ସଦେକ-୨୫-ଶତିଶାହ-ମକୁ-କେନ୍ଦ୍ରଶା । ପିତ୍ର-ଦ୍ୱାଦ୍ସ୍ୟୁତି-ଶୁଣି-ଶତ-ଶୁଦ୍ଧି ।

In a quarrel where two truthful men face each other

Only the highest judge in the land arbitrates

ସଦେକ-ସାର୍ଥିଦ-ଶୁଦ୍ଧ-ମନ୍ଦ-ଶାଶ୍ଵତ । କୁଞ୍ଚିତ-ମନ୍ଦ-ଶୁଦ୍ଧ-ଶଶ୍ଵତ-ଶାଶ୍ଵତ ।

Although the truth be present

There is no place to voice it

Although reason be present  
There's no person to account for it

ସଦ୍ବ୍ୟାସଦ୍ବ୍ୟାକେ । ପ୍ରମାଣିକେ ।  
The truth belongs to you  
But the effort is put in by others  
(To take credit for work done by others)

ପଦେକ୍ଷ୍ୟଦ୍ୟାମନ୍ତିଷ୍ଠାପ୍ୟଦ୍ୟବ୍ୟବ୍ୟଦ୍ୟା । କୁକୁରମ୍ବାପାମନ୍ତିଷ୍ଠାପ୍ୟଦ୍ୟବ୍ୟବ୍ୟଦ୍ୟା ।  
Truth and country know length and breadth  
Lies and deceit know none

ମନ୍ଦର୍ମୁଖାକୁ ମୁଦ୍ରଣାବ୍ଦୀରେ ପରିପ୍ରକାଶିତ ପାଠକାରୀ ପାଠକାରୀ ପାଠକାରୀ  
If you let fly an arrow  
Hit the drong of Changthang  
If you want an argument  
Choose a refined father's son  
(Anything worth doing should be well done)

ମନ୍ଦରାଶତିଶାଶିଶ୍ରୀଶ୍ରୀଶତିଶାଶିଶ୍ରୀ ।  
To kill two deer  
With a single arrow

ମନ୍ତ୍ରାସେକ୍ୟାର୍ତ୍ତ୍ୟାୟ ।  
The arrow should  
Reach the target  
ମନ୍ତ୍ରାସେକ୍ସର୍ବର୍ତ୍ତ୍ୟାୟର୍ଥିତ୍ୟାୟ ।  
An arrow's job is to hit the target  
ମନ୍ତ୍ରାସେକ୍ସର୍ବର୍ତ୍ତ୍ୟାୟର୍ଥିତ୍ୟାୟ । ଏହାକିସେକ୍ସର୍ବର୍ତ୍ତ୍ୟାୟର୍ଥିତ୍ୟାୟ ।  
When one knows archery  
Then only is a bow bought

When one knows medicine  
Then only is a medicine bag<sup>57</sup> bought

ମୁଖ୍ୟାଙ୍କାରୀଯାରୀଯା । ତୁମ୍ଭେବିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

To the face

Obeisance paid as to a god

At the back

Curses thrown as to a devil

ମର୍ଦ୍ଦିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

To have an ugly form

But to possess a wonderful flavour

ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

Desire eclipses decorum

ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି । ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

Similar things are found in Lhasa's market

People similar to your father are found in Nang-Tse-Shar<sup>58</sup>

ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

Trust not the man

You are not acquainted with

ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି । ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

Familiarity makes

The dog rule the lion

Intimacy makes

The eye overlook the eyelash

ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

With familiarity, even the tiger engenders

No fear in a girl's heart

ବିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟିଷ୍ଟି ।

The sound "phat"<sup>59</sup> will

Awaken sleeping ghosts

ସକ୍ଷିପ୍ତାପିତ୍ରାପିତ୍ରା । ଶ୍ରୀକୃଷ୍ଣାପାପକଦିଷ୍ଟା ।

To cast the torma towards the west  
Whilst the devil dwells in the east

ଶର୍କରାକ୍ଷେତ୍ରରେତ୍ତିପାପା । ଶର୍କରାପାପାକରାହିମେନ୍ଦ୍ରିୟା ।

When limestone rolls off there's no cause  
For a black slate to be broken

ଶର୍କରାପାପା ।

A pebble may be small  
But it'll break an earthen pot

ଶର୍କରାପାପା ।

Snow gathers on stones  
According to their size

ଶର୍କରାପାପା ।

A child's fist  
Cannot smash the thunderbolt

ଶର୍କରାପାପା । ଶର୍କରାପାପା ।

A jewel Is a stone that's abraded  
A mirror Is a metal that's abraded

ଶର୍କରାପାପା ।

He can sit more still than a rabbit  
He can move more stealthily than a cat

ଶର୍କରାପାପା ।

There's no doubt  
A sinner will descend to hell  
Just as a brazen money-lender  
Will get his interest

ଶର୍କରାପାପା ।

Before a sinner's descent to hell

His fortune blazes like a fire

(Before disaster, the pinnacle of fortune comes)

ଶିଖ-ପ-ମର୍ତ୍ତନ-କଶ-ଶ୍ଵର-ପ-କୁ-ପ-ମର୍ତ୍ତନ ।

### When a toad comprehends sin

He aspires to be a god

ଶ୍ରୀଷ୍ଟପ୍ରକାଶପାତ୍ରଶର୍ମଙ୍କା । ଶ୍ରୀପ୍ରକାଶପାତ୍ରଶର୍ମଙ୍କା ।

Just as salt burns a frog's skin

So does sin spread like a grease spot

### Carrying a cauldron of sins

### Yet uttering a mouthful of mantras

ଶ୍ରୀମଦ୍ଭଗବତପାଠ୍ୟରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

If the lama commits sins, who will guide?

If the lord judges with partiality, who will mediate?

### When suffering is inflicted

## Without the seed of compassion or love

Whether it be caused by one's parents or one's enemy

There exists no difference—'tis the same

Without enduring sorrow

Happiness cannot be savoured

# ମର୍ତ୍ତା

କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ । ପକ୍ଷଣ ଦର୍ଦ୍ଦ କିମ୍ବା ଧରିଷ ଯଦ ସକ୍ଷଣା ।

When the time comes to be sick

Even a doctor's mother falls ill

When the time comes to be lost

Even the astrologer's cow gets lost<sup>60</sup>

କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ । କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ ।

The man who doesn't dance when young

Sees no purpose in a dance when old

କର୍ତ୍ତଦିନ ଯତ୍ତାର୍କ୍ଷିତ ମୁହଁ ।

Alas! youth is no guarantor

Against death

କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ । କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ ।

Firewood is most scarce in a forest

Water for tea is most scarce by a lake

କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ । କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ ।

In the forest where no tiger reigns

It's the monkey

Who will behave as the king of the beasts

କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ । କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ ।

If one does not display one's emotions

For the outside world

There is no way an outsider

Can discern your emotion

କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ । କର୍ତ୍ତଦିନ କର୍ତ୍ତମା କେବିଅମ୍ବାଯଦିନ ।

At home, congeniality with parents

Outside, congeniality with friends

କନ୍ଦପରାର୍ଥିନପରାଗ୍ରହମବିଷାକ୍ତା । ଶ୍ରୀଶିଶୁନାମନାନାର୍ଥମେଦା ।  
If the inner spirit of the warriors

Faces no division

Then there's no need to fear

The outer battle wrought by King Gesar

କନ୍ଦପରାର୍ଥିନପରାଗ୍ରହମବିଷାକ୍ତା । ଶ୍ରୀଦିର୍ଘମନାମନାନାର୍ଥମେଦା ।

When the inner heart

Knows no seed of knowledge

How can the outside

Sprout leaves of elegant sayings?

କନ୍ଦକ୍ଷେଷକନ୍ଦକ୍ଷେଷିତୁଣ୍ଣ । ନିର୍ଦ୍ଦକ୍ଷାର୍ଥମିତୁଣ୍ଣ ।

Between intimate friends, no business deals

Between lords and lackeys, no game of sho<sup>61</sup>

କନ୍ଦପରାମବିଷାକ୍ତା । ଶ୍ରୀଦିର୍ଘମନାମନାନାର୍ଥମେଦା ।

If a home is unhappy internally

Then externally nothing can be accomplished

କନ୍ଦପରାମବିଷାକ୍ତା । ଶ୍ରୀଦିର୍ଘମନାମନାନାର୍ଥମେଦା ।

Although the home lacks tsampa

The children arouse laughter

କନ୍ଦପରାମବିଷାକ୍ତା । ଶ୍ରୀଦିର୍ଘମନାମନାନାର୍ଥମେଦା ।

To scatter tsampa outside the window

Whilst the house lacks tsampa for sustenance

କନ୍ଦପରାମବିଷାକ୍ତା । ଶ୍ରୀଦିର୍ଘମନାମନାନାର୍ଥମେଦା ।

A hundred ailments but one cure

A hundred pieces of advice but one essence

କନ୍ଦପରାମବିଷାକ୍ତା ।

An old invalid

Is a knowing doctor

କନ୍ଦପରାମବିଷାକ୍ତା । ଶ୍ରୀଦିର୍ଘମନାମନାନାର୍ଥମେଦା ।

On the day of a person's serious illness

There is no doctor

On the day of an important person's death

There is no lama

କନ୍ତୁଶିଖିକାଶିକାପାଦପୁରିକା । ଶ୍ରୀପାର୍ବତୀଶବନ୍ଦପୁରିଶେଷ ।

When gripping pain strikes

Any doctor will do

When gripping hunger strikes

Any food will do

କୁମାରିମାତ୍ରିଶିଥିଦ୍ଧିପୁରିନନ୍ଦ । କୁମାରିପାର୍ବତୀଶିଥିମହିନନ୍ଦ ।

Day and night know long and short

Rivers and banks know high and low

କୁମାରିପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ । ଶ୍ରୀପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ ।

If you wake up along with your neighbours

Who will lend you their bellows?

କୁମାରିପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ । ଶ୍ରୀପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ ।

To stir up trouble for the birds of the sky

And to stir up trouble for the worms of the earth

କୁମାରିପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ । ଶ୍ରୀପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ ।

Dawn arising makes travelling easier

Frank words make listening easier

କୁନ୍ତଳାଶିଥିପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ । କୁନ୍ତଳାଶିଥିପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ ।

A cow with a large udder is easier to milk

A man with a truthful nature is easier to like

କୁରୁକୁଳାଶିଥିପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ । କୁରୁକୁଳାଶିଥିପାର୍ବତୀଶିଥିପୁରିନନ୍ଦ ।

The parrot for its skill of speech

Is put into a cage

The other birds for their dumbness

Enjoy the freedom of the sky

କୁନ୍ଦନ-କୁନ୍ଦନ-କୁନ୍ଦନ-କୁନ୍ଦନ । ପାତାକୁ-ପାତାକୁ-ପାତାକୁ ।

### Once the accused confesses guilt

A case is easier to judge

କିରିଦୁଃଖମ୍ୟକୁଣ୍ଠାପନମ୍ୟଦୁଃଖମ୍ୟ ।

## Wealth horse-size brings horse-size suffering

## Wealth dog-size brings dog-size suffering

କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

When the jewel is yours

You don't realise its value

### When the jewel is another's

You realise its value

The quality of things is discerned by examination.

The quality of man's character is discerned by acquaintanceship

କୁର୍-ବାନ୍ଦ-ମେଶ-କୁଣ୍ଡ-ପିଲି-ପକକ-ନେଇ-ପିଲା ।

### The ability to use wealth constructively

Is a mark of a wealthy man

ଶକ୍ତିକାର୍ଯ୍ୟମଧିକାରୀ ।

## No rain from the sky

Means no green from the earth

ସକ୍ରମ୍ୟଭିଷାକ୍ଷେତ୍ରଦ୍ୟନ୍ତି । କ୍ରୂପଭିଷାକ୍ଷେତ୍ରମ୍ଭବେ ।

When the sky is angry, it's hail

When the anus is angry, it's diarrhoea

ଏକମ୍ୟଦ୍ଵାରା କୁଣ୍ଡଳାକୁ ପୁଣ୍ୟକର୍ମରେଣ୍ଟେ ।

To try to kick the sky

Is to make your own knees feel pain

To fly one needs wings

To dig one needs claws

શક્ષાદ્રોચિષ્ણેરદ્યવેક્ષણેર્ણાશ્વિદ્યુદ્દા । શ્રુતેર્ણેર્મદ્યસદ્યવેશ્વીણાર્ણાશ્વિન્દુ ।

He's not the Dharma friend

With whom one can journey to holy Tsari

He's the evil friend of sin

With whom one kills a pheasant

શક્ષાકદાયદાયાકદા । શક્ષાદ્રોચિષ્ણેર્મદ્યસદ્યવેશ્વીણાર્ણાશ્વિન્દુ ।

Not only to offer shelter<sup>62</sup>

But, alas! to seduce the hostess

મન્ત્રદમાન્નાયદાલુરાશ્વદ્દા । ત્રિમાકદાયદાન્નાશ્વિન્દુ ।

When the "fortunate one"<sup>63</sup> was taken as a bride

She stirred the family with the ladle of dissension

મન્ત્રદમાયેણ । મન્ત્રદમાશ્વદ્દા ।

A bride is a servant

A bridegroom is a bull

મન્ત્રદમાયેણ । મન્ત્રદમાશ્વદ્દા । ક્રેષ્ણાયદેશદ્યાદક્રમદમદ્દા ।

There is no nirvana

For one whose covenant is broken

There is no hell

For one whose practise is Dharma

ક્રમદમાયેણ । મિણાયદાન્નાશ્વિન્દુ ।

Without the ear's comprehension

The eye is just an ordinary aperture

ક્રમદમાયેણ । ક્રમદમાયેણ ।

For the superstitious

An empty house will

Host a houseful of thieves

ક્રમદમાયેણ । ક્રમદમાયેણ ।

For the superstitious

Their vision reflects apparitions of ghosts

# ୪୮୩

ଯାହୁଣ୍ଡ-କଶ-ପୁରୁଷ-ପିତା । କମ୍ପ-ଯାପେନ-କଶ-ଶ୍ଵର-ପିତା ।

I possess a pa-truk,<sup>64</sup> so I wear it

I possess no tsoampa, so I beg for it

ଯାହା-ଶ୍ଵର-ପ୍ରିକ-ନନ୍ଦ । ନନ୍ଦ-ଦମ-ଶ୍ଵର-ଶ୍ଵେତ ।

Father goes wherever he pleases

And swings his sword wherever he pleases

ଏକ-ଶ୍ଵେତ-ଦେବ-କ-ପ୍ରିଣ୍ଟାଶୁମା । ତ୍ରୈକ-ଶ୍ଵେତ-ଦୁର-କ-ବଣ-ଶୁମା ।

For an old man a long life is three years

And if the unexpected happens then just three days

ଶୁଦ୍ଧ-ପାଦ-ଶ୍ଵେତ-ଦୁର-କ-ପ୍ରିଣ୍ଟାଶୁମା । ଯାମନ୍ତମ-ପୁରୁଷମ-ପ୍ରିଣ୍ଟାଶୁମା ।

Shame descends when a young daughter

Has an illegitimate child

Happiness flows when a young son

Earns his keep

ପୁରୁଷ-ଶ୍ଵେତ-ଦୁରଶ୍ଵର । ପ୍ରିଣ୍ଟାଶ୍ଵେତ-ଶ୍ଵର ।

When the knee is used to knock at the door and

A child is used to control the dog

ଧ୍ୟାନ-କୁଶ-ଦ୍ଵେଷ-ପାର୍ଦ୍ଦୀ ।

The old man's habit

His old woman knows

ନନ୍ଦ-କପ-ଶ୍ଵେତ-ଶ୍ଵର-ଶର୍କର । ଶର୍କର-କପ-ଶ୍ଵେତ-ଶର୍କର-ଶ୍ଵେତ-ଶର୍କର ।

Bravery and skill

Suppress one's enemies

Intelligence and tact

Enhance one's strategy

ନୟେତୁ ଶର୍ମନ୍ତରେ ମନ୍ଦିରାପତ୍ର । ନୟେତୁ ଶର୍ମନ୍ତରେ ମନ୍ଦିରାପତ୍ର ।

There's no need, for example, to travel to India  
When comprehension of it lies behind the door

ନୟେତୁ ମନ୍ଦିରାପତ୍ର ।

Without an example  
He doesn't understand the meaning

ନୟେତୁ ମନ୍ଦିରାପତ୍ର । ନୟେତୁ ମନ୍ଦିରାପତ୍ର ।

Folly:  
Consecration done for a wonderful chorten  
By one having no authority to consecrate<sup>65</sup>

ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ । ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ ।

Too many harsh words from the lord  
Fail to win his subjects' hearts  
Too many arrows from a hunter's bow  
Frighten off all animals and birds

ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ । ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ ।

A harsh lord  
Will be ousted by his people  
A stupid warrior  
Will be killed by his enemy

ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ । ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ ।

A lord's dominating nature  
Leaves his servant weary and exhausted

ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ । ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ ।

A lord's eloquence I do possess  
But a lord's power is not mine

ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ । ନୟେତୁ ବାହ୍ୟରେ କରିଲେ କରିଲେ ।

A leader's judgement shouldn't be swayed by gossip  
A servant's self-respect shouldn't be swayed by flattery

ନୟକ୍ରମ୍ଭିତ୍ୟମ୍ଭଦ୍ୟନ୍ତିମହୁଣମର୍ତ୍ତିପବନ୍ତି ।

Even if the lord changes into a dog

You must place the dog's tail on your head

ନୟକ୍ରମ୍ଭଦ୍ୟାପାଦକ୍ରମ୍ଭକ୍ରମ୍ଭିତ୍ୟନ୍ତିମହୁଣମର୍ତ୍ତିପବନ୍ତି ।

When the lord becomes your enemy, prepare to flee

When cancer invades your insides, prepare to die

ନୟକ୍ରମ୍ଭମବୁଦ୍ଧଦ୍ୟନ୍ତି । ପ୍ରିମାର୍ଦ୍ଦକ୍ରମ୍ଭଦ୍ୟନ୍ତି ।

Even for an honest leader

Justice is difficult

ନୟକ୍ରମ୍ଭଦ୍ୟକ୍ରମ୍ଭଦ୍ୟନ୍ତି ।

ତୁବଣାତୁତ୍ୟମ୍ଭବ୍ୟନ୍ତିମହୁଣମର୍ତ୍ତିପବନ୍ତି ।

If this subject has to bow to every lord that passes

For the king of China, I'll have to remove my scalp

ନୟକ୍ରମ୍ଭଦ୍ୟିପିପତକମନ୍ତି । ଶବ୍ଦମକ୍ରମନ୍ତିମନ୍ତିମନ୍ତି ।

The lord is like a good bow

But his injustice is akin to a white straw arrow

ନୟକ୍ରମ୍ଭଦ୍ୟିପାର୍ଶ୍ଵଦ୍ୟନ୍ତି ।

A lord's gift is more valuable than a horse

ନୟକ୍ରମ୍ଭଦ୍ୟିବାପଦ୍ମମହୁଣମର୍ତ୍ତି । ଶବ୍ଦକଶଦ୍ୟବେଳ୍ୟଦ୍ୟବେଳ୍ୟିପିକା ।

A lord's word:

Is akin to leather

Whither tugged, thither go

ନୟକ୍ରମ୍ଭଦ୍ୟିବାପଦ୍ମମାଲ୍ଲମହୁଣମର୍ତ୍ତି । ଶବ୍ଦମର୍ତ୍ତିପବନ୍ତିମନ୍ତିମନ୍ତି ।

Before the lord's salutation

One has to face the scolding of his servants

ନୟକ୍ରମ୍ଭଦ୍ୟିବାପଦ୍ମମାଲ୍ଲମହୁଣମର୍ତ୍ତି । ଶବ୍ଦମହୁଣମର୍ତ୍ତିପବନ୍ତି ।

All labour is ineffectual

If it pleases not the eye of the lord

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ସୁଣାଷାହେ ପ୍ରଦ୍ୟନ୍ତଃ ଗୁର୍ବ୍ୟାତ୍ମକଃ ମୁହୂର୍ତ୍ତମେନ୍ଦ୍ରିୟା ।

The lord of the estate

Has compassion but no foresight

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ପକ୍ଷଦକ୍ଷଃ ପକ୍ଷଦକ୍ଷଦା । ଶର୍ପେଷାର୍ପିତଃ ପର୍ବତଃ ପର୍ବତଃ ତୁଣ ।

Chang:

For the lords

It's the soothing libation of leisure

For the servants

It's the damned drink of poverty

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ନୁଦ୍ରଃ ଦ୍ୟକ୍ଷେଷ୍ଟଃ । ତ୍ରୁକ୍ତଃ ର୍ପିତଃ ପର୍ବତଃ ।

A lord has no truth to relate

A thief has no path to follow

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ମନ୍ତ୍ରଃ ପକ୍ଷଦକ୍ଷଃ । ଶର୍ପେଷାର୍ପିତଃ ପର୍ବତଃ ପର୍ବତଃ ।

While the lord indulges in archery

Surely his attendant

May take his arm out of a sleeve<sup>66</sup>

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ସମ୍ମାନଃ ପକ୍ଷଦକ୍ଷଃ । ଶର୍ପେଷାର୍ପିତଃ ପର୍ବତଃ ପର୍ବତଃ ।

Just as the lord looked back

The servant stood there with arms akimbo

(To be caught in the act)

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ପର୍ବତଃ ଶର୍ପେଷାର୍ପିତଃ ପର୍ବତଃ । ଶର୍ପେଷାର୍ପିତଃ ପର୍ବତଃ ପର୍ବତଃ ।

If the servant dislikes the master

He should forfeit his wages and leave

If the master distrusts the servant

He should give him his wages and send him off

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ସମ୍ମାନଃ ପର୍ବତଃ । ଶର୍ପେଷାର୍ପିତଃ ପର୍ବତଃ ।

When a lord indulges in a single good deed

Why, his servant too must do the same

ଦ୍ୟକ୍ଷେଷ୍ଟଃ ପର୍ବତଃ ଶର୍ପେଷାର୍ପିତଃ । ଶର୍ପେଷାର୍ପିତଃ ପର୍ବତଃ ।

The lord only desires one instant

For he has all  
The servant desires one lifetime  
For he has none

ନୀର୍ବିକ୍ଷଣାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

I fear not the lord himself  
Aye, I do fear his power

ନ୍ତ୍ରିଦିନାତ୍ମକାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

In spring, even the king can't get any fish  
In autumn, even the dogs refuse to eat fish

ନ୍ତ୍ରିଦିନାତ୍ମକାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

Where will the fruits of autumn be  
If in spring there are no flowers in bloom?

ନ୍ତ୍ରିଦିନାତ୍ମକାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

In spring sow seeds after a day's procrastination  
In autumn reap a harvest after 10 days of biding

ନ୍ତ୍ରିଦିନାତ୍ମକାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

For three springs, no seed sown  
For three autumns, no grain grown

ଶର୍ଵାନାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

Though the pasture be barren  
The rabbit still smells of grass

ଶର୍ଵାନାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

ବ୍ୟାପର୍କାପାତ୍ରିନାନ୍ଦାଯାନ୍ତ୍ରଣ ।

Self sufficiency:

No fame have I for grassy slopes full of wealth  
But only a tethered cow  
Providing morning tea shimmering with butter

ଶୁଣୁନ୍ତରାକାନ୍ତର୍ପାତ୍ରିନାନ୍ଦା ।

A child's laughter heralds tears

ଶୁଣୁତିଅଣାର୍ଥକୁଣ୍ଠାରେତିକିମାଣ୍ଠା ।

In a child's labour

The stench of a fart lingers

(The work has no value)

ଶୁକନ୍ଦାତିମାତ୍ରାଦକୁଣ୍ଠାରେତା ।

Relatives and the sun—

Appease them from afar

ଶ୍ଵେତଶ୍ଵରମନ୍ଦକାର୍ଷେତ୍ରେତା । ହିରିଶ୍ଵରମନ୍ଦକାର୍ଷେତ୍ରେତା ।

When grandpa speaks

He says he's telling the truth

When grandma speaks

She says she's telling the truth

ଶୁଦ୍ଧିରଶ୍ଵରମନ୍ଦକାର୍ଷେତ୍ରେତା । ହିରିଶ୍ଵରମନ୍ଦକାର୍ଷେତ୍ରେତା ।

A wolf always growls

Be he hungry or fed

ଶୁଦ୍ଧିକଶ୍ଵରମନ୍ଦକାର୍ଷେତ୍ରେତା ।

A wolf may be old

But doesn't release the fleece

ଶୁଦ୍ଧିକଶ୍ଵରମନ୍ଦକାର୍ଷେତ୍ରେତା ।

The wolf with an appetite like a horse

Cannot know fullness

Feeding on tiny sheep

ଶୁଦ୍ଧିପାଣିନ୍ଦା । ପୁଣିହିପାଦକାର୍ଷେତା ।

A wolf's howl

Is a shepherd's warning

ଶୁଦ୍ଧିପାଣାର୍ଥକଣନ୍ଦା । ଦିପାପରକମାକମନ୍ଦା ।

A wolf is a wolf

Be he black or white (in nature)

With a tail that's thin or thick

শুদ্ধীরিষ্যক্ষযুণ্ডিষ্ট্র্য ।

A sheep won't be released

From a wolf's mouth

শুদ্ধীরক্ষেষন্দুরুক্ষদ্যন্দন ।

The unexpected:

For the wolf to abstain from taking life

For the thief to show valour

শুদ্ধীরক্ষাক্ষয়সম্ভুদ্র্য । শুদ্ধীরক্ষাদ্যন্দন্দ্র্য অষ্টেশন্দ্র্যসম্ভুদ্র্য ।

I'm clever enough not to be swept by the wind

And not stupid enough to step into a swamp

শুদ্ধীরক্ষারুদ্র্য । শুদ্ধীরক্ষারুদ্র্য ।

Possessing neither the alertness of the goat

Nor the foolishness of the sheep

শুদ্ধীরিষ্যক্ষেষন্দন । শুদ্ধীরিষ্যক্ষেষন্দন ।

In taking up the task, a clever man

In performing the task, a fool

শুদ্ধীরক্ষাক্ষুদ্রুসম্ভব । শুদ্ধীরক্ষাক্ষুদ্রুসম্ভব ।

If a wolf cub is not killed when young

A pen of 100 sheep is in danger of being emptied

শুদ্ধীরক্ষাক্ষুদ্রুসম্ভুদ্র্য । শুদ্ধীরক্ষাক্ষুদ্রুসম্ভুদ্র্য ।

Fosterage:

Doesn't make a wolf cub a guard dog

Doesn't make another's child yours

শুদ্ধীরক্ষাক্ষুদ্রুসম্ভব । শুদ্ধীরক্ষাক্ষুদ্রুসম্ভব ।

The wolf that feeds on 100 sheep

Portends its own death

The arrowhead that's bent upwards

Portends its own breakage

শুদ্ধীরক্ষাক্ষুদ্রুসম্ভব । শুদ্ধীরক্ষাক্ষুদ্রুসম্ভব ।

Chenrezig will not gulp tsampa

My pal will not steal tsampa<sup>67</sup>

ଶ୍ରୀଦ୍ଵାଦୁଷ୍ଟୁକକୁର୍ମାର୍ଥ୍ୟିକା ।

The man popular with the public  
Is a king

କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ କାହାରେ ।

### Public food but private salt

### Public wealth but private use

ଶ୍ରୀପଦକ୍ରିଷ୍ଣପଦକମାଳା ।

### Without character

Intelligence is of no use

ଶ୍ରୀପଦବିନାନନ୍ଦକୁମାରମଣ୍ଡଳ । ଶ୍ରୀପଦକୁମାରମଣ୍ଡଳ ।

### Behaviour is judged

According to one's deeds

Heat and cold are judged

By the temperature of water

ପାତାରେ ପାତାରେ ପାତାରେ ପାତାରେ ।

If one is versed in the art of healing

Even poison can be turned to medicine

କୁନ୍ତାନ୍ତିର୍ବିନ୍ଦୁରେ ପରିବର୍ତ୍ତନ ହେଲାମାତ୍ରା ।

Tie a stray dog upon one's roof

It'll bark even at the stars

## When a beggar is invited to dance

He begins three steps ahead of anyone else

ଶ୍ରୀମଦ୍ଭଗବତମାତ୍ରମିତି । ଶ୍ରୀମଦ୍ଭଗବତମାତ୍ରମିତି ।

A beggar never dies of obesity

Nor a beggar's child of starvation

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକଳ୍ପନାମିଶ୍ରମାପର୍ବତ । ।

### A beggar astride a horse

Sees not the ground below

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ । ।

To house the needy beggar at home

And to shower charity outside

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

A beggar's thukpa

Spills before it cooks

(An unfortunate event)

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

A beggar's dog gets

No fiercer when chained

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

Thick, black clouds invite hail

Which sets about destroying harvested rice

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

A cloud the size of a tiny dead bird prevents frost

A relative as flimsily distant as a spider's web

Stops enemies from all four directions

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

Better than a monkey's dance

Is the stretching out of a lion

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

For the monkey who has not seen

Snow on mountain tops

Butter being churned suffices to please his eye

ଶ୍ରୁଦ୍ଧେଚନ୍ଦ୍ରପାତ୍ରବଣ । ନାହିଁ ପାତ୍ରି ପାତ୍ରନ୍ ।

Do not tease a short-tempered person

Do not challenge those that you cannot confront

# ଶତ

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର । ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

An old father becomes the shepherd

An old mother becomes the nanny

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର । ରିଶ୍ଵଦ୍ବ୍ସର୍ଦ୍ଦାଶକ୍ଷାର୍ଥିନ୍ ।

If the son doesn't inherit the father's trait

From where does the hare get his hare-lip?

