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THE TIBETAN BOOK OF EVERYDAY WISDOM

A Thousand Years of Sage Advice

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11. Khaché Phalu's Advice³⁷⁴

Om svasti!

If you were to ask and I were to tell you about the omens, marvelous events, and actions of countless righteous miracle-makers that occurred in the past throughout the world and especially throughout the holy land of India from the time the Buddha was ten years old, one life, and perhaps not even many lives, would not be sufficient.³⁷⁵ To be brief, the Buddha offered five things: a treasury of uprightness, a source of law, an ocean of modesty, a king of generosity that is the door to victory, and religious teachings and so forth. His religious and worldly advice is like a root from which grew the scriptures that are like the leaves of a large tree. The gems of advice that he gave regarding causality, shame and modesty, love and compassion, a system of the path, and so forth are as many as the water drops in the ocean. From this I, Khaché Phalu Ju, threading words together like pearls on a string, composed some verses of advice as a wellspring of realizations.

Chapter 1

- 1 The source of religion is the adamant throne above.
Behind are the summits of the rocky crags of religion.
In front is an ocean of compassion filled with light.
There is no summer or winter; days and nights are the same
duration.
- 2 Summer is not hot and winter is not cold;
it is a temperate place throughout summer and winter.
When the sun reaches the middle of the sky
there are no dark shadows surrounding the houses.

- 3 These are the characteristics of the center of the world.
There is a path that goes from that center to the center.
I bow down to the center of the center.³⁷⁶
- 4 I bow down to the one called Supreme Precious Jewel in Tibetan,
and in my language called Godā.³⁷⁷
If you wish to go to the land of noble India,
eliminate every trace of ignorance from your mind. [372]
- 5 Send black desires to the depths of the ocean;
burn craving and hatred in red-hot fire;
think of the one. Meditate on and recollect the one.³⁷⁸
- 6 When you can say, "I think of this, not anything else,"
O son, prepare what you need for pilgrimage.
While traveling on and on, many sights will be seen:
whatever you do will be pious; whatever you give will further
your path.
- 7 Whatever you think you'll get; whatever you need will fall into your
hands.
Whatever you say will be proverbial; whatever you intend will hit
the mark.
When you say, "I have the desire to go to such a place,"
there are three essential necessities.
- 8 First, your mind must be as clear as a mirror.
Second, your commitment must be as pure as the Bhramaputra.
Third, your fidelity must be as great a lion's.
When you have all three, you will have arrived there.
- 9 When the young men who arrive at such a place
do not put on their own protective armor,
they will drown in the cycles of this world.
- 10 Having an attitude of procrastination,
you say, "I'll do it tomorrow or the day after."

Then when the one who calls you to death arrives
you will be thrown into a state of remorse.

- 11 A date tree on barren rock
suddenly sprouts branches and leaves.
Every leaf grows bearing a word:³⁷⁹
the vast knowledge of the learned will not deteriorate.
I offer my petition to go the center, directly to the center.³⁸⁰
- 12 Behind the seal and beneath the stamp of a passport
are words of essential import, a crown jewel
for me, a great sinner, and other worldly beings.
- 13 Held from afar with your great compassion, may I never:
be without permission to set forth on the righteous path,
be apart from my source of hope for this life and the next,
be separated from the sanctuary for my mind and heart.
- 14 Look upon me with your wisdom-eye and hold me in mind.
Protect me with love and compassion and guide me on the path.
Having envisioned the great star's paradisiacal garden of light,³⁸¹
I am a little star amid a hundred and fifty-two smaller stars.
- 15 Have you understood this exposition written by my pen?
These black lines filled with white virtuous words
are Khaché Phalu's unforgotten recollections offered to you. [373]

Chapter 2

- 16 The religious and the worldly are two different things.
The mind and the body are two separate things.
After engaging in ascetic practices, the mind wants to continue
on.
After eating tasty food, the body really wants to stay put.
- 17 Physical bliss lasts but three days;³⁸²
you will endure mental suffering in the end.

