



云南

省涉藏州县

YUNNAN PROVINCE

Prefectures and Counties with High Numbers of Ethnic Tibetan Inhabitants

地理位置

迪庆藏族自治州是云南省唯一的藏族自治州。地处青藏高原南缘，云南省西北部横断山脉腹地，世界自然遗产“三江并流”核心区，云南、四川、西藏三省（区）结合部，是西南“茶马古道”的要冲，云南省进出西藏的咽喉。全州国土面积 2.3 万平方公里，辖香格里拉市、德钦县、维西傈僳族自治县和香格里拉经济开发区，共 29 个乡镇，193 个村（居）委会。迪庆藏语意为“吉祥如意的地方”。

Geography

Diqing Ethnic Tibetan Autonomous Prefecture is the only autonomous prefecture in Yunnan Province recognized for having high levels of concentration of Tibetan inhabitants. The prefecture can be found on the southern flanks of the Qinghai - Tibet Plateau. The farther side of the Hengduan Mountains in northwest Yunnan is famed for being the core area of the Three Parallel Rivers World Natural Heritage site; the confluence of Yunnan Province, Sichuan Province, and the Tibet Autonomous Region; a hub of the ancient Tea Horse Road in China's southwest; and, last but not least, the "throat" of Yunnan, which leads directly into the Tibet Autonomous Region. The entire autonomous prefecture has a territory of 23,000 square kilometers (8,880 square miles). Its jurisdiction incorporates Shangri-La City, Diqing County, Weixi Ethnic Lisu Autonomous County, and the Shangri-La Economic Development Zone, totaling 29 townships and 193 villages. In Tibetan, the name Diqing infers a place filled with auspiciousness.



人口概况

迪庆藏族自治州总人口 41.4 万人。境内有 26 个少数民族，其中藏族占总人口的 36.08%；傈僳族占总人口的 30.29%；纳西族占总人口的 12.62%。

历史沿革

历史积淀厚重。维西戈登新石器文化遗址以及德钦永芝、香格里拉尼西石棺墓的发现，印证了旧石器晚期迪庆高原便有土著先民生息繁衍。悠久的历史长河中，迪庆历经吐蕃、南诏、临西（今维西）、丽江等交替管辖，各种宗教势力、土司势力、民族势力相继在此登场，合纵连横、权力更迭，构成了迪庆复杂多样、曲折多变的历史画卷。

Demographics

Diqing Ethnic Tibetan Autonomous Prefecture has an estimated 414,000 inhabitants, consisting of a total of 26 minorities. The ethnic Tibetan population accounts for 36.08% of the total, while the Lisu and Naxi people groups respectively represent 30.29% and 12.62%.

Historical Evolution

The history in this prefecture is rich. The Neolithic (New Stone Age) site of Visi Gorden and the discovery of sarcophagi in Diqing Yongzhi and Nisi in Shangri-La have verified that the earliest inhabitants of the Diqing plateau area lived during the Upper Paleolithic (Late Stone Age). Throughout its prolonged existence, Diqing was part of the Tubo and Nanzhao kingdoms, Linxi (today's Weixi), and the chiefdom of Lijiang, among other political establishments. Various religious authorities, chieftains, and ethnic overlords took to the stage one after the other by means of joining forces with or usurping former powers, with all of this leading to the varied, complicated, and oftentimes lamentable picture scroll of Diqing's history today.



宗教信仰

迪庆藏族自治州内藏传佛教、天主教、基督教、伊斯兰教、原始宗教等和谐共处，形成了神秘、深邃的宗教文化殿堂。

自然资源

“群山蕴宝、众水流金”是迪庆自然资源的真实写照。这里雪山冰川气势磅礴，高原湖泊星罗棋布，高山峡谷险峻多姿，森林草甸风光旖旎；境内有野生动物 1400 余种，高等植物 187 科 5000 余种，森林覆盖率达 75%，被誉为“天然动植物王国”和“生物资源基因库”；先后探明铜、钨、钼、铅锌等 30 余种矿产资源；金沙江、澜沧江、怒江纵贯全境，水能资源蕴藏量达 1650 万千瓦，是全国乃至东南亚重要生态安全屏障，也是我国自然资源最富集的地区之一。

▼ 普达措国家公园。刘铁军 摄
Pulha Tso National Park



▲ 手足情。熊光明 摄
Family bonds

Religion

In Diqing Ethnic Tibetan Autonomous Prefecture, diverse religions harmoniously coexist. Faiths include Tibetan Buddhism, Catholicism, Protestantism, Islam, and indigenous religions. All of these together have led to the formation of a mysterious and deeply rooted faith-based cultural environment for the people of the land.

Natural Resources

“Mountains have gathered their treasure, and rivers flow with gold.” Such a depiction is a true reflection of the richest natural resources hiding in Diqing. There are magnificent, snow-covered mountains and splendid glaciers decorated with dotted plateau lakes, the breathtaking precipitous mountain valleys, and also the pervasive forest and charming meadow scenery. The territory contains over 1,400 kinds of wildlife and 187 plant genera, accounting for over 5,000 species. The forest coverage rate is 75% of the total territory, resulting in the area's honorable nicknames—the Natural Kingdom of Flora and Fauna and the Gene Pool of Biological Resources. More than 30 types of mineral resources—including copper, tungsten, molybdenum, lead, and zinc—have been discovered over time, and the famous Three Rivers (Jinsa, Lancang, and Lu) cross over the territory and supply a large amount of hydroelectric energy (16.5 million kilowatts). The prefecture is one of the key barriers of ecological security in China as well as in Southeast Asia, and it is also one of China's most richly concentrated areas of natural resources.

旅游资源

迪庆藏族自治州被称为人间仙境香格里拉，境内有气势磅礴的雪山冰川，蔚为壮观的世界地球奇观“三江并流”，风采迷人的湖泊草甸，丰富多样的珍稀动植物，神秘深邃的民族宗教文化，美不胜收的歌舞节庆，风格迥异的民族风俗，叹为观止的民族工艺等等。主要景区景点有雄伟壮丽的云南第一高峰梅里雪山卡瓦格博峰、险峻奇崛的世界上最深的峡谷虎跳峡、东巴文化的发祥地“仙人遗田”白水台、中国纬度最低的现代冰川明永冰川、普达措国家公园、康藏十三林之一的噶丹·松赞林寺，还有碧壤峡谷、哈巴雪山、萨马阁、千湖山、依拉草原、尼汝林区、茨中天主教堂、达摩祖师洞、长江第一湾、巴拉格宗大峡谷等一大批已开发和待开发的旅游景区景点。通过多年的努力，迪庆以“香格里拉”品牌为核心，以“三江并流”世界自然遗产迪庆境内自然风景区为范围，以藏文化为主的多民族文化相互融合为特征的旅游开发框架已初步形成，并呈现出健康发展的良好态势。

▼ 金沙江大拐弯。刘铁军 摄
A sharp bend along the Jinsha River



Tourism

Diqing Ethnic Tibetan Autonomous Prefecture is commonly referred to as Shangri-La, which essentially implies how it is seen as a real-world land of fairy tales. The reason behind this name is due to the area's mightily majestic snow-covered mountains and glaciers, world-famous Three Parallel Rivers, alluring and charming lakes and meadows, diversified range of rare flora and fauna, mysterious ethnic religions, unique cultures, innumerable captivating festivals, folkloric music, stylish ethnic customs, breathtaking ethnic artworks, etc., etc.

The most famous scenic spots include a spectacular view of the highest mountain peak of the Meili Snow Mountains, Kawagarbo Mountain Peak; the world's deepest mountain gorge, Hutiaoxia, which sports extremely steep and peculiar features; the origin of the Dongba culture, Bai Shuitai; Mingyong Glacier, which is the lowest latitude modern glacier in China; Podartso National Park; and Ganden Songtsen Ling Monastery, which is one of the thirteen key monasteries of the Kham region. There is also a number of famous attractions, like Birang Gorge, Haba Snow Mountain, Shama Ge, Qianhu Mountain, Yilha Prairie, Niru Forest, Cizhong Christian Church, the Cave of the Dharma Master, the first bend of the Yangtze River, and Grant Gorge of Palhage Dzong. Some of these attractions have already been opened to the public, and others are on their way toward being developed. Through demanding endeavors, Diqing has successfully created its own tourist brand—Shangri-La—by drawing upon the strengths of the Three Parallel Rivers and then bolstering them through the promotion of the area's diverse ethnic cultures (though primarily focusing on Tibetan culture) to form its primary tourism development framework, which has seen positive results from practically every angle.

梅里雪山：又称雪山太子，位于迪庆藏族自治州德钦县和西藏的察隅县交界处，距离昆明 849 公里，位于德钦县东北约 10 公里的横断山脉中段怒江与澜沧江之间，北连西藏阿冬格尼山，南与碧罗雪山相接，平均海拔在 6000 米以上的有 13 座山峰，称为“太子十三峰”。它是滇藏界山，是康巴藏族人民心中的圣山。主峰卡瓦格博峰海拔高达 6740 米，是云南的第一高峰。梅里雪山以其巍峨壮丽、神秘莫测而闻名于世，早在 20 世纪 30 年代美国学者就称赞卡瓦格博峰是“世界最美之山”。中日登山队连续三次攀登，均未能达峰顶。卡瓦格博峰下，冰斗、冰川连绵，犹如玉龙伸延，冰雪耀眼夺目，是世界稀有的海洋性现代冰川。山下的取登贡寺、衮玛顶寺是藏族群众朝拜神山的寺宇。每年大批藏族群众都要前来朝拜，有浓郁的藏族习俗，是人们登临探险的旅游圣地。

▼ 梅里雪山。图登嘉措 摄
Meili Snow Mountain



▲ 梅里雪山。黄锦鸿 摄
Meili Snow Mountain

// Meili Snow Mountains

Also referred to as the Snow Mountain Princes, this range is situated at the cross between Dêqên County of Diqing Ethnic Tibetan Autonomous Prefecture and Zayü County of the Tibet Autonomous Region, about 849 kilometers (528 miles) away from Kunming, the capital of Yunnan. It lies in the middle of the Hengduan Mountains, about 10 kilometers (6 miles) northeast of Dêqên County between the Lu and Lancang Rivers. It is connected to the Atongani range of the Tibet Autonomous Region in the north and Biluo Snow Mountains in the south. There is a total of 30 mountain peaks, endearingly called “princes”, and the average elevation of each is over 6,000 meters (19,685 feet). Local Khampa Tibetans view these mountains as holy, and Kawagarbo, the most significant, stands 6,740 meters (22,113 feet) above sea level, the highest mountain peak in Yunnan Province. The Meili Snow Mountains are known worldwide thanks to their loftiness, magnificence, and mystery. As early as in the 1930s, scholars from the United States have referred to it as the world’s most beautiful mountain. Mountaineers from both China and Japan have attempted to ascend its slopes a total of three times, but none managed to make it to the summit. Ice and glaciers abound upon it, like stretching jade dragons. Its snow and ice sparkle under the sunlight and dazzle people’s eyes. The glaciers are indeed rare sights to behold. At the mountain foot, Tengong Temple and Gunmading Temple are where Tibetan pilgrims go to worship while performing circumambulations. Every year, Tibetans come in by the droves, hence the area’s heavy traces of Tibetan culture, and mountaineers often visit to seek out their next thrill.