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

A father's punishment is the father's

A son's punishment is the son's

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର । ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

A wicked father doesn't mean a wicked son

The white dzo has a bull for its father

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

When relatives turn into enemies

Their bones (essence) remain unchanged like gold

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର । ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

Children of the self-same family

Each have a different destiny

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର । ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

An orphan living with his uncle

Doesn't see good food

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

The father is like sandalwood (rare and precious)

Alas! the son is like a tamarisk shrub (malleable and common)

ଧର୍ମଶାସନ ପୁଣ୍ୟକ୍ଷେତ୍ର ।

A father's treasure—a good son

An arrow's treasure—good feathers

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀ । ୨୫.କାର୍ଯ୍ୟକୁଶ୍ରୀଭ୍ରାତାପାଦଗୁରୁ ।

During the good times of good parents

Tea and chang flowed

During the bad times of bad sons

Tea and chang are addictions

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀ । ୨୬.କାର୍ଯ୍ୟକୁଶ୍ରୀଭ୍ରାତାପାଦଗୁରୁ ।

For a good father, a good son

For a good mother, a good ancestry

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀପାଦଗୁରୁ । ୨୭.କାର୍ଯ୍ୟକୁଶ୍ରୀଭ୍ରାତାପାଦଗୁରୁ ।

A good father's death

Can erase the agony of mourning

A bad son's birth

Can't erase the agony of his presence

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀ । ୨୮.କାର୍ଯ୍ୟକୁଶ୍ରୀଭ୍ରାତାପାଦଗୁରୁ ।

The father killed the tiger

And the son skinned it

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀ । ୨୯.କାର୍ଯ୍ୟକୁଶ୍ରୀଭ୍ରାତାପାଦଗୁରୁ ।

Though one parts from one's fatherland

One doesn't give up one's language

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀ ।

One's fatherland may be under a bridge

But there one is happy

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀ । ୩୦.କାର୍ଯ୍ୟକୁଶ୍ରୀଭ୍ରାତାପାଦଗୁରୁ ।

In my fatherland I owned 100 horses

But when I left I had to use my legs

ଆଧିକ୍ଷମ୍ଭବୀକୁଶ୍ରୀଦିକ୍ଷମ୍ଭବୀ । ୩୧.କାର୍ଯ୍ୟକୁଶ୍ରୀଭ୍ରାତାପାଦଗୁରୁ ।

On that hill no cow-dung

On this hill no cane basket

Between here and there

The rope of the basket gave way

པ. ཡ. ས. ས. ས. । ཁ. ས. ཡ. ས. ར. ཁ. ।

Progress:

The son is more dynamic than the father

And the great-grandson is more so than the grandson

པ. ཡ. ས. ས. ས. । མ. ས. ཡ. ས. ।

The son inherits his father's possessions

The arrow's backbone holds the feathers

པ. ཁ. ཁ. ཁ. ཁ. ।

The wild boar

Who wants to forfeit his own life

Enters a king's garden

པ. ཡ. ས. ས. ।

To the pig

His pig-sty is heaven

པ. ཁ. ཁ. ।

ସ. ཁ. ।

Looking after pigs, I have lost my style of eating

Looking after horses, I have lost my style of walking

Looking after sheep, I have lost my style of sitting

པ. ཁ. ।

It is not that Phari's<sup>68</sup> meadow lacks grass

It is not that you, dear girl, lack beauty

པ. ཁ. ।

In Phenpo,<sup>69</sup> the seat of intelligence

There's no place for Aku Tonpa

པ. ཁ. ।

Anything useless has to be discarded

Even if it comes to the teeth in your mouth

ଘରୁମାତ୍ରେଶ୍ଵରାତ୍ମକଣା । ପ୍ରମାଣିତ୍ବଦ୍ୟଦିର୍ଯ୍ୟକୁଣ୍ଠା ।

The marital happiness of a daughter  
Is brought about by much discussion  
Between fathers and mothers

ଘରୁଦ୍ଦେଶ୍ଵରାତ୍ମକା । କୁରୁତ୍ୟାମ୍ବିତଗଣା ।

If you do not throw a stone there  
No mud will fall here

ଘରୁଶ୍ରୀଯତ୍ତାମାତ୍ରେଶ୍ଵରାତ୍ମକା । କୁରୁତ୍ୟାମ୍ବିତଗଣାର୍ଥିତା ।

If one doesn't extend a right hand there  
No left hand will be extended here

ଘରୁଶ୍ରୀଯତ୍ତାମାତ୍ରେଶ୍ଵରାତ୍ମକା । କମାପୁରୁଷକଳମାର୍ତ୍ତା ।

ଶ୍ରୀଯତ୍ତାମାତ୍ରହର୍ଦ୍ଵାରାମ୍ବିତଗଣାର୍ଥା ।

If one gives him something, he thinks it's his due  
If one gives him some tsampa, he demands the whole box  
If one pours tsampa into his right hand, he stretches out his left

ଘରୁଶ୍ରୀଯତ୍ତାମାତ୍ରା । କୁରୁତ୍ୟଦ୍ୟଦ୍ୟାଯା ।

To every question asked  
There is an answer rendered

ଘରୁଶ୍ରୀଯତ୍ତାମାତ୍ରା । କୁରୁତ୍ୟଦ୍ୟଦ୍ୟାଯା ।

It's strange that folk who travel afar  
Bring news about those who live near

ଘରୁଶ୍ରୀଯତ୍ତାମାତ୍ରା । କୁରୁତ୍ୟଦ୍ୟଦ୍ୟାଯା ।

One's motivation is like a pure, white scarf  
But the other's intention is like black hope  
(One's good actions are met with bad intention)

ସୁଜ୍ଞପଥ୍ୟକୁରୁତ୍ୟଦ୍ୟାଯା । ପଦରାତକ୍ଷେତ୍ରପରିର୍ଯ୍ୟକାଯଦାନାମିଶା ।

ଶର୍ଵାମାତ୍ରହର୍ଦ୍ଵାରାମ୍ବିତକଳମାର୍ତ୍ତା ।

For the hermit meditating in the deep valley  
And the patron dwelling on the lower plain

If enlightenment is to be reaped

It will be by the two together

ਕੁਲਾਮੈਵਾਰੁਅਤੁਕਾਦਮਾ । ਮਨਦਰਾਹੈਕਾਵਨਾਵਿਵਾਰੁਅਤੁਕਾਦਮਾ ।

In the upper plains I have

An immutable lama like Guru Orgyen Pema

In the lower plains I have

An immutable patron like King Tri-Song-De-Tsan<sup>70</sup>

(Having powerful connections)

ਕਾਵਾਹੈਕਾਵਨਾਵਿਵਾਰੁਅਤੁਕਾਦਮਾ । ਮਨਦਰਾਹੈਕਾਵਨਾਵਿਵਾਰੁਅਤੁਕਾਦਮਾ ।

Rather than build a monastery in the uplands

Live without disputes in the lowlands

ਕਾਵਾਹੈਕਾਵਨਾਵਿਵਾਰੁਅਤੁਕਾਦਮਾ । ਮਨਦਰਾਹੈਕਾਵਨਾਵਿਵਾਰੁਅਤੁਕਾਦਮਾ ।

It is far better to reconcile

Two adversaries of the lower plain

Than to meditate in seclusion in the upper valley

ਕੁਲੁਦਾਹੈਕਾਹੈਕਾਦਮਾ । ਮਨਦਰਾਹੈਕਾਹੈਕਾਦਮਾ ।

There is no need to describe

The expanse of the uplands

That can be perceived from the force of

The waterfall on the lower plains

ਕੁਲਾਹੈਕਾਹੈਕਾਦਮਾ । ਮਨਗਨਾਹੈਕਾਹੈਕਾਦਮਾ ।

The gift proffered

To Lhasa's Jowo<sup>71</sup>

Was donned by Lhasa's Do-ring<sup>72</sup>

(Misuse of property and gifts)

ਕੁਲਾਹੈਕਾਹੈਕਾਦਮਾ । ਮਨਗਨਾਹੈਕਾਹੈਕਾਦਮਾ ।

A renowned man

Is befriended by folk of six districts

A generous hostess

Is flocked to by feasting guests

However ferocious a warrior may be

A friend of a valour he shall need

However beautiful a housewife may be

A son on her lap she shall need

ଧ୍ୟକ୍ଷଦ୍ୟାସଦ୍ୟାଶିଶବ୍ଦକ୍ଷେତ୍ରକ୍ଷା ମହିନ୍ଦିକ୍ଷଦ୍ୟଦ୍ୟତ୍ରାସିଦ୍ୟାକ୍ଷେତ୍ରୀ

If a ferocious man be ineffectual

### His sharp armaments

## Will become the enemy's weapon

ଫୁଲୁଷମେଦ୍ କୁଣ୍ଡରୁଷ୍ଣପାଥ୍ । ଶାଶ୍ଵତିଷାପକୁଳ୍ ର୍ଦ୍ଧପର୍କପକୁଳଦର୍ଶଣ ।

For an inexperienced man to travel to India

A saddle with 18 reins is required

A coward though adorned

With every amulet<sup>73</sup>

Is the first to fall when

## The enemy appears

થ્રેડ્સ-સ્ટેટ-અર્ટિસ્ટિકિસ-ટી

The man who has no heat in him

Cannot digest

విషయాల పాఠములు

Once a man knows courage

His physical size is of no im-

But a boy under 10 years of age

Is still a child.

15 *Stim & Strain*

西藏文獻出版社編《藏文古籍集成》第十一卷

The young warrior who wants fame for valour  
Should be bold and strong, and not be afraid.

Must have the ability to split an enemy's shoulder

ଶ୍ରୀକୃଷ୍ଣମହାପ୍ରକଳ୍ପକରଣାତ୍ମକାରୀ ।

Man is destroyed not by gluttony

But by sloth

ଶ୍ରୀବନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

The man who loves labour  
Shares no love for gluttony

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

How can a man aspire to encounter a beautiful woman  
Without the connivance of a brazen friend?

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

Behaviour reveals the man  
Accents reveals his town

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

When a man wants to do something, he can  
When a yak wants to carry salt, he can

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

A youth who is incapable  
Cannot lead others to capability

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

The best of men speak only when necessary  
The mediocre speak only when questioned  
The worst speak behind your back

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

Better than the advice of one brilliant man  
Are the deliberations of three average men

ଶ୍ରୀଯୁଦ୍ଧାତ୍ମିକାନ୍ଦମାତ୍ରାପାଦମାତ୍ରା ।

The best of men are deluded by talk  
The mediocre are deluded by wealth  
The worst are deluded by food

ਅਨੁਸਾਰੁਕੁਣੈਪੁਸਾ | ਅਨੁਪ੍ਰਿਦਿਕੁਣੁਨੁਸਾ | ਅਨੁਭਾਕੁਣੁਅੰਚਾ |  
The best of men speaks for his community

The mediocre speaks for his own welfare

The worst speaks for his own meal

ਅਨੁਕੁਣਾਦਮਦਨਕੇਕਾਧਦਾ | ਕੁਣਾਕਵਾਦਮਦਨਾਨਾਵਾ |

However greedy the crow be

He'll not eat a poisonous plant

ਅਨੁਕੁਣਾਵਾਤ੍ਰੇਤਾਵੁਦਾਵਿਧੁ | ਕੁਣੁਅੰਗਨਮਾਵਾਤ੍ਰੇਤਾਵੁਦਾਵਿਮਦਾ |

A crow steals meat

And flies to the uplands

A beggar collects gossip

And tramps to the lowlands

ਅਨੁਵਾਦਰਸਾਵੰਦਕਾ | ਪ੍ਰਣਾਵਾਚਿਲੁਨੁਕੁਸਾ |

For the youth who boasts of possessing strength

Let him make a hole in a cliff

ਅਨੁਵਾਦਰਸਾਵੰਦਕਾ | ਪ੍ਰਣਾਵਾਚਿਲੁਨੁਕੁਸਾ |

The man lacking in aggression

Is a sacrificial offering for others

ਅਨੁਸਾਰੁਕੁਣੁਦਨਕੁਣੁਦਨਾ | ਕੁਣੁਨੁਸਾਧਾਨਿਸਾਣੁਕੁਣੁਵਕੁਣੁਧਿਕਾ |

The aggression of a youth is akin to a dog's

Just an invitation for sticks and stones

ਅਨੁਸਾਰੁਕੁਣੁਦਨਕੁਣੁਦਨਾ | ਕੁਣੁਨੁਸਾਧਾਨਿਸਾਣੁਕੁਣੁਵਕੁਣੁਧਿਕਾ |

A youth should not display arrogance

A colt should not hanker after speed

ਅਨੁਸਾਰੁਕੁਣੁਦਨਕੁਣੁਦਨਾ | ਕੁਣੁਨੁਸਾਧਾਨਿਸਾਣੁਕੁਣੁਵਕੁਣੁਧਿਕਾ |

Trust the word of a steady man

Trust the strength of a steady dzo

ਅਨੁਸਾਰੁਕੁਣੁਦਨਕੁਣੁਦਨਾ | ਕੁਣੁਨੁਸਾਧਾਨਿਸਾਣੁਕੁਣੁਵਕੁਣੁਧਿਕਾ |

Before prostrating he bangs his head

Before eating he chokes in his throat

(An unfortunate person for whom nothing goes right)

ଶୁଣାପକ୍ଷଯାତ୍ରାଙ୍କମ୍ରଦ୍ଵୁଷ୍ଟିଦ୍ୟା ।

At the crucial time of worship

The goddess was without her head

ଶୁଣ୍ଣୁମୁଣ୍ଡାର୍ତ୍ତା । କର୍ମମୁଣ୍ଡାର୍ତ୍ତାଗତିନାଦ୍ୟା ।

In public, acting separately

In private, of one mind

ଶୁଣ୍ଣେଶ୍ଵରୀମାର୍କଣ୍ଟାକ୍ଷୁଦ୍ରୟାର୍ଦ୍ଦୟା । କର୍ମେଶ୍ଵରୀମାର୍କଣ୍ଟାକ୍ଷଦ୍ୟାର୍ଦ୍ଦୟା ।

In public a beggar on account of my clothes

In private a sick man on account of my food

ଶୁଣ୍ଣକୁଣ୍ଡାର୍ଥୀମ୍ରତ୍ତାମନିନାଦ୍ୟା । କର୍ମକୁଣ୍ଡାର୍ଥେସୁଦ୍ୟା ।

To the outsider, they're a line of dutiful maidservants

Only the insider knows, each maid is a mother to the lord's child

ଶୁଣ୍ଣଇଶ୍ଵରୀମାର୍ତ୍ତା । କର୍ମକୁଣ୍ଡାର୍ଥୀମନାଦ୍ୟା ।

Better than a showy exterior

Is a glowing interior

ଶୁଣ୍ଣପରିମାର୍କୁଣ୍ଡାଯା । କର୍ମକର୍ମକୁଣ୍ଡାର୍ଥୀଦ୍ୟା ।

To be able to dance in public

One must practise one's steps in private

ଶୁଣ୍ଣପରିକ୍ଷଦ୍ଵାରା । କର୍ମପରିକ୍ଷଦ୍ଵାରା ।

Placing limits:

The hungry, what he eats

The thirsty, what he drinks

ଶୁଣ୍ଣପୁଣ୍ୟଦେଶକର୍ମମିଳା । କର୍ମମୁଖପୁଣ୍ୟଦେଶକର୍ମମିଳା ।

True happiness:

Isn't the outer healthy body

But the inner serene mind

ଶ୍ରୀକୃଷ୍ଣପାଦପଦ୍ମର୍ଣ୍ଣା ।

When one sets out

The aim of reaching one's own destination

Should be achieved

ଶ୍ରୀଦୀକଳାପାଦା । କରଣିଶିଳାପାଦା ।

The leakage inside

Is worse than the rain outside

ଶ୍ରୀଦୀକଳାପାଦା । କରଣିଶିଳାପାଦା ।

The outside wall of stone can be demolished

But not the inner wall of Dharma

ଶ୍ରୀପ୍ରଦୀପର୍ଣ୍ଣଦିକା ।

Work delayed causes regret

ଶ୍ରୀପ୍ରଦୀପର୍ଣ୍ଣଦିକା । ମିଦ୍ଦିପାଦାଶ୍ରୀପାଦା ।

My white chuba was given by my mother

My name "white face" was given by my mother

(Everything good and bad I owe to my mother)

ଶ୍ରୀପ୍ରଦୀପର୍ଣ୍ଣଦିକା । ମିଦ୍ଦିପାଦାଶ୍ରୀପାଦା ।

The wealthy are troubled by wealth

The poor are troubled by hunger

ଶ୍ରୀପ୍ରଦୀପର୍ଣ୍ଣଦିକା । ମିଦ୍ଦିପାଦାଶ୍ରୀପାଦା ।

The rich man wishing to hoard

Doesn't eat

ଶ୍ରୀପ୍ରଦୀପର୍ଣ୍ଣଦିକା । ମିଦ୍ଦିପାଦାଶ୍ରୀପାଦା ।

The rich man's hoe is of iron

So is the poor man's needle

ଶ୍ରୀପ୍ରଦୀପର୍ଣ୍ଣଦିକା । ମିଦ୍ଦିପାଦାଶ୍ରୀପାଦା ।

Better the happiness of the contented

Than the gluttony of the rich

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । ପରତକୁ ପରିବାହନ ମାତ୍ରା ।

Covet not the wealth of the rich

Listen not to the advice of the violent

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

If the opulent doesn't curtail his expenditure

All his wealth may be lost to others

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

Familiarity:

Makes cattle smell sweet

And detects flaws in your fellowmen

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

Just as moths are decoyed by light

So are deer by sound<sup>74</sup>

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

Before morning breaks for the questioner

The sun has risen for the answerer<sup>75</sup>

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

On the cliff of jealousy

The tender shoots of merit will not grow

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

Even a dumb child

Recognises his parents

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

Let the child break the cup

If it so desires

କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା । କୁଣ୍ଡିଲେ କୁଣ୍ଡିଲେ ମାତ୍ରା ।

A child's knowledge

Lies on a whip's tip

ଶୁଣି ପରିଷକ୍ରମକର୍ତ୍ତା ଅପରାଧ ପ୍ରେସ୍ । କୁକୁରି ପରିଷକ୍ରମକର୍ତ୍ତା ଅପରାଧ ପ୍ରେସ୍ ।

A child's appetite is guided by his parents

An adult's appetite is guided by his gratification

ପ୍ରେମପାଦ୍ୟିହଙ୍କର୍ଯ୍ୟକ୍ରମ ।

The rosary is the mouth's riding crop

ཇྲୁସ୍ ଶନ୍ତିର୍ଦ୍ଦ୍ଵାରା ଶ୍ରୀକୃଷ୍ଣମାଣିକ୍ୟରେ ପରିବର୍ତ୍ତନ ହେଲା ।

A bird flies off into the spacious blue sky

But alights where it is cramped and confined.

ରକ୍ଷଣ୍ୟଦ୍ୱାରା କ୍ଷେତ୍ରରେ ପରିବର୍ତ୍ତନ ହେଲା ।

To fart in the empty expanses

Means notoriety

To everyone in the gathering

ରକ୍ଷିତାକୁମାରଙ୍କେଣାମିତିଷ । ରିକ୍ଷିତାକୁମାରଙ୍କେଣାମିତିଷ ।

Amongst 100 marmots a single hermit

Amongst 100 rabbits a single genius

ଦ୍ୱାରା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା ।

## A marmot for all its short paws

Releases not the grass under its chest

A camel for all its long neck

Cannot reach for the grass behind the hill

୭୪୩. କବିତା ମନ୍ଦିର ପାତାରେ ।

### News of urgency

Should be stressed

Again and again

ରକ୍ଷଣାମ୍ବିଦିମିଳ୍ୟମ୍ବସ୍ତ୍ରଦ୍ୟନ୍ତିଶ୍ଵର । ରକ୍ଷଣାମ୍ବିଦିମିଳ୍ୟମିଳ୍ୟକୁଦ୍ୟନ୍ତିଶ୍ଵର ।

A bold insinuator shouldn't be indulged

A humble suppliant shouldn't be condescended to

# ୪୩

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା । ପିତୁ-ପାତାଙ୍କଷ-ପୁଣ୍ୟକୁନ୍ତା ।

Although the spotted cow has left for the hills  
Her spotted calf remains in the pen

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା । କୁନ୍ତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା ।

To discern between old and young bulls  
Is no knowledge  
Even for a clever fool

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା ।

Know the mother cow  
And the calf will know you

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା ।

The way this pregnant cow sleeps  
Her calf will be crooked-cheeked

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା ।

Until the cow dies  
She'll excrete loose dung

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା ।

The cow nurtured in summer  
Will give milk in the winter

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା । ପିତୁ-ପାତାଙ୍କଷ-ପୁଣ୍ୟକୁନ୍ତା ।

The miraculous:  
Butter without a cow  
An egg without a bird

ସାତାପିରି-ପୁଣ୍ୟକୁନ୍ତା-ପୁଣ୍ୟକୁନ୍ତା । ପିତୁ-ପାତାଙ୍କଷ-ପୁଣ୍ୟକୁନ୍ତା ।

The cow that loves to feed on crops  
Creates trouble for herself<sup>76</sup>

ष.मैस.गर्व.स.क्षुग.म.तुग.न। १८.मैरि.व.क्षुग.र्वै.मैरि.र्वै। ।

If man cannot nurture his cow in patience

He may not live to see her calf

ष.क्षु.क्षु.र्वै.स.क्षु.र्वै.स.क्षु.र्वै। १९.सु.क्षु.र्वै.स.मै.स.न। ।

The salt that's fed to the cow

Though it be salt

Enhances not the flavour in food

ष.वै.वै.रि.इ.त्रै.र्वै। २०.दक.मै.स.वै.त्रै.र्वै.त्रै.र्वै। ।

The worthy father's tea bag

Is the unworthy son's tsampa bag<sup>77</sup>

ष.वै.वै.मै.र्वै.त्रै.वै.त्रै.वै.त्रै.वै.त्रै.वै। ।

Even though the cow has milk

The calf without a palate

Will fail to nourish itself

ष.वै.वै.वै.वै.वै.वै। ।

Better to milk a cow

Than to kill it for beef

ष.ग.म.ह.र्वै.ग.क.स.त्रै.स। २१.ग.यु.क.द.मै.र्वै.र्वै.ग.क.स.त्रै। ।

The bride that changes her mind upon her horse

Flings the turquoise upon her head<sup>78</sup>

ष.वै.त्रै.त्रै.ग.म.क्ष.यै। २२.वै.वै.वै.वै.वै.वै.वै। ।

A single woollen thread, though it be fine

When wound into a rope will shackle a lion

ष.वै.वै.वै.वै.वै.वै। २३.मै.र्वै.मै.र्वै.मै.र्वै। ।

The ridiculous:

To load a cargo upon a frog

And to get milk from a tadpole

ष.वै.वै.वै.वै.वै। २४.मै.र्वै.मै.र्वै.मै.र्वै। ।

Give your son his name

Only after he is born

ସୁଶ୍ରେଷ୍ଠାକୁଳାମ୍ବିଦିନା । ଯତ୍ତାଯକୁଳାକୁଳାଗନ୍ଧା ।

Only after the child's birth is the naming ceremony<sup>79</sup>

Only after the work's done is the claim to fame

ସୁତକାଳୀନିଦିନା । ପିତାକାଳୀନିଦିନା ।

An old bird loses his feathers

And an old man loses his hair

ସୁଦ୍ରାୟାମରିଦିନାକେତେବୀମ୍ବିଦେଶା । ଯାମାଦ୍ରାୟାମରିଦେଶାକେତେବୀମ୍ବିଦେଶା ।

An evil son doesn't know when his parents died

An evil parent doesn't know when his child is born

ସୁକୁଦ୍ରାୟାମରିଦେଶାକେତେବୀମ୍ବିଦେଶା । ଯାତ୍ରିପତ୍ରାୟାମରିଦେଶାକେତେବୀମ୍ବିଦେଶା ।

Better eyesight

Than 100 youthful men

Better sense of smell

Than 100 hunting dogs

ସୁକୁଦ୍ରାୟାମରିଦେଶାକେତେବୀମ୍ବିଦେଶା । ଯାତ୍ରିପତ୍ରାୟାମରିଦେଶାକେତେବୀମ୍ବିଦେଶା ।

However evil a son may be

He's still loved by his parents

However useless a dog may be

He's still a guide for his owner

ସୁଶ୍ରେଷ୍ଠାକୁଳାମ୍ବିଦିନା । ଯତ୍ତାଯକୁଳାକୁଳାଗନ୍ଧା ।

Though the men be brothers

Their stomachs are not kin

ସୁଧାର୍ଦ୍ରାୟାମରିଦେଶାକେତେବୀମ୍ବିଦେଶା । ସୁମ୍ରୀମାଦିନାମନ୍ତରାକୁଶାମରିଦେଶା ।

A mature son becomes his father's friend

A mature daughter becomes her mother's friend

ସୁଧାର୍ଦ୍ରାୟାମରିଦେଶାକେତେବୀମ୍ବିଦେଶା ।

A child's face

Will claim his father

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା । ମେହିଶାଶବନ୍ଧୀମେହିଶାମରେଣ୍ଟା ।

Children—one's own are beautiful

Flowers—one's neighbour's are beautiful

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା । ନିର୍ବିକାଳେଶାଶବନ୍ଧୀଶୁଦ୍ଧଶାମରେଣ୍ଟା ।