If you desire mental joy, practice physical austerities.
 If you wish for physical pleasure, consign your mind to misery.

- 18 If you would listen to me, keep your mind and body separate.
 A man who exchanges gold for brass is insane.
 Someone mistaking a green rock for turquoise is a fool.
 If you don't know the rewards and hazards of this life and the hereafter,
 I say you will waste your life in the transient world.
- 19 Maybe not in a year or two, but after a hundred years
 this bundle of flesh and bones will dissolve into earth.³⁸³
 A king who sits atop a golden throne
 and a beggar boy sheltering under a barrel
 are both ephemeral; when death comes they are the same.
- 20 Tasty food is sweet on your tongue until swallowed.
 Worldly happiness and suffering last but three days.
 A pauper suffers, but his life will come to an end.
 A king is happy, but he too will die in the end.
- 21 The number of those who have gone before is not known.
 Who can know precisely how many are going now?
 People are coming and going, coming and going,
 The fact is, all those who come will depart.
- 22 There isn't a thing in this world that is permanent.
 Since there is no permanence, who has the truth?
 This human life has no permanence or stability;
 it is like the sun rising and setting over a mountain pass.
- 23 There is only passing through; there can't be any staying.
 Now do not be childishly distracted by appearances.
 If you are wise you must seize the essential meaning.
 If you grasp the real meaning, you will be the best of heroes.
- 24 Actions in this transitory world have no core.
 This world is not a place you live forever.

You are a traveler; a guest for three nights in an inn.
It is best that each person make up his own mind.

- 25 When a traveler doesn't make provisions in advance,
he cannot travel carrying an inn on his back, and
the innkeeper's wife can't be taken along to serve.
Think about your wealth while you have it;
when you lose the key to someone else, it is a cause for regret.

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- 26 There probably are many whose parents have died;
you've probably seen many children left behind.
Can the little son follow his mother? Of course not!
Can the little daughter follow her mother? Of course not!
Everyone passes on having lived out their allotted time.

- 27 You need to think about your own fate.
As for provisions on the road for this solitary journey,
send your wealth in advance in beggars' hands;³⁸⁴
train your horse—that is wealth—to go in a swift gait;
be ready to depart on the road that leads to the next life!

- 28 If you aspire to wealth and prosperity in the hereafter,
it is best to look after the conditions of paupers here and now.
If you want to eat apricots when you've been buried
underground,
it is best to plant an apricot tree now while you are above
ground.³⁸⁵

- 29 It is best to plant the root of happiness for all.
The root of religion is nothing but the focus on humankind.
The essence of religion is to make yourself fit to help others.
If you only wish to fulfill your own desires
then there is nothing better than beer and arak.³⁸⁶

- 30 A conceited person says, "Me, me! I'm the best."
"I deserve all the money and fame."
"The tasty food is for me; the softest clothes are for me."

"I am wonderful; I am beautiful."

Even if such a person goes on pilgrimage, there is little sincerity.

- 31 Even if he travels to a hermitage, there will still be a noisy clamor.
He may see twisting swirls in the air, but they are nothing.
Subsisting on mineral alchemy is to purchase misery for
himself.³⁸⁷
- 32 Elders with manners and traditional ways
are superior to a hundred selfish monks.
People with selfish desires have no shame.
Shameless people are classed as animals.
- 33 A girl may be adorned with jewelry and clothes,
but there's no way she's fit to be Prince Norsang's wife.³⁸⁸
Someone whose mind is not separate from sin may do a religious
practice,
but there is no way a mirror can reflect in the dark.
- 34 The eyes of an ox working a water mill are covered by blinders.
It walks all day but is in the same place at night.
If you do not free yourself from the noose of desire,
saying "I've practiced religion" is but empty words.
- 35 If his wings are tied with silk thread,
there is no way even a vulture can fly though the sky.
You must have sincere commitment and perseverance;
whatever is encountered is dependent on the mind.
As for this path, it is a path set forth for the mind.
You must sweep the mind clean again and again.
- 36 Check whether you are worthy of others' admiration. [375]
Check whether you are worthy of a good reputation.
Check whether you have established a good legacy.
If you have done all three you are the best of the best.
- 37 I, Khaché Phalu, have offered my heartfelt advice.
Whether you listen or not is your own choice.