噶丹·松赞林寺：又称归化寺，它位于香格里拉县城北面 5 公里的佛屏山下，是公元 1679 年五世达赖和清康熙皇帝敕建的著名康区“十三林寺”之一。它是云南最大的藏传佛教寺院，也是康区有名的大寺院之一，还是川、滇一带的格鲁派中心。被誉为“集藏族造型艺术之大成”的“藏族艺术博物馆”。

松赞林寺内历代珍品众多，有五世达赖和七世达赖时期的 8 尊包金释迦佛像、贝叶经、五彩金汁精绘、唐卡、黄金灯。全寺收藏有《甘珠尔》10 部，其中两部为金汁手书，以及各种精美的鎏金或银质香炉、万年灯等。

远远望去，耸峙在对面山坡上的幢幢寺庙连成一片，扎仓、吉康两大主殿屹立在全寺中心的最高点。石卡、天宝两山横亘，犹如大门半开。寺中铙钹喧天，经幡招展，一片诵经和钟鼓之声，使人顿生庄严、幽远之感。

▼ 松赞林寺冬景。图登嘉措 摄
Winter landscape of Songtsen Ling Monastery



// Ganden Songtsen Ling Monastery

Also named Guihua Monastery, this facility lies at the foot of Mt. Foping, five kilometers (three miles) away from the northern flanks of the seat of Shangri-La County. This monastery was built in 1679 as requested by the Kangxi Emperor (Qing dynasty) and established by the fifth Dalai Lama. It is one of the thirteen most famous monasteries in Kham and the center of the Gelug school of Tibetan Buddhism for both Sichuan and Yunnan Provinces. It has also been crowned as a Tibetan artistic museum due to its large collection of numerous Tibetan relics.

Ganden Songtsen Ling Monastery has preserved a tremendous amount of invaluable relics left behind over the course of history. Among them are eight gilded Shakyamuni statues from the time of the fifth and the seventh Dalai Lamas, palm-leaf scriptures, colorful gilded paintings, thangkas, and gold lamps. There are also ten volumes of the Kangyur (two of which were written in gold) and various kinds of exquisite gold or silver incense burners and longevity lamps.

Looking from the opposite mountainside, as seen from a distance, the firmly standing lofty monastery is surrounded by overlapping buildings, forming a magnificently superlative complex. Dratsang and Gyikhang, the two main chambers, are particularly centered upon the highest land. Mt. Shika and Mt. Tianbao together appear as a half-opened door. Religious musical instruments echo from within the monastery, while scripture flags wave in the breeze. How truly solemn and peaceful such a scene!

古老的虔诚与崭新的潮流彼此凝望

——南非华人游历香格里拉

■ 韩睿（南非）

8月20日，中国和平统一促进会举行的“海内外华文媒体迪庆行”活动正式展开。作为服务南非侨胞的媒体成员，我有幸和来自世界其他地区的媒体同行一起，来到了云南迪庆藏族自治州香格里拉机场，开始了为期5天的实地访问采风。

如果你和我一样来自南非，我会告诉你，迪庆（香格里拉）以及它所属的云南省，会是一个你非常熟悉的地方。

19日晚间，在云南省委统战部举行的欢迎仪式上，我开玩笑地说，云南和南非真的有很多相似之处，双方的共同点可不仅仅是一个“南”字那么简单：

云南的省会昆明，海拔高度2000米左右，对于在低海拔地区生活惯了的人们来说，这个高度可能会有一点点的高原反应；然而对于习惯了1753海拔高度的约翰内斯堡人来讲，这里的一切都非常熟悉。



◆ 松赞林寺。韩睿 摄
Songtsen Ling Monastery

When Ancient Piety Meets Modernity

A Chinese South-African's Take on Shangri-La

◎ Text by Han Rui (South Africa)

◎ First published on August 29, 2019, on the Asia Culture Media (based in South Africa)

On August 20, the China Council for the Promotion of Peaceful National Reunification formally launched a program for overseas Chinese media personalities to visit Diqing. As one of the delegates from South Africa, I, together with other journalists from all over the world, was lucky to have this opportunity, arrived at Shangri-La Airport in Diqing Ethnic Tibetan Autonomous Prefecture in Yunnan Province, and then started on a five-day trip packed full of face-to-face interviews with locals.

I would also like to let readers in South Africa know that Diqing (a.k.a. Shangri-La) and Yunnan Province as a whole would come across as more than just a little familiar.

On the night of August 19, at the welcome ceremony held by the United Front Work Department of Yunnan Province, I made the comment that there were so many similarities between Yunnan and South Africa, and not only in terms of name ("south" in Mandarin Chinese is pronounced nan).

The capital of Yunnan Province is Kunming, a place 2,000 meters (6,562 feet) above sea level. People who are used to living in lower areas are prone to succumb to altitude sickness at such heights. Those from Johannesburg, where the altitude is about 1,753 meters (5,751 feet), however, would feel right at home.

▼ 松赞林寺讲解员斯诺群培。韩睿 摄
Sino Chopel, our guide to Songtsen Ling Monastery



云南是中国少数民族数量最多的省份；而南非有 11 种官方语言，也是全世界民族与文化最多样化的国家之一。

云南有着非常丰富的矿产资源；不过，和南非人说矿产，你懂的！

云南的宣传名片就是“七彩云南”；南非的国家名片就叫“彩虹之国”——是不是有缘万里来相聚？

带着些许的熟悉、些许的陌生和好奇，我展开了自己的香格里拉之旅。不谷歌，不百度，让我带着大家一起，跟着自己的眼睛、自己的心，游览这个传说中的人间仙境。

也许是机缘巧合，我们香格里拉考察的第一站，就是迪庆地区的著名寺庙——噶丹·松赞林寺。

相信不仅仅是我，很多读者可能都对藏传佛教缺乏足够的了解。在此之前，我本人对于藏传佛教所知，不外乎宗喀巴大师以及他的得意弟子，剩下的就是金庸武侠小说当中的鸠摩智、金轮法王甚至是血刀老祖，还有北京雍和宫中那锅上下翻腾的腊八粥。今天的藏传佛教究竟是什么样子？这一传统宗教在现代人们的生活当中扮演着怎样的角色？如果您像我一样实地去走一走、看一看、听一听，很多误解会冰消瓦解，你会对今天的藏传佛教有更清晰地认识。

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Yunnan is home to more ethnicities than any other province in China. Similarly, South Africa is known as one of the most ethnically and culturally diverse countries in the world, with 11 official state languages.

Yunnan has an abundance of mineral resources. Talk to the people of South Africa, though, to see what we have to say about ours!

People often talk about the “seven colors of Yunnan” when encouraging others to visit, but South Africa is the Rainbow Nation! How amazing it is for two places thousands upon thousands of miles away from each other to have so many similarities! With a touch of familiarity, a pinch of strangeness, and a hint of curiosity, I began my Shangri-La journey. A simple search on Google or Baidu was far from enough; I had to come see it all with my own two eyes together with those around me in order to satisfy my inner desire to visit this legendary land of fairy tales.

Call it coincidence, but our first stop in Shangri-La was the famous Ganden Songtsen Ling Monastery in Diqing.

I do not believe that I am the only one who does not know all too much when it comes to Tibetan Buddhism. Before this trip, my understanding of this particular religion was just about Master Tsongkhapa as well as several of his famous disciples, and maybe people like Kum ā raj ī va and the Golden Wheel Guardian King (a.k.a. Jinlun Fawang and Jinlun Guoshi). These were names I learned when reading famous martial arts novels written by Jin Yong. I had also heard about laba congee (rice porridge with nuts and dried fruit eaten on the eighth day of the twelfth lunar month, an auspicious Buddhist treat) served in Beijing's Yonghe (Lama) Temple. What does Tibetan Buddhism look like today, though, and what role does religion play in people's lives in the modern era? If you ever seize the opportunity, like I did, to pay a visit to the real place and walk around with the intention of taking what you see and hear all in, your misconceptions will whisp away like smoke in no time, let alone how much your mental picture of Tibetan Buddhism will doubtlessly expand.

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噶丹·松赞林寺是云南省规模最大的藏传佛教寺院，有着举足轻重的地位，被誉为“小布达拉宫”。实际上，仅仅是这一名称，就包含着一些误解的成分：很多人认为，这只是因为这座寺庙依山而建，建筑风格与布达拉宫类似；然而实际上，“小布达拉宫”的名称，更多的是说明这座寺庙的崇高宗教地位。亲身体验告诉我，这座寺庙以及僧人们的思想和行为，绝对没有辜负这个称号。

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Ganden Songtsen Ling Monastery is the biggest Tibetan Buddhism monastery in Yunnan Province and plays a significant role. It is often called Little Potala Palace, which causes misunderstandings right off the bat. Many people believe that the name comes from the monastery's backdrop and architecture in terms of it being built upon a mountain and bearing a similar design to the Potala Palace. In reality, however, the nickname shows the monastery's perceived status. From what I have seen, the facility and its monks certainly live up to the title.

