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Who is a Sufi?

Shebli said, *"One who dies for the love of the material world, dies a hypocrite. One, who dies for the love of the hereafter, dies an ascetic. But one who dies for the love of the Truth, dies a Sufi."*

Shaykh as-Suyuti said, *"The Sufi is the one who persists in purity with God, and good character with creation."*



Punjabi Folk Wisdom

ਪੰਜਾਬੀ ਲੋਕ ਸਿਆਣਪ
ਪੰਜਾਬੀ ਲੋਕ ਸਿਆਣਪ

English Rendering and Transliteration
of the Original Text

Volume: I

by

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Transliteration Guide

ا	a	ن	n
آ	aa	و	N
إ	e	اُزْ نُون	N*
إی	ee	ت	t
بھ	bh	ٹ	T
پھ	ph	د	d
تھ	th	ڈ	D
ٹھ	Th	ق	q
خ	Kh	ز	R

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☆☆☆☆

The aim of knowledge is truth and truth is a need of the soul.

Lessing

"Great spirits have always encountered violent opposition from mediocre minds."

Albert Einstein

"Education is a progressive discovery of our own ignorance."

W. Durant

The proper time to influence the character of a child is about a hundred year before he is born.

The activist is not the man who says the river is dirty. The activist is the man who cleans up the river.

Ross Perot

None of the world's problems will have a solution until the world's individuals become thoroughly self-educated.

R B Fuller

The proper time to influence the character of a child is about a hundred years before he is born.

Dean Ing

ایہ کتاب

اوہناں متراں (دوستاں)

دے ناں

چہناں دے مٹھڑے ساہواں وچوں

دھرت پیار دی مٹھو آؤندی اے

تے چہناں دے ہر عمل دے نال

رَب دی کُل مخلوق نوں فیدا اپڑدا اے۔

This book is dedicated to those friends whose sweet breath always emits fragrance which is perfumed with a love of the land and whose every act benefits the whole creation (humanity) of God.

☆☆☆☆☆

"Everyone loses if one language is lost because then a nation and culture lose their memory, and so does the complex tapestry from which the world is woven and which makes the world an exciting place." Vigdis

"A man's feet should be planted in his country, but his eyes should survey the world." George Santayana (1863-1952)

"Language is the amber in which a thousand precious thoughts have been safely embedded and preserved." Richard Trench

"We have not sent any messenger unless he was to explain to them in his folk's own language. God lets anyone He wishes go astray, and guides anyone He wishes; He is the Powerful, the Wise."

(4) Surah Abraham, Qur'an.

☆☆☆☆☆

Comments

by
Christine White, Birmingham, UK

A proverb is a short pithy (condensed but rich in meaning) traditional saying in general use. Professor Saeed Ahmad has described the Punjabi proverbs of the Punjab as a "great treasury which had been discovered and gathered by their forefathers during centuries of discussions and experiences."

I have gained a great deal of knowledge about Punjabi culture by reviewing the English transliteration of this book, in particular the general behaviour of men and their treatment of women. But I have also learnt that the old Punjabi proverbs promote all that is held in high esteem in any culture.

This collection of Punjabi proverbs encompasses a range of subjects from traditional village life. These teachings would have encouraged strength in family ties, honesty, loyalty, honour, hard work, and promoted unselfish behaviour. There is of course respect for God and reference to birth, marriage and death, to class and caste, rich and poor members of villages. There are a number of references to farming and some to teaching. "A Punjabi neither leaves the arena nor extends his hand." describes the qualities of hardworking and honest farmers. Communities would have appreciated the value of farmers to provide food for the nation and teachers for the education and nurturing of young minds. He feels deeply the loss of "our past, our cultural heritage including our great and unmatched mystic riches which could become a strong foundation on which this new country could be built and be placed amongst the most honourable countries of the world." He feels passionate about the loss of his heritage in the last sixty years.

I think that the following proverb is one of my favourites from the collection and if only we could all adopt its teaching then communities across the world could live in friendship and harmony. "What you give with one hand, you get back with the other hand. The hand, that gives gathers. This proverb means that a person who gives willingly to others also receives help from others."

I invite you to sit back and enjoy Professor Saeed Ahmad's relaxed and neighbourly style of writing. One could almost be chatting to the author on a cane chair in the court yard.

☆☆☆☆☆

Just start reading from here

Saeed Ahmad
saeedfarani@hotmail.com

A proverb means a short or condensed but memorable saying embodying some important fact of experience which is taken as true by many people.

There are thousands of proverbs in every living language of the world and especially in those languages which have long oral traditions. Our Punjabi language is one of those languages of the world which is full of short sayings on various subjects. Though there are many subjects which are addressed in these sayings, most of them are concerned with the common man's behaviour in society. There are proverbs on such subjects as women, men, the rich, the poor, weather, farmers, business, health, life and death. Whilst translating and explaining these proverbs I have tried to give my honest comments along with the translation. I have also observed that we are lacking many good qualities and traditions in our very busy lives today. One can judge the cultural values of a nation by understanding its proverbs.

One subject openly admitted in our society is the case of women. Due to a male domination of our society and male dominated ideologies, women are not given proper respect in our country. Just observe in the day to day life in the streets of our rural and urban areas whereby if two boys or men are fighting with each other, the abuses they use are always directed towards women. A very common abuse is related to passing derogatory remarks about the mother of the other, sister or extremely ab-noxious abuse of the daughter. These are the open signs of our backward, immature, ignorant and uncivilised society. I see it as the degeneration and dehumanisation of our society at a base level and as a result a state of anarchy is becoming very common day

by day. The major cause of such mishap of our society is the uprooting of the masses (especially Punjabis who are 68% of the total population of Pakistan) from their language and cultural heritage. A country can not develop if you do not develop the mother languages of that country.

There was a time in the Punjab when thousands of proverbs (the wise sayings of men of vision) were commonly used by the people of the Punjab in their day to day conversation. At that time the people of the Punjab had a profound connection with their mother tongue, but with the passage of time and the government's policy to remove the Punjabi language from the face of the earth, poor-spirited people of this unfortunate land have forgotten their great treasury which had been discovered and gathered by their forefathers during centuries of discussions and experiences. I feel sad writing here in my unrestrained expression of emotion that such an action of butchering language was meant to butcher the whole past of the Punjab.

Should we not accept now that we could not comprehend the truth which has been commonly accepted and practiced by others all over the globe except us? Our mighty rulers adopted such a false language policy in which languages of the land were treated as the languages of the untouchables and alien languages were honoured with a prestigious status. By introducing such alien languages into the Punjab they butchered our mother tongue, our past, our cultural heritage including our great and unmatched mystic riches which could become a strong foundation on which this new country could be built and be placed amongst the most honourable countries of the world.

The first proverb of this book forces you to hear the echos of an ill-fated mother of the Punjab whose son was killed by an alien language.

1- آب آب کر مویوں پھڑا، فارسیاں گھر گالے

جے میں جاناں منگیں پانی، بھر بھر دیاں پیالے

ਆਬ ਆਬ ਕਰ ਮੋਇਓਂ ਬਚੜਾ, ਫ਼ਾਰਸੀਆਂ ਘਰ ਗਾਲੇ,
ਜੇ ਮੈਂ ਜਾਣਾਂ ਮੰਗੋਂ ਪਾਣੀ, ਭਰ ਭਰ ਦਿਆਂ ਪਿਆਲੇ।

*aab aab kar moyoN bachRaa, faarsiyaan ghar gaaley,
jey meyn jaan*aaN, maNgeyN paaN*ee, bhar bhar deyaan
piyaaley*

O my dear son, you died of saying "aab, aab (water, water), Persians (alien languages) destroyed our homes. If I had known that you were asking for water, I would have given you bowls full of water many folds.

This proverb evolved as a result of a story. Long long ago it was the time of the Mughals. A Punjabi joined the army of the Mughals. Though the Mughals' mother tongue was Turkish, they used Persian during their rule over India. In the army he learnt Persian and forgot his mother tongue. After passing a few months in the army he was given leave. At that time, there was no form of conveyance like today. So he rode a horse and after riding for many hours he arrived at his home. He was extremely tired. As he learnt Persian so in Persian he was crying "Aab, aab" His mother was a simple Punjabi woman and did not know the language her son was speaking. She offered him various things but he was rejecting them all and cried "Aab, aab" She could not give him aab as she was unaware of its meaning. Finally, as he repeated the word aab aab ... he died. People gathered at his home. One of the people in the crowd asked his mother, "What happened to your son? How did he die?"

She replied, "My son was crying aab aab and I could not understand the meaning of this word."

One of the people in the crowd knew the

meaning of this word. He said to the mother: "He was asking for *paaN*ee* (water). After a long ride he became very thirsty. You should have given him water."

On hearing it she started beating her head with her hands and lamenting loudly that if only she had known that her son was asking for water, then she would have given him brimfull bowls of water. Since then this proverb has become popular.

T o d a y , unfortunately, we are lacking such mothers who could lament on the present situation when the whole of the Punjab is *Urduized* so openly and the Punjabi language is propagated as a dead language equalised with Harapa and Mohanjodaro - a dead civilisation. Please, think on such injustice. Watch how electronic and printed media are promoting alien languages - alien cultures on the cost of the Punjabi language.

☆☆☆☆☆

2- آ بیل مینوں مار

ਆ ਬੈਲ ਮੈਨੂੰ ਮਾਰ।

aa beyl meynoon maar

Come, Oh bull, kill me!

It refers to a person who is trying to provoke the situation. Such a person invites trouble upon himself.

☆☆☆☆☆

3- آپ توں اٹھیا نہ جائے، فٹے منہ گوڑیاں دا

ਆਪ ਤੋਂ ਉਠਿਆ ਨਾ ਜਾਏ, ਫਿਟੇ ਮੂੰਹ ਗੋਡਿਆਂ ਦਾ।

aap toN uThyaa na jaaey

fiTey mooNh goDyaaN da

He himself is unable to stand but he blames it on his knees.

A man is lacking the necessary physical ability to move but he finds excuses just to hide his inability.

This observation is similar to the English

proverb, "A bad workman always blames his tools."

☆☆☆☆☆

4- آپ مرے پناں جنت نہیں ملدی۔

ਆਪ ਮਰੇ ਬਿਨਾਂ ਜੰਨਤ ਨਹੀਂ ਮਿਲਦੀ।

Aap marey binaaN jannat naheen mildee.

Till you go through the most painful of ordeals, that is - death you can not reach heaven.

No pain, no gain.

☆☆☆☆☆

5- ਆਟਾ ਗੁੰਨਦੀ ਹਿਲਦੀ ਕਿਉਂ ਏਂ?

ਆਟਾ ਗੁੰਨਦੀ ਹਿਲਦੀ ਕਿਉਂ ਏਂ?

AaTaa gunhdee hildee kiyoN eyN?

Why do you move whilst kneading dough?

This proverb refers to finding fault in each action of another person, generally a weak person of female gender. It refers to a husband's unpleasant behaviour towards his wife who feels dissatisfaction with her.

Mostly mothers-in-law also behave badly with their daughters-in-laws. They are afraid of losing control over their sons.

It is very natural that when a lady is preparing flour for making *chapatees/roTees* she will move her body slightly with the work. If someone criticises her and asks, "Why are you moving?" That shows a bad intention just to find fault. It is also a fact that faults are thick when love is thin. The wife who is loved by her husband is complimented for doing any job. When faults are found which are clearly untrue the marriage is truly on the rocks.

ایس اکھان دا اظہار پنجابی وچ کئی ہور طرح وی ہوندا اے۔ جو

دوڑدے یا چلدے گھوڑے نوں خامخا جھمکاں مارنا یا کم کردے

ملازم نوں ایویں دبائی جانا وغیرہ۔

What men and women need is encouragement. Instead of always harping on a person's fault, tell them of their virtues. Try to pull them out of their rut of bad habits. E. H. Porter

☆☆☆☆☆

6- آٹا لگے تان طبلہ پٹا کدا اے

ਆਟਾ ਲੱਗੇ ਤਾਂ ਤਬਲਾ ਪਟਾਕਦਾ ਏ।

AaTaa lagey taaN tablaa paTaakdaa ey.

The drum's surface gives a greater sound if you use it after spreading wet flour over it.

The beat of the drum becomes more prominent if its surface is first prepared by spreading wet flour over it. The wet flour dries on it and then the leather of the drum becomes more suited to sharp beats.

This proverb tells the importance of bread which creates energy. If one has eaten the bread then one can work efficiently and speedily.

☆☆☆☆☆

7- ਆਈ ਆ ਕੇ ਰਹਿੰਦੀ ਏ-

ਆਈ ਨੂੰ ਕੋਈ ਵੀ ਟਾਲ ਨਹੀਂ ਸਕਦਾ।

ਆਈ ਆ ਕੇ ਰਹਿੰਦੀ ਏ

ਆਈ ਨੂੰ ਕੋਈ ਵੀ ਟਾਲ ਨਹੀਂ ਸਕਦਾ।

aaee aa k rehNdee ey.

aaee noon koe vee Taal naheen sakdaa.

Whatever is destined to happen, will happen.

One must accept those events which are bound to occur.

☆☆☆☆☆

8- ਆਵੇ ਦਾ ਆਵਾ ਈ ਵਿਗੜਿਆ ਪਿਆ ਦਾ ਏ।

ਆਵੇ ਦਾ ਆਵਾ ਈ ਵਿਗੜਿਆ ਪਿਆ ਦਾ ਏ।

aavey da aavaa ee vigRyaa peyaa da ey.

All are entirely bad. The whole family is rotten. They are all defected. The whole family's behaviour is unsocialable. The whole staff's behaviour is unacceptable.

☆☆☆☆☆

9- ਆਵੇ ਨੇ ਭਾਵੇ ਤੇ

ਠੁੱਕ ਹੈ ਅਜੇ ਆਨ ਤੇ

ਆਵੇ ਨਾ ਭਾਵੇ ਤੇ, ਠੁੱਕ ਹੈ ਅਜੇ ਆਵਣ ਤੇ।

aavey na bhaavey tey,

thuk hey ajehey aawaN tey*

If the visit of a guest is unpleasant for the host, one should spit on such a visit.

The proverb refers to an unwelcomed guest. Guest must be sensible. This proverb tells us a lesson that we should only visit houses to which we are cardially invited and it should be our duty to behave in a good manner.

☆☆☆☆☆

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10- ਆਪਣਾ ਡੁੱਛ ਭਰਿਆ ਹੋਣਾ ਚਾਹੀ ਦਾ ਏ

ਬਾਕੀ ਦੇ ਭੁੱਖੇ ਮਰਦੇ ਨੇ ਤਾਂ ਮਰਨ।

ਅਪਣਾ ਡਿੱਡ ਭਰਿਆ ਹੋਣਾ ਚਾਹੀ ਦਾ ਏ

ਬਾਕੀ ਦੇ ਭੁੱਖੇ ਮਰਦੇ ਨੇ ਤਾਂ ਮਰਨ।

*apN*aa DhiD bharyaa hoN*aa chaahee da ey,*

*baaqee dey bhukhey mardey neyN taaN maraN**

Feast whilst others are dying of hunger let them die. In the developing countries the elite (ruling or upper) classes are busy lining their own

pockets rather than helping to serve their own nations.

This proverb shows extremely selfish behaviour. One should look after one's blood relation kith and kin, orphans, widows and genuinely poor people.

اوہ سماج جتھے معاشی تے سماجی انصاف نہ ہووے اوتھے انج
دے بہت ای گھٹیا سوچ والے بے حس شہری جنم لین لگ پیندے
نیں۔ جو برا اپنے ڈھڈ (او جڑی) نوں گل کائنات سمجھن
لگ پیندے نیں۔ اچھے لالچی تے ظالم لوکاں دے ایس خود غرضی
والے رویے پاروں پورے دا پورا سماج عذاب دا شکار ہو
کے رہ جاندے اے تے ہر پاسے ہا ہا کار مچی رہندی اے۔ اچھی
تھاں قربانی sacrifice دا جذبہ عام کرن وی لوڑ
ہوئی اے۔ قربانی دا مطلب اپنیاں ناجائز خواہشاں وی
قربانی اے۔ سادگی تے ایمانداری وچ ای عزت اے۔

☆☆☆☆☆

11- اپنا ماری تے چھاویں سٹسی۔

ਅਪਣਾ ਮਾਰਸੀ ਤੇ ਛਾਵੇਂ ਸਟਸੀ।

apN*aa maarsee tey CHaaveyN suTsee

If a relative will kill, he will keep the body in the shadows.

This proverb shows the importance of blood relationships.

☆☆☆☆☆

12- اپنی عزت اپنے ہتھ

ਅਪਣੀ ਇਜ਼ਤ ਅਪਣੇ ਹੱਥ।

apN*ee izzat apN*ey hath

One's honour is in one's own hands.

One must keep one's self respect. It depends upon the person himself as to how he/she represents himself/herself to others.

Honour, once lost, cannot be taken back even by spending millions.

People always keep their eyes where the crack was. They follow the stories of others.

بہت ای سوئی پلیٹ تڑکی (ٹٹی) ہووے، لوکی اپنی اکھ تریڑ (جڑکی
تھاں crack) اُتے رکھن گے۔

اللہ والے فقیر saints کسے دے عیباں ول دھیان نہیں رکھدے۔
میاں محمد بخشؒ نے فرمایا اے:

پردہ پوشی کم فقر دا، میں طالب فقر واں

عیب کسے دے پھول نہ سکاں، ہر پک تھیں شرماواں

ਪਰਦਾ ਪੋਸ਼ੀ ਕੰਮ ਫਕਰ ਦਾ, ਮੈਂ ਤਾਲਿਬ ਫਕਰਾਵਾਂ

ਐਬ ਕਿਸੇ ਦੇ ਫੋਲ ਨਾ ਸੱਕਾਂ, ਹਰ ਹਿੱਕ ਥੀਂ ਸ਼ਰਮਾਵਾਂ।

parda-poshee kam faqar daa, meyn taalib fuqraavaaN
eyb kisey dey phol naa sakkaa, har hik theen sharmaavaaN

A real Faqir (saint or friend of God) keeps others' secrets; I also want to be a Faqir. I cannot expose the faults of others, as I feel shy on my own account.

☆☆☆☆☆

13- اپنی گلی وچ کتا وی شیر ہوندا اے۔

ਅਪਣੀ ਗਲੀ ਵਿਚ ਕੁਤਾ ਵੀ ਸ਼ੇਰ ਹੁੰਦਾ ਏ।

apN*ee galee wich kutaa vee sheyr huNdaa ey.

Every dog is a tiger in its own street.

Col. Mohammad Ilyas (of ChelyaaN Waalaa, Gujrat) rightly said in a poetic form:

سبھے گلاں سوکھیاں، پر اوکھا چھڈن بُوہا
اپنی کھڈ تے شیراں اُگے، ترو کھلوندا چُوہا

ਸਭੇ ਗੱਲਾਂ ਸੋਖੀਆਂ, ਪਰ ਔਖਾ ਛੱਡਣ ਬੂਹਾ,
ਅਪਣੀ ਖੁੱਡ ਤੇ ਸ਼ੇਰਾਂ ਅੱਗੇ ਤਿੜ ਖਲੋਂਦਾ ਚੂਹਾ।

sabhey gallaaN soaKhyaaN par oaKhaa CHaDaN* boohaa
apN*ee KhuD te sheyraaN aggey tiR KhaloNdaa choohaa.

The hardest thing in life is to leave one's own home. Standing on its own doorstep at the entrance to a hole even a mouse challenges a lion. (On his own doorstep a coward becomes brave.)

☆☆☆☆☆

14- اپنے پاء گوشت (وی) خاطر دُوئے نی (وی) مجھ مارنا۔

ਅਪਣੇ ਪਾਅ ਗੋਸ਼ਤ ਨੀ (ਦੀ) ਖਾਤਿਰ ਦੂਏ ਨੀ (ਦੀ) ਮੱਝ ਮਾਰਨਾ।

apN*ey paa gosht nee (dee) khaater,
dooy nee (dee) majh maarnaa.

One wishes to kill the buffalo of another person just for the sake of his quarter kilo of beef.

It is a very popular proverb in the Northren Punjab. The proverb tells of the selfish behaviour of greedy people who have a limited interest just for their own benefit and to gain that interest if another person's buffalo dies they will not feel any concern. An example of this proverb can be seen today in our corruption based system whereby an

inspector of police or customs department along with his team, chooses to close his eyes and accepts a bribe and let the smugglers, who are loaded with drugs like heroin and ammunition and other dangerous substances which may kill humanity, cross the bridge, enter the various parts of the country, and allows them to carry out their contemptible business. They committed this crime by killing the buffalo of humanity for their own quarter of meat. Unfortunately, we can see such dehumanised behaviour in all parts of our deplorable society.

ਕੇਸੇ ਲਾਪੰਗੀ ਬੰਦੇ ਦੇ ਗ਼ੁਣਿਆਪਨ ਦੀ ਐਸੀ ਤੋਹ ਵੱਧ ਹੋਰ ਕੀਏ ਮਿਲਾ ਹੋ
ਸਕਦੀ ਏ ਕਿ ਓਹ ਬੰਦੇ ਆਪਣੇ ਮੁੱਢਲੇ ਜੰਨੇ ਫਿਦੇ ਲਈ ਦੋਜੇ ਲੋਕਾਂ ਦਾ ਬੇਰ
ਸਾਰਾ ਨੁਕਸਾਨ ਕਰ ਦਿਓਂ- ਚੰਨਾ ਮੁਲਕਾਂ ਵਿੱਚ ਅਨਾਥ ਆਪ ਅਨਾਥ ਲੋਕ ਰਹਿੰਦੇ
ਹੋਏ ਓਹਨਾਂ ਮੁਲਕਾਂ ਵਿੱਚ ਆਪਣੇ ਜੰਨੇ ਰੋਧੇ ਰੱਖਣ ਵਾਲੇ ਲੋਕੀ ਆਮਰਦੇ
ਨਹੀਂ- ਤਿਆਰੀ ਕਰਨ ਵਾਲੇ ਨਹੀਂ ਆਪਣੇ ਗਲ ਦਾ ਚੰਗੀ ਟਰਾਜ਼ਿ ਫਿਦਾ ਏ ਕਿ ਓਹਦਾ
ਕੇਸੇ ਨੇ ਕੀਏ ਕਰ ਲਿਆ ਏ? ਜੀਵੀਂ ਮਰਦਾਰ ਖੋਰਗਿਦ ਫਿਦਾ ਹੋ ਕੇ ਮਰਦਾਰ
ਕਹਾਨੇ ਰਹਿੰਦੇ ਨਹੀਂ ਇੰਜ ਆਪਣੇ ਮਰਦਾਰ ਖੋਰ ਬੰਦੇ ਦੀ ਦੋਜੇ ਅਨਾਥਾਂ
ਨਹੀਂ ਮਰਦਾਰ ਸੱਭੇ ਦੇ ਮੁੱਢਲੇ ਰਹਿੰਦੇ ਨਹੀਂ- ਆਪਣੇ ਮਰਦਾਰ ਖੋਰਾਂ
ਵਿੱਚ ਰਿਸ਼ਵਤ ਖੋਰਦਾਰੀ ਕਾਰਨੇ ਦੇ ਤੇ ਕਮਿਸ਼ਨ ਕਹਾਨੇ ਵਾਲੇ (ਫਾਟ)
ਸਾਰੇ ਆਪਣੇ ਨਹੀਂ- ਆਮ ਨਹੀਂ ਆਪਣੇ ਸੱਭੇ ਨਹੀਂ ਕਿ ਓਹ ਕੌਸ ਨਾਫ਼ਮ ਨਹੀਂ
ਫਾਟ ਦੇ ਰਹੇ ਨਹੀਂ- ਜ਼ਿੰਦਗੀ ਕਮਿਸ਼ਨ ਵਾਲੇ ਕੇਸੇ ਕਾਰਨੇ ਦੇ ਆਪਣੇ ਪੁਰਾਰੀ ਦੀ
ਇੱਕ ਆਪਣੇ ਜੰਨੇ ਬਦਮਾਸ਼ੀ ਨਹੀਂ ਦੀ ਨਹੀਂ ਫਿਦਾ- ਆਪਣੇ ਇੱਕ ਆਪਣੇ ਜੰਨੇ
ਬਦਮਾਸ਼ੀ ਦਿਆਂ ਨਹੀਂ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ ਆਪਣੇ
ਇੱਕ ਮਿਲਾ ਅੱਧੇ ਦੀ ਮਿਓਂਪਲ ਕਮਿਸ਼ਨ ਤੇ ਪੁਲਸ ਦੀ ਸਾਥੀ ਲੁਟਾਰੀ ਏ- ਹਰ
ਬਾਜ਼ਾਰ ਵਿੱਚ ਨਾਜ਼ਰ ਰਿਹਾਈ ਤੇ ਓਹਨਾਂ ਦੇ ਅੱਗੇ ਨਾਜ਼ਰ ਲਗੀਆਂ ਦੋਕਾਨਾਂ ਸਰਕ

وچکار تیک آئیاں ہوندیاں نیں۔ جہدے نال ہر لنگھن والا بندہ عذاب دے
پل صراطوں ہر روز گزردا اے۔ پر اوس میونسپل کمیٹی تے پلس دے حرام خوریئے
ملازماں دے اک پاء گوشت دی خاطر سارے دے سارے لوکی عذاب
برداشت کردے رہندے نیں۔ کوئی مائی دالال ایہناں راہ ڈکن والیاں،
فٹ پاتھاں اُتے قبضے گیر کھوکھے والیاں دا ککھ وی نہیں وگاڑ سکدا۔ اسمانون
لتھی آشرافیہ لئی سڑکاں خالی کروا کے ایہہ ای کرپٹ کارندے صفائی تے
چونا سٹن دا بندوبست کردے نیں۔

حقوق اوہناں لوکاں نوں ملدے نیں جو حقوق دی خاطر اک مٹھ
ہو کے جنگ لڑدے نیں وڈے جگرے دے نال۔

☆☆☆☆☆

15۔ اپنے ڈھڈ توں کپڑا نہیں چکی دا۔

ਅਪਣੇ ਢਿੱਡ ਤੋਂ ਕਪੜਾ ਨਹੀਂ ਚੁੱਕੀ ਦਾ।

apN*ey DhiD toN kapRaa naheeN chukee da.

Do not expose your ugliness to the public.

The proverb teaches us not to expose to the public such absurd information which was previously known only to a few people or that was meant to be kept a secret.

☆☆☆☆☆

16۔ اپنے کم نال کم رکھو، ایدھر اودھر (ار اُر)

دھیان کرن دا کیہ فیدا؟

ਅਪਣੇ ਕੰਮ ਨਾਲ ਕੰਮ ਰੱਖੋ , ਏਧਰ ਓਧਰ ਧਿਆਨ ਕਰਨ ਦਾ ਕੀ ਫੈਦਾ?

apN*ey kam naal kam raKho. eydhar odhar dheyaan karan da keeH feydaa?

Concentrate on your own business. Do not

observe others. It is of no use. Just be loyal to your own job. Do not poke your nose into other people's affairs.

This proverb refers to the suggestion to workers or subordinates to focus one's attention on one's own tasks. It is a very sad fact of our society that people who are paid an hourly rate to work for the institution or the factory, try to find various ways to waste the time that they are paid for by their employer.

☆☆☆☆☆

17۔ اپنے مطلب لئی گدھے نوں پیو آ کھنا
ਪਿੰਡਾ اے۔

ਅਪਣੇ ਮਤਲਬ ਲਈ ਗਏ ਨੂੰ ਪਿਓ ਆਖਣਾ ਪੈਂਦਾ ਏ।

apN*ey matlab laee gadhey nooN peyo aakhN*aa peyNdaa ey.

To serve one's own purpose one may call even a donkey one's father.

This proverb is quoted in Punjabi but it is taken from the Urdu language. This proverb shows the extremely selfish behaviour of those people who believe in flattery. Flatterers have no dignity and self-respect. They get their job done by putting themselves in the most shameful of conditions.

☆☆☆☆☆

18۔ اتم کھیتی، مدھم وپار

نکھد چاکری، لعنت بھکاری

ਉੱਤਮ ਖੇਤੀ ਮੱਧਮ ਵਪਾਰ, ਨਖਿਦ ਚਾਕਰੀ, ਲਾਨਤ ਭਿਖਆਰ।

utam Kheytee, madham wapaar,

naKhid chaakaree, laa'nat bhiKhyaar

Superiour is the farming, medium is the trade, third rate is the service and begging is a

curse.

This proverb states that the best occupation is farming as compared to the other occupations. Trade is middling. Service is inferior, but begging is a curse.

Beggary is considered the most detestful job. Most beggars are professionals. People who earn money through illegal and immoral sources (*rizq-e-haraam*) give money to such professional beggars (so-called paupers) just to console themselves as by doing such a self-imposed good deed their misdeeds (sins) will vanish or they will atone for their misdeeds. In fact, they have to pay the price for their misdeeds and should be ready to take the punishment. It is just their assumed religious theory which is spread by ignorant and non-productive Mullahs i.e., do bad deeds, earn money through illegal and corrupt ways and spent its tiny part in the name of God or throw a few rupees on the palms of these beggars and you will be freed from all sinning.

In a welfare society, honourable alternative jobs are arranged for such nasty and crippled elements (beggars) of the society or they and those who nurture them are put in prison and pieces of bread are thrown to them and they are trained to earn their living in an honest way. Such professional beggars which we see on our streets and bazaars do not deserve any sympathy. Instead of supporting them with money, one should completely discourage them and arrangement should be made for their honourable living.

Q: How can a country develop economically and socially if it is full of parasites (beggars, bullies and bribe-takers)?

☆☆☆☆☆

19- اُتوں ڈگا سنبھلے، پر نظروں ڈگا نہ سنبھلے

ਉੱਤੇ ਡਿੱਗਾ ਸੰਭਲੇ ਪਰ ਨਜ਼ਰੋਂ ਡੱਗਾ ਨਾ ਸੰਭਲੇ।

utoN Diggaa saNbhley par nazroN Diggaa na saNbhley

If one loses trust one cannot regain it.

People concentrate their eyes on where the spot was.

☆☆☆☆☆

20- اُتوں میاں تسی، وچوں میاں کسی

ਉੱਤੇ ਮੀਆਂ ਤਸਬੀ, ਵਿੱਚੋਂ ਮੀਆਂ ਕਸਬੀ।

utoN miaaN tasbee, wichoN miyaaN kasbee

He seems very pious from his outer appearance but an impious person from within.

In order to make a good impression, one hides reality. Cunning and crafty people put a mask on their faces to cheat innocent and ignorant masses, especially the poor and women.

Equivalent to the English proverb, "A saint abroad and a devil at home."

پنجابی دا ایہہ اکھان اپنے دیس دے اوہناں بے شمار لوکاں بارے دس پاندا اے۔ جہناں دیاں شکلاں مومناں وانگ نیں پر کر قوت کافراں وانگ نیں۔ ایہناں دیاں شکلاں تے لباس ول ویکھو، ایہہ بڑے صالح تے نیک پاک دکھائی دیندے نیں پر جے کر ایہناں دے کر قوت ویکھو تاں چھترول کرن نوں جی کردا اے۔ نیک تے صالح بندے دی پہچان ہتھ وچ تسی نہیں سگوں اوہدا عمل، دیہار تے اوہدا ذریعہ آمدن ہوندا اے۔ مطلب اے کہ بندہ روٹی حلال کمائی دی کھاندا اے کہ حرام کمائی دی۔

☆☆☆☆☆

21- اُدھار لیا تے متھے لگنوں گیا۔

ਉਧਾਰ ਲਿਆ ਤੇ ਮੱਥੇ ਲਗਣੋਂ ਗਿਆ।

*udhaar leyaa te mathey lagN*oN geyaa*

One who takes a loan stays away.