Whatever the case, I have filled up this paper with lines.
The yellow bamboo quill has worked to its heart's content.

Chapter 3

- 38 The canopy made by the sun and moon are the sky's ornaments;
clearing away darkness, they fill the four continents with light.
Hollyhock flowers are a garden's ornament;
when they bloom the garden is extremely lush.
- 39 A great king is a kingdom's ornament.
If he rules according to law, his realm will be powerful.
If he enforces the law, his goals are naturally met.
If he upholds the legal system, there will be happiness and
prosperity.
- 40 When a lake roils, of course the fish are disturbed.
When a realm is poor, of course the king is impoverished.
A ruler's prosperity manifests as royal lands and serfs.
A ruler without lands and serfs is a joke.
- 41 A lord for his subjects is like a doctor for his patients.
A doctor applies salve to incisions he made with his lancet.
A lord rules kindly after he enforces reprimands.
- 42 First offense: impose the law on the criminal according to the
situation.
Second offense: in addition to imposing the law, have the
criminal flogged.
Third offense: it is appropriate to kill such an evil man.
There is no need for compassion toward such people.
- 43 Guard a lamb before it is carried off by a wolf.
Banish evildoers before the country is roiling in blood.
When a king has congealed like yogurt and stays in his bed,
he will not know when his lands are convulsed in blood.

- 44 If a shepherd is addled by food and drink,
it is certain that a wolf will carry off the lamb.
Commission a task to someone who is skilled at it:
someone may be a skilled carpenter but cannot paint icons.
- 45 A wolf may be pleasant, but it doesn't heed the shepherd.
Appoint as chief a man who understands the consequences of
actions;
otherwise the lamb will be put in the jaws of the wolf.
Essential matters should be entrusted to those with good
qualities.
- 46 When you want jewels you'll find they are in the depths of the sea.
Depend on a man who really keeps his commitments. [376]
How could a diamond-hard rock ever change?
So, whether day or night, act in accord with men who are wise.
- 47 A dog's corpse in a salt pit turns to salt in the end.
Caring for dear friends is reciprocated in the end:
when the consequences of that deed arise your desires will be
met.
Do not disappoint those who have done things for you.
- 48 Then many will help you when you are faced with things to do.
Support to the utmost those who depend on you,
and good accounts of you will fill this world.
- 49 While you have the leisure, take care of those who are brave;
there will be a time when you need them to confront an obstacle.
You should continually fill your storehouse with valuables,
for dire conditions will increase and enemies will spring up.
- 50 Two things are indispensable for subduing enemies:
wealth and an army to utterly strike down the foe.
Without wealth and property, you are helpless and lack allies.
To find allies, you are helpless without wealth and property.
When you have both of course your enemy will be destroyed.

- 51 Parents should bring up their sons to acquire wealth.
Listen to an old man who has lived many years,
for old men have experienced much joy and sorrow.
- 52 When you reach the border with the iron fence,
an old man's tactics are better than the strength of youth.
If you want to conquer your present enemies right away,
it is best to draw them in as your friends for now and wait.
- 53 If you say you'll achieve your main objective strategically,
to brandish arrows, swords, and lances is the act of a fool.
It is better to desist from war with invincible enemies;
you can't grab hold of a sword blade with your bare hand.
- 54 Even for Gesar himself, not to mention General Denma,³⁸⁹
an accord was paramount if a compromise were possible.
Heroic charges into enemy ranks endanger the realm;
the skillful shoot their guns from a distance.
- 55 Try peaceful tactics the first ninety-nine times;
at the hundredth try, you have no choice if there's demand for a
fight.
A man who doesn't understand this is worse than a dog.
If you encounter an aggressive dog, hit it on the nose with a stick.
- 56 If someone says, "I will leave," see him off on his way.
If someone says, "Let's fight!" let him move three steps forward.
If you don't remember to refrain from anger when it arises,
when you recall it later, slap yourself on the mouth.
- 57 If you say you'll attain your main objective peacefully,
pride and anger are pointless and meaningless.
Bringing anger under control is the mark of a wise man. [377]
A person who follows his anger is a simpleton.
- 58 If you think things through in advance, you are wise.
Anyone can see situations that are right in front of them.