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▼ 松赞林寺。图登嘉措 摄
Songtsen Ling Monastery



坚若磐石、畅若流水的藏传佛教

步入这座寺庙，你会感到与中原地区的很多寺庙截然不同，在这里你几乎闻不到什么铜臭味。虽然也有标着价钱的酥油灯，也有人虔诚地在地上叩拜；然而，无论是寺庙的工作人员，还是正在念经或者从事日常事务的喇嘛，他们的表情都非常淡定。当我们问起在这座寺庙该怎样叩拜？寺院的工作人员向我们讲解：“没有固定的模式。听你的心，发自内心就可以。”在这里也会有高僧大德为人们诵经祈福；但是没有求签，没有算命。工作人员颇为严肃地对我们说：“你说的这些，不是佛教，起码不是藏传佛教的内容。”虔诚的信徒、纯粹的教义，让宗教信仰缺失的我也产生了崇敬之感。

▼ 松赞林寺一角

A corner view of Songtsen Ling Monastery



The Firm Rock and Flowing Stream of Tibetan Buddhism

Walking into this monastery, you will instantly feel the place to be quite different from other monasteries in China's Central Plain, which today are rather commercialized. Though there are indeed some butter lamps for sale and individuals prostrating their bodies in worship, no one among the staff or monks (who are utterly devoted to the recitation of scriptures or maintaining the monastery's administrative culture) disturb the scene of pervasive peace and tranquility. When we asked how to pay our respects in the monastery, the staff members were quick to answer, "There isn't a prescribed way. Just do what feels best and do it from the bottom of your hearts. That's all!" Sometimes, the monastery invites a few eminent monks to hold special worship sessions in order to bless the faithful, but superstitious activities such as divination and all that have no place there. "That's not Buddhism," the monastery staff said in a most serious tone, "or at least Tibetan Buddhism." Such devotion and uncut doctrine! I was filled with a sense of reverence, though I myself am non-religious.

我想，藏传佛教能够在藏族人民的社会生活中扮演如此重要的角色，和他们这种严肃中透着积极的态度是分不开的。

如果你了解这里喇嘛的日常生活，你会发现另一个“秘密”：藏传佛教，带有非常强烈的入世色彩，而不仅仅局限于出世修行。僧人在日常活动中，除了辩经之外，还要进行大量的技能学习。比如他们能非常熟练地捏制酥油花，从事各种文学、哲学甚至技术类的活动。在长期学习训练中积累的、丰富的知识和技能让他们很容易成为藏族人民生活值得信赖的导师。正是这种与世俗生活息息相关、却又高于世俗生活的纯粹思想和行为方式，让藏传佛教能够经久不衰并且历久弥新。坚若磐石的思想高度，畅若流水的行为契合，共同凝聚成藏传佛教无法撼动的价值。

著名历史学家斯塔夫里阿诺斯在解释印度佛教衰落时曾经尖锐地指出：印度本土佛教没有在世俗生活中发挥明确的作用，这是他们再次被印度教摧垮的主要原因。朋友，如果你来松赞林寺，你就会知道，一个坚持信仰却又积极入世的宗教，会是多么的生机勃勃！

毋庸讳言，在当今这个飞速变化的时代，包括宗教在内的我们，都在时代潮流的冲击下上下翻腾。

无论在多么神圣的寺庙教堂，你都可以看到有人在摆弄自己的手机。这个时代的冲击无处不在。而藏传佛教，在新时代的大潮中，表现又如何呢？



I feel the importance of Tibetan Buddhism in Tibetans' social lives to be inseparably intertwined with their seriousness and positivity.

Once you get detailed information about the life of monks there, you will find another "secret". Tibetan Buddhism has a very strong connection with the secular world and hardly removes itself from it in terms of religious observance. For instance, apart from everyday sutra debate activities, monks also learn a great deal of skills and knowledge, such as how to produce butter sculptures of flowers and the study of literature and philosophy. Their discipline, rich knowledge, skills, and capabilities learned from day-to-day life are the primary means by which they win the public's trust and can serve as masters in the community. This intimate connection with the secular has allowed this particular religion to go beyond theory and mere religious practice. This is why Tibetan Buddhism has endured the throes of history. Their firm-as-a-rock beliefs join hands with the secular, and together like a flowing stream, the unshakable values of Tibetan Buddhism burst forth.

Leften Stavros Stavrianos, the world-renowned historian, presented the pointed opinion that the primary factor behind the decline of Buddhism in India was its lack of a clear function within the secular world, which was why it was brushed away by Hinduism. Any friend choosing to visit Ganden Songtsen Ling Monastery will understand how a religion, which not only holds true to its doctrine but is also simultaneously active in the secular world, can really liven things up.

It is no secret to say that with this world (and its religions) changing at the accelerating rate that it is, everything seems to be churning under the onslaught of the times.



▲ 云南藏语系佛学院墙上的标语。韩睿 摄
Slogan posted on the wall inside of Tibetan Buddhist College of Yunnan Province reading, "Serving Others via Intellectual Accomplishment and Moral Aptitude"

在一些海外媒体中，中国的宗教政策饱受诟病。然而在松赞林寺的走访过程中，我们却看到，当地人民畅享宗教信仰的自由。当然所有的自由都会受到局限。南非有一个民间组织，名字就叫“法律下的自由”，而这个名字，也在很大程度上诠释了自由的真正概念。

在历史上，藏传佛教因为其一言九鼎的地位和号召力，也曾经成为一些野心家和政治家利用的工具。我个人倒是认为：中国政府对于藏传佛教制定的一些政策，在很大程度上防止了这种历史悲剧的重演。

//

Churches and monasteries, regardless of their level of perceived holiness, are filled with people on their phones. Influence is anywhere and everywhere. How has Tibetan Buddhism managed to combat the waves, though?

It is obvious that China's religious policy is a common target of criticism among media outlets beyond its borders. I could not help but feel more than a slight disconnect between what such reports say and the joyful faces before me in Ganden Songtsen Ling Monastery as they freely practiced their faith. Of course, we all know that freedoms come with certain limitations. In South Africa, we have an NGO called Freedom Under Law, a name I think perfectly explains what true freedom is all about.

Throughout history, Tibetan Buddhism has also been used as a tool by some aspirants and politicians thanks to its powerful position and appeal. Nonetheless, I personally think the policies which the Chinese government has issued with regard to Tibetan Buddhism have by and large prevented the recurrence of such kinds of historical tragedies.

//

今天的藏传佛教已经明显能感受到现代化、规范化的气息。现在寺院事务的话语权已经不再仅仅属于活佛，而是寺院中佛学位最高的僧侣。随后在对佛学院的参观中，我们得知，他们已经有了禅然巴、智然巴和拓然巴三个学位，僧侣们通过自己的努力进修就可以提升资历。用奋斗换成功，这种思想今天的我们是不是非常熟悉？无论做什么都要努力奋进，靠自己的虔诚付出坦然面对不可知的未来……藏传佛教如此，我们的生活也如此。

让我们在自己的旅程中继续跋涉。

（发表于2019年8月29日南非侨网）

//

Today's Tibetan Buddhism is filled with the breath of modernization and standardization. Discourse with regard to monastery affairs no longer only belongs to individual reincarnations (living Buddhas), but to those monks with the highest academic position and status in monasteries. Later on during our visit to the monastery, we learned that some monks had earned three academic degrees in Tibetan Buddhism—the tsanrampa, dringrampa, and thorampa—through their strenuous endeavors to study Buddhism. Does this mean they have the same ideology we as a society all know and love today whereby they can trade their diligence tokens in for success? Whether they do or not, everyone has the responsibility to shoot for the stars. We have to rely on what we believe in as individuals and dare to face the unknown as we forge ahead. Tibetan Buddhism does, so why not us?

May we all stick with it till the end, no matter how rough things get.

//



香格里拉

藏族群众满足而安宁的生活

■ 卢仲维（美国）

香格里拉之清幽美丽，早为世人所津津乐道，但当地人民如何生活，经济状况怎样，则是记者们一路上非常关注的问题。非常随意的，我们来到了香格里拉县尼西乡幸福村藏族百姓谢超的家。

谢超的家是2006年建的，有很大的院子，院里种了很多花草树木，并停放着一辆农用车，两边是二层楼的楼房。二楼阳台上满满摆着的玉米，在高原阳光的照射下如同金子般耀目。客厅和厨房是连在一起的，有点像美国带有开放式厨房的公寓单位。客厅里摆放着雕花的藏式家具，各式家用电器一应俱全，大屏幕电视机正在播放着节目。客厅主墙正中挂着毛泽东的画像，上面还挂着一条哈达。



◆ 谢超的家。
Xie Chao's House

The Peace and Comfort of Living in Shangri-La

◎ Text by Lu Zhongwei (US)

◎ First published in August of 2012 in the China Press (a US-based publication)

The tranquility and beauty of Shangri-La is well-known around the world, but how are things when it comes to the livelihood and economic situations of those living there? This very question was one we journalists were anxious to find out as we went there ourselves. Enter Xie Chao, an ethnic Tibetan living in Happiness Village of Shangri-La County's Nyishi Township who housed us during our visit.

Xie Chao's house was built in 2006. It has a big courtyard, and inside, various plants were in full bloom. There was even a tractor parked indoors. On the two sides of the courtyard were two two-story buildings. Maize was hung on the balcony of the second floor so that the strong sunlight could turn them into radiating ears of gold. Inside the house, the living room was directly connected with the kitchen like what one would expect in a studio apartment in the US. The entire living room was packed with richly engraved Tibetan-style furniture and sported a complete entertainment center. The giant, flat-screen TV was already set to some channel, and dead center on the main wall was a portrait of Mao Zedong, upon which a white kharda (ceremonial scarf) was placed.