When there is no son in the family

The daughter is ready to stay

When there is no lord in the court

The woman is ready to judge

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା ।

When the daughter is troubled

Her mother is no help

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା । ମିଳିଶାଶବନ୍ଧୀଶୁଦ୍ଧଶାମରେଣ୍ଟା ।

A woman of loose morals

Seeks no virtuous man

But one of loose morals

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା । ଶ୍ରୀରାଧାଶ୍ରୀଶାମରେଣ୍ଟା ।

For the bride who desires to visit her home

There is no need to consult the stars<sup>80</sup>

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା । ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା ।

When a girl reaches womanhood

She strolls in the streets

When a boy reaches manhood

He holds the throne

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା ।

For a young wife

Her old husband

Is more boring than a corpse

ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା । ଶୁଦ୍ଧଶାସନୀଶୁଦ୍ଧଶାମରେଣ୍ଟା ।

For mother: there's

## Dirty looks from the daughter

### Stubbornness from the bride

ପୁରୁଷାମାତ୍ରପୁଣ୍ୟମନ୍ତ୍ରିଣୀ । ଅମାତ୍ରପୁରୁଷମାତ୍ରପୁଣ୍ୟମେନ୍ଦ୍ରୀ ।

There are no mothers who weren't daughters

And there are no daughters who were mothers first

ସୁଶ୍ରୀକୃତ୍ୟାମିକାକ୍ରମକୁବାକନ୍ଦରା । ସୁମ୍ମେଶ୍ୱରାମିକାକ୍ରମକ୍ଷିତ୍ୱକନ୍ଦରା ।

If a son's not mad

Better he be wild

If a daughter's not dumb

Better she be docile

ସୁଷ୍ଠବ୍ଦ କ୍ରମିକ ପରିବର୍ତ୍ତନ ଶାଖା ଶିକ୍ଷା କେନ୍ଦ୍ର କ୍ରମିକ କ୍ରମାବଳୀ ପରିବର୍ତ୍ତନ ଶାଖା ଶିକ୍ଷା କେନ୍ଦ୍ର ।

A good son can compensate for one brave warrior

A good wine can satiate with one full cup

For a virtuous man, paradise is easy

For a striding horse, crossing a field is easy

ସୁଦ୍ଧା.ଶୁଦ୍ଧ.ପରି.ଯଶ.ସୁଦ୍ଧ.ମେଦ.ଯଶା । ସବୁ.ଶୁଦ୍ଧ.ପରି.ଯଶ । ।

No thanks for pulling the donkey to its feet

But blame for breaking the donkey's tail

## The donkey entrusted with responsibility

Will gallop faster than a horse with none

ସେଇ ଶ୍ରୀନାଥ ମେନ୍ଦି ପଦି ପ୍ରକାଶ କରିବାରେ ପରିବର୍ତ୍ତନ ହେଲା । ୧୯୫୩ ମେସାହିରେ ପରିବର୍ତ୍ତନ ହେଲା ।

### Superfluous knowledge:

Is like a rotten, worm-eaten lion's carcass

ବେତ୍ତାଶନ୍ଦିତ୍ୟାପନଶଶକୀ । କ୍ଷେତ୍ରଶନ୍ଦିତ୍ୟାପନଶଶକୀ ।

Tether the calves to find

Which has the strongest neck

ବେତୁ'ପାଶ୍ଚଦକେତୁ'ପିତ୍ତ୍ଵୀ ।

To burden a calf

With an elephant's load

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରା'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରୀ ।

To gravel the ice-sheet

After the donkey has slipped

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରୀ'ପାହର୍ଦ୍ରୀ । । । ।

A donkey can't go everywhere because of the stick

A horse can't go everywhere because of the bridle

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପିତ୍ତ୍ଵୀ ।

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରୀ'ପାହର୍ଦ୍ରୀ ।

Don't call me a donkey, I'm father to a mule

Don't call me a bull, I'm father to a dzo

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରୀ'ପାହର୍ଦ୍ରୀ । । । ।

When a donkey's load is himself

His gait is faster than a horse's

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରୀ'ପାହର୍ଦ୍ରୀ । । । ।

A donkey may know 18 ways of lying down

But the muleteer knows 19 ways of making it get up

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରୀ'ପାହର୍ଦ୍ରୀ । । । ।

The command issued by the donkey

Won't do for the yak

The charcoal that comes from wood

Doesn't nourish the tree

ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ଶର୍ଦ୍ଦ୍ରୁ'ପାହର୍ଦ୍ରୀ'ପାହର୍ଦ୍ରୀ । । । ।

The white bird although white

Has a black tail

The bear although black

Has a white chest

The raven, crow and jackdaw though black in colour

**Have hearts as white as a conch shell**

## । ॥ ଶକ୍ତି. ବିଜ୍ଞାନ. ବିଜ୍ଞାନକାରୀ. ବିଜ୍ଞାନକାରୀ ॥

However thirsty the cuckoo may be

He'll wait for the rain water

A bat shows his teeth when birds are taxed

And displays his wings when rats are taxed

(Practising deception by masking one's true identity)

The vulture that spreads his wings without restraint

Will lose his wings to man

## When the king of the birds<sup>81</sup>

Faces the eastern sunrise

The bat turns to

## Face the western sunset

ଶିକ୍ଷାକୁଳାବିଦୀରେ ପାଇବାର ପରିମାଣ କିମ୍ବା ପରିମାଣ କିମ୍ବା

## A hundred birds look to a garuda

A hundred men look to a lord

ପ୍ରକୃତୁଁପ୍ରକୃତିଶାସନର୍କ୍ଷଣ । ସୁଶାଶ୍ଵରାହିଶାସନର୍କ୍ଷଣ ।

A hundred birds can be scattered by a sling's single throw

A hundred sheep can be driven by a single shepherd

ପ୍ରମାଣିତ ହେବାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

The reason why the swans migrate to the north

Is to reach the shores of the tiny mirror lake

ପ୍ରାଣୀଙ୍କରିତାରେ ପ୍ରାଣୀଙ୍କରିତା ।

See the remains of the birds who died in the past

And realise

That the plight of the birds in the future is the same  
(Death strikes all)

ଶୁକ୍ରପୁରୁଷମିଣିଲେଶ୍ୟରଙ୍ଗା । ପିନ୍ଦଗୁରୁପୁରମିଣିମରଙ୍ଗା ।  
When a bird drinks water

He looks upwards

When a donkey drinks water

He looks downwards

ଶୁଦ୍ଧିମେନ୍ଦ୍ରଗୁରୁକର୍ମମଧ୍ୟରଙ୍ଗା । ଶ୍ରୀପୁର୍ବର୍ଦ୍ଦମମେନ୍ଦ୍ରଗୁରୁଶଶିକର୍ଣ୍ଣ ।  
Daybreak comes

Even if there's no cock to herald it

Melody exists

Even if there's no blackbird to sing it

ଶୁଦ୍ଧିମେନ୍ଦ୍ରପରିଷାଙ୍କା । ଶୁଦ୍ଧିମେନ୍ଦ୍ରପରମାଣ୍ଯ ।

Oddity:

An egg without a hen

A bridegroom without a bride

ଶୁଦ୍ଧିମେନ୍ଦ୍ରପରିଷାଙ୍କାକୁମାର୍କଣ୍ଠବିନ୍ଦୁ । ଶ୍ରୀମେନ୍ଦ୍ରପରମାନ୍ତରମୁଖୀ ।

Where there is no cock

The donkey has to crow

Where there is no dog

The cat has to gnaw

ଶୁଦ୍ଧିପରିଷାଙ୍କାମିଳିକୁନ୍ଦୁ । କରନ୍ତରଶର୍ଣ୍ଣକୁଶହେଶବିନ୍ଦୁରଶର୍ଣ୍ଣ ।

Even if you cannot catch a bird in flight

Catch it you must when it builds its nest

ଶୁଦ୍ଧିପରିଷାଙ୍କାମନ୍ତରମନ୍ତରମନ୍ତର । ଶ୍ରୀକରଣପରମାନ୍ତରମନ୍ତରମନ୍ତର ।

Each work has its structure

Each dress has its measure

ଶୁଦ୍ଧିପରମାନ୍ତରମନ୍ତରମନ୍ତର । ପିନ୍ଦମିଳିକରନ୍ତମନ୍ତରମନ୍ତର ।

All workmanship is set by examples

It's only a question of whose imitation  
Is the more cleverly set

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ବର୍ଣ୍ଣବର୍ଣ୍ଣମଦକଶ୍ଵରିଶର୍ମୀ ।

Too much activity can break a leg

Too much going to and fro can lose a seat

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ମିମାର୍କଣିର୍ଦ୍ଦିକୁଶିକଣିର୍ଦ୍ଦିଶର୍ମୀ ।

One needs to get the egg

Without frightening the hen

One needs to get the deed accomplished

Without frightening the man

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ମିମାର୍କଣିର୍ଦ୍ଦିକୁଶିକଣିର୍ଦ୍ଦିଶର୍ମୀ ।

Public disgrace:

For birds, plucking of feathers

For men, humiliation heaped in front of a crowd

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ମିମାର୍କଣିର୍ଦ୍ଦିକୁଶିକଣିର୍ଦ୍ଦିଶର୍ମୀ ।

Too many deeds bring ill-luck

Too much talk becomes an enemy's staff

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ମିମାର୍କଣିର୍ଦ୍ଦିକୁଶିକଣିର୍ଦ୍ଦିଶର୍ମୀ ।

After stealing a hen, steal a horse

After stealing a horse, kill a man

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ମିମାର୍କଣିର୍ଦ୍ଦିକୁଶିକଣିର୍ଦ୍ଦିଶର୍ମୀ ।

Instead of looking up on a shelf like a cock

Looking down the stairs like a cat

(Pursuing the wrong path)

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ମିମାର୍କଣିର୍ଦ୍ଦିକୁଶିକଣିର୍ଦ୍ଦିଶର୍ମୀ ।

A beautiful hen lays no egg

A beautiful lady does no work

ଶୁଷ୍ଟିମଦକୁଶିକଣ । ମିମାର୍କଣିର୍ଦ୍ଦିକୁଶିକଣିର୍ଦ୍ଦିଶର୍ମୀ ।

Although the peacock's plumes are beautiful

Its wings lack strength

Although the lady's hair is long

Her temper is short

An owl never ceases its nocturnal flight.

Nor a convicted prisoner his attempts to escape

ଶାଶ୍ଵତ ପାତାର ପାତାର ପାତାର ।

A crow can age

But it doesn't sprout white feathers

ସୁଶିଳାମୁଖୀମାତ୍ର ପଦଶବ୍ଦରେ ପରିବର୍ତ୍ତନ ହେଲାମାତ୍ର ।

The ill-omened owl on the rooftop at night is akin

To the grumbling lord on one's doorstep during the day

To kill the drong of Changthang with an arrow

A youth must possess the skill in his thumb

ଶୁଦ୍ଧକାର୍ଯ୍ୟକୁ ପ୍ରୁଣିଷନ୍ଦମାନ୍ଦିନୀ । ଏକାକ୍ଷରାଦ୍ୟାଦ୍ୟାଶୁଦ୍ଧିନୀ ।

Changthang is a treasury of salt

## Awaiting the one with the longest hand

(One has to be greedy to get it)

ପ୍ରଦ୍ୟାନିକେ କ୍ଷେତ୍ରରେ ମାତ୍ରାରେ ପରିବର୍ତ୍ତନ ହେଲାମାତ୍ରା ।

### If Changthang had no strong winds

How would the sandalwood forests in the south sway?

ପ୍ରମାଣିତ କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର କାହାର

### With children

Keep love in the heart

And a cane in the hand

ପ୍ରମାଣେଁତିନ୍ଦ୍ରାଧ୍ୟାଶ୍ଵରାଦ୍ବେଣୀ ।

Even children and dogs

## Recognise kindness

ଶୁମଶ୍ୟୁଷନ୍ଦ୍ରାଯଦ୍ରାତ୍ମନୁଦ୍ର୍ଷେ । ଏକୁଷହେତୁମନ୍ତ୍ରିତୁଯଦବେତ୍ରାଯର୍ଥେ ।

With kindness, an enemy becomes a relative

With cruelty, a son loathes his father

ପୁଷନ୍ତୁଦ୍ରାଯଦ୍ରାକ୍ଷୁମା । ତିର୍ଯ୍ୟକୁମାନନ୍ଦମୁଣ୍ଡିଷମ୍ଭା ।

If I did, if it was, if it becomes,

These three are the ultimate bounds of a remark

ଶୁଦ୍ଧକେତୁକ୍ଷିପ୍ତହେତୁମନ୍ତ୍ରିତୁଷ୍ଟବ୍ସମେତ୍ତା । ତୁର୍ମଳୀପଣ୍ଯମାର୍ତ୍ତମାନମ୍ବନ୍ତୁଷ୍ଟବ୍ସମେତ୍ତା ।

The great garuda cannot be trapped in a net

The Bengal tiger cannot be controlled by a rope

ଶିଶୁକୁମାରୁଦ୍ଧର୍ମମାନ୍ଦ । ଶିର୍ଦ୍ଦକୁମାରୁଦ୍ଧର୍ମମାନ୍ଦ ।

Though a rat be fat

It's a handful

Though an elephant be lean

It's one backload

ଶିଶୁକୁମାରୁଦ୍ଧକୁମାରୁଦ୍ଧପିତ୍ରପିତ୍ରମର୍ତ୍ତମର୍ତ୍ତ ।

Even when the cat is asleep

It dreams of mice

ଶିଶୁକୁମାରୁଦ୍ଧକୁମାରୁଦ୍ଧାଯଦ । ଶିଶୁକୁମାରୁଦ୍ଧକୁମାରୁଦ୍ଧାଯଦ ।

Although the small bird has a sweet voice

Its body weight is only two sangs

(A worthlessly famous person)

ଶିଶୁକୁମାରୁଦ୍ଧକୁମାରୁଦ୍ଧପର୍ବତୀର୍ଥମାନ୍ଦ । କଶଶିଶୁକୁମାରୁଦ୍ଧପର୍ବତୀର୍ଥମାନ୍ଦ ।

A small bird flying hither and thither

Will destroy the stacks of barley in the field

ଶିଶୁଯାତ୍ରିଶିଶୁଯକୁମାର୍ମା । ଶିଶୁକୁମାର୍ମା ।

For the young lad beaten by others

He sheds his tears

Beside his loving parents

त्रिशुभर्त्तमशान्नपक्षेणशक्षा । विभासुभद्रदेशासविक्षम्भूद् । ।

The child whose tongue is scalded by milk

Will blow to cool his bowl of curd

त्रिमधर्त्तसमश्वश्विष्ट । श्रवमधर्त्तसक्षक्षम्भूद् । ।

Sand, even cooked, doesn't become food

Peas, even fermented, don't become chang

त्रिद्विद्विद्विद्विद्विद्विद् ।

If one indulges oneself too much

The leg that does the work will break

त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । ।

To hear sweet echoes off a cliff

First speak sweet words

त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । ।

What use is there in possessing scales

If one has to guess the weight of butter?

त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । ।

The man who flees may escape

From the jaws of Shinje Chogyal

But the defiant man

Might even defeat the lord of death

त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । ।

When the lama drowns in a sea of misfortune

So do the disciples

When the lama ascends a hill of fortune

So do the disciples

त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । त्रिष्वाप्त्विद्विद्विद्विद्विद्विद् । ।

When a lama is met, realisations and experiences are expressed

When a lord is met, problems and circumstances are expressed

त्रिष्वाप्त्विद्विद्विद्विद्विद् । त्रिष्वाप्त्विद्विद्विद्विद्विद् । ।

What horse the lama desires, he gets  
What cow his attendant desires, he gets

ଶ୍ରୀମଦ୍ଭଗବତକେରୁ ଶୁଣ୍ୟେତିବୁ ପ୍ରାୟପରମାଣୁଦୟା । ମେରିଣାଥବକେରୁ କୁଶ୍ମରେତିବୁ ପରମାକଷାଙ୍ଗେଶ୍ଵରୀ ।

Most lamas are rich men's sons

### Most flowers are waterside blossoms

କୁମାରେଶ୍ୱରମାରେଶ୍ୱରମା । କିଲାପୁର୍ଣ୍ଣବ୍ୟକ୍ତମର୍ଣ୍ଣବ୍ୟକ୍ତମା ।

The lama just comes for a while

And rings his drilbu for a while

(Does no real constructive work)

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିବାର

## To offer incense

### After the lama has left

ଶ୍ରୀମତୀକଣ୍ଠକୁମାରୀ ।

### To seek spiritual guidance

### After the lama has departed

ଶ୍ରୀମଦ୍ଭଗବତ୍-ବିଷ୍ଣୁ-ପାଦକଣ୍ଠ-ଦର୍ଶନ । ୧୫୨୩-ପାଦକଣ୍ଠ-ବିଷ୍ଣୁ-ପାଦକଣ୍ଠ-ଦର୍ଶନ ।

When living

Every lama has his teaching

## Every lord has his benefaction

ଶ୍ରୀମଦ୍-ମର୍ମ-ମୈତ୍ରି-ଶକ୍ତି-ସା । ଶମିକ-ଏତି-ଯତ୍ନ-ଦକ୍ଷ-ଶର୍ଷ-ଶବ୍ଦ-ତେଜୀ । ।

When the lama cannot even manage himself

Forget his ability

To lead the dead to heaven<sup>82</sup>

The lama loves offerings

And the lord loves flattery

ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶନ ପରିବାର

### Situations that give happiness:

For the lama, death

For the lord, disputes  
For the togden, corpses<sup>83</sup>

The lama though enlightened  
Yet takes the form of a man

Though the lama is a doctor

When it comes to his own health, he needs help

### The quotation that cannot be recalled

In the lama's memory, nor is spoken of

In the scriptures is redundant

ଶ୍ରୀମଦ୍ଭଗବତ୍ ୧୦.୨୪୩-୨୪୪ ।

A lama's clothes are squandered in bits and pieces<sup>84</sup>

ଶ୍ରୀମଦ୍ଭଗବତ୍ ଶ୍ରୀମଦ୍ଭଗବତ୍ତିଶ୍ୱରା ।

## The lama's butter

His own dog ate

(Lama's wealth is squandered by his own relatives)

## प्राचीन ग्रन्थों के अनुवाद

### The lama's attendants and

Are best at disgracing him

## When the lama indulges in disgrace

What can his attendant say but, "Alas! alas!"

藏文大藏经

## Things that shouldn't p

### A lama and his parasc

## A king and his throne

ଶିଖିଦିବିନ୍ଦୁକିଶିଖିଦିବିନ୍ଦୁ । ଶିଖିଦିବିନ୍ଦୁକିଶିଖିଦିବିନ୍ଦୁ ।

If the lama takes, let him take

If the thief takes, let him take

କିମ୍ବା ମାତ୍ରାକୁ କିମ୍ବା ମାତ୍ରାକୁ କିମ୍ବା ମାତ୍ରାକୁ କିମ୍ବା ମାତ୍ରାକୁ

The lama places the drilbu wherever he pleases

The drilbu doesn't place the lama

### A lama's misdeed is an honourable act

His attendant's misdeed is a dirty crime

If a lama can kill a hen

His attendant can surely steal an egg

ଶ୍ରୀମତୀ.ସୁଶ୍ରୀ.ପଣ୍ଡିତ.କେଣ୍ଠାରୀ । ଶ୍ରୀ.ପଣ୍ଡିତ.ଶ୍ରୀ.ପଣ୍ଡିତ.କେଣ୍ଠାରୀ ।

If the lama can slaughter a sheep

Why, his attendant can drink broth

**Appearance as stately as a mare**

Heart as meek as a shuddering lamb

ଶ୍ରୀକୃଷ୍ଣପଦବୀ ।

### A fool's like a stream

## Following every channel

ଶ୍ରୀକୃତିକଣତ୍ତେଷକ୍ରମ ।

**A fool makes only a single error**

## The wise make hundreds

188

## Better than a fool's praise

### Is a clever man's reproach

ଶୁଦ୍ଧାର୍ଥୀମାନେତ୍ରମ୍ଭଦ୍ୟଦ୍ଵୀ । ୨୮. ଶ୍ରୀକର୍ଣ୍ଣଶିଳ୍ପୀଶାନ୍ତିମହାମହିନୀ ।

The fool that in ignorance speaks of his knowledge

Reveals his own defects for others to see

ଶ୍ରୀଶିଳ୍ପୀଶିଳ୍ପିକର୍ତ୍ତ୍ତୁକଣ୍ଠ । ଶିଦ୍ଧାବଦ୍ୟନୀଶିଳ୍ପିକର୍ତ୍ତ୍ତୁନ୍ତ୍ରୀ ।

Knowledge without application degenerates within oneself

A fine tree knows rot under its own bark

ଶ୍ରୀଶିଳ୍ପୀଯଦ୍ୟନୀଶାନ୍ତିମାନେତ୍ରମ୍ଭଦ୍ୟଦ୍ଵୀ । ପ୍ରୁଦ୍ୟାମାଶିଦ୍ଧାବଦ୍ୟନୀଶାନ୍ତିମହାମହିନୀ ।

The attitude of the mind

Can be gauged from conversation

The distance of a land

Can be gauged from its river

ଶ୍ରୀକୁମରମ୍ଭଦ୍ୟନୀଶାନ୍ତିମହାମହିନୀ । ଶାର୍ମିଳୀଶିଳ୍ପିକର୍ତ୍ତ୍ତୁମହାମହିନୀ ।

The general without a hundred strategies

Is akin to a fox decked in armour

ଶ୍ରୀକୁମରମ୍ଭଦ୍ୟନୀଶାନ୍ତିମହାମହିନୀ । ଶ୍ରୀକୁମରମ୍ଭଦ୍ୟନୀଶାନ୍ତିମହାମହିନୀ ।

No matter how expansive the plans

The detailed labour

Must be like grains of sand

ଶ୍ରୀକୁମରମ୍ଭଦ୍ୟନୀଶାନ୍ତିମହାମହିନୀ । ୧୮୨. ଶ୍ରୀକୁମରମ୍ଭଦ୍ୟନୀଶାନ୍ତିମହାମହିନୀ ।

The difference in intelligence is known when compared

The difference in valour is known when one is trapped

ଶ୍ରୀଶାନ୍ତିମହାମହିନୀଶାନ୍ତିମହାମହିନୀ । ଶିଦ୍ଧାବଦ୍ୟନୀଶାନ୍ତିମହାମହିନୀ ।

To place one's trust in the snow peaks

Only to find one's small field parched by drought

ଶ୍ରୀଶାନ୍ତିମହାମହିନୀଶାନ୍ତିମହାମହିନୀ । ଶ୍ରୀଶାନ୍ତିମହାମହିନୀଶାନ୍ତିମହାମହିନୀ ।

When one trusts the shepherd with an open meadow

It's his task to see no lamb falls off a cliff

ଶ୍ରୀଶାନ୍ତିମହାମହିନୀଶାନ୍ତିମହାମହିନୀ ।

Voice your plans to others

To enrich yourself with ideas

ჰ'შ'ა'ა' । ჰ'ა'ა' ।  
His trust he places in outsiders  
His stomach he feeds at home

ჰ'შ'ა' । ა' ।  
Ask others for advice  
Only to give yourself a headache

ჰ'შ'ა' । ა' ।  
Two different thoughts cannot fulfil a goal  
A two-pronged needle cannot sew

ჰ'ა' । ა' ।  
Without Lobsang Chogyal<sup>85</sup>  
The Gelugpa sect  
Would die of starvation

ჰ'შ'ა' । ა' ।  
For every span of intelligence  
Six feet of nonsense

ჰ'ა' । ა' ।  
A soul to trust  
A place to worship

ჰ'ა' । ა' ।  
For one mind, two thoughts  
For one sleeve, two arms

ჰ'ა' । ა' ।  
To have trusted the lungs<sup>86</sup>  
Only to find a leak

ა' । ა' ।  
Justice:  
The powerful must not take to the hills  
The humble must not lag behind doors

དྲୟାନ୍ତରେ କେବଳ ବ୍ୟାକର୍ତ୍ତା ନାହିଁ । କିନ୍ତୁ କେବଳ ବ୍ୟାକର୍ତ୍ତା ନାହିଁ ।

The powerful have power but no tact

**The tactful have tact but no power**

Father's the head of the family

### But mother's the foundation

### Too many u-zey muddles the prayers

## Too many strategist muddles the plans

It's a law of life

## For the poor to help the poor

If the poor become rich

## The rich lose sleep

A poor man's heart is whiter than a conch

A rich man's heart is blacker than coal.

In summer, take care of iron (it rusts)

In winter, take care of pottery (it cracks)

**At all times, take care of your tongue**

•  $\{ \cdot \}$   $\{ \cdot \}$

In summer, if no blue waters flow

Where will one mouthful of winter?

8 8 15 15 22 2

When the summer sun turns its back

The shepherd's hat doesn't dry.