Recovery of lent money (loan) is not an easy job. Borrowers often try to avoid meeting again. They make many lame excuses. It is not easy job to recover the lent money without any trouble.

☆☆☆☆☆

22- اِس دُنیا تے آن کے، تئوں ناں دھرائے

گُڑیئے، ووٹیئے، تے مُنڈے دِیئے مائے

ਇਸ ਦੁਨੀਆ ਤੇ ਆਣ ਕੇ ਤਿੰਨੋਂ ਨਾਂ ਧਰਾਏ

ਕੁੜੀਏ, ਵੋਹਟੀਏ, ਤੇ ਮੁੰਡੇ ਦੀਏ ਮਾਏ।

is duniyaa tey aaN k tinoN naaN dharaaey*

kuRiyey, vohTiyey, tey muNDey diyey maaey

Coming into this world a female was given three names: girl, bride and a mother of a son.

An ordinary woman's life is limited to three phases: a girl, a bride and a mother.

☆☆☆☆☆

23- اُستاد دا آدر کرو۔

اُستاد دا رُتبہ باਪ برابر اے۔

ਉਸਤਾਦ ਦਾ ਆਦਰ ਕਰੋ, ਉਸਤਾਦ ਦਾ ਰੁਤਬਾ ਬਾਪ ਬਰਾਬਰ ਏ।

ustaad da aadar karo

ustaad da rutbaa baap baraabar ey

The teacher takes the place of a father.

Before his students, the teacher should be given the same respect as a father.

The teacher is considered to be a spiritual father of students.

☆☆☆☆☆

24- اَسْمَان وَل تھُکسو، تھُک اپنے منہ اُتے اِی پئے گا۔

ਅਸਮਾਨ ਵਲ ਥੁਕਸੋ, ਥੁਕ ਅਪਣੇ ਈ ਮੂੰਹ ਉੱਤੇ ਪਏ ਗਾ

*asmaan wal thukso, thuk apN*ey moonh utey ee paey gaa*

If you will spit upwards (at the sky), you will receive it back on your own face.

There is another expression, "Do not spit against the wind, you will get it back on your own face."

☆☆☆☆☆

25- افسر دی اگاڑی بُری تے گھوڑی دی پچھاڑی بُری

ਅਫਸਰ ਦੀ ਅਗਾੜੀ ਬੁਰੀ ਤੇ ਘੋੜੀ ਦੀ ਪਛਾੜੀ ਬੁਰੀ।

afsar dee agaaRee buree tey ghoRee dee paCHaaRee buree

Facing your boss and standing behind a mare, both are bad.

If you come across your boss he may notice your mistake and punish you. And if you walk behind a mare, she may kick you. So this proverb says never stand behind a mare and before your boss, both can harm you.

Unfortunately, in developing countries like ours most of the bosses have a dominant nature. They wish to have absolute power to give orders or make decisions. These mentally retarded persons also think that they are always right. (keep in mind that good bosses/leaders believe in getting advice even from their subordinates.)

ਲੀਸ ਅਕਾਨ ਓਭ ਸਿੱਧੀ ਐਹੇ ਹੈ ਕੇ ਗ਼ੋੜੀ ਦੇ ਚੱਖੇ ਨੇ ਕੁਝ ਹੋਇਆ

ਜੇ, ਐਹਦਾ ਪਤਾ ਨਹੀਂ ਕੇਹੜੇ ਵੀਲੇ ਮੁੱਖਰ ਕੇ ਦੁੱਲੀ ਕੁਝ ਮਾਰੇ, ਇੱਛਾ ਐ

ਸਾਹਬ ਲੋਕਾ ਦਾ ਵੀ ਪਤਾ ਨਹੀਂ ਹੋਂਦਾ ਕਿਹੜੇ ਵੀਲੇ ਮੁੱਖਰ ਕੇ ਜ਼ਹਾੜ ਦਿਓਨ-

ਬੰਦੇ ਦਾ ਕਮ ਏ ਕੇ ਦੋਹਾਂ ਸੁਰਤਾਂ ਓਭ ਆਪਣੇ ਆਪ ਨੂੰ ਬਚਾ ਕੇ ਰੱਖੇ-

26- اک اکلا تے دو پاراں

ਇਕ ਇਕੱਲਾ ਤੇ ਦੋ ਯਾਰਾਂ।

ik ikallaa tey do yaaraaN

One is one (alone) and one and one are eleven.

This proverb shows the strength of unity.

One man standing is always alone, but two are equivalent to eleven.

Equivalent to the English proverb, "United we stand, divided we fall."

☆☆☆☆☆

27- اکو ਥੀਲੀ ਦੇ ਵੱਟੇ ਚੱਟੇ ਨੇਂ

ਇਕੋ ਥੀਲੀ ਦੇ ਵੱਟੇ ਚੱਟੇ ਨੇਂ।

ikko theylee dey waTTey chaTTey neyN

All the stones in the bag are same.

This proverb means that not just one but all are blameworthy. All are tarred with the same brush. All the people have similar characteristics. All are equally bad.

☆☆☆☆☆

28- ਐਕ ਚੁਪ, ਸੋ ਸੁਖ

ਇਕ ਚੁਪ, ਸੋ ਸੁਖ।

ik chup, so' sukh

Silence is better than arguing.

Silence is better where there is strong disagreement.

Speaking the truth is good but silence is golden.

The following proverb is very common in all the major languages of the world: "Speech is silver, Silence is golden."

It is also a fact that silence keeps away many misfortunes.

29- ਆਕਾਨ ਨੂ ਅੰਬ ਨਹੀਂ ਲਗਦੇ

ਅੱਕਾਂ ਨੂੰ ਅੰਬ ਨਹੀਂ ਲਗਦੇ।

akkaaN nooN amb naheen lagdey

As you sow so shall you reap.

Never talk if you cannot practice. First deserve then desire.

☆☆☆☆☆

30- ਐਕ ਦਰ ਬੰਦ ਤੇ ਸੋ ਦਰ ਖੁਲੇ

ਇਕ ਦਰ ਬੰਦ ਤੇ ਸੋ ਦਰ ਖੁਲੇ।

ik dar baNd te so dar Khuley

If one door closes do not become desperate, a hundred doors are open for you.

The English equivalent is "When one door shuts, another opens." Spanish Origin

When one door of happiness closes, another opens; but often we look so long at the closed door that we do not see the one which has opened for us. Hellen Keller

☆☆☆☆☆

31- ਐਕ ਦਿਨ ਪ੍ਰਹਾਣਾ, ਦੋ ਦਿਨ ਪ੍ਰਹਾਣਾ

ਤੀਜੇ ਦਿਹਾੜੇ ਸਿਰ ਦੁਖਾਉਣਾ

ਇਕ ਦਿਨ ਪ੍ਰਹਾਣਾ, ਦੋ ਦਿਨ ਪ੍ਰਹਾਣਾ

ਤੀਜੇ ਦਿਹਾੜੇ ਸਿਰ ਦੁਖਾਉਣਾ।

*ik din prohN*aa, do din prohN*aa*

teejey deyhaaRey sir duKhaaNaa

On the first day a guest is accepted, on the second day the guest is accepted, by the third day the guest becomes a nuisance (a bothersome annoying person).

Fish and company stink in three days.

☆☆☆☆☆

32- اک مچھی سارے تلاء نوں گندہ کر دی اے۔

ਇਕ ਮੱਛੀ ਸਾਰੇ ਤਲਾਅ ਨੂੰ ਗੰਦਾ ਕਰਦੀ ਏ।

ik maChee saarey talaa' noon gaNdaa kardee ey

One fish pollutes the whole pond.

This proverb means the faults of one brings disgrace to many, to the family or to the country. A single man's bad act can bring shame to the whole nation.

A single bad student disturbs the whole class or even the whole school or college.

This proverb is equivalent to: "A rotten sheep infects the whole flock."

☆☆☆☆☆

33- اک میان وچ دو تلواراں نہیں جا سکتیاں۔

ਇਕ ਮਿਆਨ ਵਿਚ ਦੋ ਤਲਵਾਰਾਂ ਨਹੀਂ ਜਾ ਸਕਦੀਆਂ।

ik miyaaN wich do talvaaraaN naheen jaa sakdiyaaN

Two swords cannot go into one sheath.

This proverb refers to the situation which describes the fact that one country cannot be ruled by two kings.

Another explanation of this proverb is as follows: Two strong rivals cannot be accommodated in one place or two men of equal authority cannot remain at the same post.

☆☆☆☆☆

34- اک نمبو، پنڈ بھੁਸیاں دا

ਇਕ ਨਿੰਬੂ ਪਿੰਡ ਭੁੱਸਿਆਂ ਦਾ।

ik nimboo, piND bhusiyaaN da

All the residents of the village are sick and there is only one lemon to cure their sickness.

This proverb refers to the situation in which a limited quantity of goods is available but there is

multiple demand for the goods. The goods are not sufficient for the number of consumers.

☆☆☆☆☆

35- اک نہیں، دوویں ای مر گئے نہیں۔

ਇਕ ਨਹੀਂ, ਦੋਵੇਂ ਈ ਮਰ ਗਏ ਨੇਂ।

ik naheen, doveyn ee mar gaey neyN.

Not one but both have died.

This proverb is an expression to show total loss.

The story behind this proverb is very interesting. Once there was a person who had two oxen. One died of a disease and the other was served to the guests who came to express their sympathetic grieve to the owner.

In the Punjab, we have one very good or at the same time very sad and unpleasant tradition in that all the kith and kin of the unfortunate person start visiting him for the purpose of offering him their condolences. It is not easy for even a reasonably well off person to host each and every visitor, relatives and friends at his home. So, forcibly, he had to sell the other buffalo in order to pay for the large feasts he had to arrange for the visitors.

After one year, one of his close friends (who had gone abroad) came back to his home town and expressed his sympathy for the loss of the ox. The man responded in an irritated way "Don't condole me for one ox but for both oxen as I had to sell the second to provide a feast for the sympathisers."

In the olden days, it was easy to go to someone's house for the purpose of expressing one's sympathy because only local villagers would call and life was very simple but it is very hard nowadays since it is convenient to travel long distances and therefore food and accommodation

must be provided.

☆☆☆☆☆

36- اکو اکھ نال سب نوں ویکھنا چاہی دا اے۔

ਇਕੋ ਅੱਖ ਨਾਲ ਸਭ ਨੂੰ ਵੇਖਣਾ ਚਾਹੀਦਾ ਏ।

*ikko akh naal sab noon weyKhN*aa chaahee-da ey.*

One should treat all people impartially.

This saying also teaches parents that they should treat their children equally.

☆☆☆☆☆

37- اک ہتھ نال دے، دوجے ہتھ نال لے

(اک ہتھ دے، دوجے ہتھ لے)

ਇਕ ਹੱਥ ਨਾਲ ਦੇ, ਦੂਜੇ ਹੱਥ ਨਾਲ ਲੈ।

ik hath naal dey, doojey hath naal ley

What you give with one hand, you get back with the other hand. The hand that gives gathers.

This proverb means that a person who gives willingly to others also receives help from others.

☆☆☆☆☆

38- اکھوں انھی تے ناں نور بھری

ਅੱਖੋਂ ਅੰਨ੍ਹੀ ਤੇ ਨਾਂ ਨੂਰ-ਭਰੀ।

akhoN annhee te naaN noor-bharee.

Her eyes are blind and she calls herself noor-bharee (a lady full of light).

☆☆☆☆☆

39- اکھوں دسدا نہیں تے ناں شاہ چراغ

ਅੱਖੋਂ ਦਿਸਦਾ ਨਹੀਂ ਤੇ ਨਾਂ ਸ਼ਾਹ ਚਿਰਾਗ਼।

aKhoN disdaa naheeN te naaN shaah charaagh

He cannot see but his name is "lamp-king".

This proverb refers to a person who believes

that he has attributes which he does not possess such as good looks, intelligence or a respected family of some importance but in reality he is vain and puffs himself up with importance within society and makes undue claims.

☆☆☆☆☆

40- اک ہتھ نال تازی نہیں و جدی۔

ਇਕ ਹੱਥ ਨਾਲ ਤਾੜੀ ਨਹੀਂ ਵਜਦੀ।

ik hath naal taaRee naheeN wajdee

Friendship or a fight depends on the reactions of both sides.

☆☆☆☆☆

41- آگ دا ڈریا، ٹپنے توں وی ڈردا اے۔

ਅੱਗ ਦਾ ਡਰਿਆ, ਟਟਹਿਣੇ ਤੋਂ ਵੀ ਡਰਦਾ ਏ।

*agg da Daryaa, TaTeyhN*ey toN vee Dardaa ey*

One who has been burnt by fire, fears even a fire-fly.

☆☆☆☆☆

42- آگ منگن آئی، گھر وی مالکن بن بیٹھی۔

ਅੱਗ ਮੰਗਣ ਆਈ, ਘਰ ਦੀ ਮਾਲਕਣ ਬਣ ਬੈਠੀ।

agg maNgan aae, ghar, dee maalkaN* baN* beyThee*

She came asking for fire and became mistress of the house.

It is a routine matter in our villages where women make a request for fire from neighbours. The proverb refers to a lady who entered the house to get fire from the fireplace but she captured the whole house and became the owner of the house. Actually she attracted the man of the house.

The proverb also refers to those guests/foreigners/group of people/traders who came to the host's house or land wearing a harmless

garb but later on they grab each and every thing from the host. This proverb was also used as an aggressive remark directed at the British traders who came to India for trade purposes but later on they became its rulers.

☆☆☆☆☆

43 - ਅੱਗ ਨਾਲ ਅੱਗ ਨਹੀਂ ਬੁਝਦੀ।

ਅੱਗ ਨਾਲ ਅੱਗ ਨਹੀਂ ਬੁਝਦੀ।
agg naal agg naheen bujhdee

Fire is not put out by fire. (Anger is not put out by anger.)

☆☆☆☆☆

44 - ਅੱਗੇ ਦੌੜ, ਪਿੱਛੇ ਚੌੜ।

ਅੱਗੇ ਦੌੜ, ਪਿੱਛੇ ਚੌੜ।
aggey doR, piChey choR
More haste, less speed.

☆☆☆☆☆

45 - ਅੱਗੇ ਸੱਪ ਤੇ ਪਿੱਛੇ ਸ਼ੀਨ।

ਅੱਗੇ ਸੱਪ ਤੇ ਪਿੱਛੇ ਸ਼ੀਨ।
aggey sap tey piChey sheeNh
Life is in danger from all sides.

☆☆☆☆☆

46 - ਅੱਲਾਹ ਮਿਲਾਈ ਜੋੜੀ, ਇੱਕ ਅੱਨ੍ਹਾ ਤੇ ਦੂਜੀ ਕੋੜੀ।

ਅੱਲਾਹ ਮਿਲਾਈ ਜੋੜੀ, ਇੱਕ ਅੱਨ੍ਹਾ ਤੇ ਦੂਜੀ ਕੋੜੀ।
Allah milaee joRee, ik annhaa tey doojaa koRhee
God arranged such a couple, one is blind and the other is a leper.

This proverb refers to two evil minded men who have different evil skills. They get together to

deceive others.

☆☆☆☆☆

47 - ਅਮਾਨ ਕੋਲੋਂ ਧੀ ਸਿਆਣੀ, ਰਿਧੇ ਪੱਕੇ, ਪਾਏ ਪਾਣੀ।

ਅਮਾਨ ਕੋਲੋਂ ਧੀ ਸਿਆਣੀ, ਰਿਧੇ ਪੱਕੇ, ਪਾਏ ਪਾਣੀ।
*ammaaN koloN dheey seyaan*ee,*
*ridhey pakkey paaey paaN*ee*

The daughter is more intelligent than the mother who mixes water in with well-cooked food.

This proverb refers to the situation in a house where the numbers of guests staying are more than the serving capacity of the host family.

Guests should understand the host family's condition. They should not become a burden on the host family's shoulders.

☆☆☆☆☆

48 - ਅਮੀਰ ਦੀ ਮਰ ਗਈ ਸੁੱਤੀ, ਹਰ ਕਿਸੇ ਨੇ ਪੁੱਛੀ।

ਅਮੀਰ ਦੀ ਮਰ ਗਈ ਸੁੱਤੀ, ਹਰ ਕਿਸੇ ਨੇ ਪੁੱਛੀ।
ਗਰੀਬ ਦੀ ਮਰ ਗਈ ਮਾਂ, ਉਹਦਾ ਕਿਸੇ ਨਾ ਲਿਆ ਨਾਂ।
ameer dee mar gae kutee, har kisey ney puChee,
ghareeb dee mar gae maaN, kissey naa leya naaN

The bitch (the female dog) of a rich man died, each person came to express his sympathy. The mother of a poor man died but none came to express their sympathy to him.

Financially well-off people are respected in insecure, immature and unsafe societies where only wealth rules. People break their relationships with poor people just because they are unable to provide any worldly gain.

☆☆☆☆☆

49 - اٹھا مارے اُنھی ٹوں، مُکا وَجے تھی ٹوں

ਅੱਨ੍ਹਾ ਮਾਰੇ ਅੱਨ੍ਹੀ ਨੂੰ ਮੁੱਕਾ ਵੱਜੇ ਥੀਮੀ ਨੂੰ।
annhaa maarey annhee noon,
mukkaa wajjey thammee noon

A blind man hits a blind woman but the fist of the blind man hits the pillar.

When both are blind (ignorant) they may take the wrong decision which can harm them. This proverb refers to the fact that if someone does not have any sense he/she should seek the advice of a more intelligent person.

☆☆☆☆☆

50 - اٹھا اُنھی ٹوں راہ پيا دَسے

دوویں ٹوئے وِچ جا پھسے

ਅੱਨ੍ਹਾ ਅੱਨ੍ਹੀ ਨੂੰ ਰਾਹ ਪਿਆ ਦੱਸੇ
 ਦੋਵੇਂ ਟੋਏ ਵਿਚ ਜਾ ਫੱਸੇ।
annhaa annhee noon raah peyaa dassey,
doveyN Toey wich jaa phasey

A blind man was leading the blind woman, both fell into a ditch.

☆☆☆☆☆

51 - اٹھا وَنڈے رپوڑیاں، مُر مُر اپنیاں ٹوں

ਅੱਨ੍ਹਾ ਵੰਡੇ ਰੇਵੜੀਆਂ, ਮੁੜ ਮੁੜ ਅਪਣਿਆਂ ਨੂੰ।
*annhaa waNDeY reyvaRiyaaN, muR muR apN*yaa*

A mother's bowl yearns for her own child.

This proverb is quoted at a place where nepotism is practiced.

Nepotism means favoritism shown to relatives or close friends by those in power (as by giving them jobs or financial benefits). In a country like ours, where the literacy rate is minimal and the

country is run on the policy 'Might makes right,' the dirty game of nepotism is played shamelessly.

☆☆☆☆☆

52 - اُنھے اگے رونا اکھیاں دا کھونا

ਅੱਨ੍ਹੇ ਅੱਗੇ ਰੋਣਾ, ਅੱਖੀਆਂ ਦਾ ਖੋਣਾ।
*annhey aggey roN*aa, akhiyaaN da KhoN*aa*

Shedding tears (weeping) in front of a blind person is of no use.

A man who does not understand does not deserve any advice.

☆☆☆☆☆

53 - اُنھے اگے رونا، دُورے اگے گل

ਗੂਨਗੇ ਹੱਥ ਸੁਨਿਆ, ਕਲ ਬਹਾਵੀਂ ਨੇ ਕਲ

ਅੱਨ੍ਹੇ ਅੱਗੇ ਰੋਣਾ, ਡੋਰੇ ਅੱਗੇ ਗੱਲ
 ਗੂੰਗੇ ਹੱਥ ਸੁਨੇਹਾ ਘੱਲ ਭਾਵੇਂ ਨਾ ਘੱਲ।
*anhey aggey roN*aa, Dorey aggey gal,*
gooNgey hath suneyhaa, ghal bhaaveyN na ghal.

Weeping before a blind man, talking to a deaf man, sending a message through a dumb man all are of no practical use.

☆☆☆☆☆

54 - ਅੱਖੀਆਂ ਵਿਚ ਕਾਨਾ, ਰਾਜਾ

ਅੱਨ੍ਹੀਆਂ ਵਿਚ ਕਾਨਾ ਰਾਜਾ।
*anhhyaaN wich kaan*aa raajaa*

In the land of the blind, the one-eyed man is king.

☆☆☆☆☆

55- اوٹھاں والیاں نال لایے یاری، تاں تُو ہے اُچے
رکھتے پندے نیں۔

ਉਠਾਂ ਵਾਲਿਆਂ ਨਾਲ ਲੀਏ ਯਾਰੀ ਤਾਂ ਬੂਹੇ ਉੱਚੇ ਰਖਣੇ ਪੈਂਦੇ ਨੇਂ।
ooThaaN waaleyaaN naal laayey yaaree
taaN boohey uchey rakhN*ey peyNdey neyN.

If one wishes to befriend camel owners (a high society) then one must raise the height of one's doors.

This proverb is advising society to seek friendship from those within their own class (family, rank or caste).

☆☆☆☆☆

56- ਆਲ ਖੋਲ੍ਹਿਸ਼ ਤੇ ਬਦ ਦਰੋਲਿਸ਼

ਅੱਵਲ ਖੋਲ੍ਹ ਤੇ ਬਾਦ ਦਰਵੇਸ਼।
awwal khoweysh tey baa'd darveysh

Charity begins at home.

This proverb means that one should look after one's own family members first then one can use spare money for other purposes.

ਇਹ ਅਕਾਨ ਫਾਰੀ ਝਬਾਨ ਦਾ ਅੇ ਪਰ ਪੰਜਾਬੀ ਝਬਾਨ ਓਯ ਓੀ ਆਮ ਦਰਤੀ ਯਾਨਦਾ ਅੇ۔

☆☆☆☆☆

57- ਆਹ ਇਕ ਕਨੋਲ ਸੁਨ ਕੇ ਡੂਯੇ ਕਨੋਲ ਕਢੁ ਦਿੰਦਾ ਅੇ

ਉਹ ਇਕ ਕਨੋਲ ਸੁਣ ਕੇ ਡੂਯੇ ਕਨੋਲ ਕੱਢ ਦੇਂਦਾ ਏ।
oh ik kannoN suN* k doojey kannoN kaDh deyNdaa ey

He hears with one ear and expels it with the other.

The proverb describes the nature of that person who hears but does not act upon the advice given.

☆☆☆☆☆

58- ਆਹ ਘਰੇ ਨੱਥੇ ਕੁਰਾਓਨ ਨੂਲ

ਤੇ ਆਹ ਘਰੇ ਨੱਥੇ ਕੁਰਾਓਨ ਨੂਲ

ਉਹ ਫਿਰੇ ਨੱਥ ਘੜਾਵਣ ਨੂੰ ਤੇ ਉਹ ਫਿਰੇ ਨੱਥ ਕਟਾਵਣ ਨੂੰ।

oh phirey nath ghaRaawN* noon
tey oh phirey nath kaTaawaN* noon

She is thinking of getting a nose ring and he is preparing to cut off her nose.

(It means that two people can have contrary aims and objectives.)

This proverb also shows the hostile or unfriendly relationship between husband and wife.

ਬਦਬੱਧ ਨੀਸ ਆਹ ਬੱਧੇ ਯਹਾਨ ਦੇ ਮਾਪਿਓ ਇਕ ਡੂਯੇ ਨੂਲ ਨਫਰਤ ਕਰਦੇ
ਨੀਸ- ਝਨਾਨੀ ਦਾ ਓੀ ਕਮ ਅੇ ਕੇ ਯੇ ਆਹ ਓਯਾਏ ਯਾਓ ਤਾਨ ਅੱਧੇ ਕੁਰ ਦਾ
ਖ਼ਿਅਲ ਰੱਖੇ- ਪੱਧੇ ਕੁਰ ਓਯਾਨ ਬੂਹਿਤਾਨ ਫਕਰਾਨ ਕਰਨ ਵਾਲੀ ਰਨ ਸੂਹਰੇ ਕੁਰ
ਨੂਲ ਹਰ ਓਧਤ ਏਡਾਬ ਓਯ ਪਾਓ ਰੱਧੀ ਅੇ- ਆਹਨੂਲ ਯੱਧ ਕ ਓਯਨ ਵਾਲੀਨ ਬੇਹਾਨ
ਆਹਦੇ ਬਹਰਾ ਤੇ ਮਾਪਿਓ ਅੱਪਣੇ ਅੱਧਿਨ ਆਨ ਬਦਬੱਧ ਓੀ ਬਰਬਾਦੀ ਦਾ ਸਾਮਾਨ ਪੱਧਿਦਾ
ਕਰਦੇ ਨੀਸ- ਯਹਾਲਤ ਦੇ ਡੂਯੇ ਸਿਧਾਪੇ ਨੀਸ-

☆☆☆☆☆

59- ਆਹ ਤਾਨ ਨਰਾ ਕੁਹੁ ਦਾ ਡੁੱਡੂ ਅੇ

ਉਹ ਤਾਂ ਨਿਰਾ ਖੂਹ ਦਾ ਡੁੱਡੂ ਏ।
oh taaN nira KhooH da DaDDoo ey

He is a frog in the well.

This saying is used to express the narrow mindedness of a person who has very limited thinking.

☆☆☆☆☆

60- اوہ گھیو کڑولیاں کردا اے۔

ਉਹ ਘਿਓ ਕਰੂਲੀਆਂ ਕਰਦਾ ਏ।

oh gheyo karooliyaaN kardaa ey

He gargles his throat with ghee.

This proverb shows the behaviour of carefree wealthy spendthrift who spends money extravagantly.

Ghee: Clarified butter used in Punjabi cookery

☆☆☆☆☆

61- اوہ دن ڈبّا، چدوں گھوڑی چڑھیا گُتّا

ਉਹ ਦਿਨ ਡੁੱਬਾ, ਜਿਦੋਂ ਘੋੜੀ ਚੜ੍ਹਿਆ ਕੁੱਬਾ।

oh din Dubbaa, jidoN ghoRee chaRhyaa kubbaa

The man with a hunched back will never get married.

It is a sad fate for a hunchbacked person (or anyone suffering from a deformity) that he is punished twice in life. Once by God (at the time of his creation) and secondly by men who cast him out him of society.

(وياہ لئی نا اہل تے نکھوئوں کوئی عقل مت والا بندہ اپنی گوی نہیں دیندا۔)

☆☆☆☆☆

62- اوہ کوئی بندہ اے۔ اوہ تان لوٹا اے۔

ਉਹ ਕੋਈ ਬੰਦਾ ਏ, ਉਹ ਤਾਂ ਲੋਟਾ ਏ।

oh koe baNdaa ey, oh taaN loTaa ey loTaa

Is he a man? He is a vessel (*loTaa*).

The Punjabi word "loTaa" is used to define a man (generally a political leader) who frequently switches his loyalties for his personal gains. He becomes a commodity for sale.

LoTaa is a derogatory title given by the public to an untrustworthy and selfish person. A country where justice does not rule, loTas rule.

63- اوہدی بکے بے, مایا جس دے پلے

ਉਹਦੀ ਬੱਲੇ ਬੱਲੇ, ਮਾਇਆ ਜਿਸ ਦੇ ਪੱਲੇ।

ohdee balley balley, maayaa jis de palley

He, who has money, has respect.

Wealth attracts others.

☆☆☆☆☆

64- ਆਨਾ ਗਲ ਕਰੇ ਤੇ ਸਿਆਨਾ ਧਿਆਨ ਕਰੇ

ਅਯਾਨਾ ਗੱਲ ਕਰੇ ਤੇ ਸਿਆਨਾ ਧਿਆਨ ਕਰੇ।

*ayaaN*aa gal karey te siyaaN*aa qayaas karey*

An ignorant person speaks and the wise one ponders over it.

☆☆☆☆☆

65- ਆਨਾ ਪਕਾਇਆ, ਆਨਾ ਪਕਾਇਆ ਕੇ ਰੱਜ ਕੇ ਤਰਕਾਇਆ

ਇੰਨਾ ਪਕਾਇਆ ਕੇ ਰੱਜ ਕੇ ਤਰਕਾਇਆ।

eynaa pakaayaa,eynaa pakaayaa k rajj k tarkaayaa

Too much of a good thing can be bad.

Over cooking / over doing ends in bad taste.

☆☆☆☆☆

66 - باندر کیہ جانے ادرک دا سواد

ਬਾਂਦਰ ਕੀ ਜਾਣੇ ਅਦਰਕ ਦਾ ਸਵਾਦ।

*baaNdar keeh jaaN*ey adrak da sawaad*

What does a monkey know of the taste of ginger?

This proverb refers to someone who has no experience to judge the qualities of a commodity / subject but he considers himself as the best judge.

A fool cannot appreciate the value of a good subject.

There is one English equivalent: Laying pearls before swine.

☆☆☆☆☆

67 - بانہاں وچ کڑے، ڈھڈ بھکھ نال سڑے

ਬਾਂਹ ਵਿਚ ਕੜੇ, ਢਿੱਡ ਭੁੱਖ ਨਾਲ ਸੜੇ।

baaNhaaN wich kaRey, DhiDh bhukh naal saRey

She wears bracelets on her arms yet her stomach is burning with the fire of hunger.

She does not want to express her poverty to others. Though she is poor but by wearing bracelets on her arms she has just covered up her poverty in order to avoid embarrassment in public.

This proverb shows the bogus traditions of our illiterate and backward society in which those women are respected who are loaded with lustrous ornaments. Bulleh Shah (1680-1752) rightly said:

چل او بکھیا، او تھے چلے، تھے سارے اٹھے

نہ کوئی ساڈی ذات پچھانے، نہ کوئی سانوں مئے

ਚੱਲ ਓ ਬੁਲਿਆ, ਓਥੇ ਚਲੀਏ, ਜਿੱਥੇ ਸਾਰੇ ਅੰਨ੍ਹੇ

ਨਾ ਕੋਈ ਸਾਡੀ ਜਾਤ ਪਛਾਣੇ, ਨਾ ਕੋਈ ਸਾਨੂੰ ਮੰਨੇ।

*chal O Bullehyaa othey chaliyey, jithey saarey annhey
na koe saDee zaat paCHaaN*ey, na koe saanoon manney*

O Bulleh Shah! Let us go to the land of the blind where no one could recognize and pay tribute to us.

☆☆☆☆☆

68 - بدنالوں بدنام بُرا

ਬਦ ਨਾਲੋਂ ਬਦਨਾਮ ਬੁਰਾ।

bad naaloN badnaam buraa

A bad wound heals but a bad name kills.

☆☆☆☆☆

69 - بُਰੇ بھانڈے (برتن) چوں بُਰੀ واز

ਬੁਰੇ ਭਾਂਡੇ (ਬਰਤਨ) ਚੋਂ ਬੁਰੀ ਵਾਜ਼।

burey bhaaNDeY choN buree awaaz

You cannot expect good from an evil person.

☆☆☆☆☆

70 - بُਰਿਆں ਦੇ ਸੰਗ ਬੇਠੇ ਦੀ ਪੱਤ ਜਾਏ

ਬੁਰਿਆਂ ਦੇ ਸੰਗ ਬੇਠ ਕੇ ਭਲਿਆਂ ਦੀ ਪੱਤ ਜਾਏ।

buryaaN dey saNg beyTh k bhalyaaN dee pat jaaey

A wise man associating with the vicious becomes an idiot; a dog travelling with a good man becomes a rational being.