谢超家里祖孙三代共六口人。他本人原是铁路扳道工，现已退休，但一个月仍有三千多元（人民币，下同）的收入。闲不住的他有时还帮人干些“挡墙”的活计，挣些额外收入。当地旅游业发展起来后，他儿子买了一辆丰田车来拉客。加上政府发的补贴、退耕款等各种补贴，全家年收入有八万余元。当大家纷纷表示其收入不错时，谢超谦虚地表示他的生活水平在当地只能算中等。



▲ 媒体记者采访谢超一家人。
Media personnel interviewing the Xie Chao's family



Xie Chao lives with his six family members of three generations. Before he retired, he worked as a railway switchman. Nowadays, he lives with a retirement pension of over CN ¥3,000 (US \$475 in 2012) a month. Used to keeping himself busy, he sometimes engages in menial labor to earn some pocket money, and once the tourism industry became a fad, his son bought a Toyota to earn money by taking groups to and fro like a private taxi driver. The entire family is living a rather comfortable life. They also receive government allowances as well as various subsidies, such as the funds provided to people who return their farmlands to their original states. This has led their household income to jump to over ¥80,000 (\$12,673), but upon hearing the astonished comments of those among us, Xie Chao added that such figures were considered average among the locals.

藏族同胞是好客的，为对远方的客人表示欢迎，谢超的妻子、儿媳妇和孙子孙女都马上回房换装，当他们又回到院子里时，都已换上隆重的藏族服装。两个孩子十分可爱，他们上学都是免费的，还可领取高原农牧民补贴。小学实行汉藏双语教学，无怪乎两个孩子和家人说藏语，和记者说汉语，在两种语言间“转换自如”。在大家的鼓励下，9岁的孙女央金拉姆腼腆地跳起了藏族舞蹈，赢得了大家的阵阵掌声。而12岁的孙子扎西次仁带着厚重的藏帽热得直冒汗，在照完相后大家都叫他别拘礼节，快快取下。

Ethnic Tibetans are very hospitable, especially to guests from far away. To welcome us, Xie Chao's wife, daughter in law, and grandchildren immediately went back to their rooms. When they finally returned to the courtyard, they were dressed in their best traditional Tibetan festival attire. The two children were absolutely lovable and have tuition-free access to public schools. In addition to this, they also receive government allowances provided only to highland farmers and herders. The local elementary schools provide bilingual education, which was why they spoke in Tibetan when addressing their family members but in Chinese when conversing with us journalists and were able to do so as if they were merely hitting a switch. After a bit of encouragement from all of us present, the nine-year-old Yangchen Lhamo performed a bit of a Tibetan dance, and though she was a bit shy, she got ravenous applause. 12-year-old Tashi Tsering put on a very heavy but well-decorated traditional Tibetan hat, which made him sweat rivers, but after taking photos, we immediately said it would be okay for him to rip that thing off.

▼ 谢超家的一角。
A corner view of Xie Chao's house



当离开谢超家后，我想起其家人脸上那朴实而知足常乐的笑容是多么熟悉，在迪庆，到处可见憨厚实在的藏族群众，脸上流露的都是这种表情。当地人民对自己的生活是满足的，感到幸福的。

// As we left Xie Chao's house, I recapped how familiar the simple and contented smiles of his family members were. In Diqing, almost everywhere we went, we saw the same sort of expression among ethnic Tibetans. It was clear they were content with and enjoyed their lives. //

▼ 谢超家的院子。
Courtyard of Xie Chao's house



回想起进入迪庆的盘山公路上的最后一个补给站，我曾和那位给我们汽车加水的藏族群众聊天。他是一名石场管理员，一家四口，月收入三千多元，而消费只需一千多元。当谈起他及家人的生活和现状时，他脸上流露的正是这种满足的表情。在某景点，我们遇到一位藏族青年业余歌手，听旁人介绍他曾给某部电视剧配过音。在我们的请求下，他豪爽地一展歌喉，唱起了一首又一首欢快的藏族民歌。在入夜后的独克宗古城四方城广场，藏族姑娘的歌声清澈入耳，身着民族服饰的少女倾情起舞：此情此景，令人心醉！

生活在这片圣洁的世外桃源上的藏族同胞是满足而快乐的！

（发表于2012年8月美国《侨报》）

// I still remember our last stop while driving on the zigzagging mountain road, where I had a chat with a Tibetan who helped us add water to cool down our vehicle. He is a stone worker with a family of four. His monthly income is ¥3,000 (\$475), but only ¥1,000 (\$158) is spent on necessities. Speaking of his and also his family's livelihood and economic situation, he again presented a rather satisfied expression. When visiting some other attraction, we came in contact with a young Tibetan who is an amateur singer. Those around him said he was once asked to do some dubbing for a TV drama. After some prodding on our part, he opened his mouth and belted out most cheerful Tibetan folk tunes, one after the other. In the public entertainment square of Duke Dzong (an ancient town in the seat of modern-day Shangri-La County) after nightfall, Tibetan girls sang entrancingly beautiful songs, while other girls dressed in Tibetan attire danced to the beat of the music. The scene was absolutely out of this world!

What a holy Arcadia and such genuine serenity of its Tibetan inhabitants!

在走出与归来间

■ 朱颂瑜（瑞士）

——维西辐射出中国多民族的乡愁之美

“

地处滇西北疆防之要塞，又是“三江并流”的心腹地，自古以来，这片广袤的大地就有傈僳族、纳西族、藏族、白族和汉族等民族在此聚集而居，呼应着“茶马互市”古道上的千年歌谣。

”



◆ 启别村外。
Landscape of Qibie Village

Between Taking Off and Landing

— The Charming Sound of Music from a Multi-Ethnic Village in Weixi

◎ Text by Zhu Songyu (Switzerland)

◎ First published on September 5, 2019, on the Chinese Headline New Media – Switzerland

“

This is a land which is not only the core fortress of frontier defense in northwest Yunnan, but also the heart of the Three Parallel Rivers. This vast area, since time immemorial, has housed a multitude of ethnicities, including the Lisu, Naxi, Tibetan, Bai, and Han peoples, echoing a thousand-year-old ballad on the ancient Tea Horse Road.

”

进入维西县的启别村，从村口步行慢慢走，青山隐隐，村道井然，古朴的屋舍在宽大的核桃树间错落展开，真是一家比一家别致，让人一步迈进去就如迈进了厚朴的旧日时光，欢喜得不舍得转身。

启别村的屋舍多有住宿提供，以招待慕名而来的四方游客。有别于闹市的奢华酒店，来到启别村休养小憩，散淡地在乡村晴朗的天空下，细细品一回当地的民族风情。坐在长满花草和果子的院子里品一壶茶，吃两个当地脆甜的鲜果，听一段千年古道的茶马往事，宁静渐渐停泊在心中，心境瞬间淡泊了。

除了四处可见的木雕门窗，素净雅朴的民族风，启别村的民宿里还暗藏着数之不尽的天然元素，被乡村的气息恒久地浸染着。这里的村民不管是什么民族的，家家都爱种花植树，使整个乡村花开不尽，可居身心。

有趣的是，这里的村民还用仙人掌筑起天然的防盗围栏，比你在城市里所见用玻璃碎片砌出的防盗围栏要高明得多，又拙朴天然得多。要是有重要的文化客人远道而来，除了地方领导，村里还会郑重地派出通史专家，在历史的旧光阴中邀约同游。

人要是站到视野广阔的高处，可把村中的全貌尽收眼底。先是连绵的葡萄园，往后过去是碧绿的玉米田，再过去是几片稻穗饱满的水稻，水稻过去有一座庄严的藏族白塔，白塔再过去是一株千年的银杏树。如此一层接着一层延伸出去，就有了视觉上一幅意犹未尽的田园美景。

Coming to Qibie Village in Naxi County and slowing down before the entrance gate, we saw that the village was surrounded by green mountains. Its paths were well-arranged, and the houses of the farmers inside the village, in their primitive and simplistic decoration, were scattered among large walnut trees. Almost every individual house, once you stepped into each of them, appeared so delicate and unique, which naturally made us feel as if we had stepped back in time. All of this pulled us forward, without us having any desire to turn back.

Qibie Village has been equipped with lots of accommodations to serve tourists from all around. Farmhouses, however, are rather different from the luxurious hotels of urban areas. Coming to Qibie Village to take a short period of rest, wandering under the sunny sky in such a splendid countryside, and savoring the local folkloric customs allowed us to sample a wondrous life, indeed! Seated in the courtyard surrounded by flowers, grass, and fruit trees, anyone would feel completely relaxed by drinking a cup of tea, trying one or two sumptuous and fresh local fruits, and listening to ancient stories about what happened on the Tea Horse Road a thousand years ago. Such a tranquil and peaceful feeling gradually seized our hearts and decided never to let them go. In just a moment, all was well with the world.

In addition to the doors and window frames carved from wood as well as the primitive simplicity and elegance of the ethnic culture, Qibie Village's farmhouses hide countless natural elements perpetually bathed in the environs of a countryside village.

Almost every village household, no matter the ethnicity, is accustomed to planting surrounding flowers and trees, thus immersing the entire village in greenery, comforting both mind and soul.

Something interesting is that the villagers especially like to plant cacti to build a natural security fence for their homes. Obviously, this is a much smarter, simpler, and more natural design than fences made of broken glass. Should guests from afar like culture, in addition to local leaders leading the way, the village committee makes it a point to assign experts on the village's general history to join them and fill them in on the historical backdrop.

People standing on higher ground with a clear view can easily catch sight of the entire village. Noticeable first are the lines of vineyards, then the fields of jade-green maize, and then plot upon plot of full and nearly harvest-ready paddies. Next is the solemn Tibetan-style pagoda and then a thousand-year-old ginkgo tree. These layers stretch out in a pattern, creating a most idyllic scene.

青山、稻田、屋瓦、白塔、核桃树、葡萄园……启别村的富饶之美，清幽之美，灵秀之美，除了固有的自然条件，也得益于近年“漫寻记工坊”民宿项目的落地和发展。

“漫寻记工坊”是一个以“农户+企业”合作共享的互联网共享经济模式，由创始人和晓霞发起。时光回到上世纪60年代初，和晓霞的父亲怀揣着求学梦想，跋涉30多天来到省城。如今，年届七旬的父亲，心中始终惦记着启别村的父老乡亲。

念念不忘，必有回响。2015年，和晓霞在启别村发起了“漫寻记”合伙人项目，为村民启动起高端的民宿运营项目，打造独有的“入户沉浸式民宿度假模式”。

Green mountains, paddy fields, roof tiles, a white pagoda, walnut trees, vineyards...in addition to their nature-influenced beauty, there is also the natural landscape, affluent resources, and boundless tranquility and elegance. Qibie Village also garnered benefits from the implementation of the Man Xun Ji Gong Fang farmhouse project as well as other developmental schemes.