## The Shepherd's Hat does it very (To harm by doing the opposite)

(to harm by doing the opposite)

ଦୁଃଖାତରେହିରଶ୍ରମାପାଦର୍ଶ । ଦୁଃଖରେହିରଶ୍ରମାପର୍ଶ ।

In summer, avoid the river bank

In winter, avoid the hill tops

ଦୁଃଖିରାଶ୍ରେଦ୍ଧନୁଷାଜ୍ଞହିର୍ଯ୍ୟ । ଦୁଃଖରାଶ୍ରେଦ୍ଧନୁଷାଜ୍ଞହିର୍ଯ୍ୟ ।

In summer in the fields, I'm uncle's servant

In winter making wool, I'm aunty's servant

ଦୁଃଖାପାଦନୁଷାମଦପାଦ । ଦୁଃଖାପାଦନୁଷାମଦପାଦ ।

If in summer's prosperity our paths don't cross

Be assured in winter's poverty our paths will cross

ଦ୍ୱାଷାପର୍ବତାଶ୍ରେଦ୍ଧା । ଦ୍ୱାଷାପର୍ବତାଶ୍ରେଦ୍ଧା ।

Without a keen interest in fashion

There'll be no swaggering style

ଦୟାପଦାଶ୍ରୟ । ହିଣାଶାକୁରାଶାକ ।

To don a mask for others

To display ferocity to yourself

(Ingratitude)

ଦୟାପଦାଶ୍ରୟଦ୍ୱାଷାପର୍ବତାଶ୍ରୟ । ଦ୍ୱାଷାପଦାଶ୍ରୟଦ୍ୱାଷାପର୍ବତାଶ୍ରୟ ।

Rather than be the leader of a bad public

Be the servant of a good master

ଦୟାପଦାଶ୍ରୟଦ୍ୱାଷାପର୍ବତାଶ୍ରୟ ।

If the subjects are wealthy

The king is also bound to be wealthy

ଦୟାପଦାଶ୍ରୟଦ୍ୱାଷାପର୍ବତାଶ୍ରୟ ।

Without subjects, not a king

Without wealth, a beggar

ଦୟାପଦାଶ୍ରୟଦ୍ୱାଷାପର୍ବତାଶ୍ରୟ । ଦ୍ୱାଷାପଦାଶ୍ରୟଦ୍ୱାଷାପର୍ବତାଶ୍ରୟ ।

Though Balithang<sup>77</sup> is the fatherland of beggars

Hush! We had better not whisper such a fact

For it's the birthplace of Gyalwa Rinpoche<sup>78</sup>

ଦୁଃଖରେଣ୍ୟକ୍ଷଦ୍ୟତ୍ୟ । ପକ୍ଷାଶ୍ରମର୍ଗର୍ଗର୍ଗ ।

For the worm that lives underground

The ant is always there to provoke it

ଦୁର୍ବ୍ୟକୁଣ୍ୟପଶମକ୍ଷା । ଯଶାପଦିତ୍ସର୍କୁତ୍ୟପିତ୍ର ।

ମନ୍ଦରେଷକଶାଶ୍ଵର୍ଣ୍ଣପିତ୍ର ।

Knowing I am able and sagacious

I took up this task

Knowing my skill in archery

I grasped the bow

ଦୁର୍ଦ୍ଵାପାଶକ୍ଷିଦିତ୍ସର୍ଗଶୁଦ୍ଧା । ଲେଣାପାଶକ୍ଷିଦିତ୍ସର୍ଗ ।

Sleep:

Easy for the contented

Elusive for the hungry

ଦୁଃଖରେଣ୍ୟକର୍ତ୍ତରାପରଶପେଦା । ଶର୍ଯ୍ୟକବିଦ୍ୟପଦମରକର୍ତ୍ତର୍ଯ୍ୟଦା ।

Scattering grain upon the grass yields no harvest

But there's a purpose

In planting seeds in a field

ଦୁଃଖଦିଷ୍ଟମର୍ଗପଦଦ୍ୱାରୀ । ପ୍ରେକ୍ଷନପେଦମରକର୍ତ୍ତର୍ଯ୍ୟକେ ।

The seedless corn has the tallest ears

The ignorant man has the greatest pride

ଦୁଃଖମାତ୍ରିକର୍ଯ୍ୟକର୍ତ୍ତରାପରଶପେଦା । କ୍ଷମିତ୍ରମାତ୍ରିକର୍ଯ୍ୟପଦମରକର୍ତ୍ତର୍ଯ୍ୟଦା ।

All grains except peas can become chang

All dogs except your pet can become hunting dogs

ଦୁଃଖମାତ୍ରିକର୍ଯ୍ୟକର୍ତ୍ତର୍ଯ୍ୟଦା ।

The jewel in the thunder dragon's claw

The stone in the yellow bear's heart<sup>89</sup>

(Possessing essence)

ଦୁଃଖକର୍ତ୍ତର୍ଯ୍ୟକର୍ତ୍ତର୍ଯ୍ୟଦା ।

The louder the roar of a thunder dragon

The smaller the raindrops will be

ବ୍ୟାଗ୍ରମ୍-ମେଦ୍-ଘରି-ପ୍ରତ୍ୟେକୀ । ପ୍ରତ୍ୟେକ୍-ମେଦ୍-ଘରି-ଜ୍ୟୋତିଶ୍-ମନ୍ଦିର । ।

## Thunder without a dragon

### Bellowing without a dzo

ସୁମନ୍ତରାଜ୍ଞକେଯଦକ୍ଷିଣାତ୍ମକେନ୍ଦ୍ରିୟରେ । ୧୯୬୨ ମର୍କ୍ଷମାରକ୍ଷଯଦକ୍ଷିଣାତ୍ମକେନ୍ଦ୍ରିୟରେ ।

The thunder dragon's roar may be great

But it's an empty sound

The rainbow's hue may be beautiful

But it's a hollow emptiness

ଦୁର୍ବଳ-ପ୍ରିସ-ଟେକ୍-ଗୁଡ଼ୀ । କ୍ରୂପ-ପ୍ରିସ-ମ୍ବିଶଶୀ ।

Though the nomad be pursued by a dog

He will still fold his hands behind his back

ବ୍ୟକ୍ତିଗତ ପାଇଁ ପରିବାରରେ ପରିବାରରେ ।

It's his dog that pushes

## A nomad to the head of the line

However stupid a nomad may be

He will not sit upon a khil-khor

## The nomad feels cold in 'U-tsang

And the 'Upa feels cold in Changthang

ରୈଣମିଳକମାର୍କାର୍କୁରେଣା ବିଦମିଳକମାର୍କାର୍କୁରେଣା ।

The nomad is friends with grass and water

The farmer is friends with earth, home and people

ରକ୍ଷଣ-ବ୍ୟସ-ପଦ୍ଧତି-ପାଇଁ-ପାଇଁ-ପାଇଁ । କଣ୍ଠ-ପଦ୍ଧତି-ପାଇଁ-ପାଇଁ-ପାଇଁ ।

The wild drong will never carry one's load

The bloodthirsty tiger will never be one's guard dog

୧୯୭୮ ମାର୍ଚ୍ଚିଆମାର୍କନ୍ଦିନୀ ମାର୍ଚ୍ଚିଆମାର୍କନ୍ଦିନୀ ।

Just killing the drong wasn't enough

They even hoisted its tail as a flag.

ଶ୍ରୀପାତ୍ରପଦାନ୍ତରମାନଙ୍କରେ ପାଦମାନଙ୍କରେ ।

Compared to the frog

The tadpole is a Buddha

(To be faultless)

ଶ୍ରୀପତି.ଶ୍ରୀଦ.ଶ୍ରୀପାତ୍ର.ପିତା । ଶ୍ରୀ.ପକ୍ଷର.ପକ୍ଷଦୟ.ପିତ୍ରସ୍ତା ।

### A frog that lacks courage

Will not leap into the ocean

The frog weeping from the depths of the ocean

Is not heard by Gyajen, mighty lord of the heavens

ପାଦପାଦାନ୍ତର୍ମୟ । ପାଦପାଦାନ୍ତର୍ମୟ ।

The frog says, "I'm big"

The snake says, "I'm long"

### Insignificance:

## A finger-breadth's leap of a frog

## A single night's wailing of a nun

ଶ୍ଵେତ'ପାଇ'ତକ'ଶତିଶ'ଶିଶ'ଶ୍ଵେତ'କେଶ'ଶୁଦ୍ଧା ।

### One diseased frog

Can destroy the whole nest

## Without wetting one's chest in water

How can one swim like a fish?

ଶୁଦ୍ଧ-ଧରି-ଫେର-ନକ-ଗୁରୁ-ବ୍ୟ-ମାନସା । ଯୁଗ-ହି-ପୁରୁଷ-ରେଣ-କୁଣ୍ଠ-ବ୍ୟ-ମାନସା ।

### Practice:

Makes one accomplished in all kinds of knowledge

## Like the shepherd with his sling

ଶ୍ରୀକଷଣାନ୍ଦପାତ୍ରକେଶ୍ୱର । କର୍ମପର୍ବତୀଶ୍ୱରମହିଦୀ ।

### Where the patron is too devoted

The naljorpa doesn't last long

(He loses his vows)

ჰერ-ე-და-ე-რ-დ-დ-მ-ე-ს-ჭ-ა । ს-ე-ს-მ-ა-ს-უ-რ-ე-რ-ე-რ-კ-უ-რ- ।

If unable to fulfil his patron's desires

An artisan's skill counts for nothing

ჰერ-ე-მ-ა-ლ-ე-ს-ჭ-ა । ე-მ-ე-ლ-ე-ს-ჭ-ა ।

The yak-hair tent's door should face east

Thus one conforms to tradition<sup>90</sup>

ჰერ-მ-ა-მ-ე-ჭ-ე-ს-ჭ-ა । ს-ე-დ-ა-ლ-ე-რ-დ-ე-ს-ა-ჭ-ა ।

The moth is killed by the flame

The greedy are killed by their avarice

ჰერ-მ-ა-მ-ე-რ-დ-კ-უ-მ-ა-ს-ა ।

A bee by nature

Is not attracted by a flame

ჰერ-მ-ა-ს-ჭ-ა-ჭ-ე-ჭ-ე-ს-ა-ჭ-ა ।

For the moth, the flames

Appear like heaven

ჰერ-ჭ-ე-ჭ-ე-ს-ა-ჭ-ე-ჭ-ე-ს-ა ।

To apply honey

On the edge of an execution sword

ჰერ-ა-ჭ-ე-ჭ-ე-ს-ა-ჭ-ე-ჭ-ე-ს-ა ।

A snake knows

How to uncoil himself

ჰერ-ა-ჭ-ე-ჭ-ე-ს-ა-ჭ-ე-ჭ-ე-ს-ა ।

To squeeze a snake

To bring out its limbs

(To torture the culprit to get to the truth)

# ମୁଁ

ମର୍ମାଦିକ୍ଷାମର୍କେଣ୍ଟବସନ୍ତେନ୍ଦ୍ରିୟମେଦା । ମାର୍ବିଦ୍ୟଦିମେଣ୍ଟବସନ୍ତବସନ୍ତେନ୍ଦ୍ରିୟମେଦା ।

It is no use cutting out  
The ear that cannot hear and  
The eyeball that cannot see

ମାର୍ଗୁର୍ବନ୍ଦ୍ରିୟମେଦା । ମାର୍ଗୁର୍ବନ୍ଦ୍ରିୟମେଦା ।

If it knows not change, it's not thought  
If it knows not the seed of serenity, it's not mind

ମାର୍ଗ୍ରୀଣାଦ୍ୟମାର୍ମାନ୍ତିଷ୍ଠିତ୍ୟା ।

To tether two incompatibles:  
The yak and the horse

ମାର୍ଗତ୍ତିଣାମୁର୍ଗତ୍ତିଣାର୍ଥିତ୍ୟା ।

A mother's only son  
Is her body's heart

ମାର୍ବିଦ୍ୟାକ୍ରମିତ୍ୟା । ମାର୍ବିଦ୍ୟାକ୍ରମିତ୍ୟା ।

If you can't see from where you are  
Position yourself to see  
If you are inexperienced and ignorant  
Consult a wise old man

ମାର୍ଗ୍ରୀଣାମର୍ବିଦ୍ୟାମାର୍ଗା । ହିତାତ୍ମକାରତାର୍ଥାକୁର୍ତ୍ତାର୍ଥା ।

To speak of things one hasn't seen  
To teach of things one doesn't know  
Will burst the old hermit's bottom of deceit

ମାର୍ଗନାମନାହୁମନ୍ତା । ମନାର୍ଥାନ୍ତାନୁମନ୍ତା ।

When an usurper grabs the property  
The real owner is shoved behind the door<sup>91</sup>

ମାର୍ଗଦିଶାମୁଦ୍ରାନ୍ତର୍ଥା । ରହିଶାକରଣାର୍ଥା ।

Without acquaintance, Changthang is desolate  
With acquaintance, Changthang is a fatherland

ସମ୍ବନ୍ଧରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

When things are beyond you, appeal to a lord

When debts are beyond payment, hold on to a horse<sup>92</sup>

ମ'ଦଶ୍ଵରଶ'ମତଶ'ଯ'ପ୍ରଦ'ମ'ଶିବ' । ମଶ୍ଵରଶ'କଶ'ମ'ମେଶ'ପ୍ରଦ'ମ'ଶିବ' ।

**There's none that knows without learning**

There's none that will not know with learning

Without learning, there's no scholarship

With learning, even a parrot can recite prayers

The cook is surrounded by an ocean of butter-oil

But when dead he'll suffer in an ocean of hell<sup>93</sup>

ମୁଖ୍ୟମାନଙ୍କିନ୍ତାଙ୍କେ । ପାତ୍ରମାନଙ୍କିନ୍ତାଙ୍କୁଣ୍ଡା । ।

Man can be unkind but helpful

Food can be tasteless but harmless

ମ'ମ'ପର୍ବତ'ମ'କଦ'ମ'ଶୁଶ୍ରୀ । ସୁପ୍ରେଦ'ଶୁଶ୍ରୀ'ପ'କପ'ପ'ଶୁଶ୍ରୀ । ।

### A nanny, nun, a chang-seller three

### Are three women

Of three different dispositions

It's an inexperienced man

Who marries a barren women

### When he wants to lament

He will be a laughing stock

ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କରୁଦ୍ଧିକୁ । ଅଧ୍ୟମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କରେ ତମା ।

Sons are by nature mother's children

A father's son is rare and singular

ମୁଦ୍ରଣ ପାଇଁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ

## Ignorance that lives in silence

Will not learn even in a hundred years

ମୁଖେଶ୍ୟାକ୍ଷୁକ୍ଷମିତ୍ରାଣ୍ୟା । କୁଣ୍ଡଲ୍ୟାଦଶ୍ୟାକ୍ଷୁର୍ମୁଦ୍ୟମ୍ ।

For the imposter who boasts of knowledge

His own blunders will flaunt his lack

The unspoken word can always be spoken.

But once spoken, it is futile to regret it.

An unspoken word has freedom

A spoken word has none

ମାସମ୍ୟଦିବ୍ୟବ୍ୟକ୍ତେମାର୍ଗର୍ତ୍ତମା । ଯତ୍ତେଷିତେଷମାମିତେଶା ।

Don't stick out your tongue without thinking

What will befall you, you never know

ମଦ୍ଦକୁ ପାଦିଲା ଶ୍ରୀକାନ୍ତଶବ୍ଦୀ । ତୁମକୁ ଶ୍ରୀକାନ୍ତଶବ୍ଦୀ ପଦ୍ମମିଶ୍ରିତ ।

Too much talk irritates the king's ears

## Too little talk fills the minister with incomprehension

ମଦ୍ୟ-ଶତିଷ-କୁଣ୍ଡି-ମସୁନ୍-କା । ନିଷା-କୁଦ୍-ଶିଶ-ଗୁଦ-କୁ-କେ-କା-ନ୍ଦ୍ରି ।

If the public agree on the same issue

Then even the meek

Will have accomplished a great deed

ପରିପ୍ରେମାଶ୍ରୀ । କନ୍ତୁଶ୍ରୀମଦ୍ଭାଗବତାଶ୍ରୀ । ।

Speak little; whatever

You have to say, examine in your heart

ମଦ୍ୟର୍ଦ୍ଧିନ୍ଦ୍ରିୟଦ୍ୱାରା ପରିଚାରିତ ଏକ ପରିପ୍ରକାଶକାରୀ ପରିପ୍ରକାଶକାରୀ ପରିପ୍ରକାଶକାରୀ ପରିପ୍ରକାଶକାରୀ

Amongst the crowd, a few good and bad men

Amongst the gold grains, a few sand grains

Amongst the frogs, a few diseased ones

ମନ୍ଦିରରେ କାହାର ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ ପାଇଁ

**The man who relates to the majority is wise**

The man who controls his own diet is a physician.

ମୁଦ୍ରାଶ୍ରମ ମୁଦ୍ରାଶ୍ରମ ମୁଦ୍ରାଶ୍ରମ କର୍ତ୍ତାଙ୍କ କର୍ତ୍ତାଙ୍କ କର୍ତ୍ତାଙ୍କ ମୁଦ୍ରାଶ୍ରମ ମୁଦ୍ରାଶ୍ରମ ମୁଦ୍ରାଶ୍ରମ ।

The butter skin-bag doesn't control the butter

The Dharma doesn't control its malevolent spirits

The kettle's spout doesn't control its wetness

## Pampered on bribes of butter

One day a white stone<sup>94</sup> will splinter his teeth

ସନ୍ତୋଷକୁମାର୍ ୧୯୯୧ । ୧୫୧କଣ୍ଠ୍ ୧୯୯୧ ।

Just as an ageing bird exhausts its plumes

So does a butterlamp exhaust its oil

ਮੈਂਦਾਤ.ਮਈ.ਵੁ.ਕਣ.ਦੁ. । ੫.੮ਾਤ.ਮਈ.ਵੁ.ਮਈ.ਕਣ

To put a black hat upon a white man

And to fasten a black rein on to a white horse

It's better to beg a little tsampa from the government of Nang<sup>95</sup>

Than to try to sow seeds in a barren field.

ཡේ. තිං. ජු. මි. තු. । ද. මි. ජු. මි. තු. ।

A man doesn't stay where he is happy

A goat doesn't stay where it is comfortable

A man's defect should be expressed

A tree's flaw should be pruned

ମେଣ୍ଟିଷା·ମେଣ୍ଟିଷାମ୍ବି·ବ୍ୟକ୍ତି । ମେଣ୍ଟିଷା·କୁଣ୍ଡା·ପଶ୍ଚାମ୍ବି·ବ୍ୟକ୍ତି ।

One man can't read another man's thoughts

## A stick cannot judge a dog's behaviour

ମେଣ୍ଟିପାତକାପକ୍ଷିଣୀପକ୍ଷାଗତିଣି ।ହେର୍ରେଣ୍ଟାଲ୍କାନ୍ଦିପାକ୍ଷିଣୀପକ୍ଷାଗତିଣି ।  
To the man blessed with comprehension, speak one word  
To the horse blessed with speed, one whisk of the whip

ମେଂଦର୍ଶନଦର୍ଶନାପଦିନୁଶାଶକ୍ତିଶାର୍ଥି । । ଶୁଦ୍ଧାପଦକରମାପଦିନୁଶାଶକ୍ତିଶାର୍ଥି । ।  
The time will come when one needs  
What one once thought redundant  
The time will come  
When one's son will need a bride

ମେହନ୍ତିରୁଦ୍ଧାରୁରୁଦ୍ଧାରୁରୁ । ୧୬. କୃତ୍ୟାପ୍ୟରୁଦ୍ଧାରୁରୁ ।  
Incredible how things change into other things  
And how tsampa gruel changes into dough

ମେହୁମାନାୟେକୁଷାକୀ । ଏହିୟାକଣାଶୁଣିୟାଦୁଃ  
The man who takes up tasks he cannot fulfil  
Will find there's no peaceful place for him

ମେତ୍ରକୁଣ୍ଡିଷ୍ଟ୍ରୁମ୍ବେଷ୍ଟ୍ରୁପଣ୍ଟ୍ରୀଷ୍ଟ୍ରେଣ୍ଟ୍  
An old man's young wife  
Is more cherished  
Than his only son

ମେହନ୍ତିରେ ମାତ୍ରାକ୍ଷରୀ । ହିମ୍ବାରେ ମାତ୍ରାକ୍ଷରୀ ।  
An old man's experience is in his advice  
The quality of tea is in its taste

ਮੈਂ ਕਈ ਕਾਨੂੰਨ ਪੈਂਦੀ ਹਾਂ ਪ੍ਰਿਕਾਰ ਕਾਨੂੰਨ ਪੈਂਦਾ ਹੈ ਜੋ ਕਿ ।  
 When a man becomes old, he stays at home  
 When a dog becomes old, he lives on his master's doorstep

ਮੈਂ ਕਈ ਕਾਨੂੰਨ ਪੈਂਦਾ ਹਾਂ ਹੈ ਕਾਨੂੰਨ ਪੈਂਦਾ ਹੈ ।  
 When a man ages  
 He loses power  
 When a horse ages  
 It loses market value

ମୀକଣ୍ୟବନ୍ଦୁକଣ୍ଠମୀଦିବନୀ ।

## When a man gets old

He longs for his homeland

## When a bird gets old

He longs for his tree

**A man without wealth is a beggar**

And an arrow without feathers is a stick

ମୀରୁକୁଁୟମୀନ୍ଦ୍ରାଷ୍ଟ୍ରାଷ୍ଟ୍ରା । ତ୍ରିଭ୍ରଣ୍ୟମୀନ୍ଦ୍ରାଷ୍ଟ୍ରାଷ୍ଟ୍ରା ।

There's no man with no love for wealth

And there's no dog with no love for blood

ਮੈਂ ਕੂਝ ਘੱਦੀ ਸੀ ਜਾਹਿਰ ਕੂਝ ਮੈਂ ਘੱਦੀ ਸੀ ।

Even the wise sometimes

### Utter words of inexperience

ମି-ଷକୁ-ପ-ଶେଷା-ପ-ଷକ୍ତୁ । ପାଇ-ଷକୁ-ପ-ନୁ-ରୁକ୍ଷି-ପକ୍ତୁ ।

## A hundred men with a hundred minds

## A hundred dzo with two hundred horns

ମେ'ଷକୁ'ଶେଷଶ'ପତ୍ରିଷ ।ହ'ଷକୁ'ପର୍ବତଶ'ପତ୍ରିଷ ।

## A hundred men, one mind

A hundred horses, one pace

ମିଦକ୍-ଗ୍ରାନ୍-ଟାର୍କ୍-ଗାନ୍ଧୀ-ଦକ୍ଷା । ଶିଦକ୍-ଗ୍ରାନ୍-ଟାର୍କ୍-ଗାନ୍ଧୀ-ଦକ୍ଷା ।

Wherever an evil man travels

His ill-repute follows him

Whenever an evil bird flies

He emits his evil sound

ମେଦକ୍ ଶ୍ରୀରାଧାର୍ ପାତ୍ରୀ କୁଳ ପିତା । ୧୯୮୩ ମୁହଁନ୍ଦାର୍ ଶ୍ରୀରାଧାର୍ ପାତ୍ରୀ ଶ୍ରୀରାଧାର୍ ପିତା ।

An evil man's stomach is full of cunning deceit

A white conch-shell's stomach is full of slugs

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

It's an evil man that strikes his benefactor

It's an evil dog that bites his owner

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

It is better to rub dry leather

Than to advise a wicked person

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

After an evil man's death

His ill-repute lasts three days

After an evil dog's death

His ill-repute lasts three years

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

Evil men are ladies of trouble in a country

A spherical boulder is the cause of imbalance in a wall

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

The evil have more lawsuits

Just as moist wood emits more smoke

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

Give an evil man power

He'll even measure water in dres

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

An evil man, though advised, doesn't listen

An evil dog, though controlled, doesn't behave

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

An evil man with an evil knife

Will wound an innocent tree

ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି । ଶିଦକୁଣ୍ଠିଶନ୍ତିକରିଷୁନ୍ତି ।

Just as the clay pot depends upon its handle

So must a man depend upon another man

ମେତୁରୁଷିଷାମୁଦ୍ରାଦକ୍ଷିରୁଷିଷା । ଶୁକୁରୁଷିଷାକାମୁଦ୍ରାଦକ୍ଷିରୁଷିଷା ।

### A dwarf cannot travel distances

A small bird cannot traverse the sky's expanse

ମିକ୍ରୋଫୋନ୍ ଏବଂ ମିକ୍ରୋଫୋନ୍ ଏବଂ ମିକ୍ରୋଫୋନ୍ ।

Even the lowly can comprehend

Even a pony can wade

ਮੈਂਕੇਨ ਸ਼੍ਰੀ ਮਈ ਵਾਖਾਦਾ ॥ ਰੈਂਕੇਨ ਸ਼੍ਰੀ ਮਈ ਵਾਕਾ ॥

There's hair on a big man's scalp

There's grass on a big hill's slope

(More supporters due to more resources)

ମୀକେବ୍ୟଶାକଦ୍ୟାମ୍ୟେକ୍ଷା । ହର୍ଷନ୍ତମାତ୍ରଦୁର୍ବଲଶାମ୍ଭୁଷଣ ।

The lord should not indulge in small folks' gossip

An old mare shouldn't toddle like a foal.

An innocent serving the high and mighty excessively.

Might find himself confronting litigation

(The powerful cast blame on the innocent)

ମିକ୍ର-ଦ୍ୟକ୍ଷ-ର୍ଥ-ତୁ-ଯଦ୍ୟା । ଯାତ୍ରିକାଶ-କୁର୍ବ-ର୍ଥ-ପଦ୍ମ-କଶ-ଶୁଦ୍ଧ ।

It's the love of wealth.

### Among leaders and nobles

That causes the country's lawlessness.

ମୀରଦମ୍ପଶ୍ରୀଶ୍ସୁଦ୍ୟା । ନନ୍ଦକୁମରଶ୍ରୀଶ୍ସୁଦ୍ୟା ।

Others are tamed with gentleness

You yourself are tamed with harshness

ମେ'ଦର୍ଦ୍ଦକ'ବିଷ'ମୁଖ'କୁଷ'ବିଜ୍ଞାନଶ୍ଚ । ମର୍ମ'ବ'ରଶ'ପ'ଦ୍ମଶ'କଣଶ୍ଚ ।

It's an indolent cat that licks the butter-oil

Only to get nine bruises on his head

ମେହନ୍ତିପାଦାନ୍ତିକୁଣ୍ଡପାଦାନ୍ତିକାରୀ ।

### Better to knead leather

Than to advise a heedless person.