Anyone can see when a right-twisting white conch shell is broken.

When it must be mended the repair will be painfully hard.

- 59 When an enemy surrenders and comes before you
expunge heartfelt anger from the depths of your mind.
A submissive enemy should not be humiliated;
however, you must be wary of his cunning and deceit.
- 60 If a river that flows around a fortress
is left undammed, it will destroy the castle in the end.
Protecting evil people is like beating up the good ones;
aiding thieves is like killing merchants.
- 61 If you ignore a poisonous snake, it will harm people.
If you ignore a wolf, it will be bad for the sheep.
Don't say, "The dog has bitten someone";
it is the person who owns the vicious dog that is bad.
- 62 A man who subjugates his enemies must defend his allies.
If you are too gentle, your enemy will be stubborn.
If you are too harsh, you risk dangerous revenge.
Your demeanor to all should blend gentleness and harshness;
this method induces every ally and foe to be friendly.
- 63 If you wish to possess both the present and ultimate kingdoms,
rule impartially from atop your golden throne
with the intent to bring happiness to your land and people.
At night descend to the ground and apply yourself to religion.³⁹⁰
- 64 Offer prayers of homage with body, speech, and mind.
Supplicate the precious Three Jewels, the eternal source of help.
Live in accord with the word of the Master of the Precious Star.³⁹¹
If it is important to you to be exalted in both this life and
hereafter,
do not forget impermanence and death. Fix them in your mind!

- 65 The counsel and advice of the most earnest Khaché Phalu
are meaningful suggestions strung together like pearls on a string.
I offer this up to the sovereign of the three worlds.
When you compute its value it will be in the hundreds.

Chapter 4

- 66 This world has many high plateaus and valleys.
With countless differences in wealth, status, and strength, [378]
clearly no two people are the same,
so it's best to find your own contentment.
- 67 You may scrub, but you can't rub the lines of fate off your forehead.
So instead it is best to conform to your fate.
A donkey from the rocky valleys suffers, but that's its sad fate;
it cannot choose not to carry a load on its back.
- 68 If you are capable of reason, it doesn't matter how rich you are.
A king who is never satisfied is a destitute beggar.
If a beggar can think, he is superior to that king.
- 69 A king may still be ravenous after eating up his land and people.
A beggar does a backflip for joy after filling his food bag.
If you do not make yourself content with the fate laid out for
you,
you are senselessly bringing misery onto yourself.
- 70 If you are content, it doesn't matter if you are rich or poor.
If it is fated, your enemies' treasures will be yours.
If it is not fated, it is difficult for a son to inherit his father's
fortune.
Vegetation can't grow on bare rock;
what is the use of shaking with anger?
- 71 If you must admire someone, admire the son of a good father.
If you make yourself content, you will be physically and mentally
happy.

You should give up the practices of the inferior classes.
Think about what makes a father happy and brings joy to the son.

- 72 Your reputation in this life and the next is in the palm of your hand.
Khaché Phalu's heartfelt advice spilled from his mouth.
Dear children, listen sincerely with unobstructed ears.
If you can comprehend, I have written what you need to
comprehend.
Though there is not a lot in quantity, it is potent and tasty.