This farmhouse project is a shared economic model performed through the mutual cooperation of farmers' households and enterprises, with all this founded by He Xiaoxia. In the early 1960s, her father, who wished to get an education, trekked for more than a month to make it to the capital city of the province. Nowadays, the man is already over 70 years of age, but first and foremost in his mind are always his fellow villagers.

This mindfulness her father has of course encouraged He Xiaoxia. In 2015, she launched her Man Xun Ji partner project in Qibie to erect high-end farmhouses in the village for tourists to live in while on vacation.

▼ 媒体记者在启别村了解当地民宿情况。
Media personnel learning about the local farmhouses in Qibie Village





▲ 媒体记者在启别村了解农户民宿项目。
Media personnel discovering more about Qibie Village's farmhouse accommodations

向远方奔走和追寻原点一直是人类的一种本能。一代人出走，一代人归来。如今，在维西县，在启别村，两代人的梦想终于得以安然落地，生根发芽，为维西为启别村辐辏出了一幅多民族的乡愁美景。

除了千年的古道，除了多民族的底色，塔城镇启别村还有云南著名的藏族文化遗产古典热巴舞。热巴舞起源于公元11世纪，由歌、舞、独白、器乐伴奏等组成，保持着原始古典的神韵，带有浓厚的藏传佛教色彩。

Heading out and returning to one's roots is part of human nature. One generation leaves, and another generation comes back. As of now, in Weixi County's Qibie Village, the dreams of two generations have finally converged, landed, and then taken root until new sprouts emerged. All of these initiatives are composing a wonderful picture scroll for this multi-ethnic village.

In addition to its ties to a thousand-year-old trade route and its multi-ethnic background, Qibie Village in Tacheng Township is well-known for its ancient classic Rampa dance, which has been recognized as a Tibetan cultural heritage dating back to the 11th century. The dance includes singing, monologues, and musical accompaniment, with classic ancient and primitive features and profound connections to Tibetan Buddhism.

据说热巴舞一般是在藏历新年、欢庆丰收或亲朋好友汇聚时才上演，原意是祈求平安、吉祥与丰收。可惜我来的不是时候，没有赶上，只好立在千年的银杏树下，立在村口暖晴的阳光中，想象那幅歌舞升平的图景，想象千百年来，不同民族不同语言的人们如何在这片静宁的大地上相依相伴。世世代代，生息繁衍。

（发表于2019年9月5日华人头条·瑞士）

▼ 启别村外的千年银杏树。
Thousand-year-old ginkgo tree outside Qibie Village



Word has it the Rampa is danced on several occasions annually, such as during the Tibetan New Year, harvest ceremony, and sometimes even when friends gather. The original intention for performing it was to pray for peace, auspiciousness, and a good harvest. Unfortunately, I did not have the chance to see it when I was there. The only thing I could do was stand under the thousand-year-old ginkgo tree as well as in front of the village entrance under the warm sunlight and the crystal clear sky, imagining a majestic song-and-dance routine as might be depicted on a magnificent picture scroll and thinking of how people of such starkly different ethnicities who speak different languages while living side by side upon such a peaceful land for over a thousand years could have passed their wonders down from generation to generation.



◆ 傈僳族村寨外观 / 刘铁军 摄
An ethnic Lisu village



◆ 傈僳族迎客仪式 / 刘铁军 摄
Traditional Lisu greeting of guests

走过三百年的云南 傈僳族

■ 陈崇真（中国台湾）

云南省迪庆维西傈僳族自治县叶枝镇同乐村是目前中国大陆境内规模最大的傈僳族山寨，2012年被云南省政府列为省级文物保护单位。被称为“木楞子”的传统建筑，三百年来不断修缮保存至今，是傈僳族村民至今生活于此的象征，也是传统文化完好保存的体现。

本报记者一走进同乐村，歌舞声中迎来村民递上的自酿大麦酒作为欢迎。随后村民跳着当地传统舞蹈“阿尺木刮”，意为“山羊的歌舞”，是傈僳族人民在重大节日与场合时欢唱的歌舞，分别由男女方各自带队领唱，在歌声中较劲比拼，若难分轩轻，甚至能唱上一天一夜。

The 300 Years of the Lisu People

◎ Text by Chen Chongzhen (Taiwan, China)

◎ First published on August 28, 2019, in the Chaiwan Ben Post (a publication based in China's Taiwan)

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Tongle Village of Yezhi Township in Weixi Ethnic Lisu Autonomous County of Diqing, Yunnan Province, is currently the biggest mountain village for China's Lisu people. In 2012, the village was listed as a province-level cultural heritage site. The peculiar local architecture, known locally as mu lengzi, can be traced back 300 years. It has been an icon of Lisu life from ancient times until today, and it is also an embodiment of how a traditional culture can be preserved intact.

Once I, a journalist for Chaiwan Ben Post,

walked into Tongle, villagers swamped to greet their guests by handing them their own self-brewed wine under a backdrop of music. These hospitable village folks then started to show guests their traditional dance—the A Chi Mu Gua, meaning the “song and dance of goats”. This is a kind of musical entertainment performed by the Lisu people when they celebrate their most important festivals and events. Men and women are respectively divided into two groups and have one person lead each individual group as they go about an(at times rough and brutal) singing competition, which I understand can last 24 hours.

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同乐村傈僳族目前有 137 户，居住于海拔 2600 公尺，居民以放牧和种植经济作物为主要收入，除种植玉米、荞麦，还有贵重中药材，包括当归、桔梗、重楼。此外，村民也手工缝制傈僳族传统服饰，女装一整套就可卖到 4000 到 5000 元人民币（约台币两万到两万五）。

▼ 傈僳族青年。刘铁军 摄
Lisu youths



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Tongle Village accommodates a total of 137 Lisu households and is seated at an altitude of 2,600 meters (8,530 feet). Village residents mainly rely on animal husbandry as well as land cultivation to earn an income. In addition to maize and buckwheat, they also plant some valuable Chinese medicinal herbs, such as wild celery and the Chinese bellflower. Of course, handmade traditional Lisu attire and accessories allow locals to rake in CN ¥4,000 to ¥5,000 (US \$580 to \$725 in 2019) per female dress alone.

The reason that Tongle Village became listed as a provincial cultural heritage site is primarily thanks to its traditional architecture, which is rather well-preserved. These mu lengzi are made with no nails or lacquer, with each individual piece of timber painstakingly arranged in layers.

Local structures are designed to house livestock on the first floor and humans on the second. Buildings are arranged one after the other along mountain slopes, creating a magnificent and unique landscape for the village.

The Lisu people are descendants of the ancient Qidan group, known for living a nomadic existence mostly in northern China. The ancestors of this ethnicity came to Diqing and became rooted in Weixi, Yunnan Province, before taking on the name Lisu. Weixi can thus be called the birthplace of the Lisu. Today, those of Lisu descent can be found in many countries, including Myanmar, Thailand, Malaysia, Singapore, and even Sweden and the United Kingdom. When the Kush Festival (an important ethnic festival also known as the Lisu New Year), which falls anywhere between December 24 and 27, many Lisu people decide to trek long distances just to come together and be at their place of ethnic origin.

Yezhi Township is also the birthplace of the Lisu syllabary, which was created by Wa Renbo (also written as Ngua-ze-bo), a Lisu farmer, in 1920. In line with the Autobiography of Wa Renbo, during the 26th year of the Qing-dynasty Guanxu Emperor's reign, Wa was born to a poor farmer's family. His father passed away early on, and the young Wa had no money to bury him and had to pawn the family's farm for essentially chump change. As he failed to receive legal proof of this and relied merely on a verbal agreement, he was unable to buy the farm back from the landlord, regardless of the fact that he had saved enough money.

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同乐村之所以能成为省级文物保护单位，主要在于村庄保留传统建筑“木楞子”，其建筑特色是不上漆、不用铁钉、全靠木料裁割后镶嵌。“木楞子”通常一楼用来养牲口，二楼给人住。一户一户逐坡而上的傈僳族传统建筑，成为同乐村最具特色的风景。

傈僳族为北方游牧契丹族后裔，先祖在云南迪庆维西扎根，成为傈僳族的发源地。傈僳族遍布缅甸、泰国、马来西亚、新加坡，甚至连瑞典、英国都有傈僳族人民，在傈僳族重要的阔什节庆（相当傈僳族的农历春节，时间在 12 月 24 ~ 27 日），同时会举办寻根之旅，让海内外傈僳族回到发源地一同庆贺。

叶枝镇也同时是傈僳族音节文字的发祥地，由傈僳族农民哇忍波在 1920 年创造。据《哇忍波自传》记载，光绪二十六年时，哇忍波出生于贫苦农家，因幼年丧父没钱安葬，向同村地主典当土地筹钱，然而因没有白纸黑字的文字记录，当好不容易存到钱要赎回土地时，地主却不认帐。

哇忍波认为如果能像汉人那样，将重要契约用白纸黑字记录下来，就不怕赖帐了。哇忍波因此创造傈僳族的音节文字，根据后人整理，除去重复出现的，共计 918 个字，标识维西傈僳族语言的全部音节。

此外，半放牧半农耕生产方式，让傈僳族得以将其文化保留三百多年，但如今也面对着现代化发展的问题。村里的泥土路，近几年改善成水泥路。当记者询问村中上大学的人数时，叶枝镇文化站罗娟站长表示今年有四位村里的学生考上大学，在同乐村现有的条件下已属难能可贵。



▲ 哇忍波的铜像。刘铁军 摄
Copper statue of Wa Renbo, father of the Lisu syllabic system

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Wa Renbo therefore came up with the idea that if his people were able to have a way of writing their language like the Han Chinese had, then all sorts of written agreements, leases, and contracts could be made, with no one able to go back on a prearranged deal. He thus began to invent this Lisu writing system, which currently has 918 separate characters, excluding repetitions.

In addition, the semi-agricultural and semi-animal husbandry dependent means of production has made it possible for the Lisu people to preserve their culture for over 300 years. However, this ethnicity today is also facing problems and difficulties thanks to modernization and fast-paced development. Still, the original clay-formed village path is now paved with cement, and when I asked how many among the population were college grads, Luo Juan, the director of the cultural station, said that four students were successfully enrolled in universities this very year. This is a substantial new page in Tongle Village's history.