ମି'ତ୍ର'ପ'ତ'ଶ'ର'ିତ'ା'ମ'ି'ଶ'ିତ' ।

The heedless shouldn't be consulted for advice

The irresponsible shouldn't be entrusted with tasks

ମି'ତ୍ର'ଶ'ର'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ' ।

An innocent man is declared guilty by a crime

A free-flowing river is crossed by a bridge

A faultless tree is felled by an axe

ମି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ' ।

Man may sleep

But ghosts knows no sleep

ମି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ' ।

Between two persons there's a relationship

Between two horses there's a saddle

ମି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ' ।

If one stands on one's toes

To reach the unreachable

It'll only separate the shoe from its sole

ମି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ' ।

A poor man's shelter is behind the door

A hornless yak's shelter is the last peg<sup>26</sup>

ମି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ' ।

When a man's stomach knows burning hunger

The mighty king's law doesn't hold for him

ମି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ' ।

The hungry cannot labour

Due to exhaustion

ମି'ଶ'ିତ'ା'ମ'ି'ଶ'ିତ'ା'ମ'ି'ଶ' ।

Incompetence:

Imbalancing a donkey by

Loading on one side only

ମିଶ୍ରଣାଯାନ୍ତମାପନ୍ତି । ରୁଦ୍ରଶ୍ରଣାଯାନ୍ତମୁଧି ।

When you talk of others

Dawn is breaking for you

When others talk of you

Night falls for you

ମିଦ୍ରଦର୍ଶଣା । ଲାକରଦର୍ଶଣା । ଲାକ୍ଷ୍ମୀଦର୍ଶଣା ।

Man must know honesty

Gods must look divine

Yak-hair tents must have weight

ମିଦ୍ରଦକଶଦର୍ଶକାଯାନର୍ଦର୍ଶନ୍ତି । ମିଦ୍ରଦକଶକୁମାରର୍ଦଶନ୍ତି ।

If a man be truthful

Make him a leader

If a tree be straight

Make it a scale

ମିଦ୍ରଦଶ୍ରଣାଯାନନ୍ତି । ରୁଦ୍ରଦଶ୍ରଣାଯାନନ୍ତି ।

What one doesn't desire falls on one's roof

What one does desire, even if searched for, isn't found

ମିଦ୍ରଦ୍ୟଦ୍ୟମନମିଦ୍ରଦ୍ୟ । ହିଦ୍ରଦ୍ୟଦ୍ୟମମିଦ୍ରଦ୍ୟ ।

Men may look alike but their hearts differ

Horses may look alike but their gait differs

ମିଶ୍ରଦମର୍ତ୍ତବ୍ୟଶ୍ରକାନ୍ତନ୍ତି । ମିଦଶକନ୍ଦାଯିଶକନ୍ଦନ୍ତି ।

It would be better

For an unhappy guest to depart

And a patient that never recovers to die

ମିକନ୍ଦମମନାତନ୍ଦବନାକନ୍ଦପିକା । ହିକନ୍ଦମମନାତନ୍ଦକୁଣନାକନ୍ଦପିକା ।

All of man's ailments

Are caused by his eating habits

All of a horse's ailments

Are caused by its trotting habits

ଶ୍ରୀକୃଷ୍ଣାପମାଣକନ୍ଦ୍ରଶୁଣ୍ଠିରେପୁରୁଷାଦଗରା । ଶାନ୍ତମାକ୍ରମାପମାଣକନ୍ଦ୍ରପର୍ବତଶୁଣ୍ଠିରେପୁରୁଷାଦର୍ଶ ।  
All men like a rich man's son

All conversation goes to support the ones we love

ଶ୍ରୀଅଶ୍ରମଦ୍ବାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

To commit murder there

And claim compensation here<sup>97</sup>

ଶ୍ରୀଅପାଦାନନ୍ଦପର୍ବତଶୁଣ୍ଠିରେପୁର୍ବଦ୍ଵାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

The lowly praise themselves

As the crow flatters its own feathers

ଶ୍ରୀପ୍ରେଦନ୍ତଶୁଣ୍ଠିରେପୁର୍ବଦ୍ଵାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

Do all sorts of things

And all sorts of things will happen

ଶ୍ରୀଶ୍ରୀପତନ୍ତରେଶ୍ଵରମାନପାଦାନନ୍ଦପର୍ବତଶୁଣ୍ଠିରେପୁର୍ବଦ୍ଵାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

A good man depends upon another good man

A cup of tea depends upon good tea leaves

ଶ୍ରୀଶ୍ରୀକର୍ଣ୍ଣମାନପାଦାନନ୍ଦପର୍ବତଶୁଣ୍ଠିରେପୁର୍ବଦ୍ଵାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

Competence:

Enough makes one the jewel of the house

Too much fills the doorstep with riders

ଶ୍ରୀମନ୍ତର୍ମଣପାଦାନନ୍ଦପର୍ବତଶୁଣ୍ଠିରେପୁର୍ବଦ୍ଵାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

For as long as man lives, his thoughts exist

For as long as a bird lives, his nest exists

ଶ୍ରୀମନ୍ତର୍ମଣପାଦାନନ୍ଦପର୍ବତଶୁଣ୍ଠିରେପୁର୍ବଦ୍ଵାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

Unless he is dead

A man is a tree-trunk of wealth

ଶ୍ରୀମନ୍ତର୍ମଣପାଦାନନ୍ଦପର୍ବତଶୁଣ୍ଠିରେପୁର୍ବଦ୍ଵାଦ୍ମିଶ୍ରକୁରସ୍ତର୍ମଣା ।

The public:

Its mouth is poison

Its hand is gold

ମୀ'ମଦ୍-ଦେଵି'କଦ୍-କ'ମାନ୍ଦ୍-ଯ'ଫ୍ର୍ଦ୍ବୀ । ଶ'ପ୍ରେ'ମଦ୍-କଦ୍-କୁ'ମାନ୍ଦ୍-ସମ୍-ପତ୍ର୍ବୀ ।

## Genius is found in human society

The gold nugget is found in the earth's sand

ମେଲିରୁଥୁବ୍ଦିଷ୍ଟାକୁଦ୍ବୀ । ବ୍ରଦ୍ଧିରୁଥୁବ୍ଦିଷ୍ଟାକୁଦ୍ବୀ ।

Man doesn't change but the printed word does

Provisions don't change but the container does

ପ୍ରୀପ୍ରୀନ୍କଣିଶାନ୍ତି । ୨ଙ୍କେବ୍ୟାଶାନ୍ତି । ।

Man is destroyed by evil companionship

As goats are slaughtered for the fat of their body

ମିଳେ ବନ୍ଦା ଯାଇଥାରେ ମେଦ୍ ଗୁର୍ଦ୍ । ପାର୍ଶ୍ଵରକୁ ଶ୍ରୀଦ୍ ପଦିଦୁଶ କେବ ଦର୍ଶନ ।

## Ambition:

## Plans for 100 years

Though only one day be lived

ମିଳିକେ ବନ୍ଦ ଶ୍ରୀକୃଷ୍ଣାର୍ଥ ଶ୍ରୀମଦ୍ଭାଗବତା । ଯୁଗାକେ ବନ୍ଦ ଶ୍ରୀରାମାର୍ଥ ଶ୍ରୀମଦ୍ଭାଗବତା ।

## When a man's lifespan knows cessation

He lands on a cannibal's doorstep

## When a sheep's lifespan knows cessation

It lands on a wolf's doorstep

ମୀକେ ଦେ ଯ ଯତ୍କଣ୍ଠ କଣ ଦେ ଦଶଶତ ମ ମେଣ ଯ ମେନ । ।

## After spending a lifetime in the hills

How can one not know the wildlife?

ମିଳେଇବାକୁମାନ୍ତିଷ୍ଠିତ ମର୍ମବିଦ୍ୟା ।

## When a man's life is too long

He sees even a deva's corpse<sup>98</sup>

### In a man's lifetime

He knows three joys and three sorrows

In a long spring day

There are three cold and three warm times

ମିଳିବାକୁ କରିବାକୁ କରିବାକୁ କରିବାକୁ କରିବାକୁ ।

We Tibetans eat all sorts of things

And suffer from all sorts of ailments

ମେ'ଯତ୍ତିରେ'ସକୁ'ଷ୍ଟି'ଷ୍ଟି'ଗୁରୁ'ତ୍ତି'ଶ୍ରୀ' । ପି'ହକ'ପ'ଶକ୍ତି'ଷ୍ଟି'ଗୁରୁ'ମାତ୍ର'ଶ୍ରୀ' ।

A hundred good men seem too few

An evil man seems one too many

ମେ'ସବୁ'ଏହି'କେମନ'ଏ'କାଳେ'ଦୁଇ'ବ୍ୟକ୍ତି'ରୁକ୍ଷ'ମେଲା' ।

A good man's heart is akin to gold

And pure gold never knows change of colour

ମେଲିଯାଇବା ପାଇଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

A good man deserves a good name

A good horse deserves a good saddle<sup>99</sup>

ଶିଥିନ୍ଦ୍ରାଜାଦ୍ବିଶାଯଶ୍ଵରକୁଶା । ଶିଦକାଜାଦ୍ବିଶାଯଶ୍ଵରକୁଶା ।

A virtuous man gathers virtuous dust.

An evil man gathers evil dust

ମେତୁଷୁଣକଳ୍ପିତା । କଳ୍ପିତାମୁଣ୍ଡନକାଳିତା ।

### When man despairs

He appeals to the gods

## When gods despair

They resort to lies

ମେଘି-ପଦ-କ୍ଷେତ୍ର-ଶ୍ରେଷ୍ଠ-ପୁଣ୍ୟ । ଶ୍ରେଷ୍ଠତି-ପଣ୍ଡ-ପଦ-କ୍ଷେତ୍ର ।

### The monkey who aped man

Found his own hands caught between stones

ଶ୍ରୀପି.ଶେମଶ.ପଣଶ.ମ.କଣ.କୁ । ପୁଣ୍ୟ.କଣ.ପଦ୍ମଶ.ମୀ.ଦର୍ଶନୀ ।

For as long as man's spirit doesn't degenerate

There is no need to fear the degeneration of the physical form.

ମେଘିଶ-ମହାଶ-କ-ଶିର-ପ୍ରଦ-ପଶମୀ । ହୁମ୍ଭିଶ-ମହାଶ-କ-ପ୍ରଦ-ପଶମୀ ।

### When others look

They think that you have brought a guest

When horses look  
They think that they have carried a guest

Attire yourself to be acceptable

## In another man's world

### Nourish yourself to be acceptable

## In your own world

A foreign land may be heaven

But one's own country is a happier place

It's the cunning

## Who own up to their faults

And yet show their backs

## To the benevolent sun

ਮਿ'ਲ-ਕੁਣ-ਮੇਦ-ਧ-ਦਦ- ਵਿਦ-ਲ-ਵਹੋ-ਤ-ਧ-ਮੇਦ-ਧ-ਮੇਦ।

There's no man with no vice

There's no tree with no warts

ମିଳାନ୍ତିର୍ଦ୍ଦୟବ୍ୟକ୍ତିଶୁଣିବେ ।

If men know not 100,000 differences

Then who'll be the leader of men?

ମେ'ଘ'ଦଶ'କୁଣ'ତି'ଶୁଦ'ମର୍ଦଣ'କଶ'ମେଶା ।

## Man's complexion

Mirrors his joy and his sorrow

ମିଥ୍ୟାହିନ୍ଦ୍ରମାତ୍ରେବ୍ସମ୍ବନ୍ଧ । ୨୫ହିନ୍ଦ୍ରକ୍ଷେଣ୍ଣାହୁଦର୍ଶଣ ।

Before one can call others a torma

One needs to be a tsok

ମି.ବ.ମର୍କିନ୍.ପଦି.ଶାହମ.ମ.ର୍ମଦୀ । ୨୯.ବ.ମର୍କିନ୍.ପଦି.କୁଣ୍ଠମ.ମ.ପ୍ରମୁଦ । ।

To others speak no hurtful words

To oneself drink no poisonous draught

ଶି'ପ'ଦ'ନ'ଦ'ର'ଶ' । ୧୯୯'ପ'କ'ର'ଦ'ର'ଶ' ।

A man needs power

But power needs limitation

ଶି'ପ'ଦ'ନ'ଦ'ର'ଶ' । ଶହମ'ପ'କ'ର'ଦ'ର'ଶ' ।

When a man lacks power

His conversation lacks weight

ଶି'ପ'ମ'ତ'ମ'ଦ'ର'ଶ' । କଳ'ପ'କ'ର'ଦ'ର'ଶ' ।

When man has no butter for himself

From where will he get

An offering of butterlamps for the gods?

ଶି'ପ'ମ'ିନ'ଦ'ର'ଶ' । ପ'କ'ର'ଦ'ର'ଶ' ।

Every man to a name

And every weapon to a handle

ଶି'ପ'ର'ଦ'ର'ଶ' । ଶି'ପ'ର'ଦ'ର'ଶ' ।

Before you blame others

Make sure there's no tsampa on your own nose

ଶି'ପ'ର'ଦ'ର'ଶ' । ଶି'ପ'ର'ଦ'ର'ଶ' ।

ଶି'ପ'ର'ଦ'ର'ଶ' । ଶି'ପ'ର'ଦ'ର'ଶ' ।

For the unfortunate

Even gold turns to sand

For the pensive

His mind turns into a monkey's

ଶି'ପ'ର'ଦ'ର'ଶ' । ଶି'ପ'ର'ଦ'ର'ଶ' ।

There is no man that can do without a path

There's no beast that can do without grass

ଶି'ପ'ର'ଦ'ର'ଶ' । ଶି'ପ'ର'ଦ'ର'ଶ' ।

Rebirth:

Just when you're getting a human form<sup>100</sup>

You get a dog's instead

Just when you're going to hell

You get a lord's form<sup>101</sup>

ମେର୍ଯ୍ୟକଶ୍ରୁଦ୍ଧଶକ୍ତିମାତ୍ରାଦର୍ଶିତା । ଶର୍ଵଶକ୍ତେଯଦ୍ୟତାର୍ଥଶକ୍ତିତା ।

A man may be old

But he needs a mentor

A man may be talented

But he needs an assistant

ମେର୍ଯ୍ୟକଶ୍ରୁଦ୍ଧଶକ୍ତିମାତ୍ରାଦର୍ଶିତା । ଶର୍ଵଶକ୍ତେଯଦ୍ୟତାର୍ଥଶକ୍ତିତା ।

Though his years be many

His maturity is little

Though the plant's leaves be ripe

Its root is unripe

ମେମିଯଦ୍ରେଷାମ୍ବିକଦା । ହିମିଯଦ୍ରକ୍ଷଦ୍ଵୀପୀଯୁଷା ।

When a man dies his family lives on

When a horse dies its saddle stays occupied

ମେମେଶକୁଚିଶ୍ରୁଦ୍ଧଶର୍ଵଯୁଷା । ମେଶାପରିକ୍ଷାଦକକ୍ଷେତ୍ରାଶତାତ୍ରିତା ।

It's better to know one subject

With complete thoroughness

Than to mumble about a hundred subjects

ମେଶର୍ଷାକୁର୍ମଦ୍ୟଦା । ଶର୍ମମାଶକ୍ଷେତ୍ରଦ୍ୟଦୁର୍ଯୁଷା ।

A man may take cover underground

But his reputation will remain above ground

ମେଶମାଶତିଶାକୁପଞ୍ଚିଲାକା । ରେତୁତାକୁର୍ମଶର୍ଷଦୁର୍ଯୁଷା ।

If all men unite as one

Mount Meru can be moved

ମେହିଶାମତ୍ତ୍ଵାଙ୍ଗା । ଶର୍ଵଦକ୍ଷଦକ୍ଷଶାଶତିଶାମୀଶା । ଶର୍ଵଶକ୍ତିମାତ୍ରାମାତ୍ରା ।

The man from Lhokha<sup>102</sup> is akin to the magpie

For he truly is as miserly as that bird

With one egg he did circumambulate

The whole of Lhasa and home again

ମୀଣାକୁଦ୍ଦଶାମୁଷ୍ୟାଦିନା । ଏଶମାକୁଶେଷମୋରମ୍ଭମା ।

The eyes see only a hand span

And the mind thinks only a thumbnail span

ମୀଣାକୁଦ୍ଦଶାମୁଷ୍ୟାଦିନା ।

The eye and the stomach

Never know fulfilment

ମୀଣାକୁଦ୍ଦଶାମୁଷ୍ୟାଦିନା ।

Although men possess eyesight

They don't recognise nobility

ମୀଣାକୁଦ୍ଦଶାମୁଷ୍ୟାଦିନା । କୁଦ୍ଦଶାଯେଦିକମାଦ୍ରେଷ୍ଟାଗୁର୍ବ୍ରେ ।

Unless one is totally blind

One retains the power of discrimination

ମୀଣାମେଦ୍ରଗୁର୍ବ୍ରେକାଳାକୁଦ୍ଦଶାଦକ୍ଷୟାଦିନା । ମୀଣାମେଦ୍ରଗୁର୍ବ୍ରେକାଳାକ୍ଷୟାଦିନା ।

Though he be blind

He looks with malevolence

Though he be toothless

He chews with menace

ମୀଣାମେଦ୍ରଗୁର୍ବ୍ରେକାଳାକୁଦ୍ଦଶାଦକ୍ଷୟାଦିନା ।

Without eyes

From the knees downwards

Is a desolate valley

ମୀଣାଗ୍ୟଶାର୍ଯ୍ୟକାଳାକୁଦ୍ଦଶାଦିନା । ରାଶମାଯାଗ୍ୟଶାର୍ଯ୍ୟକାଳାକରମାଦିନା ।

There's no disparity

Between the size of the right and left eye

Between the taste of the right and left cheek

ମେଦିକାଳାକୁଦ୍ଦଶାଦିନା ।

Better to shut your own mouth

Than to bind the mouths of others

ମେଦିକାଳାକୁଦ୍ଦଶାଦିନା ।

To break your own needle

For someone else's sewing

ମେଦି'ୟତ୍ତ'କୁଣ୍ଡିଶ'ତୁଷା । ତ୍ରିପି'ତ୍ତୁଶ'ମ'କୋପିଶ'ରକ୍ଷଣ ।

The dog who emulated a man

Found his own tail on fire

ମେଦି'ୟତ୍ତ'ଯୁଦ୍ଧ'କ୍ରିତି'କୁ'ମା । ମେଦି'ଶ୍ଵର'ତୁଷ'ରଦ୍ଧିତ୍ତି ।

In another man's country

You're a dog's intestine

On another man's property

Your dog is his guard dog

ମେଶ'କ୍ରୀତ୍ତ'ମି'ରକ୍ତ'ତୁନ୍ତ । କ୍ରୀତ୍ତ'ତ୍ରିଶ'ମି'ରକ୍ତ'ଣ ।

Misfortune:

Is no man's desire

But it spares no man

ମେଶ'ଗନ୍ଧ'ନମନ୍ଦ'ବ'ମରକ୍ତା । ମେଶ'ଗନ୍ଧ'ତୁଷ'ବ'ମରକ୍ତା ।

Heed not man's speech

Heed his accomplishments

ମେଶ'ମି'କ୍ଷେତ୍ର'ନମନ୍ଦ'ନ୍ତ । କ୍ଷେତ୍ର'ମି'କ୍ଷେତ୍ର'କ୍ଷା ।

Man cannot safeguard a secret

And water cannot hoist a stone

ମେଶ'ମି'ଦତ୍ତ'ବ'ମକ୍ଷ'ନ୍ତ । ତ୍ରିଶ'ମି'ତ'କୁଣ୍ଡା ।

What a man cannot digest is promise

What a dog cannot digest is iron

କୁଣ୍ଡେଦି'ଶ୍ଵର'ବ'ହୀଳା'ନ୍ତ । ଶତବ'ରେଦି'ଶ୍ଵର'ବ'ମର୍ତ୍ତା ।

Double misfortune:

An extra month<sup>103</sup> when famine strikes

And a crooked mouth when paralysis strikes

ଶୁକ'ବ'କଣ'ପିତ୍ତ'ଦ'କନ'ବନ୍ଧା । ଶତ'ବ'ମ'ବଦ'ପିତ୍ତ'ଶୁଦ୍ଧବନ୍ଧା'କ୍ଷିନ୍ଦା ।

It's more enjoyable to sing songs in an open space

Than to feast upon tea and chang in an atmosphere of gloom

ଶେଷୁଦ୍ୟନ୍ତିକୁଦ୍ରେତ୍ତପାଷଣଶ୍ରୀ ।

Even a firebrand can set alight

A mountain of hay

ଶେଷୁଦ୍ୟନ୍ତିପଶୁଦ୍ୟଶ୍ରୀ । ସୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ ।

A blossom blessed with perfume

Will naturally invite the honey-seeking bee

ଶେଷୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ । ପାଦପଶୁଦ୍ୟଶ୍ରୀ ।

The lotus although born in marsh

Adorns the altar

ଶେଷୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ । ପାଦପଶୁଦ୍ୟଶ୍ରୀ ।

A flower overtaken by frost

Leaves no hope for seeds

ଶେଷୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ । ପାଦପଶୁଦ୍ୟଶ୍ରୀ ।

The yellow flowers are the meadow's ornament

An amicable leader is the public's ornament

ଶେଷୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ । ପାଦପଶୁଦ୍ୟଶ୍ରୀ ।

Although the flowers are offered to the god

One holds the stalks in one's hand

(An offering made with attachment)

ଶେଷୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ ।

Where a fire has been lit

Scorched earth remains

ଶେଷୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ । ପାଦପଶୁଦ୍ୟଶ୍ରୀ ।

Light a fire, the earth is scorched

Dig the earth, the stones are exposed

ଶେଷୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ । କୁଦ୍ୟନ୍ତପଶୁଦ୍ୟଶ୍ରୀ ।

Fire, water and a prince

However young

Shouldn't be ignored

ମେନ୍ଦ୍ରକୁଷାନ୍ତାପର୍ବ୍ରତାମେନ୍ଦ୍ର ।

Fire and water

Are beyond beseeching

ମେନ୍ଦ୍ରାମାତ୍ରମାତ୍ରମେନ୍ଦ୍ର ।

One's mother and a fire

One attends to from close by

ମେନ୍ଦ୍ରୁଷାମେନ୍ଦ୍ରପର୍ବ୍ରତମେନ୍ଦ୍ରପର୍ବ୍ରତମେନ୍ଦ୍ର ।

Things impossible to do:

To light a fire without smoke

To boil water without vapour

ମେନ୍ଦ୍ରପ୍ରକୁରକ୍ତେଣାମେନ୍ଦ୍ର ।

To blow a fire

Only to singe your beard

ମେନ୍ଦ୍ରମେନ୍ଦ୍ରମେନ୍ଦ୍ରମେନ୍ଦ୍ର ।

A fire dies out on its own

And smoke disappears on its own

ମେନ୍ଦ୍ରକ୍ତେମେନ୍ଦ୍ରମେନ୍ଦ୍ର । ମେନ୍ଦ୍ରକ୍ତେମେନ୍ଦ୍ରମେନ୍ଦ୍ରମେନ୍ଦ୍ର ।

Play with fire

It's a portent that

You'll burn sooner or later

ମେନ୍ଦ୍ରକର୍ତ୍ତାପର୍ବ୍ରତମେନ୍ଦ୍ରମେନ୍ଦ୍ରମେନ୍ଦ୍ର ।

A leather bag for those who haven't but must boast of it

A cloth bag for those who have but must hide it

ମେନ୍ଦ୍ରପର୍ବ୍ରତମେନ୍ଦ୍ରମେନ୍ଦ୍ରମେନ୍ଦ୍ର ।

Just as ancestry descends in order

So are ladders climbed rung by rung

ମେନ୍ଦ୍ରଶ୍ରୀମେନ୍ଦ୍ର । ମେନ୍ଦ୍ରଶ୍ରୀମେନ୍ଦ୍ର ।

Cause of trouble:

## An evil woman's tongue

## An evil man's fist

## Amorality and virtue

Are hard to distinguish

ମୁଣ୍ଡାରୀରେକା । ମୁଣ୍ଡାରୀରେକା ।

### To declare war

By thrusting one's spear at one's waist

(Do as one has promised)

ମୁଣ୍ଡାରୁକ୍ତିକେ ।

The fanfare is louder

Than the warfare

ଦ୍ୟକ୍ଷକୁଦ୍ୟୁମ୍ଭାବ୍ୟକୁଶମକୁଦ୍ୟୁମ୍ଭାବ୍ୟକୁଶ । ହିନ୍ଦୁଦ୍ୟୁମ୍ଭାବ୍ୟକୁଶମକୁଶ ।

## Divorced women

## Know no constant companion

ଦ୍ୟନ୍ତକୁଣ୍ଡଳେଣାକୁଣ୍ଡଳେଣା । ଅନ୍ତକୁଣ୍ଡଳେଣାକୁଣ୍ଡଳେଣା ।

## When a young lass is haughty

It shows she has a powerful uncle by her side

## The man who knows humility

## Even in poverty

Is liked and helped by all

ନ୍ୟୁଷ୍ୟମାର୍ଷିଦକ୍ଷା । ନରଶ୍ରୁତିଶ୍ରୀପିନ୍ଦମିକେନା ।

Until man sees hell

## He will not believe in Buddhahood

କୁକେକୁପର୍ଦ୍ଦଶପଦୀ । ପରକେକୁପର୍ଦ୍ଦଶପଦୀ ।

A bigger wound is easier to treat

A bigger tear is easier to mend

## The peacock and the crow

Can never be friends

The elephant and the bull

Can never share a shelter

କୁମ୍ଭର୍ମାଣିପରକପର । କୁମ୍ଭର୍ମାଣିପରକପର ।

When the peacock itself lacks competence

Decorating the queen's gracious fan is out of reach

କୁମ୍ଭର୍ମାଣିପରକପର । କୁମ୍ଭର୍ମାଣିପରକପର ।

The peacock's wonder is its feathers

The parrot's wonder is its speech

The monkey's wonder is its arse

କୁମ୍ଭର୍ମାଣିପରକପର ।

If one's sore can be healed

Even a dog's fat will do

ଶବ୍ଦର୍ମାଣିପରକପର ।

Poison in a medicine sachet

And a leopard in a goat's pen

ଶବ୍ଦର୍ମାଣିପରକପର ।

It's rare for the steep cliff to sprout pine

But rarer still

For the pine leaves to turn yellow

(An impossible occurrence)

ଶବ୍ଦର୍ମାଣିପରକପର ।

It's a striped mule that asks

A white kyang to carry his load

ଶବ୍ଦର୍ମାଣିପରକପର ।

It's the loquacious man

Who's the public leader

It's the ponderous man

Who's the dissecting ladle

# ୨୩

ସତଦ୍ୟାଶ୍ରେଷ୍ଠାର୍ଥୀ । ୧୯୬୩ୟାତ୍ତୁ ।

Here come the Tsangpas

'Upas, do let the shoving crowd pass<sup>104</sup>

ସତଦ୍ୟାଶ୍ରେଷ୍ଠାର୍ଥୀମାତ୍ରାଶ୍ରେଷ୍ଠାର୍ଥୀଯୁଷାର୍ଥୀ ।

To know if the Tsangpo's swelling

Look at your own drain

ସତକ୍ରୀଷ୍ଣାର୍ଥୀଯାମାତ୍ରା । ସୁମାର୍ଥୀଶ୍ରେଷ୍ଠାଯାମାତ୍ରା ।

A forceful leader

Will judge with partiality

A wealthy man

Will judge by wealth

ସତ୍ତ୍ଵାମ୍ବୁଦ୍ଧୀଯୁଦ୍ଧର୍ଥୀ । ୧୯୬୩ୟାତ୍ତୁଶ୍ରେଷ୍ଠାର୍ଥୀଯିବା ।

The nun who's an imposter of efficiency

Brews trouble for herself

ସତ୍ତ୍ଵାମ୍ବୁଦ୍ଧୀଯୁଦ୍ଧର୍ଥୀଶ୍ରେଷ୍ଠାର୍ଥୀ । ମିଶ୍ରମାକ୍ଷରମିର୍ତ୍ତୀ ।

When your shit is in your arse

You've got no ears to listen

ସତ୍ତ୍ଵାମ୍ବୁଦ୍ଧୀଯୁଦ୍ଧର୍ଥୀଶ୍ରେଷ୍ଠାର୍ଥୀ । କ୍ଷରାଯକ୍ଷେତ୍ରମିର୍ତ୍ତୀ ।

Sell something—an object is lost

Buy something—an object is gained

କ୍ଷରାଯକ୍ଷେତ୍ରମିର୍ତ୍ତୀ । ମିଶ୍ରମାକ୍ଷରମିର୍ତ୍ତୀ ।

Strange:

How weeds never cease

And evil men never die

କ୍ଷରାଯକ୍ଷେତ୍ରମିର୍ତ୍ତୀ । କ୍ଷରାଯକ୍ଷେତ୍ରମିର୍ତ୍ତୀ ।

A cow shits where

She had laid down to chew

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਧਿਨ ਕੁਣ ਪ੍ਰਿਕ ਪ੍ਰਿਕ ਕੀਨ ।

When a tree's root is medicine  
That self-same tree's branch  
Cannot be of poison

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਕੁਣ ਪ੍ਰਿਕ ਪ੍ਰਿਕ ਕੁਣ ।

Rich meadows invite deer  
And clear rivers invite cranes

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ ।

There is no fame in visiting Tsari  
But instead there is the ill-repute  
For stealing the gonpa's yak

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ ।

To parley with a traveller  
Of Tsari's sanctity  
Will only delay his journey

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ ।

Grass without roots is swept by the wind  
Talk without substance is passed off as lies

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ ।

A man cannot eat tsampa  
And at the same time play the flute

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ ।

To fill a small bag of tsampa  
One has to face a bagful of obstacles

ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ । ਤੁਲਾ ਪ੍ਰਿਕ ਕਾ ।

An inexperienced rider's love for riding  
Will only break his limbs  
A penniless host's love for feasting  
Will only reduce him to beggary