Mian Mohammad Bakhsh (1830, 1826 - 1907) said:

ਬੁਰੇ ਬੰਦੇ ਦੀ ਸਬਤ ਐਥੀ ਚੀਸ ਦੁਕਾਨ ਲੋਹਾਰਾ
ਝੰਗ ਝੰਗ ਦੇ ਲੱਕੇ ਕੱਢੇ ਪੈਂਦੇ, ਝੰਗ ਪੈਂਦੇ ਹਜ਼ਾਰਾ

ਬੁਰੇ ਬੰਦੇ ਦੀ ਸੋਬਤ ਇਵੇਂ, ਜਿਵੇਂ ਦੁਕਾਨ ਲੁਹਾਰਾਂ

ਛੁੰਗ ਛੁੰਗ ਕੇ ਲੱਖ ਕੱਪੜੇ ਬਹਿਈਏ, ਚਿੰਣਗਾਂ ਪੈਣ ਹਜ਼ਾਰਾਂ।

*burey baNdey dee sohbat eeveyN jeeveyN dukaan
lohaaraaN, chhung chhung ke lakh kapRey behyey,
chiN*gaan peyN* hazaaraaN.*

The company of a bad man is like a blacksmith's shop. Even if you take a lot of care to protect yourself, you will get sparks in thousands.

ਕਰਲ ਮੁਹਾਲਿਸ ਕਹੰਦੇ ਨਿ:

ਜਿਸ ਯਾਰੀ ਤੇ ਮਾਨ ਨੇ ਹੋਏ, ਓਹ ਯਾਰੀ ਕਸ ਕਾਰੀ

ਜੇ ਤੂੰ ਸੁੱਖ ਅਮਨ ਵਿਚ ਰਹਿਣਾ, ਛੱਡ ਬੁਰਿਆਂ ਦੀ ਯਾਰੀ

ਜਿਸ ਯਾਰੀ ਤੇ ਮਾਣ ਨਾ ਹੋਵੇ, ਉਹ ਯਾਰੀ ਕਿਸ ਕਾਰੀ

ਜੇ ਤੂੰ ਸੁੱਖ ਅਮਨ ਵਿਚ ਰਹਿਣਾ, ਛੱਡ ਬੁਰਿਆਂ ਦੀ ਯਾਰੀ।

(ਕਰਨਲ ਮੁਹੱਮਦ ਲਿਏਸ)

jis yaaree tey maaN na hovey, oh yaaree kis kaaree
jey tooN suKh aman wich rehN*aa, CHaD buryaaN dee
yaaree (Col. Mohammad Ilyas)*

Friendship without prideful trust is useless. If you want to live in peace, stay away from the association of the wicked.

☆☆☆☆☆

71. بغل وچ چھری، منہ وچ رام رام

ਬਗਲ ਵਿਚ ਛੁਰੀ, ਮੂੰਹ ਵਿਚ ਰਾਮ ਰਾਮ।

baghal wich CHuree, moonh wich raam raam

A wolf in sheep's clothing / crooked in heart, sweet in the mouth.

This proverb refers to the hypocrite whose honeyed tongue hides his evil intentions. Life is full of such threats from untrustworthy characters. One should always be very attentive of such people and stay away from their company.

☆☆☆☆☆

72. بکری دودھ دیتا، مینکناں بائی کے دیتا۔

ਬਕਰੀ ਦੁੱਧ ਦੱਤਾ, ਮੇਂਗਣਾਂ ਬਾਈ ਕੇ ਦੱਤਾ।

*bakree dudh ditaa, meyNgaN*aaN baaee k ditaa.*

A goat gave milk but she also placed droppings in it.

The job is done but unwillingly and badly (disadvantageously).

This proverb tells us about the instincts of lowly people who perform their duty but in an unpleasant way.

It is a common observation that whosoever works, does not work happily. He works as if he is doing some extra ordinary favour. Though he is receiving a reward for the work he is doing he will still try to get the upper hand. He will show his quality of an extreme stinginess/beastliness. He will let the other person down meanwhile he will carry on showing his untrustworthy personality. He will not perform his duty happily. Just go to any clerk in an office/especially a government office, or talk to any skilled person eg electrician or mason and he will treat you so badly that you will feel as if you have committed some moral crime. He will show gestures full of pride and will work in such an unpleasant manner as if he is doing the job for the sake of God, not for money. Actually, such human beings of corrupt mentality overcharge for the work. They have an insatiable desire for wealth. To hide their malicious greed they behave in a painful way. Societies which lack justice and security give birth to such wicked people who carry on multiplying the sufferings of humanity.

ایہ اکھان پنجاب دے پہاڑی علاقے کوہ مری وچ بہت مشہور اے۔ بکری

جدوں دودھ دیندی اے تے مینکناں پا کے دیندی اے۔ دفترال وچ کم

کمرن والے بندے جو وی کم کرن گے اوہدے وچ مینکناں پا دیوں گے۔

اوہناں دی فطرت وچ حرام پٹا ہوندا اے۔ سدھے تے جائز کم نوں اوہ
لعنتی پٹھا کر دیندے نیں۔ اوہناں ظالماں دی ماں باپ تربیت نہیں
کر پاندے۔ اولاد جمناسان ہوندا اے پر اوہدی تربیت کرنا بڑا اوکھا
ہوندا اے۔ کاش کہ لوکی ایس گل نوں سمجھن۔

☆☆☆☆☆

73 - پلی شینہ (شیر) نوں سبق پڑھایا، اوہ پلی نوں کھاون آیا

ਬਿਲੀ ਸ਼ੀਹ (ਸ਼یر) ਨੂੰ ਸਬਕ ਪੜ੍ਹਾਇਆ, ਉਹ ਬਿਲੀ ਖਾਵਣ ਆਇਆ।
billee sheeNh (sheyr) noon sabaq paRhaayaa,
oh billee noon KhaavaN aayaa*

A cat taught a lion the skill of hunting, after learning from the cat he tested it to harm her. Mian Mohammad Bakhsh said:

کم ظرف دی پرورش تے تربیت کرنا اپنے لئی عذاب بن جاندا اے۔
میاں محمد بخشؒ فرمادے نیں:

نیکاں دے سنگ نیکی کریئے، نسلاں نہیں بھلاندا
بریاں دے سنگ نیکی کریئے، اُلٹا ضعف پہچاندا

neykaaN dey saNg neykee kariyey, naslaaN naheeeN
bhulaaNdey, buryaaN dey saNg neykee kariyey ulTaa zoaf
pohchaaNdey

If you perform good deeds to pious men, they never forget it for generations. If you perform good deeds towards mean (ungenerous) people, in return they will injure your feelings.

جہدے نال نیکی کرو اوہدی شر توں بچو۔ حضرت علیؓ
(الحسن علیہ السلام) نے فرمایا کہ اگر تم نیک اعمال کرو گے تو اللہ تم کو اللہ کے فضل سے نوازا کرے گا۔

☆☆☆☆☆

74 - دن بکائے پروہنے دی قدر نہیں ہوندی۔

ਬਿਨ ਬੁਲਾਏ ਪ੍ਰਾਹੁਣੇ ਦੀ ਕਦਰ ਨਹੀਂ ਹੁੰਦੀ।

*bin bulaaey praohN*ey dee qadar naheen hoNdee*

An uninvited guest is never welcomed. He is not treated warmly.

This is equivalent to, "An uninvited friend sits on thorns."

اوہ بندہ جو کسے دے گھر دن بکائے منہ چکی جاوڑے، اچھے بندے نوں
پسند نہیں کیئا جاندا۔ جاون توں پہلاں ویکھ لو کہ اگلا بندہ تہانوں خوش
دی نال "جی آیاں نوں" آکھن لئی تیار اے کہ نہیں۔ ماڑے بندے دا
ہر تھاں ماڑا ای حال ہوندا اے۔

☆☆☆☆☆

75 - بندہ جوڑے پلی پلی، رب رڑھاوے گپا۔

ਬੰਦਾ ਜੋੜੇ ਪਲੀ ਪਲੀ, ਰੱਬ ਰੁੜ੍ਹਾਵੇ ਕੁੱਪਾ।

bandaah joRey palee palee, rabb ruRhaway kuppaa.

The man gathers oil drop by drop, God spills it by the jarful.

This proverb expresses the uncertainty of riches.

تدبیر کند بندہ، تقدیر زند خندہ

Man proposes, God disposes.

بندہ روپیہ روپیہ (تھوڑا تھوڑا کر کے) جوڑدا اے۔ پر اک دم کوئی آفت
ڈگ پھندی اے جہدے نتیجے وچ وڈا سارا نقصان ہو جاندا اے۔ اوس
ویلے ایہہ اکھان بولیا جاندا اے۔

☆☆☆☆☆

76 - بوہتا بھلا نہ ہاسرا، بوہتی بھلی نہ چپ

بوہتا بھلا نہ مہنگلا، بوہتی بھلی نہ ڈھپ

ਬਹੁਤਾ ਭਲਾ ਨਾ ਹਾਸਤਾ, ਬਹੁਤੀ ਭਲੀ ਨਾ ਚੁੱਪ
ਬਹੁਤਾ ਭਲਾ ਨਾ ਮੋਹਗਲਾ, ਬਹੁਤੀ ਭਲੀ ਨਾ ਧੁੱਪ।
bohtaa bhalaa naa haasRaa, bohtee bhalee na chup
bohtaa bhalaa na mehNglaa, bohtee bhalee na dhup

Laughing excessively is not good, too much silence is also not admired, overly rains are also not liked and too much sunshine is also not beneficial.

This proverb teaches us that everything in excess is bad.

☆☆☆☆☆

77- ਯੁੱਧੇ ਆਈ ਜੰਜ, ਵਿੱਨ੍ਹੋ ਕੁੜੀ ਦੇ ਕੰਨ

ਬੁਹੇ ਆਈ ਜੰਜ, ਵਿੱਨ੍ਹੋ ਕੁੜੀ ਦੇ ਕੰਨ।
boohey aae jaNj, vinnho kuRee dey kann

Pierce the ears of the bride, the bridegroom along with marriage procession has come to the door.)

It shows the behaviour of those people who always work in haste. They always show an act of moving hurriedly and in a careless manner. Such arrangements should be planned with care at an earlier time.

This proverb also shows the immature temperament of the people of the Punjab. Here jobs are not done in or on time but when hail starts falling on their heads, then they try to find some shelter. So this proverb shows that they always love to have some hailstones on their heads before they think ahead.

ਜਸ ਵਿਲੇ ਕਮ ਬਰ ਅਤੇ ਆਪਿੰਦਾ ਅੇ ਤਾਨ ਕਰਨ ਦੀ ਫ਼ਕਰ ਸ਼ਰੂਓ ਜਾਨੀ
ਅੇ- ਕਾਹਲੀ ਦੇ ਕਮਾਂ ਦੇ ਨਿੱਜੇ ਮਾਝੇ ਹੋਨਦੇ ਨੀਂ-

☆☆☆☆☆

78- ਬਾਹ ਬਲਸੀ ਤਾਂ ਧੁਆਂ ਥੀਸੀ

ਬਾਹ ਬਲਸੀ ਤਾਂ ਧੁਆਂ ਥੀਸੀ।
bhaa balsee taaN dhoovaaN theesee

If you have initiated the enmity, you must be ready to face the hostile situation (anger or rath of the other person).

☆☆☆☆☆

79- ਬਾਹੀਆਂ ਜਿਹੀ ਬਹਾਰ ਨਹੀਂ, ਜੇ ਖਾਰ ਨਾ ਹੋਵੇ

ਮਿੰਨੇ ਜਿਹੀ ਬਹਾਰ ਨਹੀਂ, ਜੇ ਗਾਰ ਨਾ ਹੋਵੇ

ਯੂਏ ਜਿਹਾ ਵਪਾਰ ਨਹੀਂ, ਜੇ ਹਾਰ ਨਾ ਹੋਵੇ

ਬਾਈਆਂ ਜਿਹੀ ਬਹਾਰ ਨਹੀਂ, ਜੇ ਖਾਰ ਨਾ ਹੋਵੇ
ਮਿੰਨੇ ਜਿਹੀ ਬਹਾਰ ਨਹੀਂ, ਜੇ ਗਾਰ ਨਾ ਹੋਵੇ
ਯੂਏ ਜਿਹਾ ਵਪਾਰ ਨਹੀਂ, ਜੇ ਹਾਰ ਨਾ ਹੋਵੇ।
bhaiyaaN jahee bahaar naheen, j khaar na hovey
meeNh jeyhee bahaar naheen, j gaar na hovey
jooy jeyhaa wapaar naheen, j haar na hovey

Brothers' relationships can be like an unmatchable spring if there is no jealousy.

There is no match for such rain if it does not create mud.

There is no such business as gambling if there is no failure (an unsuccessful ending).

People always wish for a blessed and comfortable life. The above mentioned three wishes show people's mental attitudes and how they feel about these affairs.

☆☆☆☆☆

80- ਭਠ, ਭਠਿਆਰੀ, ਫਿਸ਼ੋਆ, ਫਿਸ਼ੋਆ ਜਾਤ ਕਾਤ

ਓਨਦੇ ਦਾ ਓਨਦੇ ਕਰਨ, ਜਾਨਦੇ ਦੀ ਪ੍ਰਭਾਨ ਨੇ ਵਾਤ

ਭਟ, ਭਟਿਆਰੀ, ਵੇਸਵਾ, ਤਿੰਨੋਂ ਜਾਤ ਕੁਜਾਤ
ਆਉਂਦੇ ਦਾ ਆਦਰ ਕਰਨ, ਜਾਂਦੇ ਦੀ ਪਛਾਣ ਨਾ ਵਾਤ।
bhaT, bhaTyaaree, vesvaa, tinoN jaat kjaat;
auNdey da aadar kareN, jaaNdey dee paChaan na waat.*

Three casts - the bard, the inn-keeper, the harlot -- are base ingrates all; the client (guest or incomer) receives respect; but when he leaves, no friendly farewell word is spoken.

These are all ungrateful persons who take immediate advantage often in an unethical manner from others.

☆☆☆☆☆

-81 ਭੁੱਖੇ ਨੂੰ ਪੁਛਿਆ: ਇਕ ਤੇ ਇਕ
ਉਸ ਆਖਿਆ ਦੋ ਰੋਟੀਆਂ।

ਅਸ ਆਖਿਆ: ਦੋ ਰੋਟੀਆਂ

ਭੁੱਖੇ ਨੂੰ ਪੁਛਿਆ: ਇਕ ਤੇ ਇਕ
ਉਸ ਆਖਿਆ ਦੋ ਰੋਟੀਆਂ।
buKhey nooN puCHyaa: ik te ik
os aaKhyaa: do roTiyaaN

A hungry man was asked, "What is one plus one."

He replied, "Two rotis / chapatis (Punjabi bread).

A needy person just thinks about his needs. The hungry cry only for bread.

☆☆☆☆☆

-82 ਭੀ ਪਾਈਏ ਚੁਣ ਕੇ, ਪਾਣੀ ਪੀਏ ਪੁਣ ਕੇ।

ਬੀ ਪਾਈਏ ਚੁਣ ਕੇ, ਪਾਣੀ ਪੀਏ ਪੁਣ ਕੇ।
bee paaiyey chuN k, panN*ee piyey puN* k*

Seeds must be sown by selection, and water must be drunk after filtering.

-83 ਭੇਬੇ ਖਵਾਵੇ ਗੋਹਾ, ਫੇਰ ਬੇਬੇ ਓਹੋ ਦੀ ਓਹਾ

ਫੀਰ ਭੇਬੇ ਓਹੋ ਦੀ ਓਹਾ

ਭੇਬੇ ਖਵਾਵੇ ਗੋਹਾ, ਫੇਰ ਬੇਬੇ ਓਹੋ ਦੀ ਓਹਾ
beybey Khavaavey gohaa feyr bey-bey oho dee ohaa

A mother feeds her children cow dung even so she is still a mother.

This proverb tells us a strong attachment between a mother and her children. It is common observation that children belong to thier mothers even though she may have negative moral values. There is no alternative to such a relationship.

☆☆☆☆☆

ਪ

-84 ਪਾਣੀ ਪੀਏ ਪੁਣ ਕੇ, ਮੁਰਸ਼ਦ ਫੜੀਏ ਚੁਣ ਕੇ।

ਪਾਣੀ ਪੀਏ ਪੁਣ ਕੇ, ਮੁਰਸ਼ਦ ਫੜੀਏ ਚੁਣ ਕੇ।
*paan*ee piyey puN* k*
murshid phaRiyey chuN k*

Drink filtered water and select the mentor with great care.

If water is not filtered impurities can harm the body and if a mentor or spiritual guide is not properly chosen then he may harm the spirit.

☆☆☆☆☆

-85 ਪਾਣੀ ਵਿਚ ਸੋਟਾ ਮਾਰਿਆ ਪਾਣੀ ਦੋ ਟੋਟੇ ਨਹੀਂ ਹੁੰਦਾ।

ਪਾਣੀ ਵਿਚ ਸੋਟਾ ਮਾਰਿਆ ਪਾਣੀ ਦੋ ਟੋਟੇ ਨਹੀਂ ਹੁੰਦਾ।
*paan*ee wich soTaa maaryaaN, paan*ee do ToTey naheen huNdaa*

Union is strength. It means an unbreakable

relationship or friendship.

☆☆☆☆☆

86- پانی وچ وڑ، پر لیڑے نہ بھجن۔

ਪਾਣੀ ਵਿਚ ਵੜ, ਪਰ ਲੀੜੇ ਨਾ ਭਿਜਣ।

*paaN*ee wich waR, par leeRey na bhijan*

Go into the water but keep your clothes dry.

Laying down such strong conditions that no one can fulfil.

☆☆☆☆☆

87- پاؤلی کرے شکار، مولا خیر گزارے۔

ਪਾਉਲੀ ਕਰੇ ਸ਼ਿਕਾਰ, ਮੋਲਾ ਖੈਰ ਗੁਜ਼ਾਰੇ।

pauLee karey shikaar, maulaa khair guzarey

O God take care! the weaver has gone out hunting.

(A hunter needs a steady aim to kill. A weaver cannot hold his arm steady because he always moves it up and down whilst weaving cloth.)

شوت خور پکس تے انتظامیہ دی نااہلی تے کرپشن پاروں سڑکاں اُتے رکشیاں،
لیکناں، ٹرکاں، بساں تے کاراں دے اُن پڑھ تے گنوار ڈرائیور پاؤلی بن
کے لوکاں نوں حادثیاں وچ جانوں ماری جاندے نیں۔ کوئی کچھ نہیں،
کوئی کچھ نہیں۔ لیہناں ڈرائیوراں نوں قنون دا نہیں تاں رتبہ دا ای
خوف ہونا چاہی دا اے۔ اگے جا کے حساب دینا پوئسی۔

☆☆☆☆☆

88- پُت اُچی تھیں ویائے، باں باں کر دے آئے

ਪੁਤ ਉੱਚੀ ਥਾਂ ਵਿਆਹੇ, ਬਾਂ ਬਾਂ ਕਰਦੇ ਆਏ।

put uchee thaaN`viyaaey, baaN baaN kardey aaey

Marry above your rank, you get a master.

This proverb means that he who marries wealth sells his liberty.

☆☆☆☆☆

89- پُتر کپتر بھگوڑیوں ای دس پندے نیں۔

ਪੁਤਰ ਕਪੁਤਰ ਭੰਗੂੜੀਓਂ ਈ ਦਿਸ ਪੈਂਦੇ ਨੇਂ।

putar kaputar bhaNgooRyoN ee dis peyNdey neyN.

Good or badbehaviour is known even in childhood.

اک ہر مشہور پنجابی اکھان وی ایہدے نال رلدا ملدا اے۔ اوہ ہے:
سولاں جمدیوں ای تکیاں ہندیاں نیں۔

☆☆☆☆☆

90- پُتر کپتر ہو جائدے نیں، ماپے کماپے نہیں ہندے

ਪੁਤਰ ਕਪੁਤਰ ਹੋ ਜਾਂਦੇ ਨੇਂ, ਮਾਪੇ ਕੁਮਾਪੇ ਨਹੀਂ ਹੋਂਦੇ।

putar kaputar ho jaaNdey neyN,

maa-pey kamaa-pey naheen`hoNdey

Sons break their relationship with their parents but parents do not break their affinity with their sons.

The proverb refers to the delicate relationship between sons and their parents. In fragile family structures sons become disobedient of their parents, in particular their father.

☆☆☆☆☆

91- پرانی آس سدا نراس

ਪਰਾਣੀ ਆਸ ਸਦਾ ਨਿਰਾਸ।

paraaee aas sadaa niraas

He who trusts others loses hope forever.

☆☆☆☆☆

92- پرائے گھر گئی نہ آوے مڑ گھار کتاب، قلم تے نار

ਪਰਾਏ ਘਰ ਗਈ ਨਾ ਆਵੇ ਮੁੜ ਘਰ, ਕਿਤਾਬ, ਕਲਮ ਤੇ ਨਾਰ
paraay ghar gae na aavey muR ghaar
kitaab qalam tey naar

**Three things once gone into another's house
do not return - book, pen and girl (bride).**

☆☆☆☆☆

93- ਪਰਾਏ ਕੰਦਹਾਨ ਕੋਈ ਨਹੀਂ ਲੰਬੇ-

ਪਰਾਈਆਂ ਕੰਧਾਂ ਕੋਈ ਨਾ ਲੰਬੇ।
paraayaaN kaNdhaaN koe na limbey

**No one whitewashes another person's walls.
One has to depend upon one's own abilities.
Depending upon others or expecting from others is
not an appreciable characteristic in order to achieve
self-reliance.**

☆☆☆☆☆

94- ਪਰਾਏ ਗੰਨਾ ਪਾਏ ਤੇ ਅਪਣਾ ਰੂਪ ਗਵਾਏ-

ਪਰਾਇਆ ਗੰਨਾ ਪਾਇਆ ਤੇ ਅਪਣਾ ਰੂਪ ਗਵਾਇਆ।
*paraayaa gehN*aa paayaa te apN*aa roop gavaayaa*

**Borrowing does not suit the spirit. There is
always the threat that the lender will ask for its
return.**

☆☆☆☆☆

95- ਪੈਰੀਂ ਕੀਤੀ ਵੇਖ ਕੇ, ਕਿਉਂ ਖੁਲ੍ਹਾ ਕਸਾਨ

ਜ਼ਹਿਕਰਾ ਜ਼ਹਿਕਰਾ, ਵਾਅ ਅੰਧਰੀ, ਗਰ ਆਵੇ ਤਾਂ ਜਾਨ

ਪੱਕੀ ਖੇਤੀ ਵੇਖ ਕੇ ਕਿਉਂ ਖੁੱਲ੍ਹਾ ਕਿਸਾਨ,
ਝਖੜ ਝੋਲਾ, ਵਾਅ ਅੰਧਰੀ, ਘਰ ਆਵੇ ਤਾਂ ਜਾਣ।

pakkee kheti weykh key kiun bhulla kisan,
*jhaKhaR jholaa wa' anheyree, ghar aaway taan jaan**

**A farmer should not be proud of his ripening
crop until it has escaped from the expected storms
and rain and it has been harvested and stored
successfully.**

**One should not start counting eggs
immediately by hearing the clucking sounds of
hens. One should see how many eggs are in the
farm (nest). After putting them in the basket only
then can one count them in a satisfactory manner.**

☆☆☆☆☆

96- ਪੈਰੀਂ ਨਹੀਂ ਦਿਲਾ, ਕਰਦੀ ਮੇਲਾ ਮੇਲਾ

ਪੈਲੇ ਨਹੀਂ ਪੈਲਾ, ਕਰਦੀ ਮੇਲਾ ਮੇਲਾ।
palley naheen dheytaa, kardee meylaa meylaa

**Not a penny in her pocket yet she speaks
about attending a festival.**

**This proverb refers to the situation that one
should always keep one's wishes within one's
budget. If one does not have enough money one
should plan accordingly to avoid frustration. Just
having desires is not sufficient but one should have
enough money to meet them.**

ਮੇਲੇ ਜਾਓਨ ਲੈਂਦੀ ਜਿੱਥੇ ਵੱਧ ਮਾਲ ਚਾਹੀਂ ਦਾ ਅੰਦਾਜ਼ਾ ਨਹੀਂ ਜਾਣਾ ਤਾਂ ਫਰਸ਼ੀਸ਼ਨ
ਅੰਦਾਜ਼ਾ ਨਹੀਂ ਜਾਣਾ ਤਾਂ ਫਰਸ਼ੀਸ਼ਨ
ਅੰਦਾਜ਼ਾ ਨਹੀਂ ਜਾਣਾ ਤਾਂ ਫਰਸ਼ੀਸ਼ਨ
ਅੰਦਾਜ਼ਾ ਨਹੀਂ ਜਾਣਾ ਤਾਂ ਫਰਸ਼ੀਸ਼ਨ

☆☆☆☆☆

97۔ پنجابی نہ پڑ چھڈدا اے، نہ ای ہتھ ٹڈدا اے۔

ਪੰਜਾਬੀ ਨਾ ਪਿੜ ਛੱਡਦਾ ਏ, ਨਾ ਈ ਹੱਥ ਟੱਡਦਾ ਏ।

Punjabi na piR CHaDdaa ey, na ee hath TaDda ey.

A Punjabi neither leaves the arena nor extends his hand.

This saying is about the brave and honourable behaviour of the perfect Punjabi, who neither runs away from the arena, nor stretches out his palm towards another person. These are the qualities of hardworking and honest farmers as they have an abundance of food and yet they have many tough activities such as digging, ploughing, harvesting, picking crops, controlling cattle etc. They also have to face the hardships of the weather and sometimes natural calamities. Due to their physically tough life they become very good fighters as well. That is a good enough reason for their standing in an arena.

Punjabis are self-reliant as they themselves are farmers too. Compared with other nations, basic necessities of life such as food, clothes and shelter are not the problems of Punjabis. They have the best farming land in the world together with five rivers and sufficient rain water, a gift from God. As they are given the best land to grow food and share it with others, so there is no reason to beg or stretch out their hands for food. Another reason is their patience. As they are connected with the land all of the time, so the qualities needed for working the land such as patience, toughness and the ability to grow, harvest and produce crops is a natural development of their instincts.

پنجاب وچ جو لوکی خیرات، بھیکھ، پرشوت یا چندہ منگدے نیں یا نیکے

وڈے مسلئیاں تے بزدلی دا اظہار کردے نیں۔ ایہ لوکی پنجاب دی اصل

روح توں واقف نہیں۔ پنجابیاں نوں رتب نے اچھی دھرتی دتی اے جتھے

اُگن والے اناج نال نرا پنجابی اپنا تے ہورناں نال رہن والیاں قوماں دا
ای ڈھڈ نہیں بھردے سگوں پنجاب وچ پیدا ہون والا اناج ساؤتھ ایشیا
دے سب ملکاں تیک اپڑدا اے۔ کہڑا ملک اے جو ایقہوں وی کک،
چاول، کپاہ، گڑ، سبزیاں تے پھل نہیں ورتدا۔ بھیکھ منگنا پنجابیاں دی
روایت نہیں۔ آج وی ٹی پنجابی سکھاں دے کسے وی گردوارے چلے
جاؤ اوتھے مفت لنگر دا بندوبست کیتا جاندا اے۔ گردوارے وچ مذہب، نسل
تے قوم دی تفریق دے بغیر جو چاہوے جا کے لنگر چھک لوے۔ جو
پاکستان وچ اسانوں ہر چوک وچ منگتیاں، بھکاریاں دے ریوڑ دکھائی
دیندے نیں جے کر ہر مسجد دے نال لنگر دا بندوبست ہو ونجے تاں
منگتیاں دے ہر روکے جا سکدے۔

ایس اکھان دی دوجی گل اے کہ پنجابی پڑ نہیں چھڈدا۔ اوہ اپنی دھرت
نال سچا پیار کردا اے۔ دھرت پیار کرن والے بندے اپنی ماں دھرتی لئی
مرن توں وی نہیں ڈردے۔ اصل پنجابی موت توں نہیں ڈردے۔ دلا
بھٹی، احمد خاں کھل، مرادھیانہ، نظام لوہار، ملنگی، بھگت سنگھ، اُدھم
سنگھ تے ہور کئے ای بہادر پنجابیاں دے ناں نیں جو
دھرت پیار تے لوکائی دی ازادی دی خاطر اپنیاں جاناں
دے نذرانے پیش کردے رہے۔

بکھے شاہ آساں مرنا ناہیں، گور پیا کوئی ہور۔

☆☆☆☆☆

98۔ پنجوں انگلاں اک برابر نہیں ہندیں۔

ਪੰਜੇ ਉਂਗਲਾਂ ਇਕ ਬਰਾਬਰ ਨਹੀਂ ਹੁੰਦੀਆਂ।

paNjoN uNglaaN ik baraabar naheen hoNdiyaaN

All five fingers are not equal. Or the fingers of the hand are not all alike.

ਅੰਗੂਠੇ ਉਂਗਲਾਂ ਨਹੀਂ ਸਨ ਬਰਾਬਰ ਨਹੀਂ ਹੁੰਦੀਆਂ ਪਰ
ਰੋਟੀ ਕਾਨ ਦੇ ਪਿੰਡੇ ਚੜ੍ਹੇ ਬੰਦੇ ਨਹੀਂ ਹੁੰਦੇ ਤਾਂ ਇਹ ਸਭ ਅੰਗੂਠੇ
ਬਰਾਬਰ ਹੋ ਜਾਂਦੀਆਂ ਨਹੀਂ।

☆☆☆☆☆

99 - ਪਹਿਲੇ ਪੈਟ ਪੂਜਾ, ਫੇਰ ਕਮ ਦੂਜਾ (ਅੱਵਲ ਤਾਮ ਫੇਰ ਕਲਾਮ)

ਪਹਿਲੇ ਪੈਟ ਪੂਜਾ, ਫੇਰ ਕਮ ਦੂਜਾ (ਅੱਵਲ ਤਾਮ ਫੇਰ ਕਲਾਮ)।

pehley peyT poojaa, feyr kam doojaa

(awwal tuaam, feyr kalaam).

Food first, talk later.

Punjabis believe in serving guests with food first. Discussion or debates can lead to bitterness, which can spoil the feast.

☆☆☆☆☆

100 - ਪਹਿਲੇ ਸਾਲ ਖੁਸ਼ੀ, ਦੂਜੇ ਸਾਲ ਹੁਸ਼ੀ, ਤੀਜੇ ਸਾਲ ਖੁਸ਼ੀ

ਪਹਿਲੇ ਸਾਲ ਚੁੱਟੀ, ਦੂਜੇ ਸਾਲ ਹੁੱਟੀ, ਤੀਜੇ ਸਾਲ ਖੁੱਟੀ।

pehley saal chaTTEE, doojey saal haTTEE,

teejey saal KhaTTEE

This proverb shows the principles of trade. The first year one has to lose some money, in the second year there is no profit and no loss and in the third year profits starts appearing.

☆☆☆☆☆

101 - ਪਹਿਲੇ ਸ਼ਾਹ, ਚੜ੍ਹੇ ਬਾਦਸ਼ਾਹ

ਪਹਿਲੇ ਸ਼ਾਹ, ਚੜ੍ਹੇ ਬਾਦਸ਼ਾਹ।

Pehley shah piCHey badshah

The money lender is superior to a king.

☆☆☆☆☆

102 - ਪੈਸੇ ਦਾ ਗੋਸ਼ਟ ਨਹੀਂ ਹੋ ਸਕਦਾ, ਕੁਝ ਦੋਸਤ ਨਹੀਂ

ਹੋ ਸਕਦਾ।

ਫਿਫਰਾ ਗੋਸ਼ਟ ਨਹੀਂ ਹੋ ਸਕਦਾ, ਖੋਜਾ ਦੋਸਤ ਨਹੀਂ ਹੋ ਸਕਦਾ।

phiphraa gosht naheen ho sakdaa,

Khojaa dost naheen ho sakdaa

(At meat shop) the hanging lungs (of a goat) cannot be named as meat and Khoja (trader) cannot be a friend (as he is a friend of his own profit).

☆☆☆☆☆

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103 - ਤਾਰੀ ਇਕ ਹੱਥ ਨਾਲ ਨਹੀਂ ਵੱਜਦੀ

ਤਾਰੀ ਇਕ ਹੱਥ ਨਾਲ ਨਹੀਂ ਵੱਜਦੀ।

taaRee ik hath naal naheen wajdee

It takes two to make a quarrel.