Chapter 5

- 73 In summer take care of your iron plow; in winter take care of your
slate roof.
Take care of your red tongue no matter what the season.
Gauge how many secrets to tell your dear friends;
friends in the morning often become enemies by nightfall.
- 74 You may need to trust someone and leave your money in their
charge;
even if the custodian gives it to someone else, you'll find it after a
search.
However, if you trust others too much with your secrets,
you will surely live with your hand clapped over your mouth.
- 75 Confine devilish tales to the depths of your heart:
padlock your mouth and bolt your tongue.
If a demon escapes from those depths, a man may die.
What help is it to be remorseful later?
- 76 If you say too many things too many times,
you will have to live saying, "Don't tell anyone."
If you do not guard your oblong tongue, [379]
your round head might find itself in trouble.
- 77 When is it time to divulge that untold secret?
It will be too late if you come to regret revealing it.

- You control your secrets so long as you do not disclose them. —
Tell them and you put the person you've told in control.
- 78 The good have a risk that evil people will gossip.
The wicked take good peoples' advice as inimical.
The good protect themselves from all good or bad.
A good man creates harmony by averting an enemy's evil intent.
- 79 A man whose speech is straightforward is sincere.
If you are sincere, you have entered the righteous path.
From now into the future joy will lead to yet more joy.
Your wishes for both this life and the next will be fulfilled.
- 80 Khaché Phalu's wishes met with pen and ink;
the black lines written on white paper are clear.
The writer may be dead and underground, but the writing lives
on above.
May these ideas be remembered and the world not forget.

Chapter 6

- 81 This world is like a mirror reflecting back and forth.
Samsara is like a rocky cliff sending back echoes.
Whatever you have seen is reflected in the mirror.
Wherever you say is echoed by the rocky hills.
- 82 Good is repaid by good; bad is repaid by bad.
This is what will be. This is the karmic law of the world.
If you say, "They can't all have what they want,"
be cautious for your own sake; do not say that to others.
- 83 Everyone will act in accord with their own nature.
Whatever is done is as clear as the palm of your hand.
The things that please others may be unpleasant for you;
however that may be, good comes to good and bad to bad.
- 84 A poisonous tree cannot bear apricots.
If you must have apricots, go to an apricot tree.

If you say, "I want gold and jewels,"
don't go to a worthless region of darkness.

- 85 If you say, "I must have due respect from others,"
you must treat others with that much respect.
It is difficult for those with ambition to become great;
it is better to set ambition aside as the means to attain it.
- 86 If you act kindly, even your enemies become your friends.
Unmitigated harshness annuls even a child's affection.
A person whose forehead lines point upward [380]
and has a nice smile with bright teeth is skilled in pleasing others.
- 87 Do good deeds and go on the path to liberation.
O son, go forth bearing a good reputation.
A man whose forehead lines point downward is evil.
He has all the signs of being a poisonous snake or a mad dog:
whether day or night they do nothing but bite.
People with bad behavior will get what they deserve.
- 88 A good reputation will follow a good person.
Good men's deeds mature into positive fruit.
The fruit of evil weighs down a bad man's neck.
A bad reputation and evil omens follow bad people.
- 89 The subject of these words written with an Indian bamboo quill
will be clear on the white Indian paper of the mind.
I have translated these from the Indian language into Tibetan.
Khaché Phalu's intent is now finalized.

Chapter 7

- 90 Be humble and, whatever befalls you, practice forbearance.
Always keep your essential goal in mind.
Always speak words that charm others.
Always use strategies appropriate for your goal.