କେମ୍ବନ୍ଧମାୟମାର୍ତ୍ତଗଣ୍ଠା । କାଷାନୁଷାଧମାର୍ତ୍ତୀ ।

Only the tip has dried

The root hasn't rotted

କୁର୍ବାୟମୁଷାକର୍ତ୍ତବ୍ୟାଳକା । ପ୍ରେସିହେଶାୟାର୍ଦ୍ଦକୁମ୍ଭୀ ।

It's a life of labour that ushers in wealth

Alas! Indolence never procreates affluence

ପକ୍ଷେଷନ୍ଦ୍ରବ୍ୟାୟାକୁମ୍ଭୀଦକା । ଧର୍ମଦେହର୍ମେମନାମୀଦଶୁରୀ ।

Affection that is genuine

Never turns a heart into a stone boulder

ପକ୍ଷେକ୍ରପ୍ୟାୟାକୁମ୍ଭୀଦକା । ଧର୍ମଦେହର୍ମେମନାମୀଦଶୁରୀ ।

Perseverance finds

The path of rich dividends

ପକ୍ଷେକ୍ରପ୍ୟାୟାକୁମ୍ଭୀଦକା । ଧର୍ମଦେହର୍ମେମନାମୀଦଶୁରୀ ।

Without effort

Even the smallest task

Is hard to accomplish

କୁ

କନ୍ଦପଦ୍ୟରେମ୍ପଦ୍ମକା । କନ୍ଦପଦ୍ୟରେମ୍ପଦ୍ମଫର୍ଦ୍ଦ । ।

## A patternless dye

Leaves no impression

କେଣ୍ଟକୁନ୍ଦ୍ୟଦ୍ୟକୁଣ୍ଠାନ୍ତରାଣ । କୁନ୍ଦ୍ୟଦ୍ୟକୁଣ୍ଠାନ୍ତରାଣ ।

### An unkind remark, however short

## Kindles hurt in a human heart

However small a needle be

It possesses a sharp point

However unpleasant a remark may be

Don't make it an insult

The stick one carries

Doesn't always have to hit a dog

କେଣ-ଦ୍ଵାରାମେଷ-ପ୍ରାଚୀନ-କଣ୍ଠ । କ୍ଷିତିଶ-କେଣ-ପ୍ରାଚୀନ-ମୁଦ୍ରଣ ।

## A heart that nurses unkind thoughts

Should not think of

## Auspicious dates<sup>105</sup> for religious practice

କେଣ୍ଟକ୍ୟାଙ୍କୁ ସମ୍ମାନିତ ହୁଏ ।

Utter foolish prattle

And all will deride you

କେଣ୍ଟିଷ୍-ପ୍ରୟୋଗ୍-ବ୍ୟବଶୀଳ । କେଣ୍ଟିଷ୍-କୁଣ୍ଡଳ୍-ପ୍ରୟୋଗ୍-ବ୍ୟବଶୀଳ ।

## To kick the calf

### For the anger felt against the yak

କେଣ୍ଠେ କୁମାର କରିବାକୁ ପ୍ରେସ୍ । ଏକୁ ମାତ୍ରାକୁ ପ୍ରେସ୍ ।

Words that have essence are worth listening to

A cow that's nursing is worth milking

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ । ୨୨.କଣ୍ଟିକଣ୍ଟାପ୍ରେଦ୍ୟିଦେଶୀ ।

The friend that admonishes with harshness

Betokens a soul who cares for you

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ ।

Harsh words invite enmity

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ ।

Lies cannot

Accomplish deeds

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ । ୨୩.ତକ୍ତବ୍ୟାପିକ୍ୟଦ୍ୟିତ୍ୟାକେଣା ।

The man whose first three words ring false

Makes even his loving parents balk at his credibility

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ । ୨୪.ଶ୍ରୀକ୍ରେତ୍ରିକ୍ରେତ୍ରି ।

If you desire a lifetime of unhappiness

Treat your friend with hypocrisy

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ ।

A lifetime of meditation

Blown into thin air

In one morning of ill-temper

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ । ୨୫.ଶ୍ରୀକ୍ରେତ୍ରିକ୍ରେତ୍ରି ।

When young, the beloved of one's parents

When old, a beggar with a staff

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ । ୨୬.ଶ୍ରୀକ୍ରେତ୍ରିକ୍ରେତ୍ରି ।

When with the coming of every 10th day<sup>106</sup>

A goat is slaughtered and proffered

As for Sangdhok Palri<sup>107</sup>

It's filled with the carcasses of goats

କେଣ୍ଟୁମନ୍ତ୍ରେଷ୍ଟିଗଣାଯେଦ୍ । ୨୭.ଶ୍ରୀକ୍ରେତ୍ରିକ୍ରେତ୍ରି ।

When the monk preceptor

Scolds the monks collectively at assembly

It's for the guilty monks to comprehend individually

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

A trader's loss is contrived by his host<sup>108</sup>

A field's loss is caused by wild grass

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

When a trader yearns for misfortune

There is no trade he'll not indulge in

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

To buy goods in Lhasa's market

But to feel regret in Changthang's expanse

କ୍ଷେତ୍ରାଧିକାରୀ ।

Consult the lama who is most favourable

Pursue the business that is most successful

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

If the trader consults the stars in the sky

For his ventures

Then surely the bandit consults the stars on the ground

For his adventures

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

A trader and a gambler:

Two who call forth no trust

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

Where the trader wants to halt

The donkey wants to sleep

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

A trader never tells the truth

And a thief never feels stinginess

କ୍ଷେତ୍ରେ କ୍ଷେତ୍ରାଧିକାରୀ କ୍ଷେତ୍ରାଧିକାରୀ ।

When a trader is shameless

He'll even feed others on donkey's flesh<sup>109</sup>

କେନ୍ଦ୍ର-ପ୍ରାକ୍କେନ୍ଦ୍ର-ମେଦ-ମୟୋର୍-ମା-ଥିମ୍-ପରି-ହଶଶୀ । ପା-ପ୍ରାକ୍କେନ୍ଦ୍ର-ମେଦ-କୁର୍-ପାରି-ହଶଶୀ ।

## When man's trade knows no contentment

**It's a portent of a great loss**

When a man's mouth knows no rest

**It's a portent of an arse getting flogged**

### Wool cannot outweigh salt

## Size for size

### Wool steeped in water

Will, however, come quite close

ମାହ୍ୟ-ସଦ୍ୟ-ଯବିଷ-କୁଣ୍ଡଳ-ମୀ-ୟ-ଦକ୍ଷେୟ-ମୀ-ଦର୍ଶଣ ।

When one possesses vermillion

What need is there to beg from others for red ochre?<sup>110</sup>

It's true that occupation knows social status

But happiness and sorrow are an attitude of mind



ମହାମର୍ଣ୍ଣଶିଖଶ୍ରୀମଦ୍ଭଗବତ

## To have a long arm

But short sleeves

ମହାଦ୍ଵାରା ମହାଦ୍ଵାରା ମହାଦ୍ଵାରା । ଯଥା ଯଥା ଯଥା ।

The five fingers of a hand are brothers

The hand's palm inside and outside are of flesh

## The face that desires beauty

Even if washed in milk

Yields only unwanted pimples

An old dzo may have no strength

But he knows the road better

ମହାଦ୍ୱାରା କଣ୍ଠରେ ପରିବର୍ତ୍ତନ ହେଲା । ମହାଦ୍ୱାରା କଣ୍ଠରେ ପରିବର୍ତ୍ତନ ହେଲା ।

When a dzo gets old it's the slaughterhouse

When a man gets old it's the prison cell

ବୁଦ୍ଧାଶ୍ରମାଶ୍ରମା । ବାର୍ମଶ୍ରମାଶ୍ରମା ।

The dzo must lift his back more

The mountain pass must stoop lower

A servant's appetite is tailored

According to his master's generosity

### An itinerant's pace is set

According to the terrain

କହିଲୁ କଥା କହିଲୁ କଥା କହିଲୁ କଥା କହିଲୁ କଥା କହିଲୁ କଥା

If you fight it's not goodness

If you beg it's not tasty

ଦୁଃଖାଦୁଃଖାକ୍ଷେତ୍ରାପୁଣ୍ୟା । ଶ୍ରୀଦୁଃଖାକ୍ଷେତ୍ରମଶ୍ରୀ ।

It's flowers you plant

But thorns you reap

ଦ୍ଵାରାକ୍ଷେତ୍ରାଦୁଃଖା । ଦ୍ଵାରାକ୍ଷେତ୍ରାଦୁଃଖା ।

Break a clay-pot, it's a public loss

Break a bowl, it's an individual loss

ଦ୍ଵାରାକ୍ଷେତ୍ରାଯତ୍ନାଯତ୍ନା । ଦ୍ଵାରାଯତ୍ନାଯତ୍ନାପୁଣ୍ୟା ।

It's good profit

To get a metal vessel for an earthen pot

ଦ୍ଵାରାକରମର୍ତ୍ତାଦୁଃଖାମର୍ତ୍ତାମର୍ତ୍ତା । କୁମର୍ତ୍ତାମର୍ତ୍ତାଦୁଃଖାମର୍ତ୍ତାମର୍ତ୍ତା ।

A slate hill has no choice

But to lie under the sky

A running stream has no choice

But to flow under the bridge

ଦ୍ଵାରାଶାର୍ଦ୍ଦର୍ଶନାଶନା । ଶ୍ରୀଯତ୍ନାମାର୍ଦ୍ଦମାର୍ଦ୍ଦମାର୍ଦ୍ଦନା ।

A hill of slate and a hill of grass

Are two different entities

But under a blanket of dark fog they are one!

ଦ୍ଵାରାଦ୍ଵାରାଯତ୍ନାଯତ୍ନା । ଦ୍ଵାରାଯତ୍ନାଯତ୍ନାଯତ୍ନାଯତ୍ନା ।

It's an evil shepherd who hinders an itinerant

And it's an evil itinerant who breaks a sheep's leg

ଦ୍ଵାରାଯତ୍ନାଯତ୍ନାମାତ୍ରକୁର୍ମାଯତ୍ନା । ଦ୍ଵାରାଯତ୍ନାଯତ୍ନାଯତ୍ନାଯତ୍ନା ।

A kind shepherd is the flock's parent

A good horse is the lord's trust

ଦୁଃଖାକ୍ଷେତ୍ରାଦୁଃଖାଦୁଃଖାଦୁଃଖା । କୁମର୍ତ୍ତାମର୍ତ୍ତାମର୍ତ୍ତାମର୍ତ୍ତା ।

Dignified deception is a lord's virtue

But too much of it will only invite lawsuits and thefts

# ମହା

ଅକ୍ଷ୍ମୀଶ'କୁଳ'ପ୍ରିଞ୍ଚାଲ'କୁଳ' ।

When the fox is made king

He is hardest on the foxes

ଅକ୍ଷ୍ମୀଶ'କୁଳ'ଗ'ମେନ'କୁଳ'ପ୍ରିଞ୍ଚାଲ'କୁଳ'କୁଳ' । କମ'ମ'ପ୍ରିଞ୍ଚାଲ'ଗ'ମେନ'କୁଳ'ପ୍ରିଞ୍ଚାଲ'କୁଳ' ।

The wolf was forced to faint

By the slap of the ghost

The dawn was compelled to rise

By the shove of the sun

(Forced to act)

# କବି

ବ୍ୟାଶକ୍ରିଷ୍ଟିନ୍ଦ୍ରକଣ୍ଠା । ଶିଖିବୁଷୁମାର୍କିଷନ୍ଦ୍ରା ।

One sleepless night

Makes 10 tiring days

ବ୍ୟାଶକ୍ରିଷ୍ଟିନ୍ଦ୍ରକଣ୍ଠା ।

If the brothel's owned by your mother

There's no escape for you from prostitution

ବ୍ୟାଶକ୍ରିଷ୍ଟିନ୍ଦ୍ରକଣ୍ଠା । ପରିଷାରାଶାରିଷିନ୍ଦ୍ରା ।

One may dance in the sky

But one must land on the earth

ବ୍ୟାଶକ୍ରିଷ୍ଟିନ୍ଦ୍ରକଣ୍ଠା । ଶୁଦ୍ଧାଜେନ୍ଦ୍ରିୟକ୍ଷେତ୍ରା ।

Look at your shoes

To see if you can dance

Look at your clothes

To see if you are happy

ଶିଖିବୁଷୁମାର୍କିଷନ୍ଦ୍ରା ।

The peaceful want a compromise

And the aggressive want a war

ଶିଖିବୁଷୁମାର୍କିଷନ୍ଦ୍ରା । ଦୁଃଖିଦେଶଦ୍ଵାରାପର୍ବତିନ୍ଦ୍ରା ।

When a field is owned by an unpleasant neighbour

One doesn't trespass even in harvested summer

So let's not speak of bare winter

ଶିଖିବୁଷୁମାର୍କିଷନ୍ଦ୍ରା । ଶୁଦ୍ଧାଜେନ୍ଦ୍ରିୟକ୍ଷେତ୍ରା ।

Comparison:

A neighbour's field is always much better

But one's daughter is always more beautiful

बिद्द-वक्ष्य-तु के वा । वद्द-व-भु-वेष-वि ।

An infertile field though ploughed several times

Will yield only starvation for the owner

बिद्द-द-व-भु-वेष-वा ।

A field should have fertility

And a man should know gentility

बिद्द-व-वक्ष्य-वेष-वा । विद्द-व-वक्ष्य-वक्ष्य-वदि ।

If the field and pasture know a good year

Then the beggar, too, knows patience and happiness

बिद्द-व-वक्ष्य-वक्ष्य-वदि । विद्द-व-वक्ष्य-वक्ष्य-वदि ।

For the field there's no difference in seeds

But the yield makes all the difference

बिम-ल-पुर-व-विम-वा । विम-ल-पुर-व-विम-वा ।

Sugar tastes sweeter

But tsampa lasts longer

बुम-सु-तु-व-व-विम-वा । बुम-सु-तु-व-व-विम-वा ।

If the cat sleeps a sleep of contentment

The rat cannot sleep the sleep of hunger

बुम-सु-दि-सु-व-व-विम-वा ।

It's the cat who hides

His excrement with sand

ब-व-व-व-व-व-व-व-व-वा । व-व-व-व-व-व-व-व-वा ।

To nurse hatred in one's heart

Yet to flaunt love for the enemy

ब-य-द-व-व-व-व-व-व-वा । ब-य-द-व-व-व-व-व-वा ।

Disgust and pity are felt

By oneself and by others

ବୈଶାଖ'ଗତିଶ'ବୀର୍ତ୍ତ'ପବନ'କା । ଶିକ'ଶତିଶ'ବୀବେନ'ପ୍ରେନ୍ ।

Gratitude gets fed one morning's breakfast

And repays it by working the whole day

ବୈଶାଖ'ପଦମ'ଦୁଶ'ପେନ'ଧାନ'ନନ୍ଦ'ପର୍ବତ । ଦର୍ଶନ'ଶମ'କର୍ତ୍ତାଦୁଶ'ପେନ'ଧାନ'କର୍ତ୍ତା ।

Not to wake up in time like a pig

Not to sleep in time like an old horse

ବୈଶାଖ'ଚାମ'କ୍ରେନ'ଶୁର୍ମ'ପର୍ବତ । ଦର୍ଶନ'ଚାମ'କ୍ରେନ'ଶୁର୍ମ'ପର୍ବତ ।

Like the cock looks for a morning's breakfast

Like the hen looks for an evening's meal

ବୈଶାଖ'ପୁରୁଷ'ଦ୍ଵା'ର୍ଦ୍ଵେ'ପର୍ବତଶାମା ।

In the land where yogurt is abundant

There gruel is still served

ବୈଶାଖ'ପାତା'ଶମ'ପା । ପିର୍ଦ୍ଦା'ଶମ'ପାପାଦେଶ'ପା ।

A hat looks best on the head

And a flower looks best in the grass

ବୈଶାଖ'ଶ୍ରୀକ'ଶାଶମ'ଦ୍ଵା'ଶ୍ରୀକ'ଶାଶା ।

Look to your own faults

Before delving into those of others

ବୈଶାଖ'ପିମଶ'ଶ୍ରୀଶ'ଶାଶମ'ପା । ପିମଶ'ଶ୍ରୀଶ'ଶାଶମ'ପା ।

Discipline:

Must be endured by oneself

Before one sets others under it

ବୈଶାଖ'ଶ୍ରୀ'ପଶ୍ଚପ'ଶୁ'ମ'କର୍ତ୍ତା । ତି'ପଶ'ଶ୍ରୀ'ପଶ'ଶୁ'ବିଶ'ପ୍ରେନ୍ ।

There are none so deaf

As those who never heed advice

ବୈଶାଖ'ଶ୍ରୀ'ଶୁଶ୍ରୀ'ଶ୍ରୀ'ଶ୍ରୀ'ଶୁଶ୍ରୀ'ଶାଶମ'ପ୍ରେନ୍ । ଶୁଶ୍ରୀ'ଶ୍ରୀ'ଶ୍ରୀ'ଶୁଶ୍ରୀ'ଶାଶମ'ପ୍ରେନ୍ ।

Misfortune:

When it strikes others do not rejoice

For there'll be a time when it will find you

ଶବ୍ଦ.ପାଦକୁଳାଦିପିଣିପ୍ରଦେଶ.ହୃଦୀ । ହରିପାଦକୁଳାଦିପିଣିପ୍ରଦେଶ ।

Faults:

Your eyes see them in others

But you need a mirror to see your own

ଶବ୍ଦ.ଦ୍ଵିଷାଦିକଣ୍ଠାମାତ୍ରିପାଦାପ୍ରେପା ।

A woman who owns two estates

Is busier than a dog

ଶବ୍ଦ.ପାଦଦ୍ୟଦ୍ରୁଷ୍ଟାମ୍ଭାଦ୍ଵା ।

The bow is fully drawn

But there are no targets to shoot at

ଶବ୍ଦ.ଦ୍ଵାରାପାଦଦ୍ୟଦ୍ଵା । ହରିପାଦକୁଳାଦିପିଣିପ୍ରଦେଶ ।

If one cares for the general public

One's own purpose will be achieved simultaneously

ଶବ୍ଦ.ପରିକାରିକାନ୍ଦିଶାପାଦା । ଶବ୍ଦ.ପରିକାରିକାନ୍ଦିଶାମାଦା ।

Old men leave more prints of their bottoms

Than young men do of their feet

ଶବ୍ଦ.ପରିକାରିକାନ୍ଦିଶାପାଦଦ୍ଵା ।

An old man's ingenuity

Is better than a young man's brawn

ଶବ୍ଦ.ପରିକାରିକାନ୍ଦିଶାପାଦଦ୍ଵା ।

Better than a young man's strength

Is an old man's experience

ଶବ୍ଦ.ପରିକାରିକାନ୍ଦିଶାପିଣିଦ୍ଵା । ଶବ୍ଦ.ପରିକାରିକାନ୍ଦିଶାପିଣିଦ୍ଵା ।

It's a smiling-faced enemy

Who wreaks permanent danger to one's life

ଶବ୍ଦ.ପରିକାରିକାନ୍ଦିଶାପିଣିଦ୍ଵା ।

One needs a light

To search for a light

ସବୁ'ମଦ୍ଦେଶ୍ୟମାନ୍ୟର୍ । ସର୍ବାଶ୍ରଦ୍ଧାର୍ଥୀ'ମହିମାର୍ଦ୍ଦର୍ ।

However bright a lamp may be

It cannot see its own base

ସବୁଶାଶ୍ଵର୍ତ୍ତନ୍ତେ'ମଦ୍ଦାର୍ଥୀର୍ଥାଦ୍ଵାରା । ଯୁଦ୍ଧଶତ୍ରୁଦ୍ଵାରାକ୍ଷେତ୍ରଶାଶ୍ଵର୍ତ୍ତନ୍ତେ ।

It's a desperate doctrine amongst

The animal kingdom

That they seek nourishment only for themselves

# ଶ୍ରୀମଦ୍ଭଗବତ

ବ୍ରତ୍ତୁଷ୍ଟ୍ର୍ଯୁଦ୍ଧର୍ତ୍ତମାନ୍ତ୍ରିତା । ଶ୍ରୀକୃତ୍ତୁଷ୍ଟ୍ର୍ଯୁଦ୍ଧର୍ତ୍ତମାନ୍ତ୍ରିତା ।

However poor the diet may be

It fills one's stomach

However coarse the attire may be

It warms one's body

ବ୍ରତ୍ତୁଷ୍ଟ୍ର୍ଯୁଦ୍ଧର୍ତ୍ତମାନ୍ତ୍ରିତା ମେଦ୍ୟା । ଯତ୍କୃଷ୍ଣାପରିଷ୍ଟ୍ର୍ଯୁଦ୍ଧମାନ୍ତ୍ରିତା ।

He has just the musk deer's head to eat

Yet the effort spent was more than

All the hairs on the skin of the deer

ବ୍ରତ୍ତୁଷ୍ଟ୍ର୍ଯୁଦ୍ଧର୍ତ୍ତମାନ୍ତ୍ରିତା । ଯତ୍କୃଷ୍ଣାପରିଷ୍ଟ୍ର୍ଯୁଦ୍ଧମାନ୍ତ୍ରିତା ।

Happiness exists

When there's food and drink

But more happiness reigns

When there are no disputes and complaints

ବ୍ରତ୍ତୁଷ୍ଟ୍ର୍ଯୁଦ୍ଧର୍ତ୍ତମାନ୍ତ୍ରିତା । କିମିତକାର୍ଯ୍ୟପରିଷ୍ଟ୍ର୍ଯୁଦ୍ଧମାନ୍ତ୍ରିତା ।

How one should eat

How one should dress

How one should live

Are the three pieces of advice kind parents give

ବ୍ରତ୍ତୁଷ୍ଟ୍ର୍ଯୁଦ୍ଧର୍ତ୍ତମାନ୍ତ୍ରିତା । ଶ୍ରୀକମାର୍କଣ୍ଡପରିଷ୍ଟ୍ର୍ଯୁଦ୍ଧମାନ୍ତ୍ରିତା ।

Hoard food only to feed dogs

Hoard clothes only to feed worms

ବ୍ରତ୍ତୁଷ୍ଟ୍ର୍ଯୁଦ୍ଧର୍ତ୍ତମାନ୍ତ୍ରିତା । ଗର୍ଭଦମାର୍କଣ୍ଡପରିଷ୍ଟ୍ର୍ଯୁଦ୍ଧମାନ୍ତ୍ରିତା ।

Food:

That which is grudged lies on the tip of the tongue

That which cannot be swallowed chokes in the throat

ବକ୍ତ୍ତଦ୍ଵାରା ମୁଖାକୁ । କୁଶମ୍ଭୟକାନ୍ଦ୍ରାଧିକୁ ।

If man cannot control his appetite

From his knees upwards all is stomach

ବରେଶାକ୍ଷରାଧିକାନ୍ଦ୍ରାଧିକୁ ।

If there are no provisions to share

Then there's no cause for complaints

ବର୍ଷାପୁରୁଷରେତ୍କୁଶାକ୍ଷରାଧିକୁ । ଯତ୍ତମ୍ଭାପୁର୍ବରେତ୍କୁଶାନର୍ଦ୍ଦାନ୍ତେତ୍ ।

For feasting one stretches out one's neck

For labour one grimaces with disgust

ବର୍ଷାକ୍ଷରାଧିକାନ୍ଦ୍ରାଧିକୁ । ଶ୍ରୀଦ୍ଵାରାଧିକାନ୍ଦ୍ରାଧିକୁ ।

Overindulgence:

Recognises that the food comes from others

But doesn't recognise his own stomach

ବର୍ଷାକ୍ଷରାଧିକାନ୍ଦ୍ରାଧିକୁ । ଶତମାତ୍ରାଧିକାନ୍ଦ୍ରାଧିକୁ ।

A tasty morsel lasts just for a day

A bad reputation lasts for 1,000 kalpas

ବର୍ଷାବର୍ଷାଗ୍ରୁଦ୍ଧାଧିକାନ୍ଦ୍ରାଧିକୁ ।

Appetite whetted by continuous eating

Roads familiar by continuous travelling

ବର୍ଷାବର୍ଷାଗ୍ରୁଦ୍ଧାଧିକାନ୍ଦ୍ରାଧିକୁ ।

Those who yearn for peaches

Need to plant peach trees

ବ୍ରିପ୍ତିପାତରାଧିକାନ୍ଦ୍ରାଧିକୁ । ମାତ୍ରିଶରାଧିକାନ୍ଦ୍ରାଧିକୁ ।

It's the slow incessant rain shower

That causes hill-tops to collapse

It's the quiet silent fellow

Who wastes the family wealth

ବ୍ରିପ୍ତିପାତରାଧିକାନ୍ଦ୍ରାଧିକୁ ।

Where the provision is god-like

The owner is devil-like

କୈଙ୍କରୀରେଣ୍ଟଶିଶୁରମ୍ଭିତ୍ତି ।

To hide a fist

Under one's cowl

ଶବ୍ଦମଧୁରପଶକାମିର୍ଦ୍ଦୁଷ ।

Until one has a fit

One doesn't get a crooked jaw

ଶବ୍ଦପଶକାମିର୍ଦ୍ଦୁଷପଶକାମିର୍ଦ୍ଦୁଷ ।

However small an object may be

It's still a drop of gold

However narrow a thread may be

It's still wound by three strands

ଶବ୍ଦପଶକାମିର୍ଦ୍ଦୁଷପଶକାମିର୍ଦ୍ଦୁଷ ।

If there's no form

There's no shadow

ଶବ୍ଦପଶକାମିର୍ଦ୍ଦୁଷପଶକାମିର୍ଦ୍ଦୁଷ ।

Poverty makes a good man as soft as cotton

Opulence makes an evil man coarser than wood

ଶବ୍ଦପଶକାମିର୍ଦ୍ଦୁଷପଶକାମିର୍ଦ୍ଦୁଷ ।

Just like dried shit shows itself off as gold

So do the evil scorn the good deeds that goodness does

ଶବ୍ଦପଶକାମିର୍ଦ୍ଦୁଷପଶକାମିର୍ଦ୍ଦୁଷ ।

While the good set to work

There the evil look on

ଶବ୍ଦପଶକାମିର୍ଦ୍ଦୁଷପଶକାମିର୍ଦ୍ଦୁଷ ।

When the good want to practise virtue

They heed not the wicked

ଶବ୍ଦପଶକାମିର୍ଦ୍ଦୁଷପଶକାମିର୍ଦ୍ଦୁଷ ।

ଦକ୍ଷ-ଧରି-ଦକ୍ଷ-ସକ୍ଷମ-ପର-ବିଷ-ପାତାତିଷ-ଗୀ-ପତ୍ର ।

### For the good to repay gratitude

Takes months and years

For the wicked to avenge themselves

Takes one morning's effort

ପ୍ରତିଧିହେତ୍ୟାଦକର୍ମ । ଏହିହେତ୍ୟାକୁଣ୍ଠାପନା ।

For the good, tea and chang follow

For the wicked, fists and sticks follow

ମହାଦ୍ୱାରାପ୍ରେସ୍‌ମୁଣିଶ୍‌ହେଲ୍‌କେବ୍‌ଲ୍‌ । ଏକାପ୍ରେସ୍‌ମର୍ମିଶ୍‌ମୁଣିଶ୍‌ହେଲ୍‌ ।

Good influence is like divine heaven.