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▲ 同乐村村民。刘铁军 摄
Local villagers of Tongle

由于同乐村的发展还不能满足村中青年人口的求职问题，在县级政府组织并提供车资的协助下，许多同乐村劳动力到深圳、广东等地打工。近几年，村子也发展旅游观光，村内目前已有 11 间民宿，让外地的散客来到同乐村体验傈僳族生活。

近几年，大陆积极推动扶贫，同乐村也是扶贫的对象。官方在检验脱贫的标准中有一条为住屋能防雨避风，然而傈僳族的传统建筑工法，却无法做到完全避风。因此，在维护传统建筑与脱贫问题上，当地政府推出了两个方案供村民选择，一为在传统建筑内侧加装木墙内壁，达到防风效果；另一方案则在平地另建新楼，让愿意迁居的村民搬离传统居住地。

Since the development in Tongle Village still cannot meet the need among youths and the middle-aged for gainful employment, a large number have chosen to become migrant workers, with many in Shenzhen and elsewhere in Guangdong Province thanks to their county government's sponsorship. In recent years, the village also launched its own form of tourism business. Today's village has already set up 11 farmhouses to accommodate visitors in pursuit of attracting more and more individual tourists to experience the traditional culture and customs prevailing in Tongle Village.

In recent years, mainland China has been actively promoting its poverty-alleviation campaign. Tongle Village has thus been included as one of the campaign's focus villages. The official benchmark of alleviation from poverty is to check if a home can prevent leaks and adequately shut out the wind. However, the typical traditional architecture of the Lisu people cannot actually meet the prescribed standard. Because of this, the local government has presented villagers with two options in order to solve the dichotomy between the preservation of traditional architecture and poverty alleviation. The first is to install interior walls within the traditional buildings so that structures' interiors can keep out the rain and wind. The second is to select another location for the construction of new homes for residents who would like to move out of their traditional houses.



三百年来，傈僳族维持着传统的生活方式，如今面对保存传统文化与现代化生活的整合，考验着傈僳族人的智慧。眼前同乐村正积极申请成为大陆国家级文物保护单位，期望更多资源的进驻，让同乐村傈僳族村民能在维持传统文化下，过上更为便利的生活。

（发表于 2019 年 8 月 28 日台湾《两岸舜报》）

For around 300 years, the Lisu people have maintained their traditional livelihoods and means for production. When faced with the current integration of tradition and modernization, they have found that their wisdom has so far stood the test. At present, Tongle Village is making a new initiative in order to become a national cultural heritage site and wishes to have more opportunities to gain more resources and support from the outside so that it and also its ethnic Lisu villagers can attain better preservation of their local traditional culture while simultaneously upgrading the people's livelihoods.

▼ 同乐村余信芝奶奶烧开水招待客人。陈崇真 摄
“Grandma” Yu Xinzhi entertaining her guests in Tongle Village

梅里女神留下的无限遐想

■ 黄锦鸿（荷兰）



Forever Entranced by
the Meili Goddess

◎ Text by Huang Jinhong
(Netherlands)

◎ First published on July 1, 2016, on Hollandone.com (based in the Netherlands)

梅里雪山，一座举世闻名的神秘圣山！前天抵达德钦县，入住面朝雪山的大酒店，躺在床上就可以和雪山朝夕相处，无限欣喜。和雪山的初次邂逅，阳光很好，很多地方云层已隐去，露出山体，迫不及待地想象：明天会更好。

梅里雪山，在藏族群众心目中是如此的圣洁，不容冒犯，蒙着一层神秘的面纱。据说，一年只有二十多天，能够领略其全貌。于是，我兴奋地发出微信，报告远方的亲友：我看见雪山了！

但是，同行的德钦友人小张告诉我：今天并未看到梅里雪山的全部！小张从他的手机中找出几张照片：看，这才是梅里雪山的真面目。

The Meili Snow Mountains are a well-known but mysterious holy site. The day before yesterday, we arrived at D ê q ê n County and were accommodated in a grand hotel facing these very slopes. Lying down on the bed, a mountain view was directly in front of me both day and night. What a fascinating scene! The first time I gazed upon these mountains was under bright sunlight, with the clouds having already dispersed for the most part. It was as if the giants had stepped even closer than normal. I crossed my fingers, hoping the next day's view would be even clearer.

The Meili Snow Mountains are seen as very much sacred in the hearts and minds of ethnic Tibetans. Harming their slopes in any way is utterly taboo. The mountains have always had a mysterious veil covering their faces. I hear that people can only see them in all their glory for around twenty days a year total, so I was extremely excited when I pulled out my phone and sent messages to all my friends and family saying that I had actually viewed them in their entirety.

Nevertheless, "That's not really the whole picture," Mr. Zhang from D ê q ê n told me. He then took out his own phone to show me what he meant. "See? That's what they're like."

入住酒店之后，采访团发出消息：明天六时半，起床看日出！

相信同行的朋友，内心暗自雀跃，早早入睡；或者，兴奋得难以入睡。

第二天，我六时就醒了，但见对面山的位置，已无山的影子，只有雾蒙蒙的一片，云海翻腾。

太阳，被浓厚的云层遮挡了，隐约露出日出的信息；云层，把女神的面庞遮挡了，再一次诠释着神秘！

从六时等到七时半，白天的定义已经坐实了，太阳已经出来了。吃早餐的时间到了，餐厅中，同伴有说，夜里睡不着，六时就醒了。

▼ 梅里雪山前的经幡。刘铁军 摄
Fluttering scripture flags in front of Meli Snow Mountain

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Once we checked into the hotel, our delegation of media personalities was informed that we were to get up at six if we wanted to see the sunrise.

Who would have thought that not a single one of my colleagues was able to catch a wink of sleep due to the palpable excitement in the air over the opportunity to see the sun peeking its way over the mountain peaks?

The next day, I got up at six and faced the mountains. There was nothing at all in front of me but foggy and rolling heavy clouds.

The sun was engulfed, and only a faint hazy light could be made out through the thickness. The clouds covered the face of the mountain goddess, again another expression of her mystery.

I patiently waited from six to seven o'clock. The light of the day was everywhere, and the sun had already risen. Time for breakfast! In the dining area, my colleagues lamented that they never caught any good sleep before they had to get up.

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我想，还有到梅里雪山国家公园的机会，也许雾消云散，女神会示我们以其美丽倩影的呢。

启程前往另一个可以观看梅里雪山的所在，正式的国家公园，那里有个亭子。但是，煨桑的礼仪已完成，云雾尚未消退。除了近处的山色，远方的女神尚未谋面。

同行的一位朋友说，她已经到过德钦四次，都未能窥见梅里雪山的全貌，也许要第五次，第六次……

也许，正是这种信念，激励着人们一次又一次的前来朝圣，把看到雪山的全貌作为一种大自然的恩赐，一种幸运的象征。

这座神秘的雪山，成了我们当天上午的话题。

//

I supposed another potential opportunity would be when we were scheduled to visit the mountains' affiliated national park. Perhaps the clouds would soon disperse and the goddess would show her magnificent and enchanting figure?

We set off to the national park, where there was a pavilion that raised everybody's hopes, but after the incense-burning ritual had already been carried out, the clouds were still there, not having moved an inch. Other than the view of the very closest mountains, there did not seem to be any intention on the goddess's part to unveil her grandeur.

Another colleague of this delegation expressed that she had already come to D ê q ê n four times and had left disappointed at having never caught a single glimpse of the entire sight of this goddess. She kept her fingers crossed, though, hoping that maybe the fifth or sixth time would be the charm.

Perhaps it is hope like this that encourages people to come here on pilgrimages time and again. They hold the belief that to view the panorama of the mountain goddess is a symbol of auspiciousness, bestowed by nature to all of humankind.

These mysterious snow mountains became the hot topic among us that day.

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我求证一个问题：是不是曾经有个日本登山队，要攀登梅里雪山，结果全军覆没，葬身雪山脚下？

于是，话匣子打开，在确认了事件的真相之后，又补充了许多坊间传说，其中之一，是日本人快要登上峰顶之际，方圆的藏族群众不满女神被冒犯，一起祈祷，于是，奇迹发生了……

梅里女神，不容俗人踏足，一个女神圣洁凛然的形象，跃然而出。

我查了资料，1987年，日本人的确企图攀登梅里雪山而失败；1989年，中日合作，组织登山队再次希望征服梅里雪山，败得更惨。造成17人遇难事件的，是1991年这支登山队的又一次尝试。悲剧发生，举世震惊，中国政府下令：今后禁止任何人攀登梅里雪山！

事件还写成电影剧本，拍成《寻找香格里拉》一片。

一位德钦的藏族老乡告诉我，藏族人敬畏大自然，每个村寨，都有他们心目中的神山，定期带上香柏、松枝、净水去祭祀，这山中的一草一木，是绝对不容冒犯的。

我们带着美丽的遗憾，告别了梅里雪山，前往拜谒另一座白马雪山。抵达观景的海拔四千多米处，初时还约略可看周围景色，但顷刻之间，带着湿气的雾向我们袭来，周围朦胧一片。直到驱车下山，和雪山拉开距离，才一睹芳容。

“Is it true that a Japanese mountaineering team once took on the Meili Snow Mountains but ended up buried at their feet instead?” I asked.

And so, the conversation began. The story was indeed confirmed, and more “words on the street” were added, with one person saying that the local Tibetan population did not wish for the goddess’ s majesty to be blemished and prayed for a miracle just before the mountaineers began their hike. Obviously, the prayer was heard.

The goddess of the Meili Mountains unwilling to see anyone tread upon her body! A pretty awe-inspiring thought, if you ask me.

I later dug up some info. In 1987, there was a Japanese mountaineering team who intended to make it to the top but failed. In 1989, a cooperative mountaineering team consisting of Chinese and Japanese participants had another try, but 17 people sadly lost their lives as a result of their attempt. The same team had another go in 1991, with a predictable outcome. The tragedies shocked the world, and the Chinese government issued an order stating that no one may ever tread upon the face of the Meili Snow Mountains again!