- 91 Pursue things that are meaningful without bravado;
in such a pursuit, it is better to be humble.
People who are humble are liked by many.
Many are disposed to be helpful to such a person.
- 92 You will pass through life enjoying tea and beer;
there will be many who will say, "Come here! Sit here!"
The wild horse of passion is reined in by judiciousness.
Whatever the situation, exercise appropriate self-control.
- 93 Some people know how far to go, how long to stay,
how much to say, how much to do,
how much to please others, how much of another's sorrows to
bear,
how much good food to eat, and how much finery to wear.
Such people are counted as the most competent of mankind.
People like that find favor with the Lord of the Stars.
- 94 Future experiences are dependent on present causes.
First, there are those who let their passions go unbounded.
Second, there are those who lack parameters for regulating the
mind.
After consorting with such people you will become just like
them.
People like these lead you into calamity.
- 95 Actions without due measure are the basis of destruction.
Business without due measure is the basis for great loss.
Talk without due measure is the basis for getting your ass
whipped. [381]
Hilarity without due measure is the basis for tears in the end.
- 96 The world is filled with crevasses and cliffs.
If you slip, you will fall; if you trip, you will tumble.
You must live skillfully to navigate such a path.
The world is six-sided, like a nomad's dice:
there is no certainty which side will face up.
Keep profit and loss in mind and play the game.

- 97 Look for ways to open the door to profit.
 Look for strategies to block the path to loss.
 When there is a disparity between profit and loss
 it is better to suppress hard feelings and be restrained.
- 98 I, immoderate Khaché Phalu, who has gone beyond moderation,
 let slip onto paper jewel nuggets of advice.
 When calculating the value, do not mistake the cost.
 My son, I remain here holding what I have found.

Chapter 8

- 99 Do not eat only fine food and wear only fine clothes:
 your appetite and desire will consign you to misery.
 Even though the space inside of your body is large,
 it cannot all be just a place to store food.
- 100 Neither your eyes nor your stomach can ever be sated,
 so it's best to set limits on your food and eating.
 If you cook too much too often in the belly's oven,
 when it becomes painful, look how the hearth grows cold.
- 101 The taste of your own grass and water is sweeter
 than copious food and liquor hoped for from others.
 When you crave red meat, it is better to eat your own lice
 than to eat the filthy residue of a butcher's evil deeds.³⁹²
- 102 Eating and sleeping are what cows and donkeys do.
 Can someone who acts that way be happy, my son?
 If a dog and your stomach's appetite get out of hand,
 you risk them going after horse and donkey carcasses for food.
- 103 If you do not control the door to your stomach,
 you risk losing the jewel of your reputation to a thief.
 If you want to be draped with a good reputation,
 it is good to make your stomach's appetite as small as your fist.

- 104 Pond fish come to ruin because they trust the bait.
Mice and birds get caught by eating a trail of laid-out grain.
Because a hungry mouse wants to eat a few crumbs,
its neck is caught in a trap. That's the problem with craving food.
- 105 If the northern steppes fox does not control itself
its body will be skinned. That's the problem with craving food.
This childish greediness is like a bloodthirsty tiger; [382]
old tigers get beaten like dogs that pounce on sheep.
- 106 Although indeed I have no claim to be a scholar,
my few black lines on white paper are clear.
Even when Khaché Phalu is long underground,
may these lines of black ink on white Indian paper
last for a long time above the ground.
May auspiciousness prevail so this advice appeals to all.

Chapter 9

- 107 There are two ways to see a life in this one world:
from one perspective, only your ancestral heritage is primary.
A father has been a son; a son becomes a father.
If you think like that, how could a lineage be short?
- 108 If you don't think that way, generational bonds deteriorate.
Those with debased bonds may become fierce enemies.
It is impossible for children to exist without parents;
however, both are alive for just a short time.
- 109 You may have them early in life, but not have them later in life.
It is better to strive to preserve generational bonds.
Seasons and time never tarry, they rush onward;
without wasting any time, educate your children.
- 110 The root of all good qualities is education.
The king of all good qualities is education.
Place someone with an elementary education on a golden throne.
Place someone with an advanced education on a tiger-skin seat.

