

# The Interpretation of Tibetan Proverbs from the Perspective of Psychology

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**Abstract:** Tibetan proverbs are an important part of Chinese culture. Tibetan proverbs are the life experience accumulated and summarized by Tibetans in their long-term production and common life, and the crystallization of the wisdom of the common people. Proverbs reflect the personal morality, family morality and social morality inherited by Tibetans through oral transmission and expression of popular images. This paper tries to interpret Tibetan proverbs from the perspective of psychology and understand their connotation and value more deeply.

## Introduction

Proverb is a simple and comprehensive phrase widely spread among the people. Most proverbs reflect the practical experience of the people. They are usually handed down orally and commonly used ready-made words. As an important form of folk literature, proverbs have a long history and excellent tradition. Proverbs are similar to idioms in people's life. They are colloquial, easy to understand, and generally express complete meaning. In form, they are almost one or two short sentences, often with clear and vivid language. They are the practical experience of the people and the crystallization of their wisdom. Tibetan proverbs are the life experience accumulated and summarized by Tibetans in their long-term production and labor.[1]Tibetan proverbs are bound to be closely related to the natural and social environment in which they live, showing rich life atmosphere and unique national characteristics in terms of content. Proverbs are the long-term practice of Tibetan people's production, labor and life. It is a short and concise form of language art.

Tibetans are hardworking and brave people. They have lived on the Tibetan Plateau and high mountains since ancient times. Tibetan folk literature has a long history, a vast sea of forms, rich content. Through literature, Tibetans melt their joy and sorrow, ideal and vision, love and hate, emotion and reason into it. The popular ballads, familiar proverbs and stories that Tibetans are fond of gradually internalize into a part of the national spirit and shape the simple, optimistic, industrious and kind character of Tibetans, forming the spiritual history of the Tibetan nation. [2]Popular folk proverbs in Tibetan areas are rich in content, simple in style, vivid in image and concise in language. They are a bright pearl in Tibetan folk literature. "It's hard to say without saying, it's hard to take without handle." "the most delicious wine is nectar, and the most pleasant words are proverbs." Proverbs have always been favored and liked by Tibetans. As long as they speak, they can't help but use incisive and vivid proverbs to explain profound life philosophy.

## 1. Cognitive Interpretation

The process that people acquire or apply knowledge, or process information, is the most basic psychological process of people. It includes feeling, perception, memory, thinking, imagination and language. The human brain receives the information input from the outside world, after the processing of the brain, it is converted into the mental activity of memory, and then controls human behavior. This process is the process of information processing, that is, the cognitive process. Specifically, the process of acquiring or applying knowledge begins with feeling and perception. Feeling is the recognition of individual attributes and characteristics of things, such as feeling color, tone, etc. And perception is the cognition of the whole thing and its relation. The indirect reflection of thinking on things refers to the understanding of objective things through the role of other media, and the speculation of unknown things with the help of existing knowledge and experience and

known conditions. The generality of thinking is reflected in its abandonment of non essential attributes of a kind of things and its reflection of common essential characteristics. The ancestors of the Tibetans have a lot of knowledge in this respect. They elaborate different understandings of each cognition with specific things. In the process of historical evolution, these proverbs have become convenient but profound in people's mouth. Here are some specific proverbs.

Tibetan proverbs reflect the cognitive characteristics of specific things that must be analyzed concretely. For example, "If you think about it, you will be wise. If you want to say what you want to say, you will be stupid", "There are few people who can do nothing, and even fewer people who know everything", "One person has different ideas, and a horse has different ways of walking", "If you are angry with a yak, you will kick a manger".[3]

Tibetan proverbs reflect the cognitive characteristics of comparative analysis. Cognition needs identification and comparison to discover and develop truth, such as "Don't know the difference between mountains and slopes before Surmounting", "Don't know the difference between bitterness and happiness before tasting", "If you haven't eaten acid, you can't taste sweet", "There is gold in the sand, and there are wise people among all people." [4]

Tibetan proverbs reflect the deep understanding of the change from quantity to quality in the development of things. Such as "Accumulating knowledge can make a man", "Cattle are fed from winter, and knowledge from primary school" "If you want to climb a mountain, you have to start from the bottom." "Ideal is like climbing a snow mountain, things have to start from the bottom." "You can't travel around the world without small steps, and you can't join the sea without water drops". These proverbs enlighten people that they must pay attention to the accumulation when they do their study or work. To actively carry out arduous and meticulous work, we must have lofty ideals and a down-to-earth spirit. Start with little by little daily work.[5]