These incidents have been written into a play and also filmed as part of Searching for Shangri-La.

An old Tibetan from D ê q ê n told me that ethnic Tibetans always pay tributes to nature. Every village has its own holy slopes. Villagers are used to the regular burning of cedar and pine-based incense and bringing water to worship their holy mountains. It is forbidden for anyone to disturb any animal or plant, no matter its size.

With such beautiful regrets, we said farewell to the Meili Snow Mountains and then headed to another site—the Baima (“White Horse”) Snow Mountains. When we arrived there, a place around 4,000 meters (13,123 feet) in elevation, the surrounding view was clear, but all of a sudden, heavy fog brought in by strong humidity overtook us and dampened our view. We only saw the whole picture anew once our car had made it back to lower ground and had already driven out a ways.

一位同行的摄影记者，到达德钦的第一天，独自去了梅里雪山国家公园观景处，途遇一藏族老乡。他问，梅里雪山的雪会融化吗？老乡答，不会，如果梅里雪山的雪化了，整个地球也完了！

啊，在敬天地敬神灵的虔诚中，有着朴素的人和大自然和谐共生的道理吧。

梅里雪山啊，我已经很满足了，能走到您跟前，默默地悟道，在您雄奇瑰丽的变幻中，我确信，渺小的我又一次升华了，豁达了，宁静了。

人间吵吵切切的声音，变得小了，越来越微不足道了。

（发表于2016年7月1日一网荷兰）

One photographer in the team made a personal trip to the Maili Snow Mountains national park on the first day of our arrival. He encountered a local Tibetan and asked if the snow on the mountain would be melted someday in future. “Absolutely not!” came his answer. “It would be the end of the world as we know it if something like that were ever to happen!”

What a word! Such utter devotion so firmly based on the simple and profound principle of the harmonious coexistence between humankind and nature!

O Meili Snow Mountains, there is no more from you I should need. As I approached you in silence and observed your shifting yet everlasting charm and splendor, I believe that I, just a little figure, have shifted myself, opening my mind and broadening my horizons while of course putting my mind at rest.

The squabble of humans is now somewhat muted, diminishing with the passage of time.

▼ 夜幕下的梅里雪山。图登嘉措 摄
Meili Snow Mountain at night





From the Alpes to Shangri-La

— A Touching Story of a Tibetan-Swiss Man's Entrepreneurship

© Text by Zhu Songyu (Switzerland)

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瑞士旅游胜地阿罗萨市与中国云南香格里拉市于2012年正式签订了友谊城市关系，以便互相学习，共同发展。这段结盟得益于香格里拉市高原精酿工艺啤酒厂董事长杰素松赞的大力推动。说起这段渊源，绕不开背后一段感人的创业故事。

母子归故里

香格里拉市高原精酿工艺啤酒厂成立于2009年，董事长杰素松赞是一位出生和成长在瑞士的藏胞，母语是瑞士德语和藏语。

他的母亲曾是一位孤儿，年幼时由一对德国的医生夫妇收养并带她来到了德国学习、生活。36岁时，她选择回到了自己的故乡寻根，并于1993年相继在西藏自治区和云南省迪庆藏族自治州香格里拉市建起了专门收养孤儿的“杰素丹珍保育院”，开创了自己在故乡的慈善事业。



Arosa, the Swiss resort, and Shangri-La in China's Yunnan officially signed an agreement as friendship cities in 2012 in pursuit of mutual learning and facilitating development. This alliance was propelled by Gyalsum Songtsen, the chairman of Shangri-La Highland Craft Brewery. The origins of this event, however, stem from a touching story of entrepreneurship, one that begs to be recounted.

A Mother and Son Coming Home

Shangri-La Highland Craft Brewery was founded in 2009. Chairman Gyalsum Songtsen, of ethnic Tibetan descent, was born in Switzerland, and his mother languages are Swiss German and Tibetan.

Gyalsum Songtsen's mother was an orphan and was later adopted by a couple of German doctors, living in Germany from the time she was a child. When she was 36, she decided to return to her hometown of Shangri-La, and in 1993, she founded two Gyalsum Tenzin Daycare Centers respectively in Lhasa of the Tibet Autonomous Region and in Shangri-La of Diqing Ethnic Tibetan Autonomous Prefecture in Yunnan Province. Thus began her journey of charity in her hometown.

▼ 媒体记者在啤酒厂采访。

Media personnel conducting interviews in the brewing factory

在母亲的感染下，在瑞士拥有地产公司的松赞后来也放弃了瑞士安逸的生活，毅然回到了母亲的故乡香格里拉。他运用在瑞士积攒的商业经验在香格里拉开办企业，以支撑保育院的运营和解决在保育院长大的年轻人就业问题。

开办啤酒厂

海拔三千多米的香格里拉，藏语意为“心中的日月”。这里除了有美轮美奂的景色，还有纯净的雪山融水以及藏族的特色粮食——青稞。回到了香格里拉的杰素松赞在经过长时间的调研与综合考察后，决定利用这些天然的资源与优势在香格里拉开办啤酒厂。

2009年，在香格里拉当地政府的大力支持下，杰素松赞在香格里拉的啤酒厂正式创立，成为了香格里拉的第一个啤酒厂，专门酿制以青稞为主要原料的高品质精酿青稞啤酒。2013年，香格里拉啤酒厂扩大投资。次年2月，为了满足香格里拉啤酒在国内市场年年增长的需求，管理团队再在香格里拉工业园区建设新啤酒厂，扩大生产线。

生产与销售

青稞是大麦的种类之一，只生长在青藏高原，是藏族人民的主要粮食。它不仅具有独特的口味还有着丰富的营养，千百年来藏族人民一直使用最传统的技术种植这美味的粮食，没有任何化学肥料。杰素松赞在当地建立了875亩的青稞种植基地。



Profoundly influenced by his mother, Gyalsum Songtsen, having already had his own estate business in Switzerland, decided to give up his comfortable life in Europe to return to his mother's hometown of Shangri-La, where he took his business knowledge advantage, which he accumulated throughout his years in Switzerland, to run his own enterprise in Shangri-La and thereby support the running of said daycares and especially solve former clients' needs for jobs after they reach working age.

The Birth of a Brewery Business

Shangri-La, over 3,000 meters (9,843 feet) above sea level, is referred to as "the sun and the moon in people's minds" in Tibetan. In addition to the vast landscape, the place is known for its pearly mountains, pure river water from melted snow, and of course the most famous staple among ethnic Tibetans—highland barley. Gyalsum Songtsen, after the long journey he took to engage in research and development, returned to Shangri-La and decided to use barley, which he recognized as a solid local natural resource and business advantage, to start his brewery.

In 2009, with full support from the local government of Shangri-La, Gyalsum Songtsen's factory was formally erected as the first brewery in Shangri-La to especially ferment high-quality highland barley as the primary base of produced beverages. In 2013, the brewery expanded its investment, and that next February, in order to meet the increasing market demand from all over the nation, the administrative team of the factory constructed a new brewery and additionally expanded its production line.

他用了两年时间与瑞士、德国酿酒专家开发出了以青稞为主要原料的精酿啤酒并拥有了青稞啤酒的知识专利。

啤酒厂选址在海拔 3300 米的高原绿色酿造环境中，酒厂内有一句醒目的标语写着：酿最好的啤酒（Brew Awesome Beer）。目前啤酒厂的年产量达到 24000 吨，销售主要以中国国内市场为主。据杰素松赞介绍，他们的青稞啤酒在瑞士大城市火车站的 The World's 商店亦有销售。

文化与获奖

啤酒厂出产的每一款啤酒都融合了丰富鲜明的藏文化特色，而且每一个酒标都是一幅唐卡画，背后蕴含着一段有趣的故事。

不仅重视彰显高原文化的外在包装，青稞啤酒更以高端的内在品质屡屡斩获奖项。2016 年，青稞啤酒系列中的“黑牦牛”黑啤在“欧洲啤酒之星”大赛中获得银奖，这是中国啤酒品牌首次获得这一奖项；之后又在比利时布鲁塞尔挑战赛中摘得“一银一铜”，中国啤酒大赛中获得“两银三铜”的殊荣；而“佛手柑”则获得 2018 年新英格兰 IPA 类别“卓越酿造奖”。

多元的文化

与杰素松赞交谈，很容易便能感受到他身上明显带有藏族虔诚与瑞士人谦卑的双重特点。这种特点与特殊的成长背景投射在杰素松赞的事业载体与企业文化上，体现出的是对于宗教、民族与文化最大的包容之心。

Production and Marketing

As is well-known, highland barley is a cereal plant native to the Qinghai-Tibet Plateau and is the staple food of ethnic Tibetans. Not only does barley have a unique taste; it is also of high nutritional value. For thousands of years, ethnic Tibetans have been preserving the traditional means of harvesting this crop and have never added any sort of chemical fertilizers to their farmlands. Gyalsum Songtsen set up 875 mu (58 hectares, or 144 acres) of land to do what his ancestors have always done.

It took two years of collaborating with brewery experts from both Switzerland and Germany, but Gyalsum Songtsen successfully worked out a method for brewing barley and eventually won a patent.

The brewery's factory was erected at a place 3,300 meters (10,827 feet) in elevation. Visitors entering the site immediately see a banner: Brew Awesome Beer. Annual production is now at 24,000 metric (26,455 US) tons, and most products are sold domestically, though Gyalsum Songtsen has said that there are shops in Swiss railway stations that sell some of his drinks.

Culture and Honors

Every product produced in this brewery has become successfully integrated within the supremely rich culture of Tibetans. Each label, for example, bears a beautiful image of a thangka (painting scroll), which gives some depth to the meaning behind each make.

Not only does the brewery pay attention to products' external package design; quality control of the liquid contents is of the utmost importance, which is why the brand has received so many awards. In 2016, among a series of barley beers produced in this factory, a dark beer won silver in the European Beer Star Awards, making it the first ever Chinese beer to receive such an honor. This began a chain of other honors both in China and outside. In Brussels, for example, the factory won a silver and a bronze. In China, there have been two silvers and three bronzes. There was even the New England IPA, which listed one of the factory's beers as an example of excellence.