- 111 In the lama's court education is the mirror.
 In the king's court education is what yields results.³⁹³
 Education and discernment create a lineage of the wise.
 A lack of education and discernment creates a lineage of fools.
- 112 Twisty letters may look as crooked as a bow,
 but their meaning, like an arrow, strikes the target in the mind.
 An education is a precious wish-fulfilling jewel.
 Nothing impedes a person whose aim is this wish fulfillment.
- 113 In fact there ought to be education for everyone.
 Wealth and possessions sometimes come and sometimes go.
 There is a risk that wealth may be lost, wasted, or stolen.
 A precious education is an inexhaustible treasure.
- 114 You should begin teaching children when they are young.
 It is pointless to teach them when childhood is past.
 A willow sapling can be straightened to espalier.
 If you straighten an old willow too much, you risk it breaking.
 [383]
- 115 When you associate with and befriend evil people,
 you become poisoned when you contact that poison.
 Evil people are like black coals:
 when afire you risk being burned; cold, they are dangerous fuel.
- 116 At every juncture you have to weigh profit and loss;
 you must continually discuss the pros and cons.
 Lauding the good points is the cause for getting praise;
 criticizing the bad points will drive shortcomings away.
- 117 If a mother keeps her mouth locked shut too much,
 there's great risk her children will open the door to calamity.
 The result of polishing a stone is a precious gem.
 The result of buffing iron is a reflective mirror.
- 118 If you perfect your education, you are my dear child.
 If you act improperly, you are worse than my enemy.

These things I've said are my sincere thoughts;
O parents with children, keep them in mind just so.

Chapter 10

- 119 Now listen, you darling of your mothers.
A mother is benevolent, loving, and adoring.
When children are young they are their mother's primary focus.
If a child is overindulged, the mother is the one doing it.
- 120 When a child is fed to excess, it is the mother doing it.
When a child is dressed to excess, it is the mother doing it.
A child who is spoiled by his mother when little
doesn't bring his mother happiness as a result of that pampering.
- 121 Often children like that become murderers and are executed.
Often children like that become horse thieves and run off.
If a mother raises her children without controlling her affection,
she will be throwing her children to the wind.
- 122 When they steal it is good to give them a beating.
When they lie it is good to set things straight.
If you can't bear to correct them when they steal an egg,
after filching chickens they will steal horses.
- 123 Don't give them too much tasty food or too many nice clothes.
Teach them their duty, good manners, and deportment.
Should they have no manners, it was you who taught them to eat.
Who is crazy enough to want a senseless result like that?
- 124 There is no reason for fox kits to trip on flat, smooth ground.
It is a pity when vulture chicks fall off a precipice.
It is the fate of beggars' children to wander the land begging.
A rich man roaming as a beggar will become a foe.
- 125 If you care to listen, I have explained the implications.
If you care to see, I have shown what should be seen. [384]

These lines from my pen contain the real essentials;
hold them in your hearts, O mothers!

Chapter 11

126 Therefore listen, children!

When children emerge from their mother's womb,
they are like tigers and leopards coming forth from the forest.
Connected to their mother by an umbilical cord when born,
except for mewling cries they are like a lump of meat.

127 The breast is put to their mouth, but they do not know how to
drink.

They have legs but do not know how to take a step.
They have ears but do not understand any spoken words.
They have two eyes but see nothing but their mother.

128 They have a mind but think of nothing but their mother.
They do not know how to drive away the flies circling their faces.
They do not know how to remove dust from their eyes.
They cry when they're cold; they cry when they're hungry.

129 Babies disrupt their parents' sleep at night.

The dry spot is for their baby; the parents take the damp.
The soft spot is for their baby; the parents take the rough.
It cannot be a time like that for you now.

130 When children are young they mainly follow their parents' lead.
Parents teach their children their duty, good manners, and
deportment.

Whatever success children attain is due to their parents' kindness.

131 Parents judge what to say for the sake of their child.

Throwing caution to the wind, parents act for the sake of their
child.

Nothing but their child is to be thought of and considered.
Nothing but their child's needs are to be met and supported.