☆☆☆☆☆

104 - ਤਰਕਾਨ ਸਿੱਧਾ ਹੋਵੇ ਤਾਂ ਲਕੜੀ ਆਪਣੀ ਸਿੱਧੀ ਹੋ ਜਾਂਦੀ ਏ।

ਤਰਕਾਨ ਸਿੱਧਾ ਹੋਵੇ ਤਾਂ ਲਕੜੀ ਆਪਣੀ ਸਿੱਧੀ ਹੋ ਜਾਂਦੀ ਏ।

tarkhaaN sidhaa hovey taaN lakRee aap ee sidhee ho jaaNdee ey*

If the carpenter is an expert, he can work with any type of wood.

If one has genuine and virtuous intentions

then all tasks can easily be achieved.

☆☆☆☆☆

105- تلوار دا پھٹ بھر جاندا اے، جیھدا زخم نہیں بھردا۔

ਤਲਵਾਰ ਦਾ ਫੱਟ ਭਰ ਜਾਂਦਾ ਏ, ਜੀਭ ਦਾ ਜ਼ਖਮ ਨਹੀਂ ਭਰਦਾ।
talvaar da phaT bhar jaaNdaa ey,
jeebh da zakham naheen bhardaa

The wound of the sword is healed, but not that of the tongue.

Evil or cruel words live forever as they are not forgotten.

☆☆☆☆☆

106- ਤਨ ਸੁਖੀ ਤੇ ਮਨ ਸੁਖੀ।

ਤੰਨ ਸੁਖੀ ਤੇ ਮੰਨ ਸੁਖੀ।
tan sukhee te man sukhee

Health is wealth. If a man is healthy, he feels good.

☆☆☆☆☆

107- ਸਿਰ ਨਹੀਂ, ਤਾਨੀਸ਼ ਦੀ ਤਾਨੀਸ਼ ਇੱਕੋ ਪ੍ਰੀ ਅੰਦਰ ਨਹੀਂ, ਤਾਨੀ ਦੀ ਤਾਨੀ ਇੱਕੋ ਪ੍ਰੀ ਏ।

ਤੰਦ ਨਹੀਂ, ਤਾਨੀ ਦੀ ਤਾਨੀ ਇੱਕੋ ਪ੍ਰੀ ਏ।
taNd naheen, taaN*eeN dee taaN*ee ee wigRee paae ey.

Not just one, all are entirely bad.

☆☆☆☆☆

108- ਮਰਦ ਨੂੰ ਚਾਹ, ਸੰਡੇ ਨੂੰ ਗਾਹ।

ਮਰਦ ਨੂੰ ਚਾਹ, ਸੰਡੇ ਨੂੰ ਗਾਹ।
ਤਿੰਨੋਂ ਚਾਹ ਕੁਰਾਹ,
ਮਰਦ ਨੂੰ ਚੱਕੀ, ਸੰਡੇ ਨੂੰ ਗਾਹ।
tinoN raah kuraah, mard noon chakki;
run noon raah; saNDay noon gaah

The following deeds are bad for these three individuals; the hand mill for a man; any road at all (travelling on foot on a journey) for a woman; the threshing floor for a buffalo.

Man is not used to turning the hand mill. Actually he does not have any practise at it. Women are unaware of the way as they are forced to live within the four walls of their home. They do not have any experience of travelling so for them memorising the way is very difficult. They often lose their way.

☆☆☆☆☆

109- ਥਾਨੀਦਾਰ ਦੀ ਮਰ ਗਈ ਕੁੱਤੀ, ਹਰ ਕਿਸੇ ਨੇ ਪੁਛਿਆ
ਥਾਨੀਦਾਰ ਆਪ ਮਰਿਆ ਤਾਂ ਕਿਸੇ ਨਾ ਪੁਛਿਆ।

ਥਾਨੀਦਾਰ ਦੀ ਮਰ ਗਈ ਕੁੱਤੀ, ਹਰ ਕਿਸੇ ਨੇ ਪੁਛਿਆ
ਥਾਨੀਦਾਰ ਆਪ ਮਰਿਆ ਤਾਂ ਕਿਸੇ ਨਾ ਪੁਛਿਆ।
thaaN*edaar dee mar gaae gutee, har kisey ney puCHyaa,
thaaN*edaar aap maryaa taaN kisey na puCHyaa

The bitch of SHO (police officer) died, each and every one offered their condolences. He himself died, each and every one ignored him. (What a bitter fact is expressed in this proverb!)

There is no justice for the people in oppressed communities where power rules. In such societies people behave in cruel/unpleasant ways. They salute power. When the power is not there, they just look the other way.

☆☆☆☆☆

110- ਠੱਕਾ ਨਾਲ ਪਕੌੜੇ ਨਹੀਂ ਟਲਿੰਦੇ।

ਠੱਕਾ ਨਾਲ ਪਕੌੜੇ ਨਹੀਂ ਟਲਿੰਦੇ।
thukkaaN naal pakoRey naheen taleeNdey
PakoRaas can not be fried in spittle.
*PakoRaas: fried gramflour saltish pastry

This proverb refers to those people who build castles in the air. They indulge in vain speculation. The proverb is also used as advice to someone in that one cannot gain something out of nothing.

☆☆☆☆☆

111 - تریوں مگے پڑے، کھوان والے ہتھیرے

ਤੀਵੀਂ ਮੰਗੇ ਪੇੜੇ, ਖਵਾਣ ਵਾਲੇ ਬਥੇਰੇ।

teeveeN maNgey peyRey, KhavaaN waaley batheyrey*

If a woman desires *PeyRey* (a traditional sweet in the Punjab), there are many men ready to offer it to her.

This proverb says that women (especially women who are of attractive appearance and who also wish to attract men) can cheat them easily. Men look longingly at them like hungry wolves. Someone said, "Hell and destruction are never full; so the eyes of men are never satiated."

Men sitting in their shops or offices or walking in the streets or bazaars gaze longingly at women's bodies. Modest and gentle women feel extremely uncomfortable and they hate to receive such attention from men. In civilized societies generally, men have self-control and look at women with respect or at least, they gaze in a more unobtrusive manner. In such countries women feel generally more secure as compared to our country. Even though they wear more exposed clothing as opposed to the *shalwar kameez* our women wear. The majority of men who live there believe in respecting women. Only a minority of men in western countries consider harming women, especially those youngsters who wear immodest clothing and present themselves in a way which is

offensive to the Muslim community, but to the West - It is just fashion. Certainly such women invite trouble for themselves.

Ours is a believers' society but we can see the differences between the behaviours of our men and the men of the civilized societies. Our men want to see women in a completely covered form, from head to toe, and unfortunately an exposed ankle of a woman is considered provocative in our society. It is absolute a contrary behaviour. We must consider women as equal humanbeings and staring at them with lustful eyes must be considered as a crime.

بندہ جے کر اپنیاں بھکھاں تے چھیتی نال قابو پا لوے تاں اودہ بندہ بندہ

نہیں سگوں رتب دا روپ بن جانا اے۔

باباجی فرید شکر گنج فرماتے ہیں:

فریدا! جن لوئیں جگ موہیا، سے لوئیں میں دل

کجل رکھ نہ سہندیاں، سے پنکھی سوئے بال

ਫਰੀਦ! ਜਿਨ ਲੋਇਨ ਜਗ ਮੋਹਿਆ, ਸੈ ਲੋਇਨ ਮੈਂ ਡਿੱਠ

ਕੰਜਲ ਰੇਖ ਨਾ ਸਹੰਦੀਆਂ, ਸੈ ਪੰਖੀ ਸੁਏ ਬਹਿਠ

Farid! jin loeen jag mohyaa, sey looeen meyN DiTh

kajjal reyKh na sehNdiyaan, sey paNkhee sooeey behiTh

Farid, I have seen those charming eyes which have captivated the whole world. They could not suffer the line of kajjal (soot) but now birds are breeding in the sockets of those eyes.

Baba Ji Farid (1175 - 1265) had actually observed the skull of a beautiful woman whose charming eyes had captivated countless men and they (the eyes) were not enduring the streaks of soot but presently the sockets of those eyes had become birds' nests. Just go through the following two lines of Khawaja Ghulam Farid (the slave of

Farid Shakarganj):

بٹھ گھٹ گور نکمرے، پک گوں کر یاد
 تھی کر گہلا رت پوں تے، کردیں دھانہ فریاد
 باجھوں احد حقیقی، محض خراب آباد
 حسن مجازی جھوٹا، ہے فانی برباد

*baTh ghat kooR nakamRey, hik kooN kar yaad
 thee kar gehlaa rat-poon te, kadeyN dhaaNh faryaad
 bajhoN aahd haqeeqee, mehz kharaab aabaad
 husan majaaZee jhooThaa, hey faanee barbaad*
 Baba Ji Khawaja Ghulam Farid (1845 - 1901)
 says that set aside a life of falsehood. Just
 remember God.

Why do you lament for the sake of a mortal
 man or woman (an effigy of blood and pus)?

Except the Real One (the Eternal One), all
 else is a wilderness.

Fake figurative beauty is perishable.

It means that an earthly beauty does not last
 long; therefore, one should not be proud of it.

☆☆☆☆☆

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112 - جاگدیاں دیاں کٹیاں تے سوتیاں دے کٹے

ਜਾਗਦਿਆਂ ਦੀਆਂ ਕੱਟੀਆਂ ਤੇ ਸੁੱਤਿਆਂ ਦੇ ਕੱਟੇ।

jaagdeyaaN deeyaaN kaTiyaan te sutyaaN dey kaTey

The wakeful (watchful) men gain heifer
 calves (female young buffaloes), the sleepy men gain
 bullocks (young male buffaloes).

In our social set up the buffalo is considered
 the most important animal as we get milk as well as
 other dairy products from it.

This proverb is based on a very interesting
 story. In the village life of the Punjab the
 buffalo/cow plays a prominent role. They are bought
 and sold in the cattle market. Once there was a lazy
 and sleepy villager who went to sell his cow in the
 market. There were also many other cattle sellers.
 In such cattle markets it is also a routine matter
 that many cattle give birth to their offspring at the
 market place. As the sleepy owner of the cow was
 absorbed in a deep sleep, his cow gave birth to a
 female offspring. There was another man selling
 cows nearby, who was awake and of alert but
 cunning mind and his cow gave birth to a male
 offspring. As the wide awake man noticed that the
 other man was sleeping he exchanged the male
 offspring of his cow with the female offspring of the
 sleepy man's cow. The sleepy man lost a more
 valuable offspring just because of his sleepiness.

The proverb is told that he who awakes will
 gain a female calf whereas he who sleeps will have
 a bullock (male calf) which is less valuable than the
 female calf.

Thus he who sleeps, loses and he who
 remains awake, gains. The proverb teaches us to be
 vigilant at all the times. Be alert all the time, not

only for your own sake but for the society in which you live.

جہڑیاں قوماں، جہڑے لوکی ہر ویلے سٹے رہندے نیں اودہ جاگن والے
لوکاں توں کچھڑ جاندے نیں۔ جاگتا ہرا اکھاں کھولن دا ای ناں نہیں
سگوں ہر ویلے الٹ رہن دا ناں اے۔ اپنے آپ تے اپنے سماج دی
راکھی دی خاطر۔

☆☆☆☆☆

113 - جتھے پھل، اوتھے کنڈے

ਜਿਥੇ ਫੁੱਲ, ਉਥੇ ਕੰਡੇ।

jithey phul, othey kaNDey

There is no rose without a thorn.

☆☆☆☆☆

114 - جٹ دا ہاسا، غریب دا بھنے پاسا

ਜੱਟ ਦਾ ਹਾਸਾ, ਗ਼ریਬ ਦਾ ਭੰਨੇ ਪਾਸਾ।

JaT da haasaa, ghareeb da bhaney paasaa

At the laugh of a Jat an ordinary man's ribs would break.

Jats (the major caste of the Punjab) are physically strong whereas a poor man who does not have enough food to eat can not be his associate. Both are contrary to each other. Should they associate together, the poor man will be the loser in any case.

(Mighty animals crush ants under their feet and it is just an ordinary matter of affairs for them.)

Everything is funny as long as it is happening to somebody else. Will Rogers (1879-1935)

☆☆☆☆☆

115 - جٹ دی دمڑی جن وانگ چمڑی

کراڑ دا سو، نہ ڈر نہ بھو

ਜੱਟ ਦੀ ਦਮੜੀ ਜਿੰਨ ਵਾਂਗ ਚੰਬੜੀ

ਕਰਾੜ ਦਾ ਸੋ, ਨਾ ਡਰ ਨਾ ਭੋ।

JaT dee damRee jin waaNg chambRee

kiraaR da so, na Dar na bho

A quarter pice (small old coin of British India) owed to a Jat clings like a ghost; and a hundred owed to a Kiraar (trader) does not pose fear or danger.

(A Jat makes very persistent efforts to realise his debts.)

☆☆☆☆☆

116 - جٹ کیہ جانے لونگاں دا بھاء

ਜੱਟ ਕੀ ਜਾਣੇ ਲੋਂਗਾਂ ਦਾ ਭਾਅ।

*JaT keeh jaan*ey loNgaaN da bhaa*

A Jat does not know the rate of nose pins.

☆☆☆☆☆

117 - جدوں دند سن، چین لئی دانے نہیں سی۔ تے

جدوں دانے لہے نیں تاں چین لئی دند نہیں رہے۔

ਜਦੋਂ ਦੰਦ ਸਨ, ਚੰਬਣ ਲਈ ਦਾਣੇ ਨਹੀਂ ਸੀ,

ਜਦੋਂ ਦਾਣੇ ਲੱਭੇ ਨੇ ਤਾਂ ਚੰਬਣ ਲਈ ਦੰਦ ਨਹੀਂ ਰਹੇ।

JadoN daNd saN, chabaN* laee daaN*ey naheenN see,*

*te JadoN daaN*ey labhey neyN taan*

chabaN laee daNd naheenN rahey.*

When we had teeth, we did not have grain to chew, when we have enough food to eat, we do not have teeth.

☆☆☆☆☆

118 - جدوں گھر نوں آگ لگ جاوے

تاں فیر کھوہ نوں کھودن دا فیدا کیہ؟

ਜਦੋਂ ਘਰ ਨੂੰ ਅੱਗ ਲਗ ਜਾਵੇ ਤਾਂ ਫੇਰ ਖੂਹ ਨੂੰ ਖੋਦਣ ਦਾ ਫੈਦਾ ਕੀ?

jadoN ghar noon agg lag jaavey

taaN feyr khooh khodaN da feydaa keeh?*

When the house is on fire, it is no use digging a well.

This proverb refers to the situation of when the house caught fire they began digging a well. Too little, too late.

☆☆☆☆☆

119 - جس بیڑی وچ بیٹھے، اوہدے وچ سوراخ نہیں کریں دا

ਜਿਸ ਬੇੜੀ ਵਿਚ ਬੈਠੀਏ, ਉਹਦੇ ਵਿਚ ਸੁਰਾਖ ਨਹੀਂ ਕਰੀਦਾ।

jis beyRee wich beyThiyey,

ohdey wich soraakh naheen karee da.

Do not bore a hole in the boat in which you are travelling.

This is equivalent to, "Do not kick the ladder by which you climbed."

It is not fair to perform a misdeed against anybody but it is a low character who commits bad deeds against the person who is kind to him.

☆☆☆☆☆

120 - جس کھیتی وچ خصم نہ جائے

اوہ کھیتی خصم (مالک) نوں کھائے

ਜਿਸ ਖੇਤੀ ਵਿਚ ਖਸਮ ਨਾ ਜਾਏ, ਉਹ ਖੇਤੀ ਖਸਮ (ਮਾਲਕ) ਨੂੰ ਖਾਏ।

jis Kheytee wich khasam naa jaaey,

oh Kheytee khasam (maalik) noon Khaaey

If the owner of the land does not look after his land by himself, then the land starts eating up

the owner.

This proverb suggests that one must look after one's own affairs diligently, otherwise, one will lose one's possession.

☆☆☆☆☆

121 - جتنا چھوٹا، اونا ای کھوٹا

ਜਿਨਾ ਛੋਟਾ, ਉਨਾ ਈ ਖੋਟਾ।

JinnaaN CHoTaa, onaaN-ee KhoTaa

As false as he is small.

It is a common observation that those men (also women) who are short are mischievous, cheaters, cunning, crafty and badly behaved. Probably it is in their nature to cause harm or damage. They find some deliberate ways to create troubles for others.

عام طور تي ڊيگھن وچ آيا اے ته گھيڙا بنده يا گھيڙي زباني ڏويي اي چلاڪ، شرارتي يا مڪار هوندي نهيں۔ اوھن وچ قتنه بازی گت گت ڪي بھري هوندي اے۔ پر ايھ اڪھان هر گھيڙي بندے يا زباني آتے ڦٽ نھيں ٿيندا۔

☆☆☆☆☆

122 - جنگل جٹ نہ چھیڑیے، ہٹی تے کراڑ

بيڑی تے مہانا، جو بھن ديسن بھٹاڑ

ਜੰਗਲ ਜੱਟ ਨਾ ਛੇੜੀਏ, ਹੱਟੀ ਤੇ ਕਰਾੜ,
ਬੀੜੀ ਤੇ ਮੁਹਾਣਾ, ਜੋ ਬੰਨ ਦੇਸਨ ਬੁਥਾੜ।

*JaNgal jaT na CHeyRiyey, haTee tey kiraaR
beyRee tey muhaaN*aa, jo bhan deysaN* buThaaR*

Finger not a Jatt in his jungle, or the Kirar in his shop, or the boatman at his ferry, for they will break your mouth if you do.

KiraR means a tribe of Hindus, the name of the Arora caste. Even today, they are known as

traders, money lenders and bankers in India. They have no prejudice against any kind of work, and will sell vegetables or shoes or computers.

☆☆☆☆☆

123 - جتنے کپڑے، اونا ای پالا

جتا ٹبر، اونا ای مکالا

ਜਿੰਨੇ ਕਪੜੇ, ਉਨਾ ਈ ਪਾਲਾ,

ਜਿੰਨਾ ਟੱਬਰ, ਉਨਾ ਈ ਮਕਾਲਾ।

jinney kapRey, onaa ee paalaa

jinnaa Tabbar, onaa ee makaalaa

The more clothes you wear, the more you feel the cold; the larger the family, the more disgrace you are likely to have.

In the proverb it is proposed that one should live within one's means. It is a suggestion to such families who do not have sufficient financial resources and skills to reduce their expenditures but to keep on bearing children. Such families do not have the ability to deal resourcefully with common or unusual problems which appear due to the excessive load of a large family. It is a very sad fate of any society where inefficient parents feel proud of producing more and more children.

☆☆☆☆☆

124 - جو اڈ کھائے، سو ہڈ کھائے

جو ونڈ کھائے سو کھنڈ کھائے

ਜੇ ਅੱਡ ਖਾਏ ਸੋ ਹੱਡ ਖਾਏ, ਜੇ ਵੰਡ ਖਾਏ ਸੋ ਖੰਡ ਖਾਏ।

jo aD khaaey so haD khaaey;

jo waND khaaey so khaND khaaey

One who eats alone, eats a bone; one who shares food, eats sweet. (The taste of sweet/sugar/honey is very pleasant as it pleases the

brain).

An act of sharing is regarded with admiration in this proverb.

پنجاب وچ اچے بندے نوں احترام دی اکھ نال ویکھیا جاندا اے جو رتب
دے دتے چوں وٹدا اے۔ رزق نوں لوکائی نال شیر کرا اے۔ بکھے شاہ
فرما گئے ہن:

بکھے نالوں چلھا چنگا، جس تے اُن پکائی دا

رل فقیراں مجلس کیتی، بھورا بھورا کھائی دا

*Bulleh naaloN chulaah chaNgaa, jis tey ann pakaaee da
ral faqeeraaN majlis keetee, bhoraa bhoraa khaaee da*

A stove is better than Bullah, because at least one can cook food on it. Saints sit together to eat and share their food morsel by morsel with each other. (Bulleh Shah)

Saints have virtuous thoughts and perform such noble deeds, whereas ordinary worldly men are just busy amassing wealth for themselves. They become greedy and are unwilling to share their wealth with others. So sharing and caring are the characteristics of saints / sufis. They prepare food and share it morsel by morsel with each other.

☆☆☆☆☆

125 - جوواں والا سر سڑے، مارن والا کھسم مرے

ਜੁਆਂ ਵਾਲਾ ਸਿਰ ਸੜੇ, ਮਾਰਨ ਵਾਲਾ ਖਸਮ ਮਰੇ।

jooaaN waalaa sir saRey,

maaraN waalaa khasam marey*

A head full of lice should be set on fire and the husband who beats his wife should face death.

This proverb talks about the two worst characteristics of the Punjabi civilisation which occur in houses where a wife who does not care for

her own head does not care for anything so such a head should be set on fire and the husband who is violent and cruel beats his wife is also detested and he is cursed by everyone in society. People, in particular the aggrieved women whose lives are at stake, wish for his death.

☆☆☆☆☆

126 - جو بیچو گے اوہ ای وڈھسو

ਜੇ ਬੀਜੋਗੇ ਉਹ ਈ ਵੱਢਸੋ।

ja beejo gey oh ee waDhso.

As you sow so you shall reap.

جہا بیچے وارثا وڈھ لئے

حرف وچ قرآن دے آیا ای

ਜਿਹਾ ਬੀਜੀਏ ਵਾਰਸਾ ਵੱਢ ਲਈਏ, ਹਰਫ਼ ਵਿਚ ਕੁਰਆਨ ਦੇ ਆਇਆ ਈ।

jehaa beejiyey waarsaa waDh layey

haraf wich Quraan dey aayaa ee

O Waris Shah! It is stated in the Quraan that as you sow, so shall you reap.

☆☆☆☆☆

127 - ਜ਼ੋਂ ਸਾਹੇ ਤਾਨ ਕੋਈ ਨੇ ਆਵੇ

ਜ਼ੋਂ ਪੱਕੇ, ਤਾਨ ਮਿਲਨ ਸਕੇ

ਜੋਂ ਸਾਵੇ ਤਾਂ ਕੋਈ ਨਾ ਆਵੇ, ਜੋਂ ਪੱਕੇ ਤਾਂ ਮਿਲਣ ਸੱਕੇ

jaon saavey taaN koe na aavey

jaon pakkey taaN milaN* sakkey

When barley (crop) is green, no one visits.

When barley is ripe then everyone comes to meet the farmer.

This proverb teaches us the selfish behaviour of people in society.

☆☆☆☆☆

128 - جو گجده نین اوہ ورحدے نہیں

ਜੋ ਗਜਦੇ ਨੇ ਉਹ ਵਰਦੇ ਨਹੀਂ।

jo gajdey neY oh warhdey naheen

Clouds that thunder seldom rain.

Those who make the most threats seldom do anything.

Equivalent to the English proverb, "Barking dogs seldom bite."

☆☆☆☆☆

129 - جہا دیس، تہا بھیس

ਜਿਹਾ ਦੇਸ, ਤਿਹਾ ਭੇਸ।

jeYhaa deys, teYhaa bheys

Do in Rome as the Romans do.

☆☆☆☆☆

130 - جہا راجہ، تہی پرچا

ਜਿਹਾ ਰਾਜਾ, ਤੇਹੀ ਪਰਚਾ।

jeYhaa raajaa, teYhee parjaa

As is the king so is the court.

☆☆☆☆☆

131 - جہا منہ، تہی چہرہ

ਜਿਹਾ ਮੂੰਹ, ਤੇਹੀ ਚਹੇੜਾ।

jeYhaa moon teYee chapeyR

As the face is, so is the slap.

Treat a person according to his rank, state of mind, level, habits.

☆☆☆☆☆

132 - جہا کھائے، اوہدے گیت گائے

ਜਿਹਦਾ ਖਾਈਏ, ਉਹਦੇ ਗੀਤ ਗਾਈਏ।

jeYhaa Khaaiyey, ohdey geet gaaiyey

Sing songs for the person who feeds you.

This proverb advises us that one should respect the offerer. This is equivalent to, "Every man praises the bridge he passes over."

☆☆☆☆☆

133 - جہناں دے گھر دانے، اوہناں دے کملے وی

سیانے

ਜਿਹਨਾਂ ਦੇ ਘਰ ਦਾਣੇ, ਉਹਨਾਂ ਦੇ ਕਮਲੇ ਵੀ ਸਿਆਣੇ।

*JehnaaN de ghar daaN*ey, ohnaaN de kamley vee syaaN*ey*

In whose house are grain, even their fools are considered wise. Rich men, though they may be fools, are believed to be wise.

Possessions (wealth and land) give much relaxation to the people, regardless of intellect.

In short, a rich house makes its foolish inhabitants wise.

☆☆☆☆☆

134 - جہڑی رات قبر وچ آؤنی اے اوہ گھر وچ

نہیں آسکدی۔ جہڑی رات گھر وچ آؤنی اے اوہ قبر وچ

نہیں آسکدی۔

ਜਿਹੜੀ ਰਾਤ ਕਬਰ ਵਿਚ ਆਉਣੀ ਏ ਉਹ ਘਰ ਵਿਚ ਨਹੀਂ ਆ ਸਕਦੀ।

ਜਿਹੜੀ ਰਾਤ ਘਰ ਵਿਚ ਆਉਣੀ ਏ ਉਹ ਕਬਰ ਵਿਚ ਨਹੀਂ ਆ ਸਕਦੀ।

*jehRee raat qabar wich aaoN*ee ey, oh ghar wich naheeN aa sakdee, jehRee raat ghar wich aaoN*ee ey, oh qabar wich naheeN aa sakdee*

The night one is destined to spend in the grave cannot be spent in the home and the night one must spend in the home cannot be spent in the grave.

This proverb refers to the will of God which is predetermined.

☆☆☆☆☆

135 - جہنے اکھ مٹی، اوہدی شامت آئی جے

ਜਿਹਨੇ ਅੱਖ ਮੀਟੀ, ਉਹਦੀ ਸ਼ਾਮਤ ਆਈ ਜੇ।

jehney aKh meeTee, ohdee shaamat aae j

Whosoever (whatever person or nation) closes his eyes will have to pay the price of such carelessness.

If you show any carelessness whilst travelling in trains, buses or sitting at the railway station, bus stand or airport you may lose your possessions within no time. Opportunist thieves and decoys walk around you. They are always actively engaged in looking for opportunities to steal from others. They search for an easy catch such as a tired person, an old man, an old woman, young girls or newly married couples. Such unfortunate incidents frequently happen in countries such as ours where law enforcement agencies (police and intelligence agencies) are busy in making money. So always be careful, vigilant and alert at all times. You have to watch out for your own safety. *Jehney aKh meeTee ohdee shaamat aae j.*

The nations who wish to live honourably need eternal vigilance in their day to day life.

☆☆☆☆☆

136 - جہنے لائی لوتی، اوہدا کیہ کرے گا کوئی

ਜਿਹਨੇ ਲਾਹੀ ਲੋਈ, ਉਹਦਾ ਕੀ ਕਰੇਗਾ ਕੋਈ।

jehney laae loee, ohdaa kee karey gaa koe.

What can anyone do if someone has no respect for himself.

The proverb is expressed about a shameless person (male or female) who does not believe in self-respect. Mostly, gluey (چڑیس) beggars, professional chanda collectors, profiteers,

prostitutes, corrupt officials (bribe-takers and bribe-givers) and talkative / foolish wives with long tongues come into this category.

137 - جہے روح، تہے فرشتے

ਜਿਹੇ ਰੂਹ ਤਿਹੇ ਫਰਿਸ਼ਤੇ।

jehey rooh, tehey farishtey

As the soul is, so will the angels be.

☆☆☆☆☆

138 - جہے کوہن والے، تہے کھان والے

ਜਿਹੇ ਕੋਣ ਵਾਲੇ, ਤਿਹੇ ਖਾਣ ਵਾਲੇ।

jehey kohN waaley tehey KhaaN* waaley*

As the butchers are, so are the eaters.

☆☆☆☆☆

139 - جہی پرچا، تہا راجا

ਜਿਹੀ ਪਰਜਾ, ਤਿਹਾ ਰਾਜਾ।

jehyee parjaa, tehyaa raajaa

As the subject, so is the King.

☆☆☆☆☆

140 - جیوے آسا، مرے نراسا

ਜੀਵੇ ਆਸਾ ਮਰੇ ਨਿਰਾਸਾ।

jeevey aasaa, marey naraasaa

He who hopes lives and he who has no hope dies. Giving up hope is a path of infidelity.

☆☆☆☆☆

141 - جے بنيا بر کھیہ اڈاوے

تاں وی بنيا کھٹ لياوے

ਜੇ ਬਨੀਆ ਸਿਰ ਖੋਹ ਉਡਾਵੇ, ਤਾਂ ਵੀ ਬਨੀਆ ਖੱਟ ਲਿਆਵੇ।

j banyaa sir kheyh uDaavey,

taaN vee banyaa KhaT Iyaavey

If a Banya (Hindu trader / shopkeeper) smears dust on his head, even from this he can make some profit out of this act.

☆☆☆☆☆

142 - جے کوئی گڑ دیتیاں مرے تاں اوہنوں موہرا

(زہر) دیون دی کہیہ لوڑاے۔

ਜੇ ਕੋਈ ਗੁੜ ਦਿੱਤਿਆਂ ਮਰੇ ਤਾਂ ਉਹਨੂੰ ਮੋਹਰਾ (ਜ਼ਹਿਰ) ਦੇਵਣ ਦੀ ਕੀ ਲੋੜ ਏ।

j koee guR dityaaN marey taaN ohnooN mohraa (zehir) deyvaN dee keeh loR ey

If a man is killed by giving sugar / guR (lump of raw sugar) what need is there to give him poison?

A honey tongue can solve many problems.

درویش صفت شاعر کرل محمد الیاس کجگاہی فرمادے نیں:

چھڑی آوے سہ جا یار، تڑش کریں نہ لہجہ یار

دُکھ دریا جے پار تੂੰ کرنا، صبر دی بیڑی بہ جا یار

*jehRIe aavey seh jaa yaar, tursh kareeN na lehjaa yaar
duKh daryaa jey paar tooN karnaa, sabar dee beyRee beh jaa yaar*

ਜਿੱਤੀ ਆਵੇ ਸੈਹ ਜਾ ਯਾਰ, ਤੁਰਸ਼ ਕਰੀਂ ਨਾ ਲੇਜਾ ਯਾਰ

ਦੁਖ ਦਰਿਆ ਜੇ ਪਾਰ ਤੂੰ ਕਰਨਾ, ਸਬਰ ਦੀ ਬੇੜੀ ਦੀ ਬੈਹ ਜਾ ਯਾਰ

☆☆☆☆☆

143 - چٹا کپڑا پاؤنا، ککڑ کھانا

اوس جٹ دا کیکہ ٹکانا

ਚਿੱਟਾ ਕਪੜਾ ਪਾਏ, ਕੁੱਕੜ ਖਾਏ, ਉਸ ਜੱਟ ਦਾ ਕੀ ਟਿਕਾਣਾ।

chiTTaa kapRaa paon*aa,

kukaR KhaaN*aa,

os jaT da keeh ThikaaN*aa

A Jat who wears white clothes and eats roast chicken reduces his form of living. In fact a farmer cannot afford such a way of living.

This proverb teaches us a lesson that one should live within one's means and one should always be honest, hardworking and lead a simple life.

☆☆☆☆☆

144 - چراغ تھلے ہنیرا

ਚਰਾਗ ਥੱਲੇ ਹਨੇਰਾ।

charaagh thaley haneyraa

There is always darkness underneath the lamp.

None more bare than the shoe maker's wife and the smith's mare.