A Diverse Culture

Gyalsum Songtsen is very approachable when you talk with him. He seems to mix the Swiss idea of modesty with the piety of Tibetan culture, and his personality as well as his upbringing are perfectly reflected in his company and corporate culture in terms of religious, ethnic, and cultural tolerance.

香格里拉是迪庆藏族自治州的首府。州内藏传佛教、基督教、东巴教、苯教、天主教、伊斯兰教等虽然各具特色，各信其教，但各民族在迪庆世代杂居，长期相融共处。巧合的是，在杰素松赞出生与成长的山国瑞士，当地的多元民族与文化与此正好相互辉映，亦是同样。

在香格里拉啤酒厂里，除了有来自瑞士、德国、意大利等欧洲不同国家的人，团队中还有藏族、汉族、纳西族和白族等各族同胞。他们在此的相聚与融合为香格里拉啤酒赋予多元的文化特质，使其既独树一帜，又与别不同。

如今，杰素松赞不仅在香格里拉找到了自己的幸福，娶了本地的藏族姑娘，儿女双全。而且，香格里拉啤酒厂也做到了不负初心。啤酒厂 80% 的员工均来自保育院长大的年轻人，不仅不忘支持保育院日常运营的创业初衷，还为当地的经济提供了支持力量。

香格里拉是神山的所在之地。藏传佛教中的神山文化离不开教义中的慈悲、智慧和能力。

从阿尔卑斯山上的国度到香格里拉，杰素松赞用自己的慈悲、智慧和能力回馈社会，写下了一段不囿于国界与宗教疆域的感人故事。

（发表于 2019 年 9 月 2 日华人头条·瑞士）



▲ 本文作者与杰素松赞（左）合影。
Me taking a picture with Gyalsum Songtsen

Shangri-La is the capital of Diqing Ethnic Tibetan Autonomous Prefecture. The people there follow various faiths, including Tibetan Buddhism, Dongba, Bön, Catholicism, Protestantism, and Islam. While the religions themselves do not mix all too much, residents' ancestors learned to live together under these different faith-based umbrellas and did so rather harmoniously. Coincidentally, Gyalsum Songtsen was born and grew up in Switzerland, which is well known as a country rich in mountains and as a place where multi-ethnic cultural diversity is the norm.

Among those working for Shangri-La Highland Craft Brewery, a few come from different countries, such as Switzerland, Germany, and Italy, and there are many Chinese ethnicities represented (Tibetan, Han, Naxi, Bai, etc.). No matter who they are or where they come from, they all come together as one while showcasing their collective multicultural characteristics, giving the company a unique atmosphere, one that is markedly different from other companies.

Nowadays, not only has Gyalsum Songtsen found happiness in Shangri-La; he has also gotten married to a local Tibetan woman and is a proud father. Nevertheless, Shangri-La Highland Craft Brewery has not forgotten its original ambitions. Almost 80% of the staff of the factory come from his mother's daycare centers. Other than sponsoring the daycares, though, the establishment does what it can to support local economic development.

Shangri-La is where sacred mountains stand tall. Tibetan Buddhism's famous custom of revering surrounding peaks is truly and utterly inseparable from its teachings of compassion, wisdom, and expertise.

From the Alps to Shangri-La, Gyalsum Songtsen has used his compassion, wisdom, and expertise to give back to society, and the stories he has written with the pen of life transcend all borders and religious boundaries.

"90后"尼姑的梦想

■ 范轩（德国）

The Dreams of a Young Gen Y Lady

◎ Text by Fan Xuan (Germany)

◎ First published on October 25, 2015, in the Europe Times (based in Germany)

这位慈眉善目、却腼腆羞涩的女尼叫益西曲次，是个“90后”；24岁的小小年纪，在塔巴林尼姑寺已有5年的修行历史了。

“我爸爸妈妈都在，还有一个弟弟。出家嘛，没有人逼我、是我自己的主意。因为我心里有佛，立志一辈子追随佛法。”益西先解答了我的疑惑。

早上6点早课，7点读经，9点上课，12点午餐、午休；14点辩经，16点外出给百姓做法事，18点晚饭，19点读经，21点熄灯休息；每10天休息一天，在寺院修行9个月回家跟家人团聚3个月……这样的日子，对一个90后女孩是否枯燥、寂寞？



“不寂寞。我来修行，就要把自己的全部献给佛。所以，这里就是我心目中的宁静、吉祥之地。”通过翻译，汉语有限，或是羞于表达的益西简短而精确地答复着。

▼ 媒体记者采访益西曲次。

Interviewing Yeshe Chokyi

每个人都有梦想，尼姑会例外吗？“我有啊，我的梦想就是：好好学习佛法，不断地提高自己的修行；让我自己在佛法上进步，也救苦救难、帮助世人。”益西的眼睛闪出了亮光，既有佛家的慈善，又有90后女孩的青涩。

（发表于2015年10月25日德国《欧洲新报》）

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Yeshe Chokyi is kind-faced and beautiful, but she is also rather shy. A 90s kid, this young 24-year-old woman has already been a nun for five years in Tapaling Nunnary.

“My family’s made up of my mom, my dad, and my younger brother,” she answered my questions. “No one forced me to become a nun; it was my own personal decision. Buddhas have always been on my mind and heart, so I decided to pursue the dharma.”

Getting up at six o’ clock, reading scriptures at seven, having classes at nine until lunch time at twelve, joining scripture debates at two, engaging in community service at four, eating dinner at six, reading scriptures at seven, and going to bed at nine, Yeshe Chokyi has one day of rest every ten days. Every nine months, she is allowed to go home for a season. Such a life for a young Gen Y woman has to be boring and full of loneliness!

“No, not at all! I’m here for the dharma. Buddhism is my life! This is the only place I have found true tranquility and auspiciousness.” Perhaps she had to translate words from Tibetan into Chinese in her head before she spoke or was too shy to say anything further, but this little miss certainly knew how to use a few words to give full answers.

Everybody has a dream. Is a nun an exception? “Sure I’ve got one! My dream is to be a solid student of the dharma and to improve my knowledge and practice of Buddhism. I want to get further in my dharma studies so that I can help the afflicted and save the world.” When she spoke, Yeshe Chokyi’s eyes sparkled with the light of Buddhist compassion but also the shyness of a typical Gen Y lady.

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◆ 知诗春批向客人展示他的作品。
Tashi Chophel showcasing his artworks to visitors

年轻的“老师傅” ▶

■ 范轩（德国）

20岁的知诗春批，已经做了5年的尼西土陶，俨然已经成了一位“老师傅”。

作为藏文化的一个表征，土陶器具不仅是生活用品，还升华到精神层面，融入到了藏族同胞的灵魂之中。

知诗春批从初中二年级辍学之后，毫不犹豫地选择了研习黑陶技艺。至于辍学原因，春批至今有些遗憾：“不是我学习不好，而是家里负担太重；爸爸妈妈都是农民，种点地只够吃粮食；姐姐在外边上大学，是我们家的希望；所以我就早点学手艺，来补贴家里，改善生活。”

The Young but “Senior” Worker

◎ Text by Fan Xua (Germany)

◎ First published on July 15, 2016, in the Europe Times (based in Germany)

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20-year-old Tashi Chophel has been an earthenware producer in Nyishi for five years and is already cited as a “senior” worker.

As a representation of Tibetan culture, earthenware is not only part of the local people’s daily necessities, but also plays an important role from the spiritual perspective of ethnic Tibetans to the point that it has a special place in their hearts.

Tashi Chophel dropped out of eighth grade and immediately chose to study how to make black pottery art. “It wasn’t that I was dumb or anything,” he said regretfully when talking about his past. “My family just didn’t have the money. My parents are all farmers, but what they do can only put just enough on the table. My older sister went to college away from home and became the hope of our family. It was only right for me to learn how to do something with my hands so that I could find a quicker way to bring more money into the household.”

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◆ 一件正在制作中的黑陶。刘莉 摄
Black earthenware in the process of production

黑陶，是尼西人的看家手艺，其实并不容易。从混合搅拌三种当地特有的陶土开始学起，拉胚、塑形、刻花、晾晒、烧窑、碳化……今天的“老师傅”春批，样样拿得起，也因此给他带来了每月三四千元的收入。“年轻人，有手有脚，不能靠父母，也不能靠政府。”

“我做的黑陶跟老师傅还不一样，老师傅做的都是罐子、锅、水盆、工艺品，是传统的图形和花色；但我做的东西，加入了年轻人的热情，也会根据心情创造一些新鲜的花纹和图案，在我们当地卖的不错！”这时候，春批就换了一副模样，从一个土陶老师傅变成了一位年轻时尚的小帅哥。

我加了春批的微信，看到他的网名：神圣（格鲁派），而微信的背景图案则是他的父母。瞬间我明白了：神、人，都在这位年轻人的心中，崇高无比。

（发表于2016年7月15日德国《欧洲新报》）

Black pottery is a traditional art of the people living in Nyishi. It is not an easy skill to learn. Apprentices must start by mixing and stirring three kinds of unique local clay before learning basic drawing and how to make shapes and patterns, carve lines and flowers, lay things out to dry, fire things up, and allow things to carbonize, etc. Today's senior producer, Tashi Chophel, has already become adept, with nothing about producing such earthenware managing to faze him anymore. This allows him to make CN ¥3,000 to ¥4,000 (US \$452 to \$602 in 2016) each month. "As a young man, if you have healthy hands and feet, what need is there for you to rely on your folks or the government?" he asked.

"The earthenware I make is different compared to those by other senior workers, who normally make pots, boilers, and basins with traditional patterns, lines, and colors. I've added a bit more 'youth' to everything, such as young people's enthusiasm, and sometimes, I just go with the flow to see what modern twists to the traditional patterns, lines, and designs may bring. These 'twists' have been flying off the shelves!" It was then that I noticed Tashi Chophel's expression shift from a senior and adept worker to a handsome and fashionable young man.

I added him to my friends list and looked at his profile, seeing that his account name was "Divine (Gelugpa)" and that his cover photo was a shot of his parents. I suddenly realized that this young man had a deep and profound appreciation for the divine as well as the human, an appreciation he obviously believes to be of unparalleled importance.



◆ 跳起家乡舞蹈的知诗春批。
Tashi Chophel cheerfully engaging in a traditional dance