## **2. Emotional Interpretation**

Emotion and affection are people's attitude and experience to the objective things. They are the reflection of human brain on the relationship between the objective things and the needs of the subject. They are a kind of psychological activity mediated by human needs. They are a subjective feeling of the subject, or an inner experience. Emotion and affection refer to the same process, emphasizing two different aspects of emotion in the same psychological phenomenon: the reflection of emotion, that is, the activity process of brain (human and animal), which has the characteristics of situational and changeability; affection is used to describe the deep and stable feelings of social significance, which is more profound, which has the characteristics of stability and durability. They are closely related. Emotion is expressed through affection, and affection restricts the expression of emotion.

In the production and labor of agriculture and animal husbandry, Tibetans use the stable and lasting emotional response with deep experience to create proverbs and easy to understand daily language to express their self-esteem, sense of responsibility, enthusiasm and love among their relatives. Each proverb flower has its own characteristics. They embody the Tibetans' love and hate and unique moral aesthetic taste. It achieves the unity of form and God, meaning and environment, emotion and scenery, individual and general. Every sentence has enough weight, can give people a deep impression, make you have endless aftertaste.

Tibetan proverbs reflect people's understanding of the objective existence of emotions, such as "Three hardships and three joys in a long life, three colds and three warm in a long spring day", "Tens of thousands of horses can't be exchanged for real love".[6]

Tibetan proverbs advocate positive expression of emotions, such as "If the heart is near, the road is short no matter how far away", "Speak softly, walk lightly", "Good words are the foundation of the family; bad words are the entrance to the devil", "Wise mothers and virtuous sons are like gold ornaments inlaid with precious jade; wicked mothers and vicious sons are like broken houses and piles of excrement".

Tibetan proverbs emphasize the control of emotions. such as "The peak does not stay in the river, benefit must be humble", "Crazy horse, often easy to slip away; panic people, often out of trouble",

"When people loose uninhibited, the fate of decline will be imminent; when the bull crazy fight, the day of being cheated is not far away". [7]

Emphasis on self-cultivation, such as "Only see other people's face lice climb; do not see their own face yak line", "There are only two things in life, that is, happiness and sorrow; one is spoken out, one is thought in the heart", "Vulgar people are easy to be happy, happy and easy to worry after; shallow and short stream, overflowing and drying up is just a moment". [8]

Tibetan proverbs vividly reflect Tibetan people's healthy attitude towards life, lofty moral quality and beautiful emotional beauty of life, and show their simple philosophy of life.

### **3. Interpretation of will**

In all kinds of volitional actions, people often have stable characteristics, reflecting certain regularity, which is summarized as several different volitional qualities in psychology. Will is a psychological process in which people consciously determine their goals, adjust and control their actions to overcome difficulties, and achieve their goals. Good will quality is an important condition to ensure the smooth progress of activities and achieve their intended goals. Asia has the most complex and diverse terrain with great ups and downs, with an average altitude of more than 4000 meters. For generations of Tibetan people living on the Qinghai Tibet Plateau known as the "roof of the world", the challenge of nature is much greater than that of other nations, so it is necessary to live in such a tough environment with a strong will. [9] Because people's willpower has great power, it can overcome all difficulties, no matter how long they have experienced and how much they have paid, the indestructible willpower can help people achieve the goal of success. In order to let future generations have a strong will to live in this tough environment, on the one hand, they publicize the positive role of will, on the other hand, they educate them to exercise a strong will, which is also taught and educated by proverbs.

Tibetan proverbs emphasize the giving of will, such as "If you want to succeed, don't be afraid to say if you want to succeed", "If you want to eat, you should be diligent", "No hard work, no sweet food", "Hard work is like sharpening a knife stone, only high temperature can make pure steel", "Idleness, like vinegar, will soften the calcium of spirit; diligence, like a torch, can ignite the flame of wisdom".

Tibetan proverbs stress the tenacity of will, such as "If you don't go to climb the mountain, you can't reach the flat grassland", "Only if the will is firm can a stone Pierce.". "Drops of water can go through rocks, ropes can cut branches." "Snow and ice can't bear the snow lotus, and the wind can't move the young trees." "It's hard to distinguish happiness from pain without suffering. It is difficult to reach the plain without climbing steep mountains. " "The wings of eagles are not hardened in their nests." [10]

From the above we can see that Tibetan proverbs contain valuable psychological knowledge and provide valuable nutrients for people's mental health.

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