ایہ اکھان عام طور استادان، عالماں تے پڑھے لکھے لوکاں اُتے طر کرن
لئی آکھیا جاندا اے۔ جہناں وی اولاد اوہناں وانگ پڑھ لکھ نہ سکے۔ کسے
بد نصیب پڑھے لکھے بندے وی بد قسمت اولاد کسے نہ کسے وجہ پاروں react
کر پٹھدی اے۔ انج لوکی ایہناں نوں نالائق اولاد دا مہنا مار دے نیں

کہ دیکھو جی چراغ تھلے ہنیرا۔

☆☆☆☆☆

145 - چراغ نہ چرے، ثرنی بھرے

ਚਰਾغ نہ ਚਰੇ, ਤਰਨੀ ਭਰੇ।

charaaNd charey na charey, tarnee bharey

Whether cattle choose to graze or not on green pastures, the grazing tax must be paid.

☆☆☆☆☆

146 - چڑھدے مرزے خان نوں، ماں مت دیندی کھڑی

ياراں چوراں وچ بیٹھ کے، نہ کریتے گل کھری

ਚੜ੍ਹਦੇ ਮਿਰਜੇ ਖਾਨ ਨੂੰ, ਮਾਂ ਮਤ ਦੇਂਦੀ ਖੜੀ

ਯਾਰਾਂ ਚੋਰਾਂ ਵਿੱਚ ਬੈਠ ਕੇ ਨਾ ਕਰੀਏ ਗਲ ਖਰੀ।

chaRhdey mirzey khaan noon, maaN mat deyNdee khaRee,

yaaraaN choraaN wich beyTh k na kariyey gal kharee

The mother of Mirza advised him never to speak the truth among a gathering of thieves (mischievous or hostile people).

This proverb refers to a quote by an unknown writer who said that a fool is a person who tries to be honest with the dishonest. This proverb was quoted by Mirza's mother who pleaded with him not to go to the village of SaahibaaN (Mirza's fiancée). The parents of SaahibaaN refused to arrange their daughter's marriage due to pressure from SaahibaaN's brothers. Mirza wanted to marry her. He said to her mother, "I will arrange a meeting of the heads of the village and put forward our genuine case before them." She replied, "They are all thieves and believe in injustice so they will not make a fair decision in your favour." Since that time this proverb has become very popular that thieves hide

eachothers weaknesses. They become united when they feel any fear from others.

"Mirza and SahibaaN" is one of the most famous romantic tales of the Punjab. Mirza and SahibaaN were cousins and childhood playmates and fell in love with each other. Their mothers agreed to let them marry but later SaahibaaN's brothers refused to allow her to marry Mirza. They arranged a forced marriage between SaahibaaN and Tahir Khan. SaahibaaN sent a taunting message to Mirza, "You must come and decorate my hands with the marriage henna." She also wrote to him, "This is the time you have to protect your honour and love, and keep your promises." Mirza who was a brave young man, came to SaahibaaN's village and made SaahibaaN sit on his horse and took her away secretly with the intention of getting married. But on the way, as he lay under the shade of a tree to rest for a few moments, the brothers who were following them on horseback with swords in their hands caught up with them.

SaahibaaN was a virtuous and beautiful soul who did not wish for any bloodshed. She did not want her hands drenched in blood instead of henna. She also knew that Mirza was an expert in striking an arrow and hitting the target. If he struck, her brothers would surely die. Before waking up Mirza, SaahibaaN put away his quiver in the tree. She presumed that on seeing her, her brothers would feel sorry and forgive Mirza. But the brothers attacked the empty-handed Mirza and killed him. SaahibaaN took a sword and slaughtered herself and thus offered her life with her beloved Mirza. Unfortunately, each and every romantic tale of the Punjab (even the whole Indus Valley) ends in tragedy.

☆☆☆☆☆

147 - چوایاں دا حرناء تے گنواراں دا ہاسا

ਚਿਤੀਆں ਦਾ ਮਰਨਾ, ਤੇ ਗੰਵਾਰਾਂ ਦਾ ਹਾਸਾ

ChiRyaaN da marnaa, tey gaNwaaraaN daa haasaa

The death of poor sparrows is the joy of clowns (ignorant and immature members of society). (Clowns are completely devoid of wisdom or good sense.)

This proverb refers to the ridiculous behaviour of a rude and vulgar person who does not care to injure the feelings of those who are weaker than himself.

☆☆☆☆☆

148 - چلے گھوڑے نوں چھاک نہیں ماری دی

ਚਲਦੇ ਘੋੜੇ ਨੂੰ ਛਾਮਕ ਨਹੀਂ ਮਾਰੀਦੀ।

chaldey ghoRey noon chaamak naheen maaree dee

Beating a running horse is not fair.

☆☆☆☆☆

149 - ਚੜ੍ਹੀ ਜਾਏ ਪਰ ਦਮੜੀ ਨਹ ਜਾਏ

ਚਮੜੀ ਜਾਏ ਪਰ ਦਮੜੀ ਨਾ ਜਾਏ।

chamRee jaaey par damRee na jaaey

You can get nothing from a miser except his skin.

It would be easier to separate his skin from his flesh than to take even very little money from the pocket of a shylock.

Shylock was also a merciless money lender in the play *Merchant of Venice* by Shakespeare.

☆☆☆☆☆

150 - ਚੰਦਾ ਕਮ ਗੰਦਾ

ਚੰਦਾ ਕੰਮ ਗੰਦਾ

chaNdaa kam gaNdaa

Collecting funds is a nasty job.

Raising funds for an honest and worthy much needed cause is admirable but collecting

funds for personal gains is considered an undesirable job. It creates doubts in the hearts of fund (chanda) providers.

This proverb refers to the displeasing activity of the professional fund collectors who collect money in the name of religion or making an excuse of sickness amongst their family members, or other falsely manufactured excuses. These beggars are wonderful actors. They perform an act of being a miserable person; especially female beggars are expert in making faces as if someone very close to them has just died a few minutes previously. They don't stop begging after having enough but go on looking around for their new hunt and take new start to express their fabricated miseries. Helping such parasites means increasing and encouraging the number of such unpleasant people in the country. Go on helping them and the day will come when all around us there will be crowds of beggars, Chanda collector mullahs and eunuchs. *What a strange place this part of the world would be! Just imagine.*

☆☆☆☆☆

151- چور اچکا چودھری تے گنڈی رن پردھان اے۔

ਚੋਰ ਉਚਕਾ ਚੋਧਰੀ ਤੇ ਗੁੰਡੀ ਰੰਨ ਪ੍ਰਧਾਨ ਏ।

chor uchakka choaudhari tey gunDi runn pardhan ey.

A thief and a pick-pocket are Chaudharis (chiefs) and a lascivious woman is a leader.

This proverb refers to the situation of a country which is ruled by gangsters who do not care how the masses pass their days and nights.

The masses must be united to fight against such robbers. Unfortunately, most of the third world countries are ruled by barbaric robbers.

Bureaucrats of the third world countries must remember the route of Alexander

Bolzhenitsyn who said: "You only have power over people as long as you don't take everything away from them. But when you've robbed a man of everything he's no longer in your power -- he's free again."

☆☆☆☆☆

152- چوریں دے کپڑے، ڈانگاں دے گز

ਚੋਰਾਂ ਦੇ ਕੱਪੜੇ, ਡਾਂਗਾਂ ਦੇ ਗਜ਼।

choraaN dey kapRey DaaNgaaN dey gaz

Stollen cloth is measured roughly.

When thieves sell stolen goods they sell without regard for specific details. Long sticks are used as yards for measurement. They also sell the stolen cloth carelessly since they have not bought them from the market. Easy come, easy go.

☆☆☆☆☆

153- ਚੋਰ ਚੋਰੀ ਤੋਂ ਜਾਏ ਪੈਰਾ ਪਿਰੀ ਤੋਂ ਨਹੀਂ ਜਾਏ

ਚੋਰ ਚੋਰੀ ਤੋਂ ਜਾਏ ਪੈਰਾ ਪਿਰੀ ਤੋਂ ਨਾ ਜਾਏ।

chor choree toN jaaey, heyraa pheeyree toN na jaaey

A thief can refrain from the habit of stealing but will never be trusted again as he has deceived others.

☆☆☆☆☆

154- ਚੋਰੀ ਲੱਖ ਦੀ, ਚੋਰੀ ਲੱਖ ਦੀ, ਇੱਕ ਬਰਾਬਰ

ਚੋਰੀ ਲੱਖ ਦੀ, ਚੋਰੀ ਲੱਖ ਦੀ, ਇੱਕ ਬਰਾਬਰ।

choree lakH dee, choree lakH dee, ik baraabar

He who steals a straw, will steal a lakh rupee. Both acts are equally sinful.

This proverb refers the habit of a person who can steal a penny can also steal a million. It is equally bad to commit a small crime as a large one.

If someone is corrupt for ten rupees he can be corrupt for a million rupees.

Let me recount a story regarding this matter. Once there was a decoit who also became a killer whilst looting from others. One day he was caught. He was to be punished by hanging. When he was being taken to gallows he asked the administrator if he could meet his mother before being hung. His hands were tied with a rope.

They fulfilled his request. She was brought close to him. He asked her to listen closely to him. As soon as she put her ear near his mouth, he bit her ear with his teeth. What he did was quite an astonishing act for the spectators. They asked him why had he bitten his mother's ear? He replied, "If she had stopped me and punished me on the very first day when I told her that I had stolen a reed-pen from a classmate's school bag, then I would not be experiencing the worst and last day of my life. I also wish that she should be hung alongside me."

An egg thief can become a camel thief. Persian proverb

جہڑا بندہ پنجاہ روپے وی ہیرا پھیری کر سکا اے اوہ پنجاہ لکھ وی وی کر سکا اے۔ روح ویج غلاظت دا نکا جہا وی viral infection وی پیا ہووے تاں اوہ وڈا ساراڑکھ تھی ویندا اے۔ روح وی پاکیزگی لئی ہر وقت الرٹ رہنا پیندا اے۔ جویں ٹسی دنداں اُتے برش کر دے او یا گھر دے ویٹرے ویج جھاڑو مار دے او، انج ای ٹسی من (اندر) ویج وی جھاڑو پھیرو۔ اندر مانجھو۔ قلبی طہارت، ظاہری طہارت توں کئی گنا ودھ ضروری اے۔ ایہدے نال ای رب وی سچی خوشنودی لئی جاسکدی اے۔

☆☆☆☆☆

155 - چّلاں (چّہلاں) دی جے نہیں جائی دا۔

ਚੌਲਾਂ(ਚਬਲਾਂ) ਦੀ ਜੰਜੇ ਨਹੀਂ ਜਾਈ ਦਾ।

chavlaaN (chābllaan) dee jaNjey naheeN jaaee da.

It becomes troublesome to walk with the marriage procession of morally corrupt and shameless people. When one is associated with troublesome creatures, then one has to suffer the consequences.

Stay away from those who can not respect your talent and undermine your path of success. Those of low mentality are unaware of the worth of a leader or a thinker or a scholar or a civilised person.

☆☆☆☆☆

خ

156 - خربوزے (کھکھڑی) نوں ویکھ کے خربوزہ رنگ پھڑدا اے

ਖਰਬੂਜੇ ਟੁੰ ਵੇਖ ਕੇ ਖਰਬੂਜਾ ਰੰਗ ਫੜਦਾ ਏ।

kharboozey noon weyKh k kharboozaa raNg phaRdaa ey

The melon derives its colour from another melon.

This proverb states that man is affected by his environment.

☆☆☆☆☆

157- داتا کال پرکھیے، داند پھگن ماہ

گھروالی تاں پرکھیے جے دھیلا پلے نہ

ਦਾਤਾ ਕਾਲ ਪਰਖੀਏ, ਦਾਂਦ ਫੱਗਣ ਮਾਹ
ਘਰ ਵਾਲੀ ਤਾਂ ਪਰਖੀਏ ਜੇ ਧੇਲਾ ਪੱਲੇ ਨਾ।

daataa kaal parkhiyey, daaNd phagan* mah,
ghar wali taan parkhiye jey dheylaa palley nah

Test a benefactor in times of famine, a bull in the month of Phaggaan and a wife at the time when her husband is short of money.

In this proverb three different tests are outlined. When the person or animal has enough food to eat, the person or animal may feel contented. The real test is during a time or period of famine.

The bull is tested in the month of Phagan (16th February-15th March) when there is not enough food available. Phagan is the last month of the Punjabi Calendar.

A true test of a wife is during an unstable financial situation of extreme difficulty. How she responds to this situation. If she is gentle and obedient she will suffer along with her husband at the time of the financial crisis and if she is disobedient and arrogant (ਆਕਰੀ ਤਨੀ) then she may create more troubles for her husband. It is a common observation that such foolish women have the backing (provocative support) of their parents, brothers and sisters. These incompetent and rude wives make their husbands' lives miserable.

☆☆☆☆☆

158- ਦਾਲ ਰੂਠੀ ਕਹਾਤੇ ਨਕ ਦੀ ਸਿੱਧ ਜਾ

ਦਾਲ ਰੋਟੀ ਖਾ ਤੇ ਨਿੱਕ ਦੀ ਸਿੱਧ ਜਾ।

daal rotee khaa, tey nak dee sidh jaa

Eat simple food (lentils and bread) and look straight ahead.

This proverb teaches us that one should concentrate on one's own task. Do not look here and there. You will deviate from the right path and forget your mission in life. It means stick to your own mission.

☆☆☆☆☆

159- ਦਾਨ ਚੋਰਾਨ ਕਹਰਿਆ ਯਾ ਕਲੇ ਬੱਝਾ, ਇਕ ਬਰਾਬਰ

ਦਾਂਦ ਚੋਰਾਂ ਖੜਿਆ ਯਾ ਕਿੱਲੇ ਬੱਝਾ, ਇਕ ਬਰਾਬਰ।

daaNd choraan KhaRyaa yaa killey badhaa, ik baraabar.

For the bull both situations are the same, it is taken away by the thieves or fastened with a rope.

The proverb refers to the situation in which the crushed masses are ruled by the mighty people, it does not make any difference to them who rules over them - Turks, Britishers, believers or non-believers. The subjugated masses (170 millions controlled creeping creatures) work like animals, keep their mouths shut and pass their lives miserably.

☆☆☆☆☆

160- ਦਰਿਆ ਵਿਚ ਰਹੇ ਕੇ ਮਗਰਮੱਛ ਨਾਲ ਵੇਰ ਨਹੀਂ ਪਾਈ ਦਾ

ਦਰਿਆ ਵਿਚ ਰਹਿ ਕੇ ਮਗਰਮੱਛ ਨਾਲ ਵੇਰ ਨਹੀਂ ਪਾਈ ਦਾ।

daryaa wich reh k magarmaCH naal veyr naheen paaee da

Do not be hostile towards an alligator if you wish to stay in the river. We can also say that living in water and being an enemy of the crocodile is not wise.

☆☆☆☆☆

161 - دکانداری نرم دی، حاکی گرم دی

تے اگراہی بے شرم دی

ਦੁਕਾਨਦਾਰੀ ਨਰਮ ਦੀ, ਹਾਕਮੀ ਗਰਮ ਦੀ, ਤੇ ਉਗਰਾਹੀ ਬੇ-ਸ਼ਰਮ ਦੀ।

*dukaandaaree naram dee, haakmee garam dee
tey ugraahay bey-sharam dee*

Business is best suited to the person who is softspoken, governing over the masses suits a strict person whilst recovering loans suits a person without feelings for others.

This proverb teaches us that if a businessman / shopkeeper is not polite he loses his customers. The businessman / shopkeeper must show regard for his customers. A successful businessman knows how to gain what he wants through persuasive words and politeness. He is not loud or harsh whilst dealing with customers.

If a ruler/leader is not strict, then his/her subordinates do not work effectively and he/she not only loses his/her governance but also puts the lives of the masses in danger. Culprits must be punished and imprisoned so that society can progress without any hindrance.

If the borrower receives something on the promise that he must return it or its equivalent, refuses to do so, then a shameless / ruthless and unkind person is sent to collect the money.

These proverbs are the most essential or most vital part of communication which is enriched with the experiences of the the older generation/ by our elders. By following such pearls of wisdom one can be successful in one's material as well as spiritual life.

☆☆☆☆☆

162 - دو پیر گھٹ ٹرنا، پر ٹرنا ملک دے نال۔

ਦੋ ਪੈਰ ਘੱਟ ਟੁਰਨਾ, ਪਰ ਟੁਰਨਾ ਮਟਕ ਦੇ ਨਾਲ।

do peyr ghaT Turnaa, par Turnaa maTak dey naal

This proverb refers to brave men who wish to live bravely and honourably, it is of no consequence to them that they live a short life.

The brave men die only once whereas cowards die many times a day before their real death. Actually cowardly men live with their bodies whereas brave men live with their eternal souls.

☆☆☆☆☆

163 - دو گھراں دا پروہنا بھکھا رہندا اے۔

ਦੋ ਘਰਾਂ ਦਾ ਪ੍ਰਾਹੁਣਾ ਭੁੱਖਾ ਰਹਿੰਦਾ ਏ।

*do gharaaN daa praohN*aa bhuKhaa rehNdaa ey*

A guest of two houses remains hungry.

Each host (house owner) thinks that the guest will eat in the other's house.

This proverb teaches us that when we have expectations that a task will be done by many, none fulfils the task.

☆☆☆☆☆

164 - دولت ہتھ دی میل وانگ ہونڈی اے۔

ਦੌਲਤ ਹੱਥ ਦੀ ਮੈਲ ਵਾਂਗ ਹੋਂਦੀ ਏ।

daulat hath dee mail waaNg hoNdee ey.

Wealth is the dirt on one's hand.

This proverb tells us that we should not depend too much on wealth as it is likely to vanish at anytime.

☆☆☆☆☆

165- دودھ دا دودھ، پانی دا پانی ہو ویسی۔

ਦੁੱਧ ਦਾ ਦੁੱਧ, ਪਾਣੀ ਦਾ ਪਾਣੀ ਹੋ ਵੈਸੀ।

*dudh da dudh, paaN*ee da paaN*ee ho veysee.*

Milk will be milk, water will be water.

In English it is said, "Truth will out." It means that time brings truth to light.

☆☆☆☆☆

166- دل نوں دل نال راہ ہوندى اے۔

ਦਿਲ ਨੂੰ ਦਿਲ ਨਾਲ ਰਾਹ ਹੁੰਦੀ ਏ।

dil noon dil naal rah huNdee ey.

Love begets love. One heart has a secret pathway to another heart.

There is a way from heart to heart. Persian proverb

☆☆☆☆☆

167- دھمیں ویلے مٹاں کرے پکار

یا رب سائیں! کوئی نگڑا مار

جس دے آون داند لدائے

ਧੰਮੀਂ ਵੇਲੇ ਮੁੱਲਾਂ ਕਰੇ ਪੁਕਾਰ, ਯਾ ਰੱਬ ਸਾਈਂ! ਕੋਈ ਤਗੜਾ ਮਾਰ ਜਿਸਦੇ ਆਉਣ ਦਾ ਦ ਲਦਾਏ।

*dhammeeN veyley mullaaN karey pukaar,
ya Rabb Saeen; koe tagRaa maar,
jis-dey_aawaN* daaNd ladaey*

ایہ مٹاں دی لالچ رہوس دا گیت ہے۔

It is the song of the greed/avarice of a Mullah.

At earliest dawn the Mullah breathes a prayer, O Lord God! Kill a rich man today, that I may return from his house with a bullock-load (of

offerings).

Mullahs who do not have a proper source of income so they keep their lustful eyes on the possessions of rich people. They are in search of such occasions which could bring prosperity in their day to day life.

To gain respect in society a Mullah must prove himself as a productive worker of the society.

ایس اکھان وچ ایہہ گل دسی گئی اے کہ مٹاں دا اصل مسئلہ روٹی روزی دا اے۔ اوہ حل ہونا چاہی دا اے۔

☆☆☆☆☆

168- دھوبی دا کُتا، نہ گھر دا نہ گھاٹ دا

ਧੋਬੀ ਦਾ ਕੁੱਤਾ ਨਾ ਘਰ ਦਾ ਨਾ ਘਾਟ ਦਾ।

dhobee daa kutaa, na ghar da na ghaaT da

A rolling stone gathers no moss.

This proverb means that one cannot serve two masters. A dog who runs after two bones catches neither.

☆☆☆☆☆

169- دِھی دے گھر پیو، سوہرے گھر جوائی،

بھین دے گھر بھائی، سੁਤਾ کُتا۔

ਧੀ ਦੇ ਘਰ ਪਿਓ, ਸਾਹੁਰੇ ਘਰ ਜਵਾਈ, ਭੈਣ ਦੇ ਘਰ ਭਾਈ, ਸੁੱਤਾ ਕੁੱਤਾ।
*dhee dey ghar peyo, sohrey ghar javaaee,
bheyN* de ghar bhaaee, sutaa kutaa.*

If a father sleeps in his daughter's house, a son-in-law sleeps in his father-in-law's house, a brother sleeps in his sister's house, then all three are considered equivalent to a dog.

This proverb refers to the embarrassing situations of relationships within the family. This proverb contains very strong words.

The relationship between a father-in-law and

a son-in-law is very fragile. In our traditional society both feel uncomfortable in each-other's presence.

☆☆☆☆☆

170 - دِہی موئی، جوئی چور

ਧੀ ਮੋਈ ਜਵਾਈ ਚੋਰ।

dhee moe javaaee chor

After the death of the daughter, a son-in-law is considered a thief.

This proverb refers to the situation in which the relationships of in-laws with their son-in-law ends as soon as their daughter dies.

☆☆☆☆☆

171 - ਦੇ ਵੱਡੀ, ਕਮ ਕੱਡੀ

ਦੇ ਵੱਡੀ, ਕਮ ਕੱਡੀ

dey waDDhee, kam kaDDhee

A bribe solves problems.

Actually this is not folk wisdom but a simple saying which is popular amongst the masses to trap the people because they are forced to make illegal payments in exchange for favours or influence. This is the extremely sad fate of the country whereby corrupt beurocracy is so much more powerful here that people are left with no option except to bribe. If the people choose an honest way then they have to waste their time, energies even money and in spite of all that sometimes they do not get their work done. They all go to say prayers hypocritically but give and take bribes. Unfortunately, this is the system which has brought us these bad times. Ah, a long endless bleak night!

ਜੇਨਾ ਮੁਲਕਾਂ ਵਿੱਚ ਫਕੀਰੀ ਬਾਜ਼ ਹੈ, ਜਾਂ ਫਕੀਰੀ ਜ਼ੋਰੀ ਕਿੰਨੀ ਜਾਵੇ, ਓਹਨਾਂ
ਮੁਲਕਾਂ ਵਿੱਚ ਰਸ਼ਵਤ ਦੀ ਸ਼ਰ੍ਹਾ ਬਹੁਤ ਜ਼ਿਆਦਾ ਹੁੰਦੀ ਹੈ - ਲੋਕਾਂ ਦੇ ਅੰਦਰ ਪ੍ਰਭੂ

ਪਾਰੋਂ ਤੇ ਮੁੱਲ ਕਲਾਸ ਦੇ ਕਮਰੇ ਹੋਨ ਦੇ ਨਿੱਜੇ ਵਿੱਚ ਰਸ਼ਵਤ ਦਾ
ਹੁੰਦੀ ਹੈ - ਸਦੇ ਸਦੇ ਤੇ ਨਿੱਕੇ ਬੰਦੇ ਦੀ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਰਹਿੰਦੀ
ਹੈ - ਕਰਨ ਮੁਹਾਲੀਸ ਜੀ ਦਾ ਅੰਤ ਸ਼ਰ੍ਹਾ:

ਜਦ ਮੇਰੇ ਕੋਲ ਨਹੀਂ ਰਹਿੰਦਾ ਸਦੇ ਵਿੱਚ ਨਿੱਕੀਆਂ ਚੋਰੀਆਂ

ਜਦ ਮੇਰੇ ਕੋਲ ਨਹੀਂ ਰਹਿੰਦਾ ਸਦੇ ਵਿੱਚ ਨਿੱਕੀਆਂ ਚੋਰੀਆਂ

ਜਦ ਮੇਰੇ ਕੋਲ ਨਹੀਂ ਰਹਿੰਦਾ ਸਦੇ ਵਿੱਚ ਨਿੱਕੀਆਂ ਚੋਰੀਆਂ
ਇਸ ਤੋਂ ਅੱਗੇ ਗਲ ਮੇਰੇ ਕੋਲ ਨਹੀਂ ਰਹਿੰਦਾ ਸਦੇ ਵਿੱਚ ਨਿੱਕੀਆਂ ਚੋਰੀਆਂ

(ਕਰਨਲ ਮੁਹਾਲੀਸ ਲਿਖਿਆ)

☆☆☆☆☆

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172 - ਡੱਗਾ ਖੋਤੀ ਤੋਂ ਤੇ ਗੁੱਸਾ ਕੁਮਹਾਰ ਉੱਤੇ।

ਡੱਗਾ ਖੋਤੀ ਤੋਂ ਤੇ ਗੁੱਸਾ ਕੁਮਹਾਰ ਉੱਤੇ।

Diggaa Khotee toN tey ghussaa kumhaar tey

He fell off the donkey but he was angry with the potter (owner of the donkey).

This proverb is spoken when punishment falls on the wrong shoulders.

☆☆☆☆☆

173 - ਡੰਡਾ ਪੀਰੇ ਅਤੇ ਗੋਰੀਆਂ ਦੀਆਂ ਗੋਰੀਆਂ

ਡੰਡਾ ਪੀਰੇ ਅਤੇ ਗੋਰੀਆਂ ਦੀਆਂ ਗੋਰੀਆਂ

DaNDaa peer ey wigRyaaN tigRyaaN da

Only with a beating can manners be taught. There is one English proverb, "Spare the rod and spoil the child."

Manners (proper behaviour) can only be taught by discipline (including physical punishment). If you do not deal with the wicked

(evil minds) with force they will become trouble for the whole of society.

Discipline needs to be taught in childhood.

☆☆☆☆☆

174 - ਡਾਹਡਿਆਂ ਦਾ ਸੱਤਾਨ ਵੀਹਾਨ ਸੋ

ਡਾਹਡਿਆਂ ਦਾ ਸੱਤਾਨ ਵੀਹਾਨ ਸੋ।

DahDyaaN da sattaan veehyaaN sao.

The powerful can behave in a just or unjust manner.

☆☆☆☆☆

175 - ਡਾਹਡ ਖਾਲੀ ਅੇ ਪਰ ਮੁੱਛਾਨ ਤੇ ਚੌਲ

ਡਿੱਡ ਖਾਲੀ ਏ , ਪਰ ਮੁੱਛਾਨ ਤੇ ਚੌਲ।

DhiDh khaalee ey, par muChaaN te chaol

His stomach is empty yet rice is sticking to his moustache.

He is a showy person who hides his deficiencies (bad points) from others in a hypocritical way.

☆☆☆☆☆

176 - ਡਾਹਡ ਨੇ ਪੀਪਾਨ ਰੋਟੀਆਂ, ਸੱਭੋ ਗੱਲਾਂ ਖੋਟੀਆਂ

ਡਿੱਡ ਨਾ ਪਈਆਂ ਰੋਟੀਆਂ, ਸੱਭੋ ਗੱਲਾਂ ਖੋਟੀਆਂ।

DhiD na peyaaN roTiyaan, sabho gallaaN KhoTiyaan

Bread is the greatest reality. All other affairs come afterwards.

Hunger knows no friend. All truths turn into lies in the court of hunger.

ਅਨਾਨ ਮਿੱਠੀ ਦਾ ਬਨਿਆ ਹੋਇਆ - ਮਿੱਠੀ ਰੀਸਾਂ ਖੀਆਂ ਨਾਲ ਪਿਆਰ ਕਰਦਾ

ਅੇ - ਡਾਹਡ ਵੀ ਮਿੱਠੀ ਦਾ ਬਨਿਆ ਹੋਇਆ - ਲਿਖੋਂ ਬਰਨ ਲੈਂ ਮਿੱਠੀ ਤੋਂ ਬਨੀ ਰੋਟੀ

ਚਾਹੀ ਵੀ ਅੇ - ਹੀਤੀ ਵੀ ਸਭ ਤੋਂ ਵੱਡੀ ਸਚਾਈ ਅੇ - ਐ ਵੀ ਜਾਪਦੀ ਅੇ - ਪਰ

ਕਰਨਾ ਆਸ ਜੀ ਆਕਦੇ ਨਿਸ਼ ਕੇ:

ੴ ਮਨ੍ਹਾ ਦਿਵਾਰ ਜਨ ਦਾ, ਡਾਹਡ ਮਨ੍ਹਾ ਅੇ ਨੂਰਾ
ਦੂਰੀਆਂ ਅਪੀ ਤਹਾਵੀਂ ਸੱਚੇ, ਕਸ ਨੂਨ ਆਕਾਨ ਗੂਰਾ

ਦਿਲ ਮੰਗਦਾ ਦੀਦਾਰ ਸੱਜਣ ਦਾ, ਡਿੱਡ ਮੰਗਦਾ ਏ ਟੂੜਾ

ਦੇਵੇਂ ਅਪਣੀ ਥਾਂਵੇਂ ਸੱਚੇ, ਕਿਸ ਨੂੰ ਆਖਾਂ ਕੂੜਾ (ਕਰਨਲ ਮੁਹੰਮਦ ਲਿਏਸ)

☆☆☆☆☆

177 - ਡਾਹਡੀ ਰਿਝੇ, ਕੋਈ ਨੇ ਨਹੀਂ

ਢੱਕੀ ਰਿਝੇ, ਕੋਈ ਨਾ ਬੁਝੇ

Dhakee rijhey, koe na bujhey

No one can guess what is cooking under the lid.

Always hid your pleasures from others. Very rare people admire other's qualities. Most of the people become jealous. So keep out of sight your possessions, wealth and beauty for protection and safety. Great Punjabi Sufi Poet Waris Shah said:

ਵਾਰਿਸ ਸ਼ਾਹ ਲੁਕਾਈਏ ਖਲਕ ਕੋਲੋਂ

ਬਹਾਵੀਂ ਅਪਣੀ ਗੁਰ ਕਹਾਈਏ ਜੀ

ਵਾਰਿਸ ਸ਼ਾਹ ਲੁਕਾਈਏ ਖਲਕ ਕੋਲੋਂ, ਬਾਵਏਂ ਅਪਣਾ ਦੀ ਗੁਰ ਖਾਈਏ ਜੀ

Waris Shah lukaaiyey khalq koloN,

*bhaveeyN apN*aa ee guR Khaaiyey jee*

Waris Shah! Let us hide our pleasures from the public even though we are feasting on our ~~own~~ food or GoR (a lump of raw sugar).

Great Punjabi and French scholar (Allah baKhsey) Dr. Laiq Babri wrote in his famous Punjabi book "KHINGAR" that:

ਖੁਸ਼یاں ਦੀ ਹਾਂਡੀ

ਕੱਜ ਕੇ ਰੱਖੀਏ

ਅੱਡੇ ਕਾਨ ਦੀ

ਨਜ਼ਰ ਨਾ ਲਗੇ

ਖੁਸ਼ਿਆਂ ਦੀ ਹਾਂਡੀ ਕੱਜ ਕੇ ਰੱਖੀਏ
ਉਡਦੇ ਕਾਂ ਦੀ ਨਜ਼ਰ ਨਾ ਲਗੇ
khushiyaan dee haaNDee kajj k rakhiyey,
uDdey kaan dee nazar na laggey

Cover your HaaNDee (pot of joys) to save it from the evil eyes of the hovering crow.

Keep in your mind that it happens very often in our deplorable society that people try to harm or attack the foolish or over-confident person who shows off.