- 132 Both your mother and father, who are so kind,
do you not see that they are now growing old?
Isn't it right to want to repay their kindness?
This is where you need conscience and a sense of shame.
- 133 Repaying them is the root of accumulating wealth and merit.
God is in heaven and your mother and father are on earth.
Nothing is more precious than these three.
Whether day or night, heed your parents' words.
- 134 Whether morning or evening, kneel at your parents' feet.
Offer them tasty food and take into consideration whether they
like it.
Lay out nice things and take into consideration whether they like
them.
Speak pleasantly and take into consideration whether they are
pleased.
Speak well and take into consideration whether they are pleased.
- 135 Pleasing your parents will serve you in this life and the next.
Not pleasing your parents is ruinous in this life and the next.
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If you aren't grateful to your parents while they are alive,
ultimately, when they are no longer here, you will feel remorse.
- 136 That remorse will consume you throughout time.
Other regrets are just temporary feelings of remorse.
Therefore children who have both their parents
should store this jewel of advice deep in the recesses of their
hearts.
- 137 Women's dishonesty and deceit are the basis of quarrels.
Abetting their deceits will divide fathers and sons.
Such actions will cast you to the depths of hell.
Conorting with such people, you will be drawn to follow them.

- 138 You have probably heard that the plains are covered with goats.
 You probably know the saying that the choicest grass is
 dew-covered.
 What need be said about a human female, even if her ancestry is
 divine;
 if she is female, she is a limb of the devil.³⁹⁴
- 139 If you listen to what such a woman says, you will be brought to ruin.
 If you let her have her way, you cast all caution to the wind.
 You should be suspicious of a man who consorts with a demon.
- 140 If you are befriending an evil spirit, you can meditate on your guru.
 If the clothes you wear get old, you can have new ones made.
 Even if you haven't a wife, you can bring in a bride.
 But you cannot find new parents even if you search in need.
- 141 You cannot replace your parents with a wife.
 To consort with people who do so is shameful.
 Such a man may seem competent, but what capability has he?
 If you don't know the difference between your parents and your
 wife,
 you may look like a human, but you are worse than a dog.
- 142 Even if a bad dog becomes rabid, it knows its master.
 The man who is worse than a dog is more self-centered.
 Someone like that can turn into a malicious enemy.
- 143 One evil person can cast a hundred into the winds of chaos.
 Even if he has a human form, he is exiled to the ocean depths.
 Setting others a bad example, he brings the world to destruction.
 When a single cow eats the grain in a man's field,
 all other cows find the right of way for them blocked.
- 144 Know that you should give up bad actions like the examples given
 here.
 O my son, take these essential points to heart.
 O dear brother, may you think straight.

- 145 From summer's hopes and winter's fears
may you be elevated to the place of liberation.
When you aspire to good and fear evil,
O fortunate ones, that is the true path.
- 146 Stuck deep in the well of this life, samsara is unimaginable.
In this physical lifetime, karma and afflictions are unimaginable.
Integrate these important points; then when you set out on your
final journey
call only on God, the repository of all hope.
- 147 Bearing cause and effect in mind is the way to proceed.
Keeping good and bad in mind is the way you should act.
There are many who blab about cause and effect,
but those who practice accordingly are rarer than gold.
- 148 When I look at that, contrition rises from my heart.
When I contemplate that, worry rises from deep within.
These few black letters that were written today
are the crazy musings of the madman Khaché Phalu.
- 149 This man has ignorance running riot in his heart.
He doesn't know anything himself but advises others.
He doesn't see his own faults but points out the flaws of others.
It's as if he is proud of something cracked and broken.
- 150 May the lama hold me from afar with kindness.
May my words and actions accord with enlightened activity.
May everything that appears be auspicious.
- 151 Gems were drawn forth to cover this paper
from the ocean of Khaché Phalu's thoughts.
I place this in the public market square.
May this sweet cuckoo song in the body of a peacock
fill every direction with the sound of happiness and joy.

This concludes *Khaché Phalu's Advice*.