Bad influence is like endless samsara

When a man knows greed

Even honey impairs his liver

## When a man knows verbosity

### Even a father's advice endangers the son

# ୨୯

ରକନ୍ଦୁସ୍ତର୍ଗୁର୍ବ୍ରାନ୍ତି । ଅମେଷାଶ୍ରୀକରନ୍ତମାଦନ୍ତର୍ବ୍ରାନ୍ତି ।

However desperate the situation becomes

One must never disgrace one's parents

ରମାତେଜିରାଜୁକ୍ତିକର୍ତ୍ତା ।

Unable to say "ham"

Because of the absence of a tongue

(Unable to prove one's innocence because of guilt)

ବୁଦ୍ଧାପୁଣ୍ୟପୁରୁଷବ୍ରାନ୍ତର୍ବ୍ରାନ୍ତି । କୁର୍ରିଷାକମାମାପଦବ୍ରାନ୍ତର୍ବ୍ରାନ୍ତି ।

The owl yearns for the dusk of evening

And the cock yearns for the dawn of morning

ବୁଦ୍ଧାପୁଣ୍ୟଦର୍ଶକର୍ତ୍ତା । ଦୁଦ୍ଧାପୁଣ୍ୟଦର୍ଶକର୍ତ୍ତା ।

An owl is happiest on a cliff

A duck is happiest on a lake

କୁର୍ରିଷାକମାର୍ଦ୍ଦବ୍ରାନ୍ତର୍ବ୍ରାନ୍ତି ।

A pigeon's anus cannot

Excrete a gold earring

# ମୂଳ୍ୟ

ଯିତ୍ତନାଶ୍ରୀପାତ୍ରଦ୍ୱାରା । ମାତ୍ରନାଶ୍ରୀପାତ୍ରଦ୍ୱାରା ।

The good argue about the seating arrangement<sup>111</sup>

The bad argue about the food

ଯିତ୍ତନାଶ୍ରୀକଶ୍ରୀପୁର୍ବଧାରଦ୍ୱାରା । ମାତ୍ରନାଶ୍ରୀଦମାପଶ୍ଚାପୁର୍ବଧାରଦ୍ୱାରା ।

Amongst the good there are many

Who are destroyed by a sense of shame

Amongst the bad there are many

Who are destroyed by haughtiness

ଯିତ୍ତନାଶ୍ରୀପୁର୍ବକିରଣପଦାରା । ମାତ୍ରନାଶ୍ରୀଶିର୍ଦିନଶ୍ରୀପକ୍ତା ।

The good excel

At being respectful in speech and behaviour

The wicked excel

At being brazenly bold and greedy

ଯିତ୍ତନାଶ୍ରୀମାତ୍ରନାଶ୍ରୀଶ୍ରୀପଶ୍ଚାପେଶା । ଶ୍ରୀପଶ୍ଚାପାଦିପିତ୍ରଜନଶ୍ରୀପେଶା ।

Whether a man be good or bad

His behaviour will disclose

Whatever a man's birthplace

His dialect will disclose

ଯଣାପୁର୍ବାପରିହକଦିପେଦିପଶ । ପରାକୁମାରୀପରିହକୁମାରପୁର୍ବ ।

No gratitude for one's mother's gifts

Of tea and chang

But instead beating and expulsion

Heaped on one's poor father

ଯଦିକାଶ୍ୟଣାଦ୍ୱୀପେ । ଯଦିକାପୁର୍ବକୁର୍ବୀପେ ।

Either nine yaks die

Or we collect Changthang's salt<sup>112</sup>

Some men are discerned at first glance

Some men take three days of acquaintance

ཡར. ཡද් ສ. ອ. ມර්. ພදຍ | ມර. ພද් ດ. ອ. ຖ. ພදຍ |

If you get up

You bang your head

If you sit down

You crush your bottom

ယင်.ယင်ရာ.ရာ.ကဲ.နှင့်.၁။ မယ်.မယ်.ရာ.ရာ.ကဲ.နှင့်.၂။၁။

If one stands one doesn't get any taller

And if one sits one doesn't get any shorter

ཡར. ཡུད. ຍ. ພັນດ. ມາກ. ເມ. ຂ. | ຍར. ཡຸດ. ພັດ. ສີ. ຂົ. ສັນຕ. ດັບ. ສ. ເ. ၁

## For those who live in Yarlung

It's the Yarlung deity

They have to worship

ପିଣ୍ଡୀପିଣ୍ଡେଶ୍ଵରୁମନ୍ଦରୀଦେବୀ ।

## For the illiterate man

His pen is longer

Than an arrow

## Literacy:

## Root of all knowledge

## Pcorest tool for a livelihood

ཡිං. ශ්‍රී. එම්. ඩ්ම්ස්ඩ්. තා. | සියලු දෙන මෙයි ශ්‍රී සියලු දෙන මායි තුළු ।

## Without treading the path of sorrow

## Where will the friend of one's heart be met?

ପିକ୍-ମର୍ଦ୍ଦଶ-ମର୍ଦ୍ଦଶ-କୁ-ପ-କୁ-କେଣ୍ଟା । ପିକ୍-ମର୍ଦ୍ଦଶ-ମର୍ଦ୍ଦଶ-କୁ-ପ-ପକ୍ଷେନ-କୁମା ।

To show he is not without wealth

He wears a black woollen chuba

To show he is not without poverty  
He stiches a horizontal patch

ཡୁକ୍ତିରେ କୁମାରଦିନାର୍ଥକୁ ମହିଳାରେ ମହିଳାରେ ମହିଳାରେ ।

## Too much companionship

Makes a mother and daughter argue

## Too much eating

Makes honey impair the liver

ୟୁଦ୍ଧକୁଷହରସକୁଶ୍ୟୁଦ୍ଧମିଶ୍ରପ୍ରେକ୍ଷଣୀୟ ।

### Once one sips the country's water

One must be ready to abide by the country's law.

ଯୁଦ୍ଧାଳ୍ମିଶର୍ଷାଦ୍ୟମନ୍ତ୍ରୀଯମନ୍ତ୍ରୀଯମନ୍ତ୍ରୀ । ।

To invoke the local deity

The local man is best

ཡੰਦ-ਧ-ਮੇਦ-ਧਰਿ-ਛ੍ਰੀ-ਮ-ਧਸਾ। ਪਿ-ਬਸ-ਕੰਦ-ਧਰਿ-ਛ੍ਰੀ-ਧ-ਸੰ-ਧਸਾ। ।

Better than the sun that shines with slovenly reluctance

Is the darkness that comes in decisive completeness

ଏଯଣକେ ସମ୍ମିଳନକେ ସମ୍ମର୍ଦ୍ଦଶିଳ୍ପୀଙ୍କେ ।

A bigger yak doesn't

### Mean bigger dung

By throwing stones in a temple one hits

Those on the right and those on the le

As well as honourable heads and feet

(An utterance that hurts all concerned)

ଶର୍ଷ-ତକ୍ଷ-ମୁଣ୍ଡ-ଶର୍ଷ-ମୁଣ୍ଡ-କୁ । ୧୨୯-ମୁଣ୍ଡ-ମୁଣ୍ଡ-କୁ ।

## When the coquette flirts with charm

Even the clay idol breaks out in smiles

# ମୁଖ୍ୟ

ମୁଖ୍ୟମନ୍ତ୍ରାଶ୍ରମିତ୍ତିଷ୍ଠିତ ।

A goat's kick cannot

Make a pillar fall

ମୁଖ୍ୟମନ୍ତ୍ରାଶ୍ରମିତ୍ତିଷ୍ଠିତ ।

With the goats, he bleats

With the sheep, he baas

ମୁଖ୍ୟମନ୍ତ୍ରାଶ୍ରମିତ୍ତିଷ୍ଠିତ ।

When the goat is slaughtered

It's the sheep who tremble

When the dog is beaten

It's the pigs who flee

ମୁଖ୍ୟମନ୍ତ୍ରାଶ୍ରମିତ୍ତିଷ୍ଠିତ ।

To call your own

Good mule a tho-log

ମୁଖ୍ୟମନ୍ତ୍ରାଶ୍ରମିତ୍ତିଷ୍ଠିତ ।

The results of your actions are accountable only to yourself

As Lhajin's<sup>113</sup> burden of sins was borne by himself alone

ମୁଖ୍ୟମନ୍ତ୍ରାଶ୍ରମିତ୍ତିଷ୍ଠିତ ।

For oneself to praise oneself

For the shit to lift the arse

ମୁଖ୍ୟମନ୍ତ୍ରାଶ୍ରମିତ୍ତିଷ୍ଠିତ ।

It is easy to raise an eyebrow

At other people's motives

When your own are hidden inside

ବନ୍ଦେକ୍ଷଣୁଷକିକ୍ଷଣାଦକିର୍ଯ୍ୟଦିନା । ବିଷ୍ଣୁଦକିଷ୍ଣନାଶମିଦିଷ୍ଟି ।

If you can accomplish your aims

Who cares if you do away with convention?

If you can feast on delicacies

Who cares if you die of a swollen belly?

ବନ୍ଦେକ୍ଷଣକେଷିପିତାଦିକିଷ୍ଣନା । ବିଷ୍ଣୁଦକିଷ୍ଣନାଶମିଦିଷ୍ଟି ।

The greedy know no shame

Without shame man is akin to a beast

ବନ୍ଦେପିତାଶିଶ୍ୱୁଣ । ବିଷ୍ଣୁଦକିଷ୍ଣନାଶମିଦିଷ୍ଟି ।

Just as a valuable tree is glorified

By its own bark

Bestow praise on one's own folk

ବନ୍ଦେମିଶାବନ୍ଦେଶିଶ୍ୱୁଣକିର୍ତ୍ତିପର୍ବତମିଶା । ବିଷ୍ଣୁଦକିଷ୍ଣନାଶମିଦିଷ୍ଟି ।

ବୁଦ୍ଧବୁଦ୍ଧକୁତ୍ୟାର୍ଥିଦକିଷ୍ଣନା । ବିଷ୍ଣୁମନ୍ତ୍ରମିଶାବନ୍ଦେଶିଶ୍ୱୁଣକିର୍ତ୍ତିପର୍ବତମିଶା ।

If you desire to blind yourself

Be a mason

If you desire to be healthy and happy

Be a tailor

If you desire to make a small fortune

Be a carpenter

If you desire to go to hell

Be a thanka painter<sup>114</sup>

ବନ୍ଦେପିତାଶିଶ୍ୱୁଣମେଦିଷ୍ଟି । ବିଷ୍ଣୁଦକିଷ୍ଣନାଶମିଦିଷ୍ଟି ।

Unable to stand a pin-prick oneself

Yet threatening others with a sharp pricker

ବନ୍ଦେପିତାଶିଶ୍ୱୁଣମେଦିଷ୍ଟି । ବିଷ୍ଣୁଦକିଷ୍ଣନାଶମିଦିଷ୍ଟି ।

If one can support oneself

It is better than a gift from god

ସନ୍ଦେଶବନ୍ଦଗତ୍ସର୍ବଜ୍ଞବ୍ରତ୍ତିକା । ଯିନ୍ଦମାଳ୍ଯାଯିବଗତକନ୍ତିକେ ।

Fear not the retribution of the yidams

If your mind is unblemished

ତେବେନ୍ଦ୍ରିୟପର୍ବତୀନାମିନାମା । ନିର୍ବାଳନିର୍ବାଳନିର୍ବାଳନିର୍ବାଳନି ।

There's no need for the hills to argue about their loftiness

Let them wait for the aureate sun to dawn

ତେବେନ୍ଦ୍ରିୟଦିନଗୁଣମଧ୍ୟବ୍ୟା ।

The rabbit's constant worry

Is that the sky will fall on him<sup>115</sup>

(An unnecessary worry)

ତେବେନ୍ଦ୍ରିୟଗର୍ବନ୍ଦୁରୁଷାନ୍ତରିକ୍ଷା । ଶନିତୁଷାନ୍ତରିକ୍ଷା ।

When the rabbit is the eagle's quarry

His cries are heard only by the sky's expanse

ତେବେନ୍ଦ୍ରିୟଦଶବ୍ୟାନ୍ତରିକ୍ଷା । ତେବେନ୍ଦ୍ରିୟଦଶବ୍ୟାନ୍ତରିକ୍ଷା ।

When the spheroid rolled down in pain

The ovoid watched the show in glee

୪୮

॥'ଦିନେଶଶ୍ରୀ'ମିଳ । ॥ଦୁଃଖଦୁଃଖ'ମିଳ ।

### The pass I shall not ascend

Nor turnips shall I eat<sup>116</sup>

## An artisan becomes the servant of all men

An orator becomes the leader of all men

ଯଶ୍ଚପଦ୍ମମଦ୍ରାତ୍ମକାତ୍ମକାମପଦ୍ମମଦ୍ରାତ୍ମକାମା ।

If one has meat in one's hand

Even the birds of the sky will swarm

ଅପ୍ରକାଶିତ ଲେଖକ ମଧ୍ୟ ପରିଚ୍ୟା । ୧୯୭୨ ମୁଦ୍ରଣ ଲେଖକ କରି ପଣ ପରିଚ୍ୟା ।

ମେଣ୍ଡକ୍ ମେଣ୍ଡକ୍ ମେଣ୍ଡକ୍ ।

Harsh speech is expressed by the mouth

An ugly gait is created by the feet

An infected eye is caused by a restless hand.

ଓ. ১৩৫. মুদ্রণ কর্তৃপক্ষ দ্বারা প্রকাশিত পত্র পত্রিকা।

If you lack the art of speaking, others get mad.

If you lack the art of listening, you get mad.

ସମ୍ବନ୍ଧରେ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ।

Not all utterances are wisdom

Not all food is meat

ସମ୍ମାନକୁ ପ୍ରଦାନ କରୁଣା ।

When early morning brings in sloth

The dusk of evening ushers in

### Regret of work undone

ସୁଦ୍ୟକୁଶମିଦଶକ୍ତିବେଦକାମପର୍ବତପାତ୍ର ।

## When the whole country is flooded

A pebble cannot remain dry

ସୁଦ୍ଧାର୍ଥୁଷ୍ମଣିର୍ବିଦ୍ସୁଦ୍ଧାର୍ଥୁଷ୍ମଣିର୍ବିଦ୍ସା ।

The distance of a valley can be gauged

By the messenger sent off on foot

ସୁନ୍ଦରୀରେ ପ୍ରକାଶିତ ପ୍ରକାଶିତ ପ୍ରକାଶିତ ପ୍ରକାଶିତ

Every district has its own dialect and customs.

Every lama has his own sect

ସୁଶାସ୍ତ୍ରାନ୍ତକ୍ରମେତ୍ତା । ତ୍ରିମୁଦ୍ରାଦ୍ୱାରାସମ୍ବନ୍ଧିତ । ନେମଶାସ୍ତ୍ରାନ୍ତକ୍ରମେତ୍ତା ।

ସୁର୍ଯ୍ୟକାନ୍ତରାତ୍ରିକାନ୍ତରାତ୍ରି ।

If you have no physical illness

Then stamp a dog's tail

If you have no mental suffering

### Then stand as a financial guarantor

For the man who possesses the nine kinds of courage and skill

His size need be no bigger than a goat

କ୍ଷେତ୍ରକାରୀଙ୍କ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ

## Stupidity:

## A septuagenarian planning his future

## A defeated king scrutinising his documents

ବ୍ୟଷ୍ଟିକାରୀଙ୍କରେ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ ପରିବର୍ତ୍ତନ କରିବାକୁ

The good years are

### When shoots are green

## When daughters sit on mothers' laps

# କଣ୍ଠ

ଶିଖିତେନ୍ମାନିନ୍ଦା । ଶିଖେନ୍ଦ୍ରିୟମାନିନ୍ଦା ।

It's the lama who says

Don't eat meat

It's the lama who partakes of

The largest piece

ଶିଖିତେନ୍ମାନିନ୍ଦା ।

Words of flattery never flow

From an affectionate heart

ଶିଖିତେନ୍ମାନିନ୍ଦା । ଶିଖିତେନ୍ମାନିନ୍ଦା ।

The best meat is found in the fissures of a bone

And is partaken of by servants not by the lords

ଶିଖିତେନ୍ମାନିନ୍ଦା । ଶିଖିତେନ୍ମାନିନ୍ଦା ।

The tasty morsel is eaten by uncle wolf

The misdeed is blamed on sister fox

ଶିଖିତେନ୍ମାନିନ୍ଦା ।

A louse feels he has surmounted a mountain pass

But it is only the edge of a collar

ଶିଖିତେନ୍ମାନିନ୍ଦା । ଶିଖିତେନ୍ମାନିନ୍ଦା ।

When wood supports wood

Pillars and beams are created

When man supports man

Leaders and subjects are created

ଶିଖିତେନ୍ମାନିନ୍ଦା । ଶିଖିତେନ୍ମାନିନ୍ଦା ।

Wood though moist burns

Stone though dry does not

ସିଦ୍ଧକ୍ଷତକ୍ଷରୀକ୍ଷତାନ୍ତ୍ୟା ।କ୍ଷମାମାତ୍ୟକ୍ଷେତ୍ରାର୍ଥାନ୍ତ୍ୟା ।

If the trunk of the sandalwood tree knows sleep

Then the roots will know rot

If the head of the lineage knows indolence

Then the lineage will know redundancy

ଶିଦ୍ୟବାଣାତକ୍ଷବାଦେଶାଶ୍ଵଦୀ । ଶିରୀଷାତକ୍ଷବାର୍ଥଦୀ ।

It's easier to climb a tree with branches

And to explain to a man with comprehension

ମନ୍ତ୍ରକୁଶମ୍ଭବଶବ୍ଦବ୍ୟବୀ । ରୀତ୍କୁମନ୍ତରମାର୍ଗଦର୍ଶକ ।

When a mother rails at her daughter

It's time for the daughter-in-law to understand

ମନ୍ତ୍ରବସ୍ତବଶବ୍ଦବ୍ୟବୀ । ରୀତ୍ପବସ୍ତବମାର୍ଗ ।

The lama preaches that which

He doesn't comprehend

# ୩୫୩

ଅସମ୍ଭବ୍ୟଦ୍ୟଦ୍ୟନମ୍ଭବ୍ୟା ।

Though the distance be far

Yet for news all distance is close

ଅଦ୍ୟାତ୍ମନାତ୍ମନାତ୍ମନା । ଶୁଷ୍ମନନ୍ଦନନ୍ଦନନ୍ଦନା ।

If you wish to gain enlightenment

This is the way

If you wish to be featherless

This is the way<sup>117</sup>

ଅଦ୍ୟଶିଦିଅଶଶ୍ଵତ୍ରିଶଶ୍ଵତ୍ରିଶା । ତ୍ରିଦିକ୍ଷାଶାଶ୍ଵତ୍ରିଶା ।

The dog who imitated the snow lion

Had his ears filled with snow

ଅଦ୍ୟଶ୍ଵତ୍ରିଶଶ୍ଵତ୍ରିଶଶ୍ଵତ୍ରିଶା ।

Although the snow lion may feel cold

He will not abandon the snow

ଅମରାଦକ୍ଷାପତ୍ରକୁଶପକ୍ଷଦମଦ୍ୟପର୍ଶାପର୍ଶା ।

ଅମରାଦକ୍ଷାପତ୍ରକୁଶକର୍ମତୁଣାପର୍ଶା ।

Better to drink chang with a heart of good intention

Than to go on a pilgrimage with a heart of evil intent

ଅମରାତକାଳାଶିରିମେଞ୍ଚିପାର୍ଦ୍ଦା । ଅର୍ଦ୍ଦକାଳାଶିରିମେଞ୍ଚଦାପାର୍ଦ୍ଦା ।

The tiger's stripes are on the outside

A man's stripes lie on the inside

ଅମରାପଶମାପଶମାପଶମାପଶମା । ତୁମନ୍ତଶମାପଶମାପଶମାପଶମା ।

The heart's wishes are like a horse

Galloping in the open space of the sky

But alas! if one lacks the resources

One cannot even bite the palm of one's own hand

ଶାଶ୍ଵତ-ବ୍ରାହ୍ମଣ-ବ୍ୟା | ଶିଷ-ଶ୍ଵେତ-କ୍ଷାନ୍ତ-ବ୍ୟା |

The man who is toothless

Is separated from the act of eating

The man who is blind

Is separated from the act of seeing

ଶାଶ୍ଵତ-ବ୍ରାହ୍ମଣ-ବ୍ୟା | କ୍ରିସ-ଶ୍ଵେତ-ଶାକୀନ୍ତ-ବ୍ୟା |

No teeth—separation from feasting

No wealth—separation from relatives

ଶାଶ୍ଵତ-ବ୍ରାହ୍ମଣ-ବ୍ୟା | ଶିର୍ଦ୍ଦୟତ-ଶିର୍ଦ୍ଦୟା |

One is apt to harbour one's own secret

Others are apt to disclose it

ଶଶୁଦ୍ଧାକୁ-ଶ୍ଵେତ-ଧର୍ମି-କୁମର-ମେଦି-ଶାନ୍ତିଯା | ଶୁଣା-ବଣ-ଶୁଣା-ଶୁଣା-ଧ୍ୟାନ-ଯିନ୍ଦ୍ରା |

Where will you insert the handles

In an immaculate white hen's egg?

(Innocence can't be made a scapegoat)

ଶାଶ୍ଵତ-ପର୍ବ୍ରଣିଶାକେ-ଧର୍ମି-ଶାନ୍ତିଯା | ଶ୍ରୀ-ବଣ-ରେତ-ଧର୍ମି-ଶାନ୍ତିଯା |

Better than the fickle love of a newly-acquired friend

Is the steady animosity of an old enemy

ଶାଶ୍ଵତ-ଶର୍ଦ୍ଦୀ-ବ୍ରାହ୍ମଣ-ଧ୍ୟାନ-ଯିନ୍ଦ୍ରା | ଶିର୍ଦ୍ଦୟ-କର୍ମ-ଶାଶ୍ଵତ-ବ୍ୟା |

When gold lies under the earth

Its glitter shines in the sky

ଶାଶ୍ଵତ-ଧ୍ୟାନ-ଶୁଣା-ଶୁଣା | ଶୁଣା-ଶ୍ରୀଶାନ୍ତିକୁ-ଶ୍ରୀଶାନ୍ତି-ଶାନ୍ତିଯା |

Cared for and nurtured by one's parents

But body and soul owned by the lord

ଶାଶ୍ଵତ-ଶର୍ଦ୍ଦୀ-ଶାନ୍ତିଯା-କୁମର-କୁମର-ଧ୍ୟାନ-ଯିନ୍ଦ୍ରା |

You don't have to support him

So you find he has a small appetite

You don't have to live with him

So you find him most amiable

ମର୍ଦ୍ଦ-ପାତ୍ର-ପାତ୍ର-କୁମାରୀ ।

Murder is murder

No matter how gentle

The murderer may be

ଯଶକ-ପାତ୍ର-ପାତ୍ର-କୁମାରୀ । କୁମାରୀ-ପାତ୍ର-ପାତ୍ର-କୁମାରୀ ।

If a man ill-treats others

A worse retribution awaits him

ଯଶମ-କର୍ତ୍ତ୍ତୁ-କର୍ତ୍ତୁ-ପାତ୍ର-ପାତ୍ର-କୁମାରୀ ।

To fulfil every desire

Good fortune must be limitless

ମର୍ଦ୍ଦ-ପଦେ-ଶପୁ-ପଦେ-ଶପୁ-ପାତ୍ର-ପାତ୍ର-କୁମାରୀ ।

In the mortar of ill-fortune

Pounding fat will leave no grease

ମର୍ଦ୍ଦ-କମଳ-କମଳ-ପାତ୍ର-ପାତ୍ର-କୁମାରୀ ।

Good fortune and a (drinking) bowl:

It's good to possess these

# ୬୭

ଦୂମ'ଧ'ତକ'ଶ୍ରୀଶ'ଦୂମ'ଧ'ମନ୍ଦ'କଶ । ପଦେକ'ଧ'ତକ'ନ୍ତ'କ'ନ୍ତ'ମନ୍ଦିର ।

When the confirmed liar tells his tale

The truthful are reduced to tears

ଦୂମ'ଧ'ରେ'ତମ'ମନ୍ଦ'କା । ପଦେକ'ଧ'ମାଯଣ'ତମ'ରେ'ପା ।

When falsehood is a hill

Truth is only a yak

ଦୂମ'ଧ'ଶ୍ରୀଶ'ଦୂମ'ଧ'ରେ'ତମ'ମନ୍ଦିର । ଶ୍ରୀଦ'କ'ଶ୍ରୀଶ'ଦୂମ'ଧ'ରେ'ତମ'ମନ୍ଦିର ।

If the Horpas are conquerors, let them be

If the Ling are conquerors, let them be<sup>118</sup>

ଦୂମ'ଧ'ଶ୍ରୀ'ମନ୍ଦ'ଧ'ରେ'ତମ'ମନ୍ଦିର । ପଦେକ'ଧ'ଧି'ନ୍ଦିଶ୍ରୀ'ଶ୍ରୀ'ମନ୍ଦିର ।

Immense though the wealth of Namsey<sup>119</sup> may be

As treasurer he has a stingy yidag

ଦୂମ'ଧ'ଶ୍ରୀ'ମନ୍ଦ'ଧ'ରେ'ତମ'ମନ୍ଦିର । ଶ୍ରୀ'ମନ୍ଦିର'କେ'ତୁମୁକ'କା ।

Where the holy sites are more blessed

The attendant gets fatter and fatter<sup>120</sup>

ଦୂମ'ଧ'ଶ୍ରୀ'ମନ୍ଦ'ଧ'ରେ'ତମ'ମନ୍ଦିର । ହର୍ଷ'ମନ୍ଦିର'କେ'ତୁମୁକ'କା ।

Although Lhalung Paldor<sup>121</sup> has fled to the hills

His horse's hoofmarks lie in the plain below

ଦୂମ'ଧ'ଶ୍ରୀ'ମନ୍ଦ'ଧ'ରେ'ତମ'ମନ୍ଦିର ।

The native old lady of Lhasa

Has not beheld the Jowo of Lhasa

ଦୂମ'ଧ'ଶ୍ରୀ'ମନ୍ଦ'ଧ'ରେ'ତମ'ମନ୍ଦିର । ଶ୍ରୀ'ମନ୍ଦିର'କେ'ତୁମୁକ'କା ।

The man who is sincere in his efforts

Will certainly be favoured by fortune

# ମାତ୍ରାମାତ୍ରା

ଆତ୍ମକାପାଶବନ୍ଦିଯନ୍ଦିବେଶମେନ୍ଦ୍ରିୟ ।

If Uncle Tonpa falls off the ground

He feels no regret

For where will he fall

But on the same low ground?