☆☆☆☆☆

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178 - ਝਾਤ ਦੀ ਕੌਰ ਕਰੀ ਤੇ ਸ਼ਹੀਦੀ ਨਾਲ ਜੱਫੇ।

ਜਾਤ ਦੀ ਕੌਰਕਿਰਲੀ ਤੇ ਸ਼ਹੀਦੀ ਨਾਲ ਜੱਫੇ।
zaat dee kor-kirlee te shehteeraaN naal japhey

She is a lizard by caste yet she wants to hug beams.

Being a pauper (a very poor man) but wishes to mix with kings. When a low caste person or a poor man tries to appear equal to someone of a higher class or who befriends a high caste man or a rich person then this proverb is repeated. This proverb also refers to a similar proverb, if one lives in a cottage then one should not dream of palaces.

Actually, there is no equivalence between a

lizard and a beam as a lizard is a small creature whereas a beam is a long thick piece of wood, metal or concrete, etc., used in construction.

There is a lesson in this proverb that one should try to arrange marriages or relations between families of equal status. Great tolerance is needed on both side when two people join together from two different stratas of society.

It is also a fact that all human beings are equal, differences lie in their upbringing in different atmospheres.

"Pride in the case of a rich man is bad, but pride in the case of a poor man is worse." Abu Bakar Siddique (R)

☆☆☆☆☆

179 - ਝਾਲ ਤੇ ਬਾਲ, ਦੂਹੀਂ ਰੂਬਰੂ ਚੰਗੇ

ਅੱਧਰ ਤੀਹਾਨ ਤਾਨ ਦੁਸ਼ਮਨ ਬਨਦੇ

ਨੇ ਈਲਾਜ ਨਾ ਟਮਕੇ

ਜ਼ਾਲ ਤੇ ਬਾਲ ਦੋਵੇਂ ਰੂ-ਬ-ਰੂ ਚੰਗੇ, ਓਧਰ ਥੀਵਾਂ ਤਾਂ ਦੁਸ਼ਮਣ ਬਣਦੇ, ਨਾ ਇਲਾਜ ਨਾ ਤਮਾ ਮੰਨਦੇ।

zaal tey baal doveyN roobroo chaNGey, odhar thiwaan taan dushmaN ban*dey, na ilaaj na tamaa man-dey*

Both a wife and children are only good when in sight; if they are behind one's back, they become one's enemies and they cannot be affected by neither remedy nor charm.

It is a rather aggressive proverb and it may or may not be true but it is the observation of common people who repeat it when sitting in gatherings. Wives or children once spoiled cannot be set straight. They both need regular observation.

Our world is so different with such comments on wives - people who live in Western countries feel in a different and independent way..

They generally believe that men and women should be treated equally.

☆☆☆☆☆

180 - رانجھا یار گیا پردیس
منجھ لنگی، اٹے کھیس

ਰਾਂਝਾ ਯਾਰ ਗਿਆ ਪਰਦੇਸ, ਮੰਝ ਲੁੰਗੀ ਉੱਤੇ ਖੇਸ।
RaaNjhaa Yaar geyaa pardeys,
maNjh luNgee, uttey kheys

My lover Ránjha has gone to a strange country, with a *lungi* (a piece of cloth wrapped around the waist) on his middle and a *Khes* (shawl) draped around him.

☆☆☆☆☆

181 - رانجھے مجھیاں چرائیاں،
ڈولی لے گئے نیں کھیڑے

ਰਾਂਝੇ ਮੱਝੀਆਂ ਚਰਾਈਆਂ, ਡੋਲੀ ਲੈ ਗਏ ਨੇਂ ਖੇੜੇ।
raaNjhey majhiyaaN charaayiaaN,
Dolee ley gaey neyN KheyRey,

RaNjha devoted his life to looking after Heer's buffaloes as they grazed in the pastures, but Heer's palanquin is taken by *KheyRaas*. One takes the trouble and another takes the credit.

This proverb refers to the concept of to have or to have-not. There are three metaphors in this proverb: Ránjha (masses), Heer (their rewards) and *KheyRas* (exploiters/looters/profiteers/corrupt bureaucrats etc).

Ranjha is one of the two main characters of

the most famous Punjabi folk tale "Heer & Ranjha". He spent twelve years looking after Heer's parents' buffaloes as they grazed in the pastures with the hope that he would be given a reward of permission to marry Heer, the daughter of Sial Mauju Chodhry (Heer's father). After receiving a long life of labour from him they (the parents of Heer) arranged Heer's marriage against her will with *KheyRas* (another tribe of Jats in the Punjab). So ever since then the proverb has become popular as one who works hard does not get the reward. His reward is taken away by more dominant/ forceful people. This story does not end here but its equivalent can be observed in each and every walk of life in our society. Mighty people adopt forcible manners and take away the rewards of poor and helpless people by creating various sorts of excuses or pressures including religious exploitation and family superiority impressions. These are very common expressions to exploit the poor masses of this region as Shah Ji, Khan Ji, Syed Badshah, Malik Ji, Chaudhry Sahib, WaDDaa SaiN, Peerzada Sahib, Hashmi Sahib, Rizvi Sahib, Siddiqui Sahib, Gilani Sahib etc. These innocent masses of our country are given the false belief that they are inferior to these so called Shahs, Chaudhries, Khans, WaDeyras and a few dozen other titles. They greatly benefit from having such titles. They suck their blood calmly and peacefully without any threat or resistance from them. They take away their Heers (rewards/incomes/offerings) for their own lustful use and leave them to live in their cursed life style. Alas! The world has changed so much but we have

put our heads into the sand/darkness/ignorance.
Time passes on and we also pass on.

☆☆☆☆☆

182 - رَبِّ اَوْهِنَاں دِی مدد کروا اے جو اپنی مدد آپ

کروے ہن۔

ਰੱਬ ਉਹਨਾਂ ਦੀ ਮਦਦ ਕਰਦਾ ہے ਜੋ ਅਪਣੀ ਮਦਦ ਆਪ ਕਰਦੇ ਹਨ।
rabb ohnaaN dee madad kardaa ey,
jo apnee madad aap kardey han.
God helps those who help themselves.

☆☆☆☆☆

183 - رَبِّ شُكْرُ خَوْرے نُوں شُكْر دے اِی دیندا اے۔
ਰੱਬ ਸ਼ੱਕਰ ਖ਼ੋਰੇ ਨੂੰ ਸ਼ੱਕਰ ਦੇ ਈ ਦੇਂਦਾ ਏ।
rabb shakar-khorey noon shakar dey ee deyNdaa ey.

God provides a sweet-lover with sweets
wherever he is.

☆☆☆☆☆

184 - رَبِّ نِیڑے یا گھਸُن ਨਿڑے

ਰੱਬ ਨੇੜੇ ਜਾ ਘਸੁੰਨ ਨੇੜੇ।

rabb neyRey yaa ghasun neyRey

Who is near? A punch or God?

This proverb refers to the aggressive
behaviour of powerful people who exploit their
masses by force.

☆☆☆☆☆

185 - رُتّاں مُڑ مُڑ آؤندیاں، مَرِیا مُڑے نہ کوئی

ਰੁੱਤਾਂ ਮੁੜ ਮੁੜ ਆਉਂਦੀਆਂ, ਮਰਿਆ ਮੁੜੇ ਨਾ ਕੋਈ।

rutaaN muR muR aaoNdiyaaN
maryaa muRey na koe

Seasons turn back again and again but the
dead ones don't return.

It is the natural system that when summer
ends/fades away, winter appears, when winter ends
/fades away summer appears but when a man
dies/fades away he does not return/appear again.

☆☆☆☆☆

186 - رَج نُوں چُج اے۔

ਰੱਜ ਨੂੰ ਚੱਜ ਏ।

rajj noon chajj ey

When one gains wealth one learns all the
manners of life.

When one's hunger is satisfied, one becomes
gentle and civilised.

☆☆☆☆☆

187 - رَجِيا مُلاں تے بھُکھا داند اِک برابر کھاندے

ਨਿੰ۔

ਰਜ਼ਿਆ ਮੁੱਲਾਂ ਤੇ ਭੁੱਖਾ ਦਾਂਦ ਇਕ ਬਰਾਬਰ ਖਾਂਦੇ ਨੇਂ।

rajeyaa mullaaN te bhukhaa daaNd
ik baraabar KhaaNdey neyN

A Mullah who has already eaten food is equal
to the starving bull if each is served with food.

This proverb means that there is no limit to
the hunger of a Mullah.

☆☆☆☆☆

188 - رَسِ سُر گئی پر وَل نہ گیا

ਰੱਸੀ ਸੜ ਗਈ ਪਰ ਵਲ ਨਾ ਗਿਆ।

rasee saR gae, par wal na geyaa

The rope has been burnt, but the twist still
remains.

☆☆☆☆☆

189 - رکھی نہ لاهندی تے چوری کٹ کٹ کھاندى

ਚੁੱਖੀ ਨਾ ਲਾਂਹਦੀ ਤੇ ਚੁਰੀ ਕੁੱਟ ਕੁੱਟ ਖਾਂਦੀ।

rukhee na lahNdee tey chooree kuT kuT khaaNdee

Dry bread cannot be obtained, yet she boasts of eating *chooree* (buttered bread).

Chooree is a Punjabi dish easily made by breaking a *chapatee* (oven-bread) into small pieces and mixing it with sugar and butter (*desi ghee*). It becomes a very rich food. Farmers who work hard in the field eat such food.

This proverb refers to a very strict quote that man who deserves an inch but desires a yard, should be kicked with the toe of a boot.

☆☆☆☆☆

190 - رنگاں دا ਜੱਜ ਅੰਨ੍ਹਾ ਨਹੀਂ ਹੋ ਸਕਦਾ।

ਰੰਗਾਂ ਦਾ ਜੱਜ ਅੰਨ੍ਹਾ ਨਹੀਂ ਹੋ ਸਕਦਾ।

raNgaan da jaj annhaa naheen ho sakdaa

A blind man cannot be a judge of colours.

Since a blind man does not have sight how can he differentiate between the colours? An ignorant person cannot talk of awareness.

☆☆☆☆☆

191 - رن تماکو چھکسنی، راجا وڈھی خور،

ਪ੍ਰਤਰ ਜੇ ਪਾਲੀਏ ਲਾਡਲਾ, ਤਿਨੋਂ ਤਰੱਟੀ ਚੋਰ।

(وڈੀ: رشوت)

ਰੰਨ ਤਮਾਕੂ ਛਿਕਣੀ, ਰਾਜਾ ਵੱਢੀ ਖੋਰ,
ਪੁੱਤਰ ਜੇ ਪਾਲੀਏ ਲਾਡਲਾ, ਤਿਨੋਂ ਤਰੱਟੀ ਚੋਰ।

*run tamaakoo CHikN*ee, raajaa waDhee (rishwat) Khor,
putar je paaliyey laaDlaa, tinoN traTee choR.*

A woman who smokes tobacco, a ruler who takes bribes, a son who has been brought up indulgently or leniently, all three are entirely bad.

In this proverb the characters of the first two (women who smoke and a bribe-taker ruler or head of any department or institution or city or country) are explained by the habits they have. The third person's character is as a result of the parents' attitude as to how they have brought up and trained their child since birth. If a child is given excessive love and a relaxation of rules, he may develop into a selfish and badly behaved person and later on may disturb the whole of society.

Unfortunately, in our society male gender (boys) are brought up from birth to be allowed to do as they wish, uncorrected by their mothers. Mothers feel secure to support their sons as they do not feel financially safe in their whole life.

Parents must feel a responsibility at the time of giving birth to their child. It is not enough just to have a child but it is essential to train them well so that they develop into good and honest human beings.

☆☆☆☆☆

192 - زُبانِ ای تحت اُتے بھائے، زبانِ ای ہر

وڈھائے

ਜੁਬਾਨ ਈ ਤਖ਼ਤ ਉੱਤੇ ਬਿਠਾਏ, ਜੁਬਾਨ ਈ ਸਿਰ ਵਢਾਏ।

zubaan ee takhtutey biThaaey,

zubaan ee sir waDhaaey

It is the tongue which takes you to the throne and it is the tongue which takes you to the gallows. An extremely lesser important mistake can take you to an extremely complicated troublesome situation in an immature fundamentalistic society.

Equivalent to the English proverb, "The tongue talks at the head's cost."

☆☆☆☆☆

193 - زویں روہی، مہیں لوہی

تلوار سروہی، رن جٹی

ہور سب کھان دی چٹی

ਜ਼ਿਵੀਂ ਰੋਹੀ, ਮਹੀਂ ਲੋਹੀ, ਤਲਵਾਰ ਸਰੋਹੀ, ਰੰਨ ਜੱਟੀ,
ਹੋਰ ਸੱਭ ਖਾਣ ਦੀ ਚੱਟੀ।

ziwin rohi, maheen lohi, talwar sarohi,
rann jaTtee, hor sabh Khaan di chaTtee

The land of Rohi (an area of the South Punjab), a female buffalo bluish black, a sword Sirohi (a sword made in Siroha), a Jat wife (JaTtee) are beneficial, everything else is a penalty.

This proverb is said to praise the qualities of Rohi land, the Sirohi sword and a Jatti wife.

☆☆☆☆☆

194 - سڀ دا ڏنگيا رسي توں وي ڏردا اے۔

ਸੱਪ ਦਾ ਡਰਿਆ ਰੱਸੀ ਤੋਂ ਵੀ ਡਰਦਾ ਏ।

sap da DaNgyaa, rasee toN vee Dardaa ey

He who has been bitten by a snake fears a piece of string.

☆☆☆☆☆

195 - سڀ دا ڏنگيا ٻچے، پر نظر دا ڏنگيا نه ٻچے۔

ਸੱਪ ਦਾ ਡੰਗਿਆ ਬਚੇ, ਪਰ ਨਜ਼ਰ ਦਾ ਡੰਗਿਆ ਨਾ ਬਚੇ।

sap da DaNgyaa bachey par nazar da DaNgyaa na bachey

The one bitten by a snake escapes, he that is bitten by the evil eye escapes not.

It is better to be blind than to have an evil

eye. The worst eye in the world is an evil eye. The worst heart is an evil heart. The worst soul is an evil soul.

☆☆☆☆☆

196 - سڀ نوں بھاویں دودھ پياؤ يا شہد کھواؤ،

زہر ای منہ چوں سُٹسی۔

ਸੱਪ ਨੂੰ ਭਾਂਵੇਂ ਦੁੱਧ ਪਿਆਓ ਯਾ ਸ਼ਹਿਦ ਖਵਾਓ, ਜ਼ਹਿਰ ਈ ਮੂੰਹ'ਚੋਂ ਸੁਟਸੀ।

sap noon bhaaveyN dudh piyaa ya shehd Khovaa,
zehr ee moonh choN suTsee.

Offer milk or honey to a snake, it will still spit out only venom. It is the instinct of a snake that it will produce a poisonous substance even if you offer it milk or honey.

☆☆☆☆☆

197 - سپاں دے پتر پتر نہ ہندے

بھاویں چلیاں بھر دودھ پيايے

ਸੱਪਾਂ ਦੇ ਪੁੱਤਰ ਮਿੱਤਰ ਨਾ ਹੋਂਦੇ, ਭਾਂਵੇਂ ਚੁਲੀਆਂ ਭਰ ਭਰ ਦੁੱਧ ਪਿਆਈਏ।

sappaan dey putar mitar na hoNdey,

bhaaveyN chuliyaan bhar bhar dudh piyaayey

Snakes' children cannot be your friends even if you offer them milk with your own hands.

Lesson: Stay away from ill-natured people.

☆☆☆☆☆

198 - سوتا تے مویا اک برابر

ਸੁੱਤਾ ਤੇ ਮੋਇਆ ਇਕ ਬਰਾਬਰ।

sutaa tey moyaa ik baraabar

A person who is sleeping or a person who lies dead, both are equal. The one who is sleeping can be robbed just as easily.

199- سَتے بال دے منہ چمن دا کیہ فیدا؟

ਸੁੱਤੇ ਬਾਲ ਦੇ ਮੂੰਹ ਚੁੰਮਣ ਦਾ ਕੀ ਫੈਦਾ?
sutey baal dey mooNh chumN da keeh feydaa?*

What is the use of kissing the face of a child whilst he is asleep?

This proverb refers to the behaviour of a person who is wasting his sweetness in the desert air. How can a sleeping child feel happy over such an act.

☆☆☆☆☆

200- ਸੱਚ ਕਹੋ, ਪਰੇ ਭਰੋ

ਸੱਚ ਕਹੋ ਪਰੇ ਬਰੋ।
sach kaho, parey boh

If you wish to speak the truth, move away. The truth is hard to tolerate. To utter the truth and remain committed to that truth needs a lot of courage to face any worse conditions sometimes even death.

The truth will set you free but first it will make you miserable. James A. Garfield

☆☆☆☆☆

201- ਸਰਾਨਦੀ ਸੌਂ, ਪੌਰਾਨਦੀ ਸੌਂ, ਲੱਕ ਵਿਚਕਾਰ ਈ ਆਉਣਾ ਏ।

ਸਰਾਂਦੀ ਸੌਂ, ਪਵਾਂਦੀ ਸੌਂ, ਲੱਕ ਵਿਚਕਾਰ ਈ ਆਉਣਾ ਏ।
Saraandi saon, povaaNdee saon, lakk wichkaar ee aunaa ey.

Whether you face the head or the foot of the bed, your back will always be in the middle. The trouble is from all the sides.

☆☆☆☆☆

202- ਸਿਰਾਂ ਗੰਜੀ ਏ ਪਰ ਕੰਘੀਆਂ ਦਾ ਜੋੜਾ ਰੱਖਦੀ ਏ।

ਸਿਰਾਂ ਗੰਜੀ ਏ ਪਰ ਕੰਘੀਆਂ ਦਾ ਜੋੜਾ ਰੱਖਦੀ ਏ।
siron gaNjee ey, par kaNghiyaan da joRaa raKhdee ey

She is bald-headed but keeps two combs.

This proverb advocates that one should have genuine and reasonable wishes.

☆☆☆☆☆

203- ਸੁਲਾਨ ਜੰਮਦੀਓਂ ਈ ਤਿੱਖੀਆਂ ਹੁੰਦੀਆਂ ਨੇਂ।

ਸੁਲਾਂ ਜੰਮਦੀਓਂ ਈ ਤਿੱਖੀਆਂ ਹੁੰਦੀਆਂ ਨੇਂ।
soolaaN jamdeyoN ee tiKhiyaan hoNdyaaN neyN

Thorns are sharp even at the time of birth.

☆☆☆☆☆

204- ਸਿੱਦ ਤੇ ਮੁਲਾਨ ਨੂੰ ਖੁਦਾ ਬਾਦਸ਼ਾਹੀ ਨਾ ਦੇਵੇ।

ਸਈਅੱਦ ਤੇ ਮੁੱਲਾਂ ਨੂੰ ਖੁਦਾ ਬਾਦਸ਼ਾਹੀ ਨਾ ਦੇਵੇ।
seyad tey mullaaN noon khudaa baadshaahee na deyvey

May God not give kingship to Syed and Mullah. As they always keep their lustful eyes on the pockets of others and secondly they consider other people to be sinful except themselves.

Every Mullah and Syed (so called saints) should also ask one question five times a day, "Do I practise what I preach?"

ਸ਼ਾਹੀਆਂ (ਨਾਮ ਨਹਾਦਪੋਰਾਂ) ਤੇ ਮੁਲੂਆਂ ਦੇ ਲੈ ਕੇ ਬਾਦਸ਼ਾਹੀ ਦਾ
ਬੰਦੋਬਸਤ ਹੋਣਾ ਜ਼ਰੂਰੀ ਏ। ਨਹੀਂ ਤਾਂ ਐਸੇ ਦੂਰੀ ਪੁੱਛੇ ਹੀ ਲੋਕਾਂ
ਦੇ ਮਾਲ ਦੁੱਲਤ ਵੱਲ ਹੀ ਆਵੇ। ਨਾਲ ਜ਼ਹਾਨਦੇ ਰਸਨ-ਭੇ ਕਰ ਐਸੇ ਹੀ
ਹੋਣ ਤਾਂ ਰੱਬ ਦੀ ਭੁੱਲ ਤੇ ਸ਼ੁਕਰ ਕਰਨ ਸਕੇਗੇ?

☆☆☆☆☆

205 - شرع وچ شرم کیہ؟

ਸ਼ਰਾ ਵਿਚ ਸ਼ਰਮ ਕੀ?

sharaa' wich sharam keeh?

What shame is there in sharaa' or Islamic law?

There should be no shame in performing lawful affairs. One should have no fear of treading the right path.

☆☆☆☆☆

206 - شکل بھیری ہووے تاں بندہ گل تے چنگی

کرے۔

ਸ਼ਕਲ ਭੇੜੀ ਹੋਵਏ ਤਾਂ ਬੰਦਾ ਗਲ ਤੇ ਚੰਗੀ ਕਰੇ

shakal bheyRee hovey taaN baNdaa gal tey chaNgee karey
If one does not have an attractive face, at least he should speak with courtesy. One should use pleasant words whilst speaking.

☆☆☆☆☆

207 - شکل مومناں تے ਕਰਤوت کافراں

ਸ਼ਕਲ ਮੋਮਨਾਂ ਤੇ ਕਰਤੂਤ ਕਾਫ਼ਰਾਂ।

shakal mominaaN tey kartoot kaafraaN

A fair face may hide a foul heart.

His appearance is that of a true believer but he acts like an infidel. (He shows that he is very pious but he performs evil deeds.)

Nowadays, most men in our country grow a beard and present a pious serious face of purity of thought and yet under the cover of that beard lie dishonourable actions.

ایہ اکھاں پنجاب وچ بڑا ای عام اے۔ اجیہا بندہ جھدی شکل مومناں وانگ دی ہووے پر اوہدے کرتوت کافراں ورگے ہون اوہ مسلمان نہیں ہوسکدا،

اوہ کافر اکھوائے گا۔ کافر توں مراد اوہ بندے جو رب دے دے سے سچائی والے راہ تے نہیں نردے۔ ایہ شکل مومناں والے نمازاں وی پڑھدے نیں، روزے وی رکھدے نیں، قربانی وی دیندے نیں پر جے کر ایہناں دیاں اکھاں وچ ہوس، لالچ، نفرت، غصہ، شہوت، حسد جیہاں پھاریاں ہون تاں اوہ بھاریں لکھ وار منہ چوں عربی دے مقدس کلمات کہندا پھرے لوکی اوہدے تے اتار نہیں کردے۔ تے اوہنوں کھلے عام آکھ دیندے نیں کہ شکل مومناں پر کرتوت کافراں

☆☆☆☆☆

208 - شکلوں میمناء، دلوں بھگیاڑ

ਸ਼ਕਲੋਂ ਮੋਮਨਾ ਦਿਲੋਂ ਭਗਿਆੜ।

shakal meymnaa, dilon bhagyaar

From his appearance he seems as if he is a kid (goat) but inside he is a wolf.

☆☆☆☆☆

209 - شوکاشا کی تاں نہیں سی چھڈنی۔

ਸ਼ੂਕਾ ਸ਼ੂਕਾ ਤਾਂ ਨਹੀਂ ਸੀ ਛੱਡਣੀ।

*shookaa shaakee taaN naheen c CHaDN*ee.*

You should not stop hissing.

To understand this proverb let us read one interesting story. There was a snake near the path to the village. It was always wavering its hood and threatening the passers-by. One of the passers-by complained of the snake to a saint. The saint came and ordered the snake to be gentle. The snake obeyed the order of the saint. Now it was lying near its hole. The passers-by observed that it was no longer a threat to them. So they started to kick it and beat it with sticks. It was badly wounded. One

day the saint passed by the snake. He saw it in such a poor condition and asked what had happened to it.

The snake responded that it was the saint's order the he, the snake should be gentle so he had remained gentle and suffered the people's attacks. The saint was shocked to see the snake in such a condition and explained that he had said to it, "Do not threaten the passers-by but I did not ask you to stop hissing."

Never ever become a door mat otherwise everyone will wipe their shoes on you.

☆☆☆☆☆

210 - صدقے کیتی تیری چھاء

اَساں گوں (سانوں) کتے کٹوں (کولوں) بچا

ਸਦਕੇ ਕੀਤੀ ਤੇਰੀ ਛਾਅ, ਅਸਾਂ ਕੂੰ (ਸਾਨੂੰ) ਕੁੱਤੇ ਕਟੂੰ (ਕੋਲੋਂ) ਬਚਾ।

sadqey keetee teyree CHaa'

asaaN kooN kutey kanoon bachaa

I will let you off the buttermilk you were to have given me if you will only save me from the dog.

A faqir (begger) begging for buttermilk, was attacked by the house dog and he addressed the owner as above.

This proverb is used to describe the condition of those who, in the expectation of getting something from a person, come to grief at their hands.

☆☆☆☆☆

211 - صرّفا کر کے سْتی، آٹا کھا گئی کُتّی۔

ਸਰਫ਼ਾ ਕਰਕੇ ਸੁੱਤੀ, ਆਟਾ ਖਾ ਗਈ ਕੁੱਤੀ।

sarfaa kar k sutee, aaTaa Khaa gae kutee

She slept saving flour and the female dog ate

it. The housewife saved flour little by little but could not keep it under careful scrutiny.

ہر شیواں لوں اکٹھا ای نہیں کری جانی دا سگوں اوہناں وی دیکھ بھال تے
سنجھال وی کرنی پیندی اے۔ جے کر کوئی اکھ میٹ لیندا اے تاں
اوہدی شامت آ جاندی اے۔ زندگی وچ ہر لمحے الرٹ رہنا پیندا اے۔
خاص کر اوہناں ملکاں وچ جتھے کوئی کسے دا والی وارث نہ ہووے۔
جتھے لوکاں دیاں دیکھ بھال کرن والے چوراں نال رلے ہوں، یا جتھے
چور وی آکھن چور ای چور۔

☆☆☆☆☆

212 - عقل وڈی اے یا مجھ

ਅਕਲ ਵੱਡੀ ਏ ਜਾ ਮਝ।

aqal waDDee ey yaa majh

Which is bigger/larger the human mind or the buffalo?

☆☆☆☆☆

213 - عقل مُورکھاں توں وی سیکھی جاسکدی اے۔

ਅਕਲ ਮੂਰਖਾਂ ਤੋਂ ਵੀ ਸਿੱਖੀ ਜਾ ਸਕਦੀ ਏ।

aqal moorKhaaN toN vee siKhee jaa sakdee ey.

Wisdom can be learned from fools.

This proverb refers to Hakim Luqman's conversation. Someone asked him, "From whom have you learned such wisdom?"

His answer was, "From fools."

When asked how, he replied, "I simply refrained from doing what they would do."

☆☆☆☆☆

214 - عید لنگھ گئی، ہن تمبا پھوکنا اے؟

ਈਦ ਲੰਘ ਗਈ ਹੁਣ ਤੰਬਾਕੂ ਫੁਕਣਾ ਏ?
eed laNgh gae, huN tambaa phookN*aa ey?*

After Eid (festival) what use are trousers (tambaa/shalwaar)? Shall I put them into the fire now?

New clothes are worn by women to celebrate the Eid festival.

The proverb expresses a kind of complaint against the tailor who sewed the shalwaar (trousers) after Eid day. Now she is crying and cursing the tailor who let her down.

This proverb also teaches us a lesson that every thing has a value at its proper time. After that time it becomes valueless.

☆☆☆☆☆

215 - غریباں رکھے روزے، دن وڈے آئے

ਗਰੀਬਾਂ ਰੱਖੇ ਰੋਜ਼ੇ, ਦਿਨ ਵੱਡੇ ਆਏ।
ghareebaaN rakhey rozey, din waDDey aaey.

The poor fast, the days become longer.

This proverb refers to those unlucky fellows who always remain in trouble. Ramadan is a month of blessings but even in this month poor people suffer due to the long hours of fasting.

☆☆☆☆☆

216 - غصہ حرام ہونا اے۔

ਗੁੱਸਾ ਹਰਾਮ ਹੋਂਦਾ ਏ।
Ghussaa haraam hoNaa ey.

Anger is forbidden.

Anger is a strong emotion. It is such a feeling that is oriented towards some real or supposed grievance.

This proverb refers to religious instruction that one should not allow anger to overpower one's emotions.

☆☆☆☆☆

217 - قانون دے ہتھ لے ہونڈے نیں۔

ਕਨੂੰਨ ਦੇ ਹੱਥ ਲੰਮੇ ਹੋਂਦੇ ਨੇਂ।
qanoon dey hath lammey hoNdey neyN

The law has long hands.

This proverb means law enforcing agencies have strong hands, those hands which have access to information which leads to the arrest of guilty members of society.

☆☆☆☆☆

218 - کالا گئے، چٹا وّسے

ਕਾਲਾ ਗੱਜੇ, ਚਿੱਟਾ ਵੱਸੇ।
kaalaa gajjey, chiTTaa wassey

Black brings fear, white brings rain.

This proverb refers to clouds.

One similar proverb in English, "Barking dogs seldom bite."

☆☆☆☆☆

219 - کالے مل مل نہ ہوں گے

بھاویں سو من صابن لگے

ਕਾਲੇ ਮਲ ਮਲ ਨਾ ਹੋਵਣ ਬੱਗੇ, ਭਾਂਵੇਂ ਸੌ ਮਣ ਸਾਬਣ ਲੱਗੇ।
kaaley mal mal na hovaN baggey,*

bhaaveyn sao maN saabaN* lagey*

Black will never become white though you use a hundred maunds of soap.

maund: A unit of weight used in villages of Pakistan and India.

☆☆☆☆☆

- 220 - کاهلی آگے ٹوے

ਕਾਹਲੀ ਅੱਗੇ ਟੋਏ।

kaahlee aggey Toey

There will always be a ditch in front of a person in a hurry.

Equivalent to the English proverb, "Hurry spoils curry."

☆☆☆☆☆

- 221 - ਕਾਹਲੀ ਦੇ ਕੰਮ ਸ਼ੈਤਾਨ ਦੇ

ਕਾਹਲੀ ਦੇ ਕੰਮ ਸ਼ੈਤਾਨ ਦੇ।

kaahli dey kam sheytaan dey

The devil takes a hand in what is done in a hurry.

☆☆☆☆☆

- 222 - ਕੁੱਤੇ ਭੌਂਕਦੇ ਹਨ।

ਕੁੱਤੇ ਭੌਂਕਦੇ ਹਨ।

kutey bhoNk-dey ee rehNdey han

The dogs bark, (but the caravan goes on).

The proverb refers to the situation in which it is advised that one should remain busy to achieve one's own task and let the dogs bark. It is the job of dogs to bark but the passerby should continue with his journey.

☆☆☆☆☆

- 223 - ਕੁੱਤਾ ਕੁੱਤੇ ਦਾ ਵੈਰੀ

ਕੁੱਤਾ ਕੁੱਤੇ ਦਾ ਵੈਰੀ।

kutaa kutey da veyree.

A dog is the enemy of its own species.

Though a dog is loyal to its master but it can

be enemy of other dogs.

It also refers to the poor people who are the enemy of each other but loyal to their rich masters.

This proverb also refers to the traders/low mentality shopkeepers who are full of jealousy towards each other.

☆☆☆☆☆

- 224 - ਕੁੱਤੀ ਚੋਰਾਂ ਨਾਲ ਰਲੀ ਹੋਈ ਏ।

ਕੁੱਤੀ ਚੋਰਾਂ ਨਾਲ ਰਲੀ ਹੋਈ ਏ।

kutee choraan naal ralee hoee ey

A bitch whose job was to look after the possessions became the partner of the thieves.

This proverb refers to one incident. Once, a watchdog (a bitch) was brought up to guard the house. One night thieves came to rob the house. They robbed the house without any resistance. The bitch remained silent and failed to show her presence. The family expected that she would wake them by barking at the thieves. In the morning when they realised that they had been robbed and the bitch had remained silent, one of the family members said,

kutee choraan naal ralee hoee lagdee ey -

"It seemed as if the bitch had been in collaboration with the thieves."

In the proverb a bitch is used metaphorically for a corrupt watchman. It is the utmost and basic duty of a watchman to keep watch over a property, house, city or frontiers of a country and if citizens's homes, shops and properties are looted during the presence of such corrupt watchmen who are on duty then people are right to say: (*kutee choraan naal ralee hoee lagdee ey*) which means that they are not vigilant rather they are the collaborators of robbers, looters, decoits, profiteers, bribe takers, blackmailers, smugglers, traitors and other enemies

of humanity.

One very sad fact: The fate of a country is bleak whose watchmen are collaborating with criminals.

☆☆☆☆☆

225 - کٹیاں دے لکیاں دریا پلٹ نہیں ہندے۔

ਕੁੱਤਿਆں ਦੇ ਲੱਕਿਆں ਦਰਿਆ ਪਲੀਤ ਨਹੀਂ ਹੁੰਦੇ।

KuteiyaaN de lakyaan daryaa pleet naeen hoNdey.

Rivers do not become unclean if dogs lick the water. Rivers are big enough and have a big heart so that they do not stop flowing if dogs lick its corners.

☆☆☆☆☆

226 - کتے دی پوچھ نوں سو سال وی بوتل وچ پائی

رکھے تان وی سدھی نہیں ہوندى۔

ਕੁੱਤੇ ਦੀ ਪੂਛ ਨੂੰ ਸੌ ਸਾਲ ਬੋਤਲ ਵਿਚ ਪਾਈ ਰੱਖੀਏ ਤਾਂ ਵੀ ਸਿੱਧੀ ਨਹੀਂ ਹੋਂਦੀ।

kutey dee pooCH nooN so saal botal wih paaee rakhiey taan vee sidhee naheen huNdee.

Put the tail of a dog in the bottle for a hundred years it will still remain crooked.

A crooked person seldom mends his bent habits. He remains corrupt till his last breath. Evil spirits remain evil forever. Even if they lick the holy black stone their inner blackness does not vanish. Unfortunately, there is very little chance of their cure. They become chronic and remain attached to their bad deeds. In Western countries the policeman maintains the law and order situation and take cares of such bad elements and puts them in prison whereas in developing countries like ours the police force nurtures such nasty elements. They perform criminal activities under the umbrella of these law enforcing agencies. Victims have only one option i.e., to pray to God to get rid of such a

cursed situation. The sad fact is that they become victims each day and carry on cursing all their lives.

Equivalent to the English proverb, "Leopards do not change their spots."

☆☆☆☆☆

227 - کرے کوئی، بھرے کوئی

ਕਰੇ ਕੋਈ ਭਰੇ ਕੋਈ।

karey koe, bharey koe

Someone is held responsible for the bad deeds of others.

Generally parents pay the price for the faults of their children. Sometimes, children pay the price for the ignorance of their parents.

☆☆☆☆☆

228 - گرو گرو کتے، تے آٹے کتے

ਕੁੜ ਕੁੜ ਕਿਤੇ ਤੇ ਆਂਡੇ ਕਿਤੇ।

kuR kuR kitey, te aaNDey kitey

A hen makes a noise in its owner's house but lays eggs in the neighbour's house.

This proverb refers to a person (a cheat) who receives benefit from one person but gives benefit to someone else.

"گرو گرو کتے تے آٹے کتے" والا ایہ اکھان مطلبی لوکاں خاص کر مطلبی سیاستدان اُتے بہت ای فٹ پیٹھا اے۔ جو شور شرابہ عوام تے پارلیمنٹ وچ پاؤندے نیں پر آٹے خفیہ تھاں تے دے آؤندے نیں۔ اکثر زنانیاں وی سوہرے گھر گرو گرو کردیاں رہندیاں نیں پر پیکے گھر جا کے خش رہندیاں نیں۔ جویں رب رکھے، راضی رہنا چاہی دا اے۔

☆☆☆☆☆

229 - ਕਰਮ ਕਪਤਾ ਚੰਗਾ, ਗੁਆਂਢ ਕਪਤਾ ਮੰਦਾ

ਕੁਰਮ ਕਪਤਾ ਚੰਗਾ, ਗੁਆਂਢ ਕਪਤਾ ਮੰਦਾ।

KuRam kapattaa chaNga, guwaaNDh kappattaa maNdaa

Your quarrelsome relatives by marriage are better than your quarrelsome neighbours.

Quarrelsome neighbours are a curse as you have to face and argue with them all the time. Unfortunately, they become a permanent incurable headache. One should always pray for kind, decent, honest and friendly neighbours. Such neighbours who must be men / women of moral excellence. Where there is no law and order and justice, then one can only pray to God for the good neighbours.

Bad neighbours are a threat to the whole family, especially to the minds of innocent children who become badly affected by such unpleasant surroundings. If a shopkeeper has bad neighbours he loses his business.

☆☆☆☆☆

230 - ਕਨਕ ਪ੍ਰਾਨੀ, ਗੇਝੀ ਨਾਨ, ਗ੍ਰਹਿਸਤੁਤੀ ਨਾਰ

ਗੋਰਾ ਹੋਰੇ ਚੜ੍ਹਨ ਨਾਨ, ਚਾਰੇ ਸਰਗ ਸੰਸਾਰ

ਕਣਕ ਪੁਰਾਣੀ, ਘਿਓ ਨਵਾਂ, ਘਰ ਸਤਵੰਤੀ ਨਾਰ, ਘੋੜਾ ਹੋਵੇ ਚੜ੍ਹਨ ਨੂੰ, ਚਾਰੇ ਸੁਰਗ ਸੰਸਾਰ।

*kaN*ak puraaN*ee, gheyo nawaaN, ghar satwantee naar, ghoRaa hovey chaRhaN* nooN, charey surg sansaar*

Old wheat, fresh butter, a woman of good family in the house and a ready horse to ride on, these are the four marks of heavenly living.

☆☆☆☆☆

231 - ਕੋਠੇ ਅਤੇ ਚੜ੍ਹ ਬੋਲਦੀ

ਐਹ ਰਨ ਸਾਰੇ ਲੋਕਾਂ ਦੀ ਏ

ਕੋਠੇ ਉਤੇ ਚੜ੍ਹ ਬੋਲਦੀ, ਏਹ ਰਨ ਸਾਰੇ ਲੋਕਾਂ ਦੀ ਏ

koThey utey chaRh boldee, eh run saarey lokaaN dee ey.

A married woman, who utters loudly on the roof of her house, is considered a shameless woman who has a loose character.

Whilst doing so she wants to express her hatred against her husband or in-laws and tells other people in her loud voice the ugly stories of the house and she wishes to have other peoples' sympathy. She does not know that in this way she expresses her home's weaknesses to the other people who later on can exploit her for their own lustful wishes.

232 - ਕੋਈ ਚੰਗੇ ਵਾਜੇ ਯਾ ਚੰਗੀ

ਦੁੱਖੀਆਂ ਦੀ ਜੰਦ ਕਾਹਨੂੰ ਗਾਲਣੀ

ਕੋਈ ਛੱਜ ਵਜਾਏ ਯਾ ਛਾਨਣੀ

ਦੁੱਖੀਆਂ ਦੀ ਜੰਦ ਕਾਹਨੂੰ ਗਾਲਣੀ

*koe CHaj wajaay ya CHaanaN*ee,*

*doojeyaaN dee jiNd kaahnooN gaalN*ee*

Do not interfere in other people's affairs. It is not your business to disturb another person's life. One should mind one's own business.

☆☆☆☆☆

233 - ਕੋਈ ਹਾਲ ਮਸਤ, ਕੋਈ ਮਾਲ ਮਸਤ, ਕੋਈ ਝਾਲ ਮਸਤ,

ਕੋਈ ਰੋਟੀ ਪੁਲਕਾ ਦਾਲ ਮਸਤ

ਕੋਈ ਹਾਲ ਮਸਤ, ਕੋਈ ਮਾਲ ਮਸਤ, ਕੋਈ ਝਾਲ ਮਸਤ,
ਕੋਈ ਰੋਟੀ ਪੁਲਕਾ ਦਾਲ ਮਸਤ।

koe haal mast, koe maal mast, koe zaal mast, koe roTi phulkaa daal mast

Someone is happy with his present condition, someone is happy with the accumulation of wealth, someone is happy with the association of women and someone is content with passing life living from hand to mouth.

This proverb tells us about the various classes of society who pass their lives in different ways.

☆☆☆☆☆

234 - کھاہدا پیتا لاہے دا، باقی احمد شاہے دا۔

ਖਾਹਦਾ ਪੀਤਾ ਲਾਹੇ ਦਾ, ਬਾਕੀ ਅਹਿਮਦ ਸ਼ਾਹੇ ਦਾ।
Khaahdaa peetaa laahey da, baaqee Ahmad shahey da

What we eat and drink is ours, the rest is taken by Ahmad Shah. Or whatever is eaten and drunk is gained what remains goes to the Ahmad Shah Abdali (18th century invader of Afghanistan).

This proverb depicts the uncertainty caused by such invaders/looters after regular intervals. The Punjab has remained uncertain due to such war like situations throughout its history. Unfortunately, the proverb is also valid in our daily life. Today attackers like Ahmad Shah Abdali and Nadir Shah Durrani are not invading and looting the Punjab but due to lack of justice whosoever comes to power is preoccupied in looting from the masses.

☆☆☆☆☆

235 - کھاہدے اُتے کھایے نہ، بن بلائے جايے نہ۔

ਖਾਹਦੇ ਉੱਤੇ ਖਾਈਏ ਨਾ, ਬਿਨ ਬੁਲਾਏ ਜਾਈਏ ਨਾ।
Khaahdey utey Khaiyey na, bin bulaaey jaaiyey na.

Never accept food if you have already eaten and never visit anyone's house unless you have been invited.

The first part of the proverb tells us that eating food when we are already full, becomes poison in the stomach which does not give us any advantage but may give loss whereas the second part of the proverb teaches us that uninvited guests are always disliked by the host.

☆☆☆☆☆

236 - کھجور توں ڈگاتے کھوہ وچ پیا۔

ਖਜੂਰ ਤੋਂ ਡਿੱਗਾ ਤੇ ਖੂਹ ਵਿਚ ਪਿਆ।
Khajoor toN Diggaa te Khooh wich peyaa

He fell down from the date tree and came into the well. The same thought is expressed in the English language, "Out of the frying pan into the fire."

This proverb means that a person has escaped from one troublesome situation but falls into another. It means remaining in an intolerable situation.

☆☆☆☆☆

237 - ਕੁਸਰਿਆں (ਭੱਝਰੀਆਂ) ਦੇ ਗਰਬਾਲ ਜਮੀਆ

اوہناں چُم چُم کے مار چھڈیا

ਖੁਸਰਿਆਂ(ਹਿਜੜਿਆਂ) ਦੇ ਘਰ ਬਾਲ ਜੰਮਿਆ,
ਉਹਨਾਂ ਚੁੰਮ ਚੁੰਮ ਕੇ ਮਾਰ ਛੱਡਿਆ।
KhusreyaaN dey ghar baal jamyaa
ohnaaN chum chum k maar CHaDyaa

A baby was born in the house of eunuchs (though they are incapable of reproduction), they killed the baby by kissing it over and over again.

This proverb refers to the situation when an extra-ordinary thing happens to someone and he destroys it by over loving it like the child who receives a new toy and plays with it madly and

breaks it on the first day.

If you have a great desire for something and you achieve it then you should take extreme care of it.

☆☆☆☆☆

238 - کھوتے دی دولتی کوئی کھوتا ای سہار سکدا اے۔

(کھوتی دی دولتی کوئی کھوتی ای سہار سکدی اے)

ਖੋਤੇ ਦੀ ਦੋਲਤੀ ਕੋਈ ਖੋਤਾ ਈ ਸਹਾਰ ਸਕਦਾ ਏ।

(ਖੋਤੀ ਦੀ ਦੋਲਤੀ ਕੋਈ ਖੋਤੀ ਈ ਸਹਾਰ ਸਕਦੀ ਏ।)

khotey dee dolatee, koe khotaa ee sahaar sakdaa ey.

khotee dee dolatee koe khotee ee sahaar sakdee ey.

The kick of a donkey can be borne only by another donkey.

There are two dimentions to this proverb:

1. Only a strong person can bear the onslaught (attack) of the strong.

2. Only a fool can endure the offences of another fool.

☆☆☆☆☆

239 - ਕਹੋ ਜੇ ਦਾ ਪੁੱਤਰ ਤਾਂ ਅਪਣੇ ਸੱਕੇ ਪਿਓ ਨੂੰ ਵੀ ਮਾਫ਼ ਨਹੀਂ ਕਰਦਾ।

ਨਹੀਂ ਕਰਦਾ।

ਖੋਜੇ ਦਾ ਪੁੱਤਰ ਤਾਂ ਅਪਣੇ ਸੱਕੇ ਪਿਓ ਨੂੰ ਵੀ ਮਾਫ਼ ਨਹੀਂ ਕਰਦਾ।

*Khojey da putar taaN apN*ey sakkey pauo noon vee maa'f naheen kardaa*

The Khoja's son (banya or trader) does not spare even his own father.

This proverb means that Khojas are money makers that they make a profit out of everyone.

☆☆☆☆☆

240 - ਕਹਿੰਦੀ ਜੱਟ ਨੇ ਚੁਥੀਓ, ਹੱਥੀ ਵਿਚ ਕਰਾੜ

ਪਿਰੀ ਮਲਾਹ ਨੇ ਚੁਥੀਓ, ਮੱਥਾ ਸੁੱਟਣ ਬੁਝਾੜ

ਖੇਤੀ ਜੱਟ ਨਾ ਛੇੜੀਏ, ਹੱਥੀ ਵਿਚ ਕਰਾੜ,

ਬੋਤੀ ਮੱਲਾਹ ਨਾ ਛੇੜੀਏ, ਮੱਥਾ ਸੁੱਟਣ ਬੁਝਾੜ।

kheytee jaT na CHeyRiyey, haTTee wich kiraR,

beyRee malaah na CHeyRiyey,

mataaN bhan suTTaN buthaaR*

Tease not a Jat in his field, or the trader (kiraar) in his shop, or the boatman at his ferry, for they will break your mouth if you do.

(Kiraar means a tribe of Hindus, the name of the Arora caste. Even today, they are known as traders, money lenders and bankers in India. They have no prejudice against any kind of work, and will sell vegetables or shoes or electronics.)

☆☆☆☆☆

241 - ਕਹਿੰਦੀ, ਖਸਮਾਂ ਸੇਤੀ

ਖੇਤੀ ਖਸਮਾਂ ਸੇਤੀ।

kheytee, khasmaaN seytee

Only the owner can look after his field properly.

ਕਹਿੰਦੀ ਦਾ ਮਾਲਕ ਆਪਣੀ ਚੰਗੀ ਟਰਚ ਵਾਹੀਓ ਜੀ ਕਰ ਸਕਦਾ ਹੈ। ਇੰਜ ਆਪਣੀ ਜ਼ਿੰਦਗੀ

ਵੱਧਾਓ ਆਪਣੀ ਆਪਣੀ ਚੰਗੀ ਟਰਚ ਟਿਕਾਓ ਕਰ ਸਕਦਾ ਹੈ।

ਪਰਾਇਆਂ ਕੰਦਹਾਨਾਂ ਕੋਈ ਨਹੀਂ ਲਏ।

☆☆☆☆☆

242 - ਕੀ ਗੰਜੀ ਨਹਾਵੇ ਗੀ ਤੇ ਕੀ ਨਾਚੋਰਸੀ?

ਕੀ ਗੰਜੀ ਨਹਾਵੇਗੀ ਤੇ ਕੀ ਨਾਚੋਰਸੀ?

keeh gaNjee nahaavey gee, te keeh nachoRsee?

What's the use of a bathing (hair washing) to

a bald-headed woman and what will she squeeze?

In this proverb a poor man's condition is described as having greater expenditures than his income or as he has nothing to eat and wear so what will he show to others?

☆☆☆☆☆

243 - گڈی لینا اسان اے پر سمبھال کرنا اوکھا اے۔

ਗੱਡੀ ਲੈਣਾ ਅਸਾਨ ਏ ਪਰ ਸੰਭਾਲ ਕਰਨਾ ਔਖਾ ਏ।

*gaDee leyN*aa asaan ey par sambhaal karnaa oaKhaa ey.*

It is easy to buy a car but is difficult to maintain it. Possessions also force you to live in fear.

☆☆☆☆☆

244 - گل لکھ دی، کرنی لکھ دی

ਗੱਲ ਲੱਖ ਦੀ, ਕਰਨੀ ਕੱਖ ਦੀ।

gal laKh dee, karnae kakh dee

A long tongue has a short hand. It means that great talkers are little doers.

Actions speak louder than words.

بندہ جے کر بُرا بکھڑاں ای ماری جاوے تے کرے ککھ وی نہ تاں
اوس بندے دے لئی ایہ اکھان بولیا جاندا اے۔

☆☆☆☆☆

245 - گل پیا ڈھول و جانا پیندا اے۔

ਗੱਲ ਪਿਆ ਢੋਲ ਵਜਾਣਾ ਪੈਂਦਾ ਏ।

*gal peyaa Dhol wajaon*aa peyNdaa ey.*

One has to beat the drum which is hung around one's neck.

This proverb means that one has to fulfil the commitment which one has promised to carry out.

☆☆☆☆☆

246 - گنجے نوں رتب ناخن نہ دیوے۔

ਗੰਜੇ ਨੂੰ ਰੱਬ ਨਾਖਨ ਨਾ ਦੇਵੇ।

gaNjey noon rabb naakhan na deyvey

O God! Give not nails to the bald man.

This proverb is said of a man of low status who, upon attaining power, misuses it. He is a person who lacks honour or morality. If such a person is invested with power he becomes a nuisance to all.

☆☆☆☆☆

247 - گھر دانے نہیں، ماں پیہن گئی اے۔

ਘਰ ਦਾਣੇ ਨਹੀਂ, ਮਾਂ ਪੀਹ੍ਹ ਗਈ ਏ।

*ghar daaN*ey naheen, maaN peehN* gae ey*

There are no grains in the house and the mother has gone to grind.

This proverb also expresses the showy behaviour of the people. One tries to exhibit self-importance by uttering such false statements.

☆☆☆☆☆

248 - گھر دی اُدھی باہر دی پوری نالوں چنگی۔

ਘਰ ਦੀ ਅੱਧੀ ਬਾਹਰ ਦੀ ਪੂਰੀ ਨਾਲੋਂ ਚੰਗੀ

ghar dee adhee bahir dee pooree naalon chaNgee

A half slice (a half roTee) at home is better than full slice in a foreign land. Mian Mohammad Bakhsh said:

اپنے ملک دیاں باغاں وچوں، تھے کھو کھو کھائیے

غیر ملک دیاں باغاں اندر، میوے کھان نہ جائیے

ਅਪਣੇ ਮੁਲਕ ਦੇ ਕੱਲਰ ਵਿੱਚੋਂ ਤੁੱਮੇ ਖੋ ਖੋ ਖਾਇੰ

ਗ਼ੈਰ ਮੁਲਕ ਦੇ ਬਾਗ਼ਾਂ ਅੰਦਰ ਮੇਵੇ ਖਾਣ ਨਾ ਜਾਇੰ

apney mulk dey kallar wichchoN tummey kho kho khaayey,

gheyr mulak deyaaN baaghaaN aNdar meyway khaaN naa jaiyey.*

It is better to eat even the bitter fruits of your own country's deserted areas than to go to foreign countries to eat sweet fruits.

☆☆☆☆☆

249- گھر کھاہدا پروہنیاں، چڑیاں کھاہدا کھیت

ਘਰ ਖਾਹਦਾ ਪ੍ਰੋਹਣਿਆਂ, ਚਿੜੀਆਂ ਖਾਹਦਾ ਖੇਤ।

*ghar Khaahdaa prohN*yaaN, chhiRyaaN Khaahdaa KheyT*

Frivolous guests have eaten whatever was at home and sparrows have eaten whatever was grown in the field.

Frivolous: Not serious in content or attitude or behaviour

This proverb refers to the serving of more than essential guests destroys a home. Excessive hosting is intolerable. It hinders the lives of the hosts.

☆☆☆☆☆

250- ਗਰੋਂ ਜਾਏਂ ਕਾ ਕੇ, ਅਗੋਂ ਮਿਲਨ ਪਕਾ ਕੇ

ਘਰੋਂ ਜਾਈਏ ਖਾ ਕੇ, ਅੱਗੋਂ ਮਿਲਣ ਪਕਾ ਕੇ।

gharON jaaiyey Khaa k, agoN milaN pakaa k*

If you visit someone's house having eaten already, then the host will offer you food.

This proverb means take a meal at your own home before visiting another's house.

A well-off person is respected and welcomed by everyone.

This proverb refers to the fact that visitors should not have any intention of visiting one's house just for the purpose of dining rather one should visit to meet the family.

☆☆☆☆☆

251- ਗ਼ਲੋ ਮੱਝ ਥਲੇ, ਜਾਂਦਾ ਏ ਕੱਟੇ ਥਲੇ।

ਘਲੋ ਮੱਝ ਥਲੇ, ਜਾਂਦਾ ਏ ਕੱਟੇ ਥਲੇ।

ghalo majh thaley, jaaNdaa ey kaTey thaley

Another Punjabi expression which is a little bit vague: Send him to go under a female buffalo and he goes under a male calf. (Ask him to go under the female buffalo, yet he goes under the male calf.)

This proverb means that one person talks sense but the other person receives it in a nonsensical way.

The owner asked his servant to go and milk the female buffalo but he went to milk the male calf.

There is a lesson here to teach a servant or a subordinate to follow the advice or the order of the boss exactly as he wished and behave in an intelligent manner or with good sense.

☆☆☆☆☆

252- ਲਿਸੀ ਬਹਿਦ, ਬਚਿਆਂ ਦੀ ਖੇਡ।

ਲਿਸੀ ਭੇਡ, ਬੱਚਿਆਂ ਦੀ ਖੇਡ।

lissee bheyD, bachyaaN dee KheyD

Weak sheep (which lacks physical strength or vigor) is the joy of children.

This proverb means that weaklings are always treated badly by the mighty as well as by the children.

If you become a door-mat, everyone will wipe their shoes on you.

☆☆☆☆☆

253- ਲਕੜੀ ਨਾਲ ਲੋਹਾ ਵੀ ਤਰ ਜਾਂਦਾ ਏ

ਲਕੜੀ ਨਾਲ ਲੋਹਾ ਵੀ ਤਰ ਜਾਂਦਾ ਏ

lakRee naal lohaa vee tar jaaNdaa ey

Even iron floats along with wood. This proverb refers to the effects of an association of an ordinary person with a saint. The iron wire which is used to tie the bunch of flowers also takes on the fragrance of the flowers.

☆☆☆☆☆

254- لوک سستی بھید دی پوچھل چک چک ویکھدے نیں۔

ਲੋਕ ਸਸਤੀ ਭੇਡ ਦੀ ਪੁਛਲ ਚੁਕ ਚੁਕ ਵੇਖਦੇ ਨੇਂ।

lok saste bheyD dee pooCHal chuk chuk weyKhey neyN

People examine an animal being sold at a cheap price by raising its tail again and again. They want to believe that it really is a ewe (female sheep).

People examine an item being sold at a cheap price they doubt whether the purchase is genuine at a such a cheap price. They always think that there is a catch somewhere (a fault). They become penny wise but pound foolish.

☆☆☆☆☆

255- لوہا لوہے نوں کھدا اے۔

ਲੋਹਾ ਲੋਹੇ ਨੂੰ ਕਟਦਾ ਏ।

lohaa lohey nooN kaTdaa ey

Iron cuts iron. Diamonds cut diamonds.

☆☆☆☆☆

256- مالی مفت، دل بے رحم

ਮਾਲੇ ਮੁਫਤ ਦਿਲੇ ਬੇ-ਰਹਿਮ।

mal-emuft, dil-e-bey-rehm

Things available free of cost or without charge turn the heart into a cruel shape.

Though this is a Persian proverb it is commonly used in Punjabi and other languages of

Pakistan and India.

There is an English equivalent proverb: Easy come, easy go.

This proverb teaches us that those who do not work hard to earn their living become parasites upon society and they develop such habits which force them to hang around a host (without benefit to the host) in the hope of gain or advantage.

If we observe our society deeply we can find many examples around us. Just take the case of marriage ceremonies where people go with hostile intentions. They have no feelings with regard to how badly they are abusing their host. They try to fill their hunger of a thousand years in that feast.

How badly our people behave no other nation behaves in a worse manner. People attack the food as enemies attack their opposing forces. They fill their plates shamelessly with cooked meat unto the brim and start destroying the food by swallowing half and throwing the remainder on the floor whilst the majority of the people starve helplessly. Such behaviour also shows their lowness and cruel thinking.

When achievements are made by working hard and through an honest means then one can feel honour and dignity. The easy and free availability of possessions, titles or posts are not respected.

☆☆☆☆☆

257- مایا دے تین نام، پرسو، پرسا، پرس رام

ਮਾਇਆ ਦੇ ਤਿੰਨ ਨਾਮ, ਪਰਸੂ, ਪਰਸਾ, ਪਰਸ ਰਾਮ।

maayaa dey tin naam, parsoo, parsaa, pars raam

Wealth has three names: Parsu (the poor). Parsa (the respectful). Pars Ram (the honoured). When he improves his economic condition he is a little better and he is called Parsa and when he becomes rich, people start calling him by his

complete name with respect as Pars Ram.

This proverb teaches us that worldly life is measured with the rod of money.

Money

Workers earn it,
Spendthrifts burn it,
Bankers lend it,
Women spend it,
Forgers fake it,
Taxes take it,
Dying leaves it,
Heirs receive it,
Thrifty save it,
Misers crave it,
Robbers seize it,
Rich increase it,
Gamblers lose it,
I could use it.
Richard Armour

☆☆☆☆☆

258 - ماں ٹنڈی تے پیر کاٹا، پُتر موتی دا دانا

ਮਾਂ ਟੁੰਡੀ ਤੇ ਪਿਓ ਕਾਟਾ, ਪੁੱਤਰ ਮੋਤੀ ਦਾ ਦਾਣਾ।
*maan TuNDee, te peyo kaan*aa,*
*putar motee da daan*aa*

The mother is maimed, the father blind in one eye; do you expect the son to be a pearl?

This proverb means that if the basic ingredients are bad, the product or the finished goods will also be bad.

☆☆☆☆☆

259 - ماں مریڑی، پیر تانڈلا، دھی کیسر دی جو

ਮਾਂ ਮਰੀੜੀ, ਪਿਓ ਤਾਂਡਲਾ, ਧੀ ਕੇਸਰ ਦੀ ਜੌੜ।
maan mareeRee, peyo taaNdlaa, dhee keysar dee jaR

The mother is a weed and the father a weed;

do you expect the daughter to be a root of saffron.

☆☆☆☆☆

260 - مجھوں مجھاں دیاں بھینیاں ہونڈیاں نیں

ਮੱਝਾਂ ਮੱਝਾਂ ਦੀਆਂ ਭੈਣਾਂ ਹੋਂਦੀਆਂ ਨੇਂ।

*majhaaN majhaaN diyaaN bheyN*aaN huNdiyaaN neyN*

Buffaloes are buffaloes' sisters.

This proverb is said about the women who always favour women.

☆☆☆☆☆

261 - مُدھوں وَڈھ، نِکے گاہ

گھاٹا پوے تاں میتھوں پا

ਮੁਢੋਂ ਵੱਡ, ਨਿੱਕੇ ਗਾਹ, ਘਾਟਾ ਪਵੇ ਤਾਂ ਮੈਥੋਂ ਪਾ

muDhoN waDh, nikkey gaah,

ghaaTaa pavey taaN meythoN paa

Cut the crop at the roots, thresh it properly.

If you suffer a loss then I will pay you.

☆☆☆☆☆

262 - مرزا ٹھیا موت توں، اگے موت کھلی

ਮਿਰਜ਼ਾ ਨਠਿਆ ਮੌਤ ਤੋਂ, ਅੱਗੇ ਮੌਤ ਖਲੀ।

Mirza naThyaa maot toN aggey maot KHalee

Mirza tried to escape death but death was standing in the way welcoming him with a smile.

وارث شاہ جی فرما گئے نیں کہ

موت جہی نہ کوئی اے سخت چٹھی

اوتھے کسے دی نہیوں نابری وے

ਮੌਤ ਜਿਹੀ ਨਾ ਕੋਈ ਏ ਸਖਤ ਚਿੱਠੀ

ਓਥੇ ਕਿਸੇ ਦੀ ਨੁਹੇਂ ਨਾਬਰੀ ਵੇ।
maot jehee na koe sakht chiThee,
othey kisey dee nahihon naabree vey

**Nothing is harder than the letter of Death.
 None can assert authority over it.**

☆☆☆☆☆

263 - مَر وے کھسما مر، مریاں ای وسدا گھر

ਮਰ ਵੇ ਖਸਮਾਂ ਮਰ, ਮਰਿਆਂ ਈ ਵਸਦਾ ਘਰ।

mar vey Khasmaa mar, maryaaN ee wasdaa ghar

My friend Barrister Bashir Mirza (Birmingham) says:

مَر وے کھسماں مر، تُوں مریں تاں وے گھر

ਮਰ ਵੇ ਖਸਮਾਂ ਮਰ, ਤੂੰ ਮਰੇਂ ਤਾਂ ਵੱਸੇ ਘਰ।

mar vey KhasmaaN mar, tooN mareyN taan wassey ghar

Die O husband, die! A home can be made only if a husband dies (becomes cooperative and submissive, leaves his arrogance and male superiority complex aside), particularly when he has young children who often support their mother, then a husband should behave more sensibly than the mother as he is under attack. So he should forget his ego and let the family live happily and peacefully.

☆☆☆☆☆

264 - مُنڈا گھڑے، ڈਹندورا ਸ਼ਹਿਰ ਵਿਚ

ਮੁੰਡਾ ਕੁੱਛੜੇ, ਢੰਡੋਰਾ ਸ਼ਹਿਰ ਵਿਚ।

muNDaa kuCHaRey, DhaNDoraa shehar wich

The baby is under the armpit but is being searched for by the beat of a drum in the city.

It means searching for a thing here and there when it is already near by.

The proverb is generally applied to one who searches for something that he/she already has. It

is similar to the English proverb, "You can't see your hands in front of your face."

☆☆☆☆☆

265 - مَنگو کجھ تے دیندا اے کجھ

ਮੰਗੋ ਕੁੱਝ ਤੇ ਦੇਂਦਾ ਏ ਕੁੱਝ।

maNgo kujh te deyNdaa ey kujh

This proverb describes an absent minded person. You ask a servant or fellow to bring you sugar, but he returns with salt.

☆☆☆☆☆

266 - مُنہ اُتے ਥਰਿਆں ਤੇ ਕھیਡਨ دا ਚਾਅ

ਮੂੰਹ ਉੱਤੇ ਝੁਰੀਆਂ ਤੇ ਖੇਡਣ ਦਾ ਚਾਅ।

mooNh utey jhuriyaaN te KheyDaN da chaa'*

She has wrinkles on her face but she wishes to play.

☆☆☆☆☆

267 - مُورکھ ਕੜ੍ਹੇ ਠੁੱਕੇ, ਨੇ ਕੋਈ ਹੱਸੇ, ਨੇ ਕੋਈ ਰੋਏ

ਮੂਰਖ ਕੱਢੇ ਟੋਏ, ਨਾ ਕੋਈ ਹੱਸੇ, ਨਾ ਕੋਈ ਰੋਏ।

moorakh kaDhey Toey, na koee hassey na koee roey

The fool digs holes, no one laughs and no one weeps. It means that no one takes notice of the fool's actions. It means that no one cares what the fool does.

☆☆☆☆☆

268 - ਮੋਹਰਾ ਗੱਠ ਹੋਵੇ ਯਾ ਵੱਧ, ਨਤੀਜਾ ਇਕ ਈ ਏ।

ਮੋਹਰਾ ਘੱਟ ਹੋਵੇ ਯਾ ਵੱਧ, ਨਤੀਜਾ ਇਕ ਈ ਏ।

mohraa ghaT hovey ya wadh, nateejah ik ee ey

A small amount of poison or a large amount, the result is the same.

☆☆☆☆☆

269 - میاں بیوی راضی، کیہ کرے گا قاضی

ਮੀਆਂ ਬੀਵੀ ਰਾਜ਼ੀ, ਕੀ ਕਰੇਗਾ ਕਾਜ਼ੀ।

miaaN beevee raazee, keyaa karey gaa qaazee

When a husband and wife agree, what can a Qazi do?

Qazi means a judge in a Muslim legal court. This proverb refers to a situation in which a couple marries without the consent of others.

☆☆☆☆☆

270 - میں نہ مانتاں، گھوڑی چڑھیا اٹھا

ਮੈਂ ਨਾ ਮੰਨਾਂ, ਘੋੜੀ ਚੜ੍ਹਿਆ ਅੰਨ੍ਹਾਂ।

meYN na mannaaN, ghoRee chaRhyaa annhaa

I do not believe that a blind man is also riding on a mare to get married.

This proverb refers to the inabilities of a person who was not able to get married because of his defect. It also means that no one believes in the achievements of a person who lacks the necessary skills or knowledge.

☆☆☆☆☆

271 - نانی کھسم کیتا، دوتے نون چٹی پائی

ਨਾਨੀ ਖਸਮ ਕੀਤਾ, ਦੋਹਤੇ ਨੂੰ ਚੱਟੀ ਪਾਈ।

naanee Khasam keetaa, dohtey noon chaTTee paaee

The grand mother married and her grand son (daughter's son) was fined.

People quote this proverb when an innocent person suffers as a result of the evil actions of another.

☆☆☆☆☆

272 - ناہر کھاوے نہ کھاوے

اوہدا مُنہ لہو نال بھریا

ਨਾਹਰ ਖਾਵੇ ਨਾ ਖਾਵੇ, ਉਹਦਾ ਮੂੰਹ ਲਹੂ ਨਾਲ ਭਰਿਆ।

naahar Khaavey na Khaavey,

ohdaa moonh laho naal bharyaa

Whether the wolf eats or not, his mouth is full of blood.

It means, "Give a dog bad name and hang him."

☆☆☆☆☆

273 - نیت دا پروہنا، پک دا ساڑ

ਨਿਤ ਦਾ ਪ੍ਰੋਹਣਾ, ਹਿਕ ਦਾ ਸਾੜ।

*nit da prohN*aa, hik da saaR*

A guest who visits again and again is not respected. His many visits burn the chest of the host. As the host feels uneasy because his private life is disturbed again and again.

Fish and company stink in three days.

☆☆☆☆☆

274 - نچ نہ جانے، ویہڑا ڈنگا

ਨੱਚ ਨਾ ਜਾਣੇ, ਵਿਹੜਾ ਡਿੰਗਾ।

*nach naa jaan*ey, weyRhaa DiNgaa*

He does not know how to dance but blames it on the dancing place.

One similar proverb in English: A bad workman always blames his tools.

☆☆☆☆☆

275 - ندی کنڈھے ہے رُکھ، اُج ڈگے یا کل

ਨਦੀ ਕੰਢੇ ਹੈ ਰੁੱਖ, ਅੱਜ ਡਿੱਗੇ ਯਾ ਕੱਲ੍ਹ।

nadee kaNDhey hey ruKh, ajj Digey yaa kal

On the bank of a stream is a small tree, it may fall today or tomorrow.

In this proverb a person's state of health is described as near to death.

☆☆☆☆☆

276 - نصیب ہوں چنگے، تان کیکروں تھیون بیر

ਨਸੀਬ ਹੋਵਣ ਚੰਗੇ, ਤਾਂ ਕਿਕਰੋਂ ਥੀਵਣ ਬੇਰ।

naseeb hovaN chaNgey, taaN kikroN theevaN* beyr*

If one is lucky then one may get apples from the acacia tree.

Generally, it is not possible to get apples from the acacia tree but when one is lucky enough and fate is kind then God makes such arrangements from hidden sources which are not known to the person.

☆☆☆☆☆

277 - نگ اُتے مکھی بہ گئی، نہاتی دھوتی رہ گئی

ਨੱਕ ਉੱਤੇ ਮੱਖੀ ਬਹਿ ਗਈ, ਨੁੱਤੀ ਧੋਤੀ ਰਹਿ ਗਈ।

nak utey makhee beh gae, nahaatee dhottee reh gae

Got nothing after so much hullabaloo (excitement).

☆☆☆☆☆

278 - نکھٹو آئے لڑدا، کماؤ آئے ڈردا -

ਨਿਕੱਟੁ ਆਏ ਲੜਦਾ, ਕਮਾਉ ਆਏ ਡਰਦਾ।

naKhaToo aaey laRdaa, kamaao aaey Dardaa

The idle person comes home fighting, the bread-winner (hard working son) comes home in fear.

☆☆☆☆☆

279 - نوٹ تڑوایا تان گیا، مُنڈا ویاہیا تان گیا۔

ਨੋਟ ਤੜਵਾਇਆ ਤਾਂ ਗਿਆ, ਮੰਡਾ ਵਿਆਹਿਆ ਤਾਂ ਗਿਆ।

note tuRvaayaa taaN geyaa,

muNDaa veyaaahyaa taaN geyaa

A large note of currency disappears so rapidly as soon as it is broken into small denominations, and a son is lost the moment he gets married.

سَس نوںہ دی آپو وچ لڑائی دی وڈی وجہ لائی لگ بندہ اے۔ بے بے
کھندی اے پتر میرا اے۔ پتر بے بے دا بن جاند اے۔ رن کھندی
اے کھسم میرا اے۔ بندہ رن دا بن جاند اے۔ ایس میرا میری دے
چکر وچ ای بندے دا کم ہو جاند اے۔ بابا گروناک جی ٹھیک ای آکھ
گئے نیں: کوڑ پرچا، کوڑ راجا، کوڑ سب سنسار

☆☆☆☆☆

280 - نو سو چوہے (چوہے) کھا کے پلي ج کرن چلی

ਨੌ ਸੌ ਚੂਹੇ ਖਾ ਕੇ ਬਿੱਲੀ ਹੱਜ ਕਰਨ ਚੱਲੀ।

nao sao choohvey Khaa k billee hajj karaN chalee*

A female cat is going for a pilgrimage (Hajj) after eating nine hundred mice.

This proverb means that having sinned for six days of the week he goes to a place of worship (church / mosque / temple) on the seventh.

When one reaches at old age one becomes pious.

☆☆☆☆☆

281 - نو نقد، تیراں ادھار

ਨੌ ਨਕਦ, ਤੇਰਾਂ ਉਧਾਰ।

nao naqad, teyraaN udhaar

Whilst doing trade receiving nine rupees in cash is better than receiving thirteen rupees on account.

Better an egg today, than a hen tomorrow.
The English equivalent is "A bird in the hand is worth two in the bush."

ਸਿਆਨਾ ਦਕਾਨਦਾਰ ਸ਼ੇਰੇ ਵੱਧਣ ਲੱਕੀਆਂ ਨਕਦ ਪੈਸੇ ਲੈਣਾ ਚਾਹੈਂਦਾ ਏ۔ ਆਦਰ ਦੇ ਵੱਡੇ
ਪੈਸਿਆਂ ਦੀ ਲਾਭ ਵੱਧ ਆਦਰ ਦਕਾਨਦਾਰ ਨਹੀਂ ਆਉਂਦਾ। ਸੁੱਟਾ ਨਕਦ ਨਕਦੀ ਹੋਵੇ ਤਾਂ
ਸਕੂਨ ਰਹੈਂਦਾ ਏ۔ ਆਦਰ ਵੱਧ ਡਰ ਤੇ ਚਿੰਤਾ ਲੱਗੀ ਰਹੈਂਦੀ ਏ।

☆☆☆☆☆

282 - ਨੇ ਕਰ ਮਿਰੀ ਮਿਰੀ

ਜਿੰਦਗੀ (زندگی) ਏ ਖਾਕ ਦੀ ਢੇਰੀ

ਨਾ ਕਰ ਮੇਰੀ ਮੇਰੀ, ਜਿੰਦਗੀ (ਜਿੰਦਗੀ) ਏ ਖਾਕ ਦੀ ਢੇਰੀ।

na kar meyree meyree,

jiNdRee (zindagee) ey khaak dee Dheyree

Don't say mine, mine, life is a heap of dust.

This proverb teaches us, "O man, nothing belongs to you. Don't say this belongs to me that belongs to me. O man, each and every thing is a loan from the earth which you have to return finally."

ਐਸੇ ਖਿਆਲ ਨੂੰ ਬਾਬਾ ਜੀ ਬ੍ਰਹਮਾ ਸ਼ਾਹ ਹੋਰਾਂ ਕਮਾਲ ਡਹੰਗ ਨਾਲ ਬਿਆਨ ਕੀਤਾ ਏ।
ਓਹਨਾਂ ਦੀ ਕਾਫੀ ਮਾਠੀ ਕਦਮ ਕਰਿੰਦੀ ਧਾਰ ਪੜ੍ਹਨ ਜੋਗ ਏ। ਐਸੇ ਕਾਫੀ ਵੱਧ
ਮਿੱਠੀ ਦੇ ਵੱਡੇ ਵੱਡੇ ਸ਼ਕਲਾਂ ਬਦਲਨ ਤੇ ਮੁੱਠੀ ਟਿੱਬੀਆਂ ਦੀ ਡੱਸ ਪਾਏਂ ਗਈ

ਏ-ਮਿੱਠੀ ਦੀ ਆਪਣੇ ਕੰਢੇ ਸਮਝ ਆ ਵੱਧੇ ਤਾਂ ਸਾਡਾ, ਜਿਲ੍ਹਾ, ਹਸਦ, ਨਫਰਤ
ਵੱਡੀਆਂ ਕਈ ਪਿਆਰੀਆਂ ਮੱਕ ਵੰਡੀਆਂ ਹਨ ਤੇ ਰੋਜ਼ ਸਕਲਾ ਟਿੱਬੀ ਵੰਡੀ ਏ।
ਬ੍ਰਹਮਾ ਸ਼ਾਹ ਕਹਿੰਦੇ ਨੀਂ:

ਮਾਠੀ ਕਦਮ ਕਰਿੰਦੀ ਧਾਰ

maaTee qadam kreyNdee yaar

ਮਾਟੀ ਕਦਮ ਕਰੇਂਦੀ ਧਾਰ।

O Friend! The clay changes its forms.

ਮਾਠੀ ਜੋਰਾ ਮਾਠੀ ਗੋਰਾ ਮਾਠੀ ਦਾ ਅਸਾਰ

ਮਾਠੀ ਮਾਠੀ ਨੂੰ ਦੋਰਾ ਮਾਠੀ ਦਾ ਖੜਕਾਰ

maaTee joRaa, maaTee ghoRaa, maaTee daa asvaar
maaTee maaTee noon doRaaey, maaTee dee KhaRkar

ਮਾਟੀ ਜੋਰਾ, ਮਾਟੀ ਘੋਰਾ, ਮਾਟੀ ਦਾ ਅਸਵਾਰ,
ਮਾਟੀ ਮਾਟੀ ਨੂੰ ਦੋਰਾਏ, ਮਾਟੀ ਦਾ ਖੜਕਾਰ

The clay is uniform. The clay is a horse.

The rider is also made of the clay.

The clay makes the clay run.

The entire noise of this world springs from the clay.

ਮਾਠੀ ਕਦਮ ਕਰਿੰਦੀ ਧਾਰ

maaTee qadam kreyNdee yaar

ਮਾਟੀ ਕਦਮ ਕਰੇਂਦੀ ਧਾਰ।

O Friend! The clay changes its forms.

ਮਾਠੀ ਮਾਠੀ ਨੂੰ ਮਾਰਨ ਲੱਗੀ ਮਾਠੀ ਦੇ ਹਥਿਆਰ

ਜਿਸ ਮਾਠੀ ਪਰ ਬੋਹਤੀ ਮਾਠੀ, ਤਿਸ ਮਾਠੀ ਹਨਕਾਰ

ਮਾਟੀ ਮਾਟੀ ਨੂੰ ਮਾਰਣ ਲੱਗੀ, ਮਾਟੀ ਦੇ ਹਥਿਆਰ,
ਜਿਸ ਮਾਟੀ ਪਰ ਬੋਹਤੀ ਮਾਟੀ, ਤਿਸ ਮਾਟੀ ਹਨਕਾਰ

maaTee maaTee noon maaraN* lagee, maaTee dey hathyaar, jis
maaTee par bohtee maaTee, tis maaTee hankaar

The clay beats the clay.

All the weapons are made of the clay.
The clay loaded with more clay (the rich) has more pride.
A person who has more attachment with material, has more pride.

ਮਾਠੀ ਕਰਿੰਦੀ ਯਾਰ

maaTee qadam kreyNdee yaar
ਮਾਟੀ ਕਦਮ ਕਰੇਂਦੀ ਯਾਰ।

O Friend! The clay changes its forms.

ਮਾਠੀ ਦੀ ਗੁਲਜ਼ਾਰ

ਮਾਠੀ ਬਾਗ਼ ਬਗੀਚੇ ਮਾਠੀ

ਮਾਠੀ ਦੀ ਏ ਬਹਾਰ

ਮਾਠੀ ਨੂੰ ਵੇਖਣ ਆਈ, ਮਾਟੀ ਦੀ ਏ ਬਹਾਰ

maaTee baagh bagheechaa maaTee, maaTee dee gulzaar,
maaTee maaTee weyKhaN* aae, maaTee dee ey bahaar
The clay is a garden; an orchard is the clay,
The clay has come to see the clay.
The clay itself is the season of spring.

ਮਾਠੀ ਕਰਿੰਦੀ ਯਾਰ

maaTee qadam kreyNdee yaar
ਮਾਟੀ ਕਦਮ ਕਰੇਂਦੀ ਯਾਰ।

O Friend! The clay changes its forms.

ਹੱਸ ਕਹਿੰਦੁ ਮੁਟ ਮਾਠੀ ਹੋਈ ਮਾਠੀ ਪਾਓਂ ਪਸਾਰ

ਬੱਧਾ ਆਇਆ ਬਜ਼ਾਰਤ ਖੁੱਜੀ ਲਾਹ ਸਿਰੋਂ ਭੋਏ ਮਾਰ

has KheyD muR maaTee hoe, maaTee paaon pasaar
Bullah eyh bujhaarat bujheyN, laah siroN bhoeyN maar
After enjoying a short happy life the clay (earth) returned unto the earth. The clay stretches its feet.
Bulleh, solve this riddle and throw away your pride.

ਮਾਠੀ ਕਰਿੰਦੀ ਯਾਰ

maaTee qadam kreyNdee yaar
ਮਾਟੀ ਕਦਮ ਕਰੇਂਦੀ ਯਾਰ।

O Friend! The clay changes its forms.

(Great Sufi Poet: Bulleh Shah)

☆☆☆☆☆

283 - نہ منہ نہ متھا، جن پہاڑوں لٹھا

ਨਾ ਮੂੰਹ ਨਾ ਮੱਥਾ, ਜਿਨ ਪਹਾੜੋਂ ਲੱਥਾ।

na moonh na mathaa, jin pahaaRoN lathaa

Neither face nor forehead and looking like a demon has come down from the mountains.

This proverb refers to an ugly person who pretends to be most beautiful.

One can also quote it regarding a person who does not have qualities but insists that he should be shown respect.

There is one English proverb, "First deserve, then desire."

☆☆☆☆☆

284 - نہواں نالوں ماس وکھ نہیں ہوندا

ਨੌਹਾਂ ਨਾਲੋਂ ਮਾਸ ਵੱਖ ਨਹੀਂ ਹੋਂਦਾ।

nahoovaaN naaloN maas wakh naheen hoNdaa

The flesh cannot be torn away from the nails.

This expression shows the strong binding of family relationships.

☆☆☆☆☆

285 - نیچ دی یاری، ٹھویں دا ڈنگ

ਨੀਚ ਦੀ ਯਾਰੀ, ਟੂਏਂ ਦਾ ਡੰਗ।

Neech dee yaaree, ThooeyN da DaNg

An association with a lowly person can be dangerous as well as painful. Such a person does not have a proper education, training and feelings to understand the sufferings of others. Friendship with such a person is as bad as an association with a scorpion. A scorpion has a very bad instinct i.e., to sting each and everyone. An ill-natured and chronically mischievous person also causes the same effect. He does not spare anyone.

For gentle people the best advice is to stay away from lowly men. There is one very good quote by an unknown personality in this regard: "A fool is a person who tries to be honest with the dishonest."

نیچ فطرت بندے / زبانی توں بچو۔ ایہہ بد بخت کم پاؤنوں نہیں رہندے۔

☆☆☆☆☆

286 - نیکی کر دریا وچ سٹ

ਨੇਕੀ ਕਰ ਦਰਿਆ ਵਿਚ ਸੁਟ।

neykee kar daryaa wich suT

Perform a good deed and forget it.

This proverb teaches us not to expect a reward for a kind deed. We should carry on performing good deeds without expecting any reward from others. One should have perfect belief in God as He is the true reward giver.

☆☆☆☆☆

287 - واهی، بادشاہی

ਵਾਹੀ ਬਾਦਸ਼ਾਹੀ।

waahee, baadshaaee

Farming is as good as being a king.

☆☆☆☆☆

288 - واهی جٹ دی، بازی نٹ دی

ਵਾਹੀ ਜਟ ਦੀ, ਬਾਜ਼ੀ ਨਟ ਦੀ

waahee jaT dee, baazee naT dee

Farming is of Jat, acrobatics are of an acrobat. This proverb refers to the qualities of Jat and acrobats. In the proverb both are praised in their chosen fields.

☆☆☆☆☆

289 - وچ شریکاں وسیے، اندر روئے باہر ہسے

ਵਿਚ ਸ਼ਰੀਕਾਂ ਵੱਸੀਏ, ਅੰਦਰ ਰੋਈਏ ਬਾਹਰ ਹੱਸੀਏ।

wich shreekaaN wasi-ey, aNder roiey baher hasiey

When you live among kith and kin then you should have a smile on your face. If you have sorrows, keep them to yourself.

This proverb indicates that one should not expose one's sufferings to those who are not one's friends (who lack affection and trust towards you).

☆☆☆☆☆

290 - ودھیا چول، دودھ مجھ دا، نیک بیوی تے چٹے

ਲਿਟੇ, جنت دیاں نشانیاں ਨیں۔

ਵਧੀਆ ਚੌਲ, ਦੁਧ ਮੱਝ ਦਾ, ਨੇਕ ਬੀਵੀ ਤੇ ਚਿੱਟੇ ਲੀੜੇ,

ਜੰਨਤ ਦੀਆਂ ਨਸ਼ਾਨੀਆਂ ਨੇਂ

wadhiyaa chaol, dudh majh da, neyk beevee tey chiTey leeRey, jannat diyaaN nishaaniyaaN neyN.

Fine rice, buffalo's milk, a good wife, white clothes - these are the four marks of heaven.

ਮਾਝਾ ਬੰਦੇ ਤਾਂ ਰੁਣੇ ਖ਼ਾਬ ਈ ਵੇਖੇ ਸਕਦਾ ਏ। - ਗੱਲਾਂ ਬੰਦੇ ਦੀਆਂ ਚੰਗੇ

ਗੱਲਾਂ ਵੇਖੋ ਬੰਦਿਆਂ ਨੂੰ। - ਗੱਲਾਂ ਬੰਦੇ ਸਾਰੀ ਦੀ ਸਾਰੀ ਮਲਾਏ ਕਾ

ਜਾਨਦੇ ਨੂੰ। - ਰਹਿੰਦੇ ਕੁਝ ਮਾਝੇ ਲੋਕਾਂ ਦੇ ਹੋਏ ਆ ਜਾਂਦਾ ਏ।

☆☆☆☆☆

291 - وَڈے کماں لئی وَڈا جگرا چاہی دا اے۔

ਵੱਡੇ ਕੰਮਾਂ ਲਈ ਵੱਡਾ ਜਿਗਰਾ ਚਾਹੀਦਾ ਏ।

waDDey kammaaN laee waDDaa jigraa chaahee da ey

To accomplish great tasks requires a great and strong heart.

☆☆☆☆☆

292 - وساکھ تے جیٹھ سونے دی گنی وی نہیں پگدی۔

ਵਿਸਾਖ ਤੇ ਜੇਠ ਸੋਨੇ ਦੀ ਕਣੀ ਵੀ ਨਹੀਂ ਪੁਗਦੀ।

*wasaaKh tey jeyTh soney dee kaN*ee vee naheeN pugdee*

In the months of WisaaKh and JeyTh, even rain of gold is not acceptable. In the month of WisaaKh, crops ripen and harvesting starts so for the farmers rain is harmful to their crops. These are the months when farmers' crops are lying on the ground in the fields under the open sky and if at such a time rain falls it can destroy all their efforts and the rewards for which they had so many hopes.

☆☆☆☆☆

293 - ویلے دیاں نمازاں، کویلے دیاں ٹکراں

ਵੇਲੇ ਦੀਆਂ ਨਮਾਜ਼ਾਂ, ਕੂਵੇਲੇ ਦੀਆਂ ਟਕਰਾਂ।

weyley diyaaN namaazaan, koveyley diyaaN Takraan,

Say prayers in time otherwise it is just like hitting one's head on the floor.

This proverb states that every job should be done on time. There is no point in working when the task is no longer required.

☆☆☆☆☆

294 - ہمسایا، ماں پو جایا

ਹਮਸਾਇਆ, ਮਾਂ ਪਿਓ ਜਾਇਆ।

hamsaayaa, maaN-peyo jaayaa

A neighbour is like a real brother or sister.

This proverb teaches us to adopt a cordial attitude towards our relatives and neighbours.

The Holy Prophet Hazrat Muhammad (S) said, "The great commandment is to love thy God and thy neighbour."

☆☆☆☆☆

295 - ہوچھی رن دی نੱਥ, ਕਦੀ ਨੱਥ ਤੇ ਕਦੀ ਹੱਥ

ਹੋਛੀ ਰੰਨ ਦੀ ਨੱਥ, ਕਦੀ ਨੱਥ ਤੇ ਕਦੀ ਹੱਥ।

hoChee rann dee nath, kadee nak tey kadee hath

A frivolous woman's nose-ring is sometimes in her nose and sometimes in her hand.

She keeps on moving her nose-ring to attract others towards to her. Ridiculously, she is encouraging temptation. She provokes jealousy.

This proverb also expresses the showy (shallow) behaviour of upstart females. (Generally such women belong to a family (نَوَدَوَلْتِيَا) which has just risen economically but lacks the social skills appropriate to their new position.

This proverb also shows the bad nature of those people who have a brash instinct. They wish to display their possessions to other people to make them feel jealous.

One should not exhibit oneself in such a way as the civilised people of society find it distasteful. It is important to develop self respect.

ਸਾਡੀ ਰਿਸ਼ਤ ਵੱਜ ਅੱਕਾ ਈ ਜਾਵੇਂ ਯਾ ਕਮ ਈਮ ਗੋਵੀਆਂ, ਤਨਾਇਆਂ ਅੱਪਾ ਅੱਪ
ਵੱਕਾਊਨ ਦੀ ਖਾਹਿਸ਼ ਰੱਕਦੀਆਂ ਨੀਂ- ਓਹੇ ਸ਼ੁੱਕ ਲੱਬਾਸ ਤੇ ਗੱਥੀਆਂ ਕੱਸੇ ਦਾ ਬਨਾਊ

سنگھار کرسن جھدے نال اوہ دوجے لوکاں دی توجہ اپنے دل کھین وی
 بیہودہ خواہش رکھدیاں نیں۔ اوہناں بے خبراں نوں ایس گل دا علم نہیں
 ہوندا کہ اصل حُسن کردار تے سیرت وچ ہوندا اے بے حیائی وچ نہیں
 ہوندا۔ ایہدے نتیجے وچ فساد جنم لیندا اے۔ نماز پڑھن تے روزے رکھن
 والیاں زنانیاں نوں اپنے چہرے اُتے نیکی تے رب دے نور دا میکاپ
 کرنا چاہی دا اے۔ جھدے راہیں معاشرے وچ پاکیزگی پھیلے۔ مرد
 حضرات وی قلب و نظر وچ شرم و حیا پیدا کرن۔ گل دا بھلا گل دی خیر۔
 شاہ حسینؒ فرمادے نیں:

چہناں پاک نگاہواں ہونیاں، کدی نہ جاندے ٹھگے

☆☆☆☆☆

296 - ہوچھے جٹ نوں کٹورا لبھا

پانی پی پی آپھریا

ہوٹے جٹ نوں کٹورا لبھا، پانی پی پی آفاریا
hoChey jaT nooN kaTOraa labhaa,
*paan*ee pee pee aaphryaa*

A frivolous JaT found a bowl, he became bloated by drinking from it again and again.

☆☆☆☆☆

297 - ہوچھے گھروں کھانا

عمر بھر دا طعنہ

ہوٹے ڳرے ڳاٹا، عمر بھر دا ٲاٲنا
*hoChey gharoN khaaN*aa,*
umar bhar da taa'naa

Eating at the house of a lowly (mean) person

becomes a matter of disgrace for the whole of that person's life.

This proverb teaches us that if a mean person gives benefit to someone, he starts beating the drum of this act and indirectly he defames the reputation of the beneficiary.

کسے گھٹیا یا بچ بندے یا زنانی دا معمولی چھا وی احسان لیا ہووے تاں عمر
 بھر لئی عذاب بن جاند اے۔

☆☆☆☆☆

298 - ہوراں نوں ہوری نال

انھے نوں ڈنگوری نال

ہوراں نوں ہوری نال، انھے نوں ڈنگوری نال
huraaN nooN horee naal,
annhey nooN DaNgoree naal

People were discussing something else but the blindman was just thinking about his stick/staff.

People are concerned about that which is in their own interest.

A needy person just thinks about his own needs. He has a limited mind.

☆☆☆☆☆

299 - ہووے گوڑا، پر بولے پورا، اوہ سچا

ہووے سچا، بولے کچا، اوہ گوڑا (جھوٹھا)

ہوٹے کڑا، پر بولے پورا، اوہ سچا
 ہوٹے سچا، بولے کچا، اوہ گوڑا (جھوٹا)

hovey kooRaa, par boley pooraa, oh sachaa, hovey
sachaa, par boley kuchajaa, oh kooRaa (JhooTHaa)

A liar is considered truthful as he tells the story in such an artistic way that everyone believes its truth. Whereas if a person is right and truthful but

unable to express himself then he becomes a liar in the eyes of others.

☆☆☆☆☆

300 - یار آؤن، غدوداں وکاؤن

ਯਾਰ ਆਉਣ, ਗ਼ਦੂਦਾਂ ਵਿਕਾਉਣ।

yaar aaon*, ghadoodaaN vikaon*

A butcher sells glands to his friends.

In this proverb the ill-natured behaviour of a butcher is shown that he sells those parts of an animal to his friends which cannot be classed as meat.

ایہ قصائی اپنے پیسے کھرے کرن دے چکر وچ اپنی زبان دی مٹھاس نوں ورتدا
اے۔ پاء جی پاء جی کر کے بکرے دیاں غدوداں اپنے دوستاں نوں وچ
دیندا اے۔ اچھیاں مٹھیاں چھریاں توں بچو۔

☆☆☆☆☆

مَت دِیاں گلاں

(Talks of Wisdom)

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وڈے دا احترام کرو تے یکیاں نال شفقت
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Dear fellows,
Living here in the world we are expecting to get
and take everything from it but we do not wish to
contribute and give something back. Keep in
mind that if we all just take, there is soon nothing
left. Just think seriously about it please. Saeed

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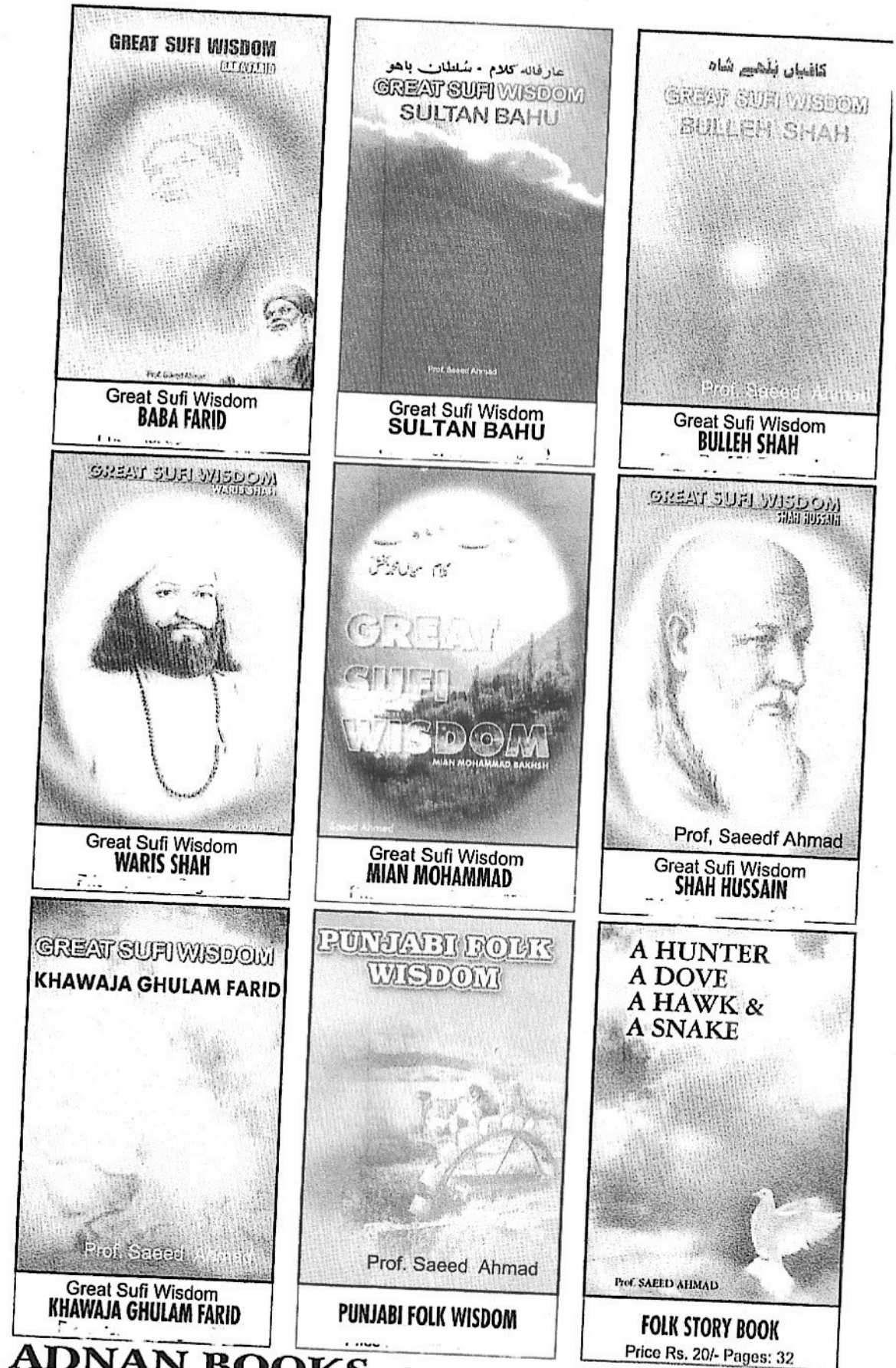
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