(A simple man has nothing to lose)

ଆକିଶପର୍ତ୍ତନଶପରିବନ୍ଦିଯା । ଆକିଶବେଶବନ୍ଦିଶା ।

On the bridge built by the nun

The nun herself must tread

ଆପହୋରପାହୋରକୁମେନ୍ଦ୍ରିୟ । ଆପହୋରପର୍ଦେଶପାହୁମେନ୍ଦ୍ରିୟ ।

The Apohor knows no honour

For he has no intestine under his belt

ଆପର୍ଦ୍ଦ୍ଵିଶମାର୍ହକାଳୀ । କ୍ଷେତ୍ରପଶ୍ଚିମାପର୍ଦ୍ଦ୍ଵିଶମାର୍ହକାଳୀ ।

When a person lacks capability

To seek refuge in others is the last resort

ଆପର୍ଦ୍ଦ୍ଵିଶମାର୍ହକାଳୀ । ପରମାକୁଦ୍ରାପର୍ଦ୍ଦ୍ଵିଶମାର୍ହକାଳୀ ।

Meat and tsampa fatten the old Khampa

Gold and silver fatten the young Khampa

ଆପହୋରପୁନ୍ଦିବନ୍ଦି । ପାତ୍ରପଶ୍ଚିମାପର୍ଦ୍ଦ୍ଵିଶମାର୍ହକାଳୀ ।

Everyone sees the nomads eating their thu

But no one sees them trudging the pass

ଆପହୋରପଶ୍ଚିମାପର୍ଦ୍ଦି । ରାଖେଶପଶ୍ଚିମାପର୍ଦ୍ଦି ।

What dance father does and

What the professional dancer does are different

ଆମାପୁନ୍ଦିକାମାପର୍ଦ୍ଦି ।

If one obtains the mother

Thither the daughter comes

ଆ'ମ'ମ'ଯଦ'ମେ'କ'ନ'ଶର' । ଫର୍ଗେ'ଦ'ଯଦି'ଯଶ'ଦ'କନ'କ'ନ'ଶର' ।

Happier it would be if my stepmother died

Then the unhappy destiny thrust upon me would be over

ଆ'ପରି'ଶୁ'ଯ'ଶ୍ରୀ'ଦ'ଶୁ'ଶର୍ପଦ'ଶା । କନ'ନ'ଶର'କନ'ଶର'କନ'ଶର'କନ'ଶର' ।

If a mother's son

Has perseverance

Ganden's throne has

No real owner<sup>122</sup>

ଆ'ମଶ'ଯଶର'ଶ୍ରୀ'ଦ'ଶର' । ଯଶର'ଶୁ'କୁ'ଶଶ'ଶ'ଯଦ'ପଶି'ଶର' ।

The mother who really wants to feed her child

Will even use water to make a tsampa dough

ଆ'ମଶ'ଯଶର'ଶୁ'କୁ'ଦ'କେ'ଶ'ଯ'ପେ'ନ' ।

ଶୁ'କୁ'ଦ'ଶୁ'ଦ'ଶ'ଶ୍ରୀ'ପଶ'ଶୁ'ଶର'ଶର' ।

Mother thought her younger son was

Practising religion in the monastery

But instead he was

Collecting dung in Kyang-da-nagar<sup>123</sup>

ଆ'ଯଶ'ନ'ଶ'କ'ଅ'କ'ଶ୍ରୀ'ମ' ।

For the sake of beauty

One must bear pain

ଆ'ଶଶ'ଶ'ଶ'ଅ'ଶ'ଶୁ'ଶଶ'ଶ' । ଶଶ'ଶ'ଶୁ'ଶ'ଶ'ଶ'ଶ'ଶ'ଶ'ଶ' ।

Infatuation:

It's faster than a horse

With a tail shorter than a sheep's



## NOTES

1. These three are prominent sub-sects of the Kargyupa sect, one of the four main schools of Tibetan Buddhism.
2. A place in Kongpo, southern Tibet.
3. In Tibet most brass statues were gilded with pure gold making them valuable. The proverb states that there's always the possibility of the gilded statue being removed and replaced by a brass one and the excuse rendered for such an occurrence being given as "too much dusting" rubbing off the gold.
4. The kyang (wild ass) dies facing its homeland, Changthang, the northern plain.
5. Sukhavati, the pure realm, where the Buddha Amitabha resides.
6. The central government of Tibet.
7. According to Tibetan superstition, cutting one's hair affects the luck of the person, so certain auspicious dates are selected for hair-cutting. This is especially so when it is a child's first hair-cut.
8. A khada is usually made of white cotton or silk, used on all occasions to signify the offerer's pure intention and concern.
9. This is the six-syllable mantra of Chenrezig, which invokes compassion.
10. The Tibetan Apso, a special breed of dog unique to Tibet, looks similar to the Tibetan snow lion but is diminutive in size. But the proverb states that the comparison is only superficial.
11. This quotation is attributed to Milarepa, the famous poet and mystic saint of Tibet. He spoke these words to a thief who had come to rob his cave, while the saint was in meditation. The saint possessed nothing that the thief could rob.

12. Tibetan chubas are sometimes worn with one arm free, leaving the sleeve to hang loosely by the side. This style gives the person a swagger and a certain air of arrogance. In the proverb it refers to a household full of pride and haughtiness due to power.
13. These are the four continents that surround Mount Meru. They are Lu Phag, Dzambu Ling, Balang Cho and Dra Minyen.
14. Drib is a village on the south bank of the Tsangpo River of Lhasa. The people living there are very poor and have an inordinate love for tormas.
15. Aku Thak-Thung was the most powerful minister in King Gesar of Ling's ministry.
16. The 29th day of the last Tibetan month of the year is in essence the last day of the year. Every household and family has a special thukpa together. This day signifies the end of the passing year and the coming of a new year. The old and infirm feel they have seen a new year in after partaking of this thukpa.
17. Monks aspiring to be Geshes found themselves so involved in studying the texts that the skill of calligraphy was not emphasised. Thus, most Geshes ended up speaking a lot of facts but lacking the art of calligraphy and of correct spelling.
18. Tibetan religious ceremonies and prayers sometimes continued for several days without much of a break, so meals and tea were served in the prayer hall. This caused rifts between the presenters, cooks and monks.
19. Refers to any possession or article offered to the monastic community by devotees for prayers at death rites and for the enhancement of health, wealth and happiness. Misuse of such offerings is a grievous sin.
20. The monastery referred to is the Namgyal Dratsang at the Potala, the Dalai Lama's personal monastery, in Lhasa.
21. Shol is a small village at the foot of the Potala Palace.
22. The five sciences are the science of language, dialectics, spiritual science, medicine and the mechanical arts.

23. Drowa Sangmo, a queen with celestial attributes, is a character in a popular Tibetan opera.
24. Mendar-gang is the capital of Monyul. The dirty linen she left behind were her two children who had to face obstacles before they were reunited with their father.
25. Used in hell to punish the sinful through physical pain.
26. Long prayer flags are attached to a straight wooden or bamboo pole and pinned down on one side to allow the prayer flag to flap. This helps to spread the inscribed prayers in the 10 directions.
27. Subsequent to the introduction of Buddhism in Tibet around the 8th century A.D., Tibetan scholars travelled to India to study Buddhism, spending time in Nepal to acclimatise themselves to the heat.
28. Literally means the "Wind Horse" which in Tibetan astrology signifies the status of luck and fortune in a person's life. Prayers are recited and prayer flags are hoisted when one's "wind horse" is on the descent.
29. Tibetans attached a great deal of importance to seals; no order was valid without a seal.
30. 'Dam' is a place north of Lhasa, now an airport.
31. In this saying the Sakyapas are proud of their ancestry, but at the same time they lacked any civilized etiquette to be able to justify such haughtiness. Sakya lies south-west of Lhasa.
32. Usually used when one attempts to get things done by bribing officials for a favour. The official accepts the gift but neglects the deed. Sometimes things can get even worse when the official not only accepts the gift but also gets you into trouble.
33. In the morning, the attendant sees to the morning rituals of offering. In the evening, the lama attends to his own prayers, so this leaves the attendant free.
34. The offerings of the 15th are butter sculptures made for the festival of Cho-nga Chod-pa, the 15th day of the first Tibetan month. These offerings were made in secrecy in Tibet as it

was a competition amongst monasteries, so the monks who created these sculptures were highly skilled, creative and artistic. The test required consistency, concentration and imagination. The proverb refers to one who is very efficient.

35. On the 15th day of the first Tibetan month, the Festival of Butter Sculptures takes place. In Tibet, the butter sculptures were paraded in the evening as the noonday sun would melt them.
36. In Tibet all government orders were ineffective without the endorsement of the official seal. The proverb states that an inferior order should not supersede a higher authority.
37. The weight of sin and virtue is measured out on these scales. Shinje-Chogyal carries these scales as a symbolic representation of justice and truth.
38. The bull is considered an animal with a longer lifespan than other domestic animals.
39. A river in Kham, which flows in a ravine so the water cannot be pumped up to irrigate the fields.
40. Chushul is a village about 45 km away from Lhasa and lies on the banks of the Tsangpo River. The literal meaning of Chushul is "the remnant of the water". This proverb accuses the people of Chushul of ingratitude.
41. The ceremony in which the hair is cut to signify acceptance of a monk's precepts.
42. Tibetans drink tea in which salt is used instead of sugar.
43. In Tibet wages were paid in kind; clothes, food and shelter were given. In addition to this usually 10 dres of tsampa were given.
44. A specially blessed silk thread given to a devotee by an incarnate lama for protection.
45. The 100-syllable mantra is a mantra for purification from one's sins and transgressions; the deity meditated upon is Dorjee Semba (Vajrasattva).
46. Horses set the pace for a caravan, so whatever pace was set

the dogs had to follow suit. Therefore, an old horse with a heavy cargo could only move slowly which meant the old dog had a field day.

47. In some parts of Tibet, after the demise of a person all his/her belongings were auctioned off and the money offered to a lama on behalf of the deceased. If a possession could not be auctioned off the article was offered.
48. The Tiger and the Hare are two of the 12 animals in the Tibetan horoscope. The former denotes aggression and the latter meekness. The proverb refers to a miscarriage of justice.
49. Offerings and gifts are made to lamas and lords; sometimes these gifts become a compulsory gesture for the caller.
50. This is the chorus in a song epic about a Tibetan king, Gesar, whose trials and tribulations can be recited for days. This epic is very popular and is the chief source of entertainment for nomads and farmers.
51. When thukpa overflows it's a symbol of prosperity. When tea overflows it's a sign of rudeness and bad luck.
52. A place in Tsang, Tibet.
53. Jetsun Milarepa's abode, near Yolmo in Nepal.
54. Tibetans believe that carrying a baby conch on a boat wards off crocodiles.
55. The yellow bear is an inhabitant of the Amdo region of Tibet. The bear catches a marmot and places it under his bottom, then proceeds to catch the second one, the first one escaping when he places the second under his bottom. Finally he has no marmot to show for all his efforts.
56. This is a joke made by Lhasans about the Tsangpas, to show they lack courage. A regiment of 500 soldiers ask some travellers coming down the pass whether there are any bandits about. The Lhasans are laughing at a whole regiment being scared of a handful of bandits.
57. A medicine bag was a cloth bag in which doctors of Tibetan

medicine carried their medicines. The medicines are usually in the form of small pills or globules and are wrapped neatly in small paper sachets for easy distribution. Medicines are made of precious stones, herbs, plants and minerals.

58. Nang-Tse-Shar was the prison below the Potala Palace, in the village of Shol.
59. The sound "Phat" is a very powerful and efficacious Tantric mantra to pacify evil spirits.
60. Astrologers were consulted when things were lost or stolen, to ascertain their whereabouts and to retrieve them.
61. Sho is a Tibetan game played with conch shells and counters, which are moved by throwing dice. The game is made interesting by reciting rhythmic sayings called Sho-Shay, which are dirty little ditties based around different numbers. It is because of these Sho-Shay that lords and servants do not play together.
62. Traders and travellers had to spend the night in an inn or rest-house along their route and most of them did seek out the hostess.
63. Pun on the bride's name which in Tibetan is Kalsang.
64. Pa-truk is a headdress decorated with precious stones, worn in Lhasa and Central Tibet. Each province had its own distinctive design and style.
65. Without the rite of consecration, a chorten lacks sanctity and if this rite is performed by one unqualified to do so, the chorten is not sacred.
66. When working or at archery, people slip one or both arms out of the sleeves of their chuba. In reference to the proverb it means that since the lord can get away with so much, then surely his attendant can get away with a little less.
67. An incident concerning the Tibetan folk-hero Agu Tonpa, when a bag of tsampa offered to a statue of Chenrezig was lost.
68. Phari was an important trade centre in South Tibet. It lies close to Bhutan.

69. Phenpo, a place close to Lhasa. Its inhabitants were known for their intelligence.
70. King Tri-Song-De-Tsan (755-797 A.D.) consolidated Tibet's supremacy in Central Asia. He built Tibet's first monastery, Samye, and introduced Buddhism to Tibet.
71. The holiest image in Tibet, it depicts the Sakyamuni Buddha at the age of 12, sitting cross-legged in the lotus position. It is housed in the Jokhang Temple in Lhasa.
72. In front of the Jokhang, within the enclosure stands a stone pillar called "Do-ring" (tall stone) upon which is inscribed the terms of the Sino-Tibetan Treaty of 822 A.D. enforced by Emperor Repachen.
73. Sacred relics such as the clothes of lamas, holy images and sacred pills are worn as amulets. Tibetans believe that the sacredness of the amulet and faith can help to save a warrior from accidents and hindrances, and can ward off evil spirits.
74. Deer can be trapped by the sound of flutes.
75. This proverb is attributed to Padma Karpo, the fourth Drukchen Rinpoche of the Drukpa Kargyud sect.
76. In Tibet, each community organised a watchman to check that loose cattle did not get into the fields. Members took this task in rotation. In Lhasa, a tall post was erected as the lookout. In villages a hill from where one could get a good view was selected. Cows that entered the fields were beaten.
77. Traditionally, the bag to hold tea leaves while travelling was usually a stitched cloth bag, while the bag to hold tsampa was a sheepskin bag, to which tea was added and a tsampa dough was kneaded. The sheepskin tsampa bag was used by the poorer section of society such as nomads and mendicants. The rich and the nobility used Chinese porcelain bowls.
78. The turquoise usually worn on the bride's head was presented to the bride by her husband's family and was a token of fidelity.
79. This is the first Buddhist ceremony for the child. A tuft of hair is cut off by the lama and a name given to the infant.

80. Tibetans are obsessed with the auspiciousness of days in their daily lives. Activities like travelling, ceremonies, business and matrimony are all actualized after consulting the astrologers, for fear that ill-luck may mar their actions.
81. The cuckoo has a special place in Tibetan folklore.
82. After the death of a person, the relatives offer money to a lama to recite prayers and deliver the deceased person's consciousness to a better rebirth.
83. The lama gets his fee for performing the death rites. The lord gets his bribe from living off disputes. The togden spoken of in this proverb are the Ragyapas, a community of people who earn their living by disposing of corpses for a fee.
84. A holy lama's clothes are sometimes given away to followers to be treasured as sacred relics. This proverb refers to spend-thrifts.
85. Lobsang Choekyi Gyalsten was born in 1570 A.D. and died in 1662 A.D. He was the teacher of the Fourth and Fifth Dalai Lamas, was appointed the First Panchen Rinpoche by the Fifth Dalai Lama, Ngawang Lobsang Gyatso. The First Panchen Rinpoche reintroduced the practice of the two rituals without which Tibetan households could not be assured of their daily welfare. He incorporated these two rituals into the Gelugpa school of thought.  
The first is *Klu-tor*, the propitiation of Nagas, who are responsible for water and weather. The second is *Cha-sum*, the propitiation of household gods, for the well-being of the family and its fortune. The proverb refers to the fact that Gelugpa monks could earn a living by performing these rituals for the people.
86. In Tibet, the lungs of an animal were used as containers for water and chang. The chang contained in the lungs was of the very good quality and was called Lo-chang.
87. Balithang is the shortened version of Bathang and Lithang, parts of Kham, close to the Chinese border.
88. Gyalwa Rinpoche is used as an epithet for the Dalai Lama. It means the Victorious and Precious One. The Seventh Dalai Lama, Kalsang Gyatso, was born in Lithang.

89. According to Tibetan folklore, the thunder dragon possesses a jewel which, if procured, fulfils all desires. Similarly, the bear possesses a stone near its heart which, if procured, fulfils all desires.
90. According to Tibetan belief the most auspicious direction for a door to face is towards the east, the direction from which the sun rises.
91. This proverb is quoted in a biography of the Tibetan mystic-saint Milarepa (1052-1136 A.D.).
92. Horses are considered a part of one's property and wealth.
93. Monasteries in Tibet levied a butter tax on estates under their lease or authority, thereby accumulating a huge amount of butter for lighting butter-oil lamps and for making Tibetan tea. The cook usually put excess butter into the tea being prepared for the monks and then spooned off the melting butter, which was then cooled, hardened and sold. This action of his, considered a great sin, could make him very rich as the pots were huge and thousands of monks were served tea.
94. White crushed stones were mixed with butter by shopkeepers to make butter weigh more.
95. Nang is a district of Tsang of which Gyantse is one chief town.
96. Animals like cattle, horses and yaks are tethered to pegs in the ground. A hornless yak is tethered to the last peg so that the other yaks cannot butt him with their horns.
97. In Tibet the murderer had to pay money to the family of the victim as compensation.
98. One of the six realms of sentient beings, with the longest life-span amongst them.
99. Saddles are an expensive necessity for owners. Expensive saddles are engraved with designs in silver and gold. Tibetans are very fond of horses and believe that good horses deserve good quality saddles.

100. One of the six realms of sentient beings, considered the most precious form for a sentient being to possess. To be reborn as a dog means that one is degraded into the animal realm.
101. To be reborn as a lord means that instead of undergoing expiation for one's sins in hell, one is instead thrust into a rebirth where more sins are accumulated.
102. Lhoka lies south of Lhasa.
103. The Tibetan calendar is a lunar one, which is made up of 12 months but sometimes has two months of the same number and sometimes omits one month.
104. The 'Upas consider the Tsangpas uncouth and lacking in etiquette.
105. The 8th, 10th, 15th, 25th, and 30th days of the Tibetan month, besides other sacred days, are considered auspicious days when merit is multiplied several times due to the sacredness of the day and occasion.
106. The 10th day of every Tibetan month is considered an auspicious day, as these are the days chosen by Guru Padma Sambhava for the manifestation of his birth and life activities. Meat and chang are part of the Tantric offering made.
107. The copper-coloured hill paradise of Guru Padma Sambhava.
108. In Tibet, the quickest form of travel was on horseback, which resulted in resthouses and inns clustering the travel routes. Traders found an accessible outlet for their trade when the hosts at the inns or resthouses "helped" them to find customers. This transaction usually ended up with the poor trader making a loss and the host making a profit.
109. Donkey's meat is considered very inferior, so to slaughter a donkey and to sell its meat to others is a disgrace.
110. Vermilion was imported from China to Tibet and was valued more than red ochre. Vermilion was used as red ink for writing and for rituals.
111. Tibetan decorum demands that seniority in social position, learning and age always be respected. Even incarnate lamas

- have a fixed set of seating rules to be followed; to transgress that is considered a severe breach of etiquette.
112. Salt was brought by traders and nomads from Chang Namtso in Changthang to be sold elsewhere. Salt was transported on the backs of yaks in yak-hair bags very compactly packed. Some traders even brought the salt to India.
  113. Devadatta (Sanskrit) was the cousin of Buddha Sakyamuni and was his main antagonist.
  114. Thanka painters paint religious icons on canvas scrolls which are sold for the purpose of prayer and meditation. If the holy images are disfigured this hampers the meditation and results in demerit for the painter.
  115. According to Tibetan folklore, whenever the rabbit sees dark clouds gathering on the horizon he fears that the sky will fall on his head. This fear is so persistent that the rabbit always sleeps with his eyes open, looking skywards.
  116. Tibetans also suffer from high altitude sickness, which they call "La-duk" (poison of the pass). The remedy is to eat turnips. Fresh turnips are dried for use during the winter.
  117. A pigeon wishing to get enlightenment did so by circumambulating a monastery. Passers-by threw ash on him which rendered him featherless during the pursuit of his goal. This was his comment.
  118. Refers to the intense battle fought between Gesar of Ling and Kurkar of Hor, following the abduction of Gesar's wife, Sechang Dagmo, and the invasion of Ling by the latter in Gesar's absence.
  119. Namsey is the god of wealth.
  120. Holy places are visited by the devout who offer money, butterlamps, etc., which the attendants use for themselves.
  121. Lhalung Palgyi Dorji was the monk assassin who killed the anti-Buddhist King Lang Darma (reigned 838-842 A.D.). The soldiers who followed the hermit Lhalung Palgyi Dorji's trail found themselves in his cave. The story relates that a soldier

saw him there sitting like a statue, and left him to escape to Kham.

The proverb tells us for all Lhalung Palgyi Dorji's cleverness, he could do nothing to erase the hoofprints of his horse which led the search party to his hideout.

122. The Ganden Monastery has a unique method of selection of its throneholder, or Tripa, which is on merit; he is selected from the two main Ganden Colleges, Jangtse (Northern College) and Shartse (Eastern College). To qualify for the post one has to be a monk with a Geshe degree with the highest honours (Lharampa) and have progressed up the hierarchy of responsibilities to have become one of the two colleges' Senior Dharma Masters. This takes several years of study and service, but if one is prepared for that one can gain the throne of Ganden. The Ganden Tripa is the official head of the Gelugpa Sect.
123. Kyang-da-nagar was an open field on the outskirts of Lhasa.

## GLOSSARY

- APOHOR OR HORPAS:** Nomads of the northern plateau, Changthang. They keep yaks and barter dairy products for barley. They trade salt with the rest of Tibet and other places. They are known for their simplicity and naivety.
- BARDO:** Tibetan term for an "intermediate state". There are six types of bardo but the one usually referred to is the state after death and the next rebirth. Believed to last for 49 days.
- BUDDHA:** Refers to the principle of enlightenment or to any enlightened being, in particular to Sakyamuni Buddha, the historical Buddha.
- CHANG:** Beer made from fermented barley. A popular drink amongst field labourers as it quenches thirst effectively.
- CHANGTHANG:** Means "the northern plain". It is an arid, rocky desert that stretches for 1,300 kilometers, occupying nearly half the country.
- CHENREZIG:** The Tibetan name for Arya Avalokiteshvara, "the Bodhisattva of Compassion", the patron deity of Tibet.
- CHORTEN:** A reliquary of religious objects with a series of steps in the middle. Represents the stages of Buddhahood.
- CHOS-SKYONG:** Protectors who guard the practitioner from deception and diversion. They are oath-bound to serve and protect the integrity of the teachings and practice.
- CHUBA:** National costume of Tibet. It is a long robe with sleeves, fastened with a sash and worn by both men and women.
- DAMARU:** A small ritual hand-drum, which has two faces and is made of wood or skull-bones.
- DHARMA:** The Sanskrit term for the teachings of the Buddha.
- DRE:** A measurement used in Tibet for dry goods, corn and grain. One dre is about 20 handfuls.

**DRILBU:** A ritual bell which symbolizes wisdom, the female principle. Held in the left hand.

**DRONG:** A wild yak native to Tibet. They are the ancestors of the domestic yak.

**DZO:** A cross between a yak and a cow or a dri (female gender of yak) and a bull. A white dzo is more highly prized than any other colour.

**GANDEN:** The monastery is about 40 kilometers east of Lhasa. Founded by Je Tsong Khapa, the throne holder of Ganden is the official head of the Gelugpa sect. The Tripa is selected on the basis of merit. Considered one of the three main monasteries of Tibet.

**GELONG:** Bhikshu, a fully ordained monk observing 253 vows. Literally means "one striving towards virtue".

**GELUGPA:** Meaning "the Virtuous Ones", this sect was founded by Je Tsong Khapa. It was a reformation of the existing schools. This sect emphasizes discipline, logic and has fewer ritual practices.

**GESHE:** Means "a spiritual friend". It is a degree awarded at the end of the successful completion of a course of study that spans Buddhist philosophy, logic, dialectics and other subjects.

**GONPA:** Buddhist temple.

**HELL:** There are 18 different kinds of hells—eight hot hells, eight cold hells, the Occasional Hell and the Neighbouring Hell.

**JOWO:** The most sacred statue in Tibet, it depicts the Sakyamuni Buddha at the age of 12 sitting cross-legged. It is housed in the Jokhang.

**KALPA:** An extremely long aeon, sometimes reckoned to be 4,320 million years.

**KARMA:** One of the lower denominations of Tibetan currency.

**KARMA:** The law of Karma is the doctrine of action and result. This view holds that all experiences are the result of previous

actions and all future conditions are determined by what is done in the present.

**KHAMPA:** Inhabitant of Kham, the eastern province of Tibet. Khampas are renowned for their valour.

**KHIL-KHOR:** A mandala, symbolizing the celestial abode of a tantric meditational deity.

**KONGPO:** Lies to the south-east of Lhasa. It is famed for its lush vegetation and healthy cattle. Kongpo horses are prized for their speed and its menfolk are renowned for their horsemanship.

**KYANG:** A wild ass, which looks like the zebra without its stripes. Inhabits the Changthang.

**LAMA:** Means the one who has none beyond him in knowledge and spiritual accomplishments. The lama is considered one's guide and teacher in whom one sees perfection.

**LHAKHANG:** The temple or chapel of a monastery.

**LHASA:** The capital city of Tibet.

**MANTRA:** Usually Sanskrit syllables repeated as invocations; the words possess the power of sounds. The most popular mantra is "Om Mani Padma Hung", a six-syllable mantra which helps one to gain liberation from the cycle of rebirth. The deity meditated upon is Chenrezig, the Bodhisattva of compassion.

**MOUNT MERU:** Also called Sumeru, known in Tibetan as Rirab Chenpo, the king of the mountains. Considered to be the central axis of Buddhist cosmology.

**NAGAS:** Beings which are half-human and half-serpent, who live in subterranean realms and are the guardians of great treasures. They control water in all its forms.

**NALJORPA:** A male adept.

**NIRVANA:** The state of enlightenment.

**PURE REALM/HEAVEN:** A non-samsaric realm of existence created by the wisdom and compassion of a Buddha or Bodhisattva, in which one can be reborn through meditation and prayer.

**SANG:** Banknotes issued in denominations of 5, 10, 25 and 100. Previously, five sang were equal to one Indian rupee.

**SAMSARA:** The cycle of existence, which expresses itself in the birth and death of beings, with their incidental suffering. It arises out of ignorance.

**SHINJE CHOGYAI:** The judge of the dead and the ruler of all beings who are reborn in hell. Affectionately called "Uncle in Hell" by the Tibetans.

**TATHAGATHA:** Means "one thus gone far beyond", an epithet for a Buddha.

**THO-LOG:** A very short-legged mule, considered inferior amongst mules.

**THU:** A Tibetan dish of butter and crushed, dried cheese, popular amongst nomads.

**THUKPA:** Basically a soup with different ingredients such as tsampa, meat, turnips, flour dough and rice. In the proverbs, the thukpa referred to is a tsampa gruel taken by poor folks.

**TOGDEN:** An adept who has actually experienced reality in a high degree.

**TORMA:** A component of an offering, made of barley flour and butter. Tormas are thrown away after specific rituals in the direction from where the negativity originated. Tormas invite stray dogs to the place of offering.

**TSANG:** One of the three main divisions of Tibet. It comprises Shigatse, Gyantse, Sakya and Lachi. It was the 'food bowl' for Tibet. The capital city is Shigatse.

**TSANGPAS:** The people who live in Tsang. Literally means "pure".

**TSANGPO:** Tibetan term for river but used generally for the Tsangpo River which runs through Lhasa. The Tsangpo later becomes the Brahmaputra River of India.

**TSARI:** Considered one of the most sacred pilgrim sites, it lies to the south-east of Dakpo. Known as the dwelling-place of Dorje Phagmo (Vajra Yogini), Tsari is densely populated

by the Lopas (a wild tribe), whom the Tibetan government had to appease with annual gifts so as not to harm the devout.

**TSOK:** Made of tsampa and butter; other ingredients such as raisins, coconut and cheese may be added. It is a component of an offering where desire and sense perceptions are part of the offering. Tsok is edible and considered sacred.

**'U:** The Lhasa Valley which lies in Central Tibet, with its capital in Lhasa city.

**'UPA:** Person from the 'U province.

**'U-TSANG:** The two provinces of 'U and Tsang together.

**'U-ZEY:** The chanting master who leads the prayers.

**YAK:** A species of ox that is domesticated and has a long coat of hair. The male is called 'yak' and the female 'dri'.

**YARLUNG:** The Yarlung Valley in Lhokha, southern Tibet, was the cradle of Tibetan civilization.

**YIDAG:** Inhabitants of one of the six realms of sentient beings. These beings possess huge bellies but long narrow necks and they suffer from incessant hunger and craving.

**YIDAM:** Meditational deities having a special relationship with the devotee. These deities guide and protect proper practice. The yidam deities send retribution if and when one's covenant is broken.



## ACKNOWLEDGMENTS

I am grateful to Khenpo Ngawang Jinpa, Professor of Tibetan in St. Joseph's College, Darjeeling and to Ngawang Tenzing Gyatso, Secretary of the Druk Thubten Sanga Choling Monastery, Darjeeling, without whose help this book would have never been completed.

I wish to thank Mr. Khushwant Singh for reviewing and supporting my work, and Mother Damien, Principal of Loreto College, Darjeeling and my father for reading through my manuscript and for providing valuable suggestions. I owe thanks also to all the monks of Druk Thubten Sangag Choling Monastery and others for their contribution; and to my wonderful friends who have supported me in all ways possible.

I am thankful to my publisher, Mr Gyatsho Tshering-la, and his staff at the Library of Tibetan Works and